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





*W. P. Kennedy.*

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ENGLISH CATHOLICS.

FROM

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

BY

JOSEPH GILLOW.

VOL. V.

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BIOGRAPHICAL AND BIBLIOGRAPHICAL  
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**Meynell, Anthony, D.D.**, *vide* Todd.

**Meynell, Anthony**, captain, fourth son of George Meynell, of Pickhill-cum-Roxley, Dalton, and Aldborough, co. York. Esq., by Eliz., daughter of Robert Trotter, of Skelton Castle, Esq., was slain fighting in the Royal cause at Hessay Moor, July 2, 1644.

His eldest brother, John, died a prisoner at York, *sine prole*, and was buried in the Castle yard. The cause of his imprisonment, whether for loyalty or faith, is not stated. Their father was the second son of Roger Meynell, of Kilvington, and his wife Margery, daughter and co-heiress of Anthony Catherick, of Stanwick, Aldborough, &c., by Eliz., daughter and co-heiress of Rowland Tempest, of Holmside, Esq., who settled the manor of Aldborough upon his daughter as jointure, 1 Dec. 1527. The Meynells continued to reside at Aldborough till the death of George Meynell, without issue, in Jan. 1748-49, when the extensive estates belonging to the family were divided amongst his three sisters and co-heiresses, Eliz., wife of Thomas Witham, M.D., of Durham; Anna Clementina, wife of Simon Scrope, of Danby; and Frances Olive, wife of Stephen Walter Tempest, son and heir of Stephen Tempest, of Broughton.

The chaplaincy at Aldborough was maintained throughout the days of persecution. For many years, in the early part of last century, it was served by the Rev. James Meynell, a priest educated at Douay, uncle of the last squire, and younger son of Geo. Meynell and his wife Mary, only child and heiress of

Hamlet Massey, of Rixton Hall, co. Lancaster, Esq. After his death, at Aldborough, his place was taken by the Rev. Wm. Addison, *alias* Hildreth, who was there in 1728, and died in charge of the mission, April 28, 1736. He was succeeded by the Rev. Edw. Matthews, who seems to have removed to Greystoke Castle soon after the death of the last squire in 1749. The mission was probably abandoned at that time.

*Dodd, Ch. Hist.*, iii. 66; *Meynell pedigree in possession of Mr. Simon Scrope*.

**Meynell, Charles, D.D.**, born in 1828, at Wolverhampton, was in 1843 sent to Sedgley Park School, whence he was admitted into Oscott College in August 1845. At Christmas 1849, he left Oscott for the English College at Rome, where he was ordained priest, and took his degree of D.D. in 1856. In August of the same year he returned to Oscott as professor of philosophy, in which office he continued during his stay at the college, being also professor of theology in the years 1860-1. His teaching, as *Protus* reminds him, infected his students with his own habit of thinking, and made them take an interest in their thoughts. He preached the philosophy of cheerful patience; not, indeed, the "cheery Stoicism" of the modern English world, where, in the decay of Christianity, no higher form of religion can be looked for, but a true Catholic resignation springing out of the most beautiful and untroubled faith in our Divine Lord. In Nov. 1870, he finally left the college for the mission, and was attached to the cathedral at Birmingham till his removal to Caverswall, Staffordshire, in 1873. There he spent the remainder of his life, and died, after a long and painful illness, May 3, 1882, aged 53.

Charles Meynell was undoubtedly a remarkable man; a scholar accomplished in literary, theological, and metaphysical studies, with a rare faculty of thought and expression, unaffectedly eloquent in the pulpit, quaintly and genially humorous in private life, simple, pious, and free from ambition, and yet, as Fr. Ryder remarks, of so interesting an individuality that, without the least effort, he attracted all that came across him. The most eminent thinker of our times, Cardinal Newman, is said to have appreciated his ability in a marked way. Dr. Hlsley, then bishop-auxiliary of the diocese of Birmingham, in the panegyric delivered at his

funeral, referred, among other traits of character, to his habits of regularity, his affection for children, and his love of the humorous when without offence.

*Oscotian*, N.S. ii. 87, iii. 38, vii.; *Tablet*, lix. 692, 753, lxi. 409; *Sedgley Park Reg. MS.*; *Ryder, Memoir prefixed to Sermons.*

1. "The 'Colenso' Controversy considered from the Catholic Standpoint, being five letters about Dr. Colenso's work upon the Pentateuch, and the criticisms which it has called forth on either side," Lond. (Derby pr.), Richardson, 1863, 8vo, in which he assisted Dr. Northcote.

2. **Short Sermons on Doctrinal Subjects.** Lond. 1866, 8vo; *ib.* 2nd edit.; 3rd edit. in America.

They were much read, and even used in the pulpit, not by Catholics only.

3. **Padre Liberatore and the Ontologists: a Review.** Lond. 1868, 8vo.

4. **Proteus and Amadeus: a Correspondence (on Materialism and Theism).** Edited by Aubrey de Vere, Lond. 1878, 8vo, in which Dr. Meynell sustains the part of Amadeus, the asserter and defender of the God of natural reason in the face of modern infidel objections. As Amadeus, says Fr. Ryder, he appears as a shrewd and yet most genial disputant, and as a close observer and tender admirer of the animal creation. Wilfrid Scawen Blount is said to have assumed the part of Proteus.

5. **Sermons for the Spring Quarter.** By the late Very Rev. Charles Meynell, D.D. Edited by the Rev. H. J. D. Ryder, of the Oratory. Lond. Burns & Oates, 1883, sm. 8vo, pp. x.-239.

The characteristic of these 18 discourses, according to Fr. Ryder in his introductory memoir, is "the union of very careful elaboration, sometimes resulting in ornament, with great simplicity and directness of scope." They seem to have received throughout the last touches of the delicate, skilful hand of their author. They are the production of a man whose thoughtfulness forbade that everlasting *petitio principii* which takes no account of temperament or training when it argues; thoroughly sound and Catholic, they yet address themselves to an age of unbelief in a winning way. Some of them were preached in the years 1867-8, and had a bearing upon philosophical controversies of the day.

6. His metaphysical and literary contributions to *The Rambler* and the *Dublin Review*, though not many, are models of careful argument, and of acute and delicate observation, couched in a pure English at once light, graceful, and nervous. They have never been reprinted; but there is one at least that does not merit the oblivion so incident to magazine-writing—a sympathetic and yet impartial criticism of Lord Tennyson's poems—*Tablet*, lxi. 409.

**Meynell, Thomas**, colonel, born in 1615, was the eldest son of Anthony Meynell, of North Kilvington, co. York, Esq., by Mary, daughter of James Thwaites, of Long Marston, co. York, Esq. He married, in 1637, Gerard, daughter of Wm.

Ireland, of Nostel Priory, co. York, Esq., and had several children, of whom one, William Meynell, *alias* Gascoigne, became a priest at Douay College. During the Civil War the colonel served the king at the head of a regiment of horse, and was slain before Pontefract Castle at the time when it was relieved by Sir Marmaduke Langdale in 1644.

His widow married Capt. Edward Saltmarsh, of Saltmarsh, co. York. His son, Roger Meynell, born in 1639, succeeded to the estates, and married Mary, daughter of Sir John Middleton, Knt., of Thurntoft, second son of Sir Peter Middleton, of Stockeld. After the colonel's death, his brother William went to Douay College, where he took the oath, March 12, 1645, and assumed the *alias* of Ireland, the maiden name of his widowed sister-in-law. After his ordination he came to the mission, and in 1670 was chaplain at Cliffe. After the Jesuits became chaplains at Kilvington Hall several members of the family joined the society. Previously the sons of the family were educated at Douay College and at the Benedictine College in Douay. Several daughters became Benedictines at Dunkirk and Cambrai, and others at a later period were educated at York Bar. The family suffered heavily for its faith throughout the days of persecution, and some of its members were imprisoned for recusancy at York Castle and Hull.

Burke ("Extinct Peerage," p. 346) infers that the Meynells descended from Robert Meinill, a natural son of Robert de Meinel, whose grandson, Nicholas de Meinel, was summoned to Parliament as a baron in 1295. But this statement requires confirmation. Robert Meinill married Agnes, sister and heir of Adam de Hilton, of Hilton, in Cleveland, where the Meynells resided for many generations. Kilvington Hall, near Thirsk, and the Fryerage, near Yarm, are now the principal seats of the family.

*Castlemain, Cath. Apol.; Douay Diaries; Foster, Visit. of Yorks.; Burke, Commoners, i.*

1. The chaplaincy and mission of St. Anne, at North Kilvington, has probably existed from the earliest days of the so-called Reformation. The following is an imperfect list of the missionaries:—Dom Geo. Greg. Grange or Carnaby, O.S.B., probably a relative of the squire, who died at Kilvington Hall, after a possible residence of forty years, March 29, 1673. The same order, no doubt, continued to serve the chaplaincy till the arrival of Dom Thos. Wilfrid Helme, O.S.B., about 1704, who left in 1728; Dom Wm.

Ambrose Davis, O.S.B., 1728 to 1731; Fr. Robt. Stanfield, S.J., came in or soon after 1731 and left in or shortly after 1741; Fr. Joseph Wright, S.J., came in or shortly after 1741 to 1743; Fr. Fris. Digges, S.J., appointed 11 Sept. 1743, left 1749; Fr. John Rigmayden, *alias* Rothwell, S.J., 1749 to death, 29 Sept. 1782, aged 72; Rev. Jno. Jones, came to assist Fr. Rigmayden about 1779, succeeded him, and left 1788; Rev. Robt. Tindall, came Feb. 1788, died at Richmond, Jan. 1811, aged 70. After an interval, during which the mission seems to have been served by the secular clergy, the Benedictines resumed the charge, and Dom Thos. Austin Lawson, O.S.B., was here from 1818 to 1822; Dom Edw. Placid Metcalfe (subsequently secularised), 1822 to 1824; Dom Joseph Oswald Orrell, O.S.B., 1824 to 1827; Rev. James Blundell, 1827 to 1834; Rev. Rich. Brown, 1834; Rev. Charles Brigham, 1834-5; Rev. Edw. Crane, 1835, made Canon of Beverley 1858, to 1859, and died Feb. 28, 1861; Very Rev. Joseph Canon Sherwood, 1859-62; Rev. Hen. Walker, 1862; Rev. Thos. B. Rigby, 1863; Rev. Michael C. Fryer, 1864-9; Rev. Luke Burke, 1869-76; Rev. Gerald Shanahan, 1876; Rev. Alfred Galli, 1877; Rev. Jas. Atkinson, 1878; Rev. Maurice C. Trant, 1879-82; Rev. Edmund Kennedy, 1882; Rev. Rich. Howley, D.D., 1883; Rev. Chas. Donovan, 1884; Very Rev. Thos. Canon Holland, 1885.

The registers only date from 1775.

**Mico, Edward, Father S.J.**, confessor of the faith, born in or about 1628, was the only son and heir of Richard Mico, of London, by Ann, daughter of Richard Lambe, of Midhurst, in Sussex, who returned a pedigree at St. George's Visitation of London in 1633-4. His father may have resided in Essex for a time, as the future confessor is said to have been born in that county.

His uncle, Walter, second son of Walter Mico, of Taunton, co. Somerset, was born there in 1595. His parents were Protestants, but his elder brother Richard, having become a Catholic, introduced him to a priest named Scott, then a prisoner in the Gatehouse, Westminster, who reconciled him to the Church, May 3, 1614. Shortly afterwards, in the same year, the young convert went to St. Omer's College, and thence was sent to the English College at Rome, where he was admitted under the *alias* of Giles Hervey, Oct. 13, 1616. He was ordained priest March 25, 1620, and left Rome in the following October for Liège, where he entered the society. He returned to Rome in 1623, to be penitentiary at St. Peter's, and likewise minister in the English College, of the library of which he may be styled the founder. In 1644 he was appointed procurator at Rome for the English province, and died in that office Oct. 22, 1647, aged 52.

Edward Mico was sent by his father to St. Omer's College,

whence he was transferred to the English College at Rome, where he was admitted as a convictor, Oct. 27, 1647, under the *alias* of Baines. Subsequently he assumed the *alias* of Hervey, that of his uncle who had just died in the college. He took the original oath on May 21, 1648, and received minor orders. After spending two years in philosophy, he petitioned for leave to enter the society, and, leaving the college March 28, was admitted into the novitiate at Watten on June 15, 1650. Having completed his two years' probation, he was sent to Liège, where he resumed and completed his course of philosophy, studied theology, and was ordained priest. He was then sent to teach at St. Omer's College for some years, and finally came to the English mission, where he was professed of the four vows, Feb. 2, 1666.

His zeal on the mission, his singular prudence and meekness, and his aptitude for business affairs, led to his being selected as socius to three successive provincials during the trying period of 1671 to 1678. In the latter year he had scarcely returned to England with the provincial, after making the usual visitation of the English colleges in Belgium, than he was seized with a severe attack of fever, his life being more than once despaired of by the physicians. On the night of Sept. 29, whilst he was lying in this condition at the residence of the Spanish ambassador in Wilde Street, the impostor Oates, at the head of a body of soldiers, made a second raid on the premises, and would have dragged Fr. Mico from his bed, ill as he was, had not the ambassador, whom he served as chaplain, by his authority and threats restrained the ruffians. Notwithstanding, the miscreants struck the poor Father with the butt-ends of their muskets, plundered his room, and left a guard at his door. After the fever had abated, the sick priest was removed to Newgate, where he was found dead on his knees, oppressed with the weight of his irons, Dec. 3, 1678, aged 50.

The malignity of his persecutors did not stop here; they demanded a post-mortem examination to ascertain whether the holy confessor had not made away with himself by poison! But the result was that the medical men deposed that death was due to the effects of the inhuman treatment to which he had been subjected. He was a man of singularly holy life, and zealous in the cause of religion.

*Tanner, Brevis Relatio*, pp. 1-8 ; *Foley, Records S.J.*, v., vi., vii. ; *Challoner, Memoirs*, ed. 1742, ii. 405 ; *Oliver, Coll. S.J.*, ed. 1845, p. 114 ; *Cath. Mag.*, iv. 241 ; *Harl. Soc., St. George's Visit. of Lond.* ; *Southwell, Bib. Scrip. S.J.*

1. **A Journal of Meditations for Every Day in the Year. Gathered out of Divers Authors. Written First in Latin by N. B., and Newly Translated into English by E. M.** [London], 1669, 12mo, pp. 488, besides title, translator to the reader, preface, and at end tables ; 2nd edit. 1674, 8vo, with many plates ; 3rd, Lond., Hen. Hills. 1687, 8vo, pp. 482, besides title, &c., as before, 10 ff., and at end table 20 ff. ; repr. by Thos. Metcalfe and Thos. Meighan, 18th cent., also in Dublin early in 19th cent. ; Georgetown, 1822, 8vo, edited by Rev. Roger Baxter ; Dublin, Jas. Duffy, 1856, sm. 8vo, pp. xxx.-506 ; "Meditations for Every Day in the Year. Collected from Different Spiritual Writers and Suited for the Practice called 'Quarter of an Hour's Solitude.' Edited by Rev. Roger Baxter, S.J., of Georgetown College. This book was first written in Latin in 1639, by N. B. (an English religious), and handed around in manuscript for years, during the times of persecution in England, where it was used by many holy persons. It was translated into English in 1669 by Rev. E. Mico, and revised and modernised in 1822 by Rev. Roger Baxter, S.J., of Georgetown College. It is now republished and revised in the 251st year of Jesuit labor in the United States by Rev. P. Neale, S.J., of St. Inigo's, Md." New York, Benziger Brothers, 1884, 8vo, pp. 512. Reference to vol. i. 157 will show that Rev. R. Baxter was not a Jesuit.

This work was originally written in Latin in or about 1639 (but not printed) by Fr. Nathaniel Bacon *alias* Southwell, S.J., for the benefit of the community at the English College at Rome. Fr. Mico translated it with the permission of the author, and made considerable additions of his own. The Meditations are brief, and the method followed is mostly that of Fr. Lewis of Puente.

2. **Meditations and Prayers**, MS., 12mo, pp. 92, in the writer's library, written in English, Latin, and French ; presented to his "Dear Cosen" with a request to be remembered at mass on Nov. 9, "our stile," by "E. M.," and, from one of the Meditations, apparently written when 38 years of age (1666).

**Middlemore, Humphrey**, Carthusian martyr, beatified by papal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, was son of Thomas Middlemore, Esq., of Edgbaston, co. Warwick, by Ann, daughter of Richard Lyttelton, of Pillaton Hall, Staffordshire, ancestor of the barons Hatherton. The Middlemores were one of the most ancient families in Warwickshire, and acquired Edgbaston by marriage with the heiress of Sir Henry Edgbaston. Early in 1534, after Anne Boleyn had been crowned queen, the royal commissioners paid a visit to the Charterhouse and required the community to swear to the succession, as recently settled by act of Parliament, which declared that none were heirs to the crown but the children of the king's "most dear and entirely beloved lawful

wife, Queen Anne." The prior, Fr. John Houghton, demurred, as related in his life (vol. iii., p. 411), and in consequence was sent to the Tower with the procurator, Fr. Humphrey Middlemore.

Though but young, he was a professed Father. He possessed great learning, and was held in high estimation by his holy superior. After a month's imprisonment they were persuaded to take the oath conditionally, and were released. But it was only a brief respite, for the prior was martyred at Tyburn, May 4, 1535, for his refusal to take the oath of supremacy imposed by the act of that year. Two days later, Thomas Bedyll, one of the commissaries, wrote to Cromwell, the king's vicar, respecting the three next victims. These were Humphrey Middlemore, who meanwhile had become vicar; William Exmew, late vicar, but now procurator; and Fr. Sebastian Newdigate. Bedyll had visited the Charterhouse, and taken with him certain books with annotations of his own and others against the primacy of the bishop of Rome, as also of St. Peter, professing to prove the equality of the apostles by the law of God. After long communication with the vicar and procurator, he left his books with them to the intent that they should reform themselves accordingly. But on the following day the holy father returned the books without comment. Bedyll therefore sent to the procurator to come and speak with him, and demanded whether he, the vicar, and seniors of the monastery had considered his books and annotations. He answered that the vicar and he, as well as Fr. Newdigate, had spent the time upon them till late at night, and that they saw nothing in them whereby they were moved to alter their opinion. Bedyll therefore threatened them and their house with destruction, and demanded whether the residue of the brethren were of like opinion. Fr. Exmew replied that he was not sure, but thought they were all of one mind. On the following day the commissary communicated with Cromwell, and in three weeks' time his letter bore its fruit, the three religious being sent to prison. For a fortnight they were treated with great cruelty, bound to posts with chains round their necks and legs, and not released for any cause whatever. This is worth noticing in their case, as it corroborates the account of the subsequent martyrs given by Margaret Clement.

After this dreadful treatment, they were brought before the council, examined separately, and proffered the oath. With



the greatest courage they all declared that they neither could nor would do anything contrary to the decrees and traditions of the Church. Being very learned men, they adduced passages from Scripture, and the opinions of the Fathers, proving that the king had no right to assume to himself the supremacy of the Church, which Christ had conferred on St. Peter and his successors, the Roman pontiffs. As no intimidation could shake their resolution, they were condemned to death, and left the presence of the council rejoicing that they were accounted worthy to suffer in Christ's cause. On the fatal day they were dragged from prison to Tyburn, their countenances bright with the hope of eternal life, and executed with the usual butchery, June 19, 1535.

The Middlemores always retained the faith, though like many others it would seem that occasionally they were temporisers. Humphrey, younger son of Robert Middlemore, of Edgbaston, Esq., and his wife, Priscilla, daughter of John Brooke, of Madeley Court, Salop, Esq., was admitted into the English College at Rome, Oct. 4, 1614, aged twenty, and assumed the *alias* of Mandeville. Though his father had been a convictor at the college in 1579, Humphrey, according to his statement upon entering the college, seems to have been brought up in heresy, and was reconciled to the true faith by Fr. William Stanney, O.S.F. Henceforth Edgbaston was the principal station of the Franciscans in England. They maintained a school there till 1792, when it was removed to Baddesley Green. Humphrey Middlemore was ordained priest at Rome, March 13, 1619, and left for the English mission May 6, 1621. He probably laboured in his native county. It was not long before Edgbaston passed to Sir John Gage, of Firle, Bart., through his marriage with Mary, daughter and co-heiress of Thomas Middlemore, Esq.; and his two daughters and co-heiresses, Mary and Bridget Gage, married respectively Sir John Shelley, Bart., and Thomas Bellasys, third Viscount Fauconberg. Lady Shelley registered a portion of the estate as a Catholic non-juror in 1717. A junior branch of the Middlemores, long settled in Worcestershire, were also non-jurors in 1717.

*Morris, Troubles*, i.; *Dodd, Ch. Hist.*, i. 240; *Foley, Records S.J.*, vi.; *Dugdale, Monasticon*, ed. 1846, vi. 8; *Harl. Soc., Visit. of Warwick and Worcester*; *Chauncy, Hist. Aliquot Nostri Sec. Martyr.*, ed. 1583.

**Middleton, Anthony**, priest, venerable martyr, was apparently the second son of Ambrose Middleton, Esq., of Barnard Castle, co. Durham, and Skirwith, co. Cumberland, by Cecil, daughter and co-heiress of Anthony Crackenthorpe, of Howgill Castle, co. Westmoreland, Esq. The family also possessed an estate in Yorkshire, and it was perhaps at Middleton-Tyas that the future martyr was born, for when he was admitted into the English College at Rheims, Jan. 9, 1582, he was entered as a native of the diocese of York. On Sept. 23 of the following year he received the tonsure and minor orders, was ordained subdeacon at Laon on Mar. 22, and deacon and priest at the same place on April 5 and May 30, 1586, respectively. On the following July 10, he started for the English mission with the character of a good and devout priest.

His missionary labours were in London and the vicinity, and were attended with great fruit, the more so as his low stature and youthful appearance warded off the prying eyes of the priest-hunters. But at length one of these miscreants, disguised as a Catholic, apprehended him at a house in Clerkenwell on May 3, 1590. He was at once brought to the bar with another priest and fellow-collegian, Edward Jones, who had been somewhat longer in prison, and both were condemned to death under the Act of 27 Eliz., cap. 2, which made it high treason for a priest ordained by the authority of the see of Rome to come into her Majesty's dominions.

The two martyrs were hanged and butchered before the doors of the houses where they were respectively apprehended, Fr. Jones in Fleet Street, and Fr. Middleton in Clerkenwell. With the object of exciting popular odium, placards in large letters were affixed to the gallows, "For Treason and Favouring Foreign Invasions," but this artifice did not answer its purpose, for the spectators, instead of applauding, manifested their displeasure with these tyrannical measures. A contemporary account of the martyrdoms, after describing that of Fr. Jones, says: "Mr. Middleton at that time suffered with him, but not at that place [Fleet Street], being taken but two days before. At the execution of Mr. Jones they placed him so nigh his butchering, for a terror, that his blood sprinkled on him. He despatched, they drew him to another part of the city [Clerkenwell], where a gibbet was in like manner prepared. All the way as he went he smiled, and looked very cheerfully

going up the ladder. Troubled with a minister full of words, he answered him, 'Heretic, farewell! now I am no more in thy power.' Then he asked Topcliffe whether it were lawful for him to speak. 'Aye,' said he, 'so you speak to the glory of God and good of her Majesty.' Whereby perceiving that he should speak but what they list. 'Well,' said he, 'since it is not lawful to speak, behold, the Catholic Roman faith, which by my speech I cannot, by my death I will, confirm'; and so was thrown over the ladder." Another MS. adds that a gentleman standing by cried out, "Sir, you have spoken very well, and what is sufficient." With this he was flung from the ladder, cut down, and disembowelled whilst yet alive. This typical martyrdom of Elizabeth's reign took place on May 6, 1590.

It is related that one of the spectators, who had ridden to witness Fr. Middleton's execution on a very good gelding belonging to his master, was apprehended on account of his likeness to some one seen by a spy at Rome, and, though the mistake was discovered, his horse was forfeited and himself committed to Bridewell, as it was found that he was a Catholic. There for many days he was placed on the mill in his boots, and endured other miseries, including suspension by the hands, and the like tortures practised on Catholics at that period.

*Challoner, Memoirs*, ed. 1741, i. 252; *Morris, Troubles*, iii.; *Dodd, Church Hist.*, ii. 113; *Ribadeneira, Sander's De Schism.*, ed. 1610, *Appx.* 23 seq.; *Hurl. Soc., Visit. Yorks.*; *Douay Diaries*; *Surtees, Hist. of Durham*, iv. pt. i. 70.

**Middleton, John**, cavalier, born about 1604, was the third son of John Middleton, of Middleton Hall, co. Westmoreland, Esq., by Jane, second daughter of Thomas Ashton, of Croston, co. Lancaster, Esq., and his wife Elizabeth, daughter of Sir Henry Twyford, Knt. When the civil war broke out, he placed his sword at the service of his sovereign, and became major-general to Henry Hastings, colonel-general of the county of Leicester, who was subsequently created Lord Loughborough. He was slain at the battle of Hopton Heath, near Stafford, fought between the royalists under the command of Spencer Compton, second Earl of Northampton, and the parliamentary forces led by Sir John Gell and Sir William Brereton, on Sunday, March 19, 1643.

Two of his younger brothers, Richard and Christopher, both lost their lives in the same cause, and another, William, who

was fifty-nine years of age at the time of Dugdale's visitation of Westmoreland in 1664, was a colonel of horse and foot in the royal army. The Middletons were intermarried with many of the leading Catholic families of the north.

*Foster, Visit. of Cumb. and Westm.; Castlemain, Cath. Apol.; England's Black Tribunal*, 7th edit., p. 357.

**Middleton, Robert, Father, S.J.**, martyr, born at York in 1569 or 1570, was son of Thomas Middleton of that city. His grandfather, Thomas Middleton, was apparently the third son of Thomas Middleton, of Stockeld and Myddelton, co. York, Esq., by Margaret, daughter of Sir William Gascoigne, of Gawthorpe, Knt. This knightly family is still represented at Stockeld Park and Myddelton Lodge by the Haggerstons, who have assumed the name of Middleton. The stringency of the penal laws forced Catholics all over the country to temporise in religion during the reign of Elizabeth. Their hope that a new *régime* would speedily restore the ancient faith was frustrated by the length of the Queen's reign, and hence, unhappily, their children grew up in the creed set up and enforced by the State. Such was the case of the Middletons of York. The elder Thomas was admitted a freeman of the city in 1530, filled the office of chamberlain in 1552, that of sheriff in 1564-5, and died in 1567. His daughter, Margaret, who became the wife of John Clitherow of York, in 1571, was the glorious martyr crushed to death on account of her faith in 1586. Her brother Thomas did not share her heroic constancy. He at any rate outwardly conformed to the Anglican Establishment, and brought his children up in like manner. Robert, the future martyr, at his examination at the time of his arrest, confessed that he had been educated in the city of York till eighteen years of age, during which time he had usually attended the Protestant church. But after that his conscience, moved by reading good books, deterred him from further conformity to the State religion, and, after spending six or seven years in London and Kingston-upon-Hull, in a merchant's office, he determined to go to one of the English seminaries at Douay or Rome to embrace the ecclesiastical state. Towards the close of 1593, or the beginning of 1594, he sailed from Hull and landed at Calais, whence he proceeded to Douay. There he was admitted into the English College, during the presidency of Dr. Richard Barrett, and after three years was

sent to the English College at Rome. He arrived in the Eternal City and was received at the hospice attached to the English College, March 30, 1597. On April 14 following he was admitted into the college. He took the oath and received minor orders in Nov. and Dec. of the same year, and shortly afterwards was ordained priest. On April 20, 1598, he left the college for the English mission, having first received the reigning pontiff's benediction and dismissal with the usual viaticum.

The zealous missionary travelled with all speed to his destination, took his passage in a Dutch ship at Flushing, and was set on shore by one of the ship's boats somewhere on the south coast. He then journeyed to Lancashire, and eventually was apprehended riding in company with another gentleman, on the road leading from Preston into the Fylde, by Sir Richard Hoghton, of Hoghton Tower and Lea Hall, Knt., Sept. 30, 1600. He was at once taken back to Preston and examined by Sir Richard himself, and Thomas Hesketh, attorney of the Court of Wards and Liveries. He was then delivered to the custody of the mayor of the town, Henry Hodgkinson, who placed him in charge of Henry Breres, of Preston, draper, to be conveyed to the common gaol of the county at Lancaster, to await his trial at the spring assizes. Breres with three assistants set out on horseback to conduct their prisoner to Lancaster. At Myrescough, five miles from Preston, they were overtaken by four horsemen accompanied by one man on foot, who demanded whether the prisoner was a priest, and receiving an evasive answer called upon him to go with them. To prevent this Breres knocked Fr. Middleton off his horse, and in the fight which ensued one of the assailants was captured by two passers-by who lent their assistance to the pursuivants. He proved to be a priest named Thurstan Hunt, *alias* Greenlow, stationed somewhere in the district. The party then returned to Preston, and, after Greenlow had been examined by the justices, the two priests were eventually sent up to London, to be further examined by the Privy Council, and on March 1, 1600-1, an open warrant (*Privy Council Reg.*, vol. vii.) was directed by the council to the sheriffs of the various counties through which the prisoners would pass, to see them safely delivered from the custody of the keepers of the gatehouse to the sheriff of the county of Lancaster. The sheriffs of London and Middlesex were

ordered "to see them safely conveyed, their legs bound under the belly of the horses they shall ride upon, and their hands behind them, unto the high sheriff of the county of Hertford, and so to be conveyed in like manner, with sure guard as notorious traitors, from sheriff to sheriff until they shall be delivered over to the high sheriff of the county of Lancaster, who by virtue hereof shall receive them into his charge and to see them kept in the common gaol in sure irons until the assizes." Accordingly they were sentenced to death at the Lancaster spring assizes, as in cases of high treason, for being priests ordained by authority of the Holy See and coming into this country contrary to the Act of 27 Eliz., cap. 2, and suffered at Lancaster towards the close of March, 1601.

A contemporary poem upon the martyrdom of these two priests, speaks of the mildness and virtue of Fr. Middleton. It would appear that soon after his arrival in England he applied for admission into the Society of Jesus. Fr. Henry Garnett, the superior of the Jesuits in England, refers to this in a letter dated March 11, 1601, and says that after his arrest he sent him word that his desire had been granted, but the martyr was then kept in close custody, and the writer could only hope that his message reached him "for his own and our consolation."

*Challoner, Memoirs*, ed. 1741, i. 399; *Dodd, Ch. Hist.* ii.; *Worthington, Relation*, p. 94; *Foley, Records S.J.*, vi., vii.; *P.R.O., Dom. Eliz.* cclxxv. 115; *Morris, Troubles*, iii.; *Foster, Visit. Yorks.*, p. 286.

1. "Songe of foure Priestes that suffered death at Lancaster; to the tune of 'Daintie come thou to me.'" MS., 4to, in a small collection of original songs and hymns, by various anonymous writers 1600 to 1616, *Brit. Mus., Add. MSS.*, 15,225.

The martyrs commemorated are Robt. Nutter and Edw. Thweng, 26 July 1600, and Thurstan Hunt and Robt. Middleton, in March 1601.

**Middleton, William**, *alias* Heathcote, O.S.B., confessor of the faith, probably a native of Derbyshire, was ordained priest at one of the English colleges abroad, and came to the mission. Possibly he is the priest of the name of Middleton taken out of the Clink prison and exiled, April 11, 1630. If so, he returned to England, and whilst on the mission received the Benedictine habit. During the civil wars he fell into the hands of some parliamentary troopers, under whose ill-treatment he succumbed, July 26, 1644.

*Dolan, Weldon's Chron. Notes*; *Snow, Bened. Necrol.*; *Prynne, Popish Royal Favourite*, p. 47.

**Milner, John, D.D.**, bishop, born and baptised in London, Oct. 14, 1752, was son of a respectable tradesman, Joseph Miller, or Milner, and his wife Helen Marsland, natives of Lancashire, where his paternal ancestors had resided in a humble position for many generations at Ingol and Lea, on the estates of the Haydocks of Cottam Hall. His father, whose family as frequently as not used the older and more correct form of the name, Milner, established himself in London as a tailor, but became deranged, and remained so till his death. Milner was first sent to the Franciscan school at Edgbaston, near Birmingham, whence he was transferred to Sedgley Park on April 22, 1765. In the following year, April 27, he left the Park school, and in August was sent to Douay College at the recommendation of Bishop Challoner. There he passed through the ordinary course, without greatly distinguishing himself, was ordained priest in 1777, and thence in May of that year was sent to London. He was not given the charge of any regular mission, but resided in Gray's Inn, where the clergy-library was kept, and was what was familiarly known among the clergy as "a jobber." Nevertheless, in London, says the Rev. Thomas Walsh, "he acquired a great reputation by his preaching, zeal, and extensive charity; led a retired life, and never quitted his solitude (in Gray's Inn) but to be greatly serviceable to his neighbour."

In 1779 the mission of Peter House, Winchester, became vacant upon the death of the Rev. James Nolan on July 27, who died of fever caught whilst attending the French prisoners in the King's House. This worthy priest had indeed been ill for about four years, during which the mission had been largely supplied, first, by the Rev. Robert Tommins, and latterly by the Rev. Thomas Walsh, uncle to his namesake, Bishop Milner's successor in the Midland vicariate. Mr. Walsh continued to serve Winchester for a year, until October 1779. The Rev. Peter Browne, the trustee of the mission, then appointed Milner to the vacancy, with the approval of Bishop Challoner, and on the 15th of that month accompanied him to Winchester to formally induct him into the mission. The next year was remarkable for the riots, in London and elsewhere, named after the fanatical leader, Lord George Gordon, though Milner considered Wesley as the chief author of the disturbances. The death of the venerable Bishop Challoner, accelerated by these

riots, took place shortly afterwards, and Milner pronounced in his chapel at Winchester a funeral discourse on the deceased prelate, the first of his published compositions. His attachment to the study of ancient ecclesiastical architecture led him to an attentive observation of the remains of antiquity with which Winchester abounds, and the learning which he displayed procured for him admission into the Society of Antiquaries. He was introduced by Mr. R. Gough, the celebrated topographer, and admitted a fellow of the society, March 8, 1790.

It was in this same year that Milner first came forth in print on those questions, connected with the subject of Catholic relief and emancipation from the pressure of penal laws, which had begun to cause serious dissensions within the Catholic body. And this struggle between the two parties, led respectively by Charles Butler and Milner himself, as to the concessions and guarantees to be offered to the Government, continued to the last day of his life. The details are far too numerous and intricate to be adequately epitomised within the compass of a brief memoir. Milner insisted upon the redress of Catholic grievances unfettered; his opponents, either through timidity or want of foresight, with the addition of a strong tinge of Gallicanism and latitudinarianism, were constantly inclined to compromise. Milner's manner was brusque, and his pen caustic, and never at rest. His character had great simplicity, but his style was too blunt, and his implacableness in denouncing and opposing those within the fold who differed from him, whom he considered wolves in sheeps' clothing, is markedly apparent in the record of his literary career. Hence, it is not surprising that the prejudice against him was very great, though none doubted his sincerity, or that religion was his sole guiding principle. He himself was wont to say, "Religion is all my politics."

But to appreciate the full force of Milner's attitude, it is necessary to review the position of Catholicity in this country. James II. had stopped the sanguinary operation of the penal code, and during the succeeding century, with the exception of temporary outbursts of persecution—such, for instance, as those occasioned by the Stuart risings of 1715 and 1745—Catholics were tolerated so long as they made no outward display of their religion, paid double taxes and the like penalties, and were restricted from State service, office of



emolument, and parliamentary representation. Their chapels generally were confined to the houses of the nobility and gentry, to whom the clergy owed their principal support. Lancashire was almost alone in its possession of independent missions, many of which dated their establishment as such from the reign of James II. In the same degree that persecution relaxed, did the zeal and piety of Catholics decrease. The position of chaplains came to be regarded largely by their patrons in a light little better than that of domestic servitude, and, as a matter of fact, the salary of a chaplain was hardly so good as that of an upper-servant. The status of the vicars-apostolic was proportionately influenced, and but few there were in later times who dare exercise a firm and independent spirit. Thus the gentry began to look upon this kind of patronage as a right, and were jealous of any infringement of their acquired position. Debarred in their own country from holding the station to which they were entitled by rank and wealth, they spent much of their time abroad, where, indeed, they had been forced by the action of the penal laws to seek education. Hence, it is no wonder that many of them became tainted more or less with the principles of the French revolutionists, or imbibed Gallicanism and latitudinarianism, till at length numbers, throughout the length and breadth of the land, abandoned their faith, and nominally, on the score of respectability, conformed to the Anglican Establishment. Thus was the Church, in Milner's time, ebbd below anything previously experienced. Nor was this wretched state peculiar to the Catholic Church. The religion of the Anglican Establishment had practically ceased to be anything more than a State formula, and hence, slightly in advance, arose a movement bearing some analogy to that restoration of the independence of the Catholic Church, with which the name of Milner will ever be associated. But Wesley's action, instead of furthering the revival of Anglicanism, landed his followers in hopeless heterodoxy, and inaugurated a movement of disintegration, the sequel to which must be disestablishment.

The first Act of Relief for Roman Catholics was passed in 1778, and gave rise to a "Protestant Association," which produced, in 1780, the famous Gordon riots. In 1783, a small Catholic committee of laymen, with Charles Butler as

secretary, was formed with the intent of protecting Catholic interests in general, and especially for procuring bishops in ordinary instead of vicars-apostolic—a revival of the ancient appeals to Rome, which, though dormant since the reign of James II., were only to be quelled by the restoration of the hierarchy in 1850. This committee was succeeded by another, in 1787, which was joined by Bishop James Talbot, V.A. of the London District, Bishop Charles Berington, coadjutor to Bishop Thomas Talbot, V.A. of the Midland District, and a Benedictine monk of the name of Joseph Wilks. The secretary, as before, was Charles Butler. After presenting a memorial to Mr. Pitt, the committee drew up a declaration of Catholic principles, known as the Protestation, which was signed, after some difficulty, by all the four vicars-apostolic, though one of them, Bishop Walmsley, subsequently withdrew his adhesion. The committee then framed another oath of allegiance, containing a new profession of faith, in which they adopted the absurd title of “Protesting Catholic Dissenters.” This oath was formally condemned by the four vicars-apostolic, October 19, 1789, who published their condemnation in an “encyclical letter.” Butler, the secretary, wrote a long “Appeal” in defence of the Protestation, dated Nov. 25, to which Bishop Berington and Dom Wilks lent their signatures. To this were appended the heads of the proposed Bill and the condemned oath. It was bound in a blue cover, and henceforth was known as the first of the three famous “Blue Books.” Two of the vicars-apostolic died soon after the condemnation of the oath, which led to active intrigues on the part of the committee to procure the appointment of successors favourable to their views. They were particularly anxious that Bishop Berington should be appointed to the London District. Various publications appeared, the object of which was to persuade the clergy and laity that they had a right to choose their own bishops, and to procure their consecration by any bishop, without reference to the Pope. Sir John Throckmorton published three pamphlets with this object, which Milner denounced as an open attempt to separate the clergy from the faith and communion of the Church.

Immediately after the vacancies in the episcopate had been filled, the vicars-apostolic of the London, Northern, and

Western Districts published a fresh condemnation of the proposed oath, in an encyclical letter, dated Jan. 19, 1791, and denounced the recent publications of the committee as schismatical, scandalous, and insulting to the supreme head of the Church. The committee responded with a letter, dated Feb. 2, 1791, addressed to Bishop Douglass, and another addressed to the three vicars-apostolic, to which was subjoined a "Protest" against the encyclicals of Oct. 19, 1789, and Oct. 21, 1790. The first letter and the "Protest" were drawn up by Butler, and the second letter was written by Wilks. They form the second "Blue Book." The committee pushed forward their proposed Bill, containing the condemned oath, and entrusted it to Mr. Mitford, afterwards Lord Redesdale. Milner, acting as agent for the vicars-apostolic of the London, Northern, and Western Districts, was present in the House when the Bill was introduced, having previously urged his objections to the oath, with Burke, Fox, Windham, Dundas, Pitt, Wilberforce, Wm. Smith, and other members of Parliament, as well as with three of the Protestant bishops, all of whom were satisfied with his arguments. He also distributed among the members a "Statement of Facts," which induced them to consider the matter in a new light. The result was that the oath of the committee was discarded by Parliament, and the Irish oath of 1778 substituted as the bishops had petitioned, and in this form the Catholic Relief Act was passed June 7, 1791.

On April 21, 1792, Butler, the secretary, issued "A Letter addressed to the Catholics of England, by the Catholic Committee," purporting to be a review of the past and present state of affairs. This, with its appendices consisting of various memorials, addresses, documents, and transactions and publications of the committee, forms the third "Blue Book." Having now run out its term of five years, the committee resolved itself into "The Cisalpine Club," with the avowed object of adherence to the previous policy, and of opposition to the alleged usurpation of the Pope and the tyranny of the vicars-apostolic. Their first "Report," issued in 1795, contained an attack upon Milner, which elicited from him "A Reply." A few days before the publication of this report, Bishop Berington, a member of the former committee, succeeded *per coadjutoriam*

to the Midland vicariate, but as an indispensable condition for the despatch of the extraordinary faculties usually conceded to vicars-apostolic, the Holy See demanded that he should renounce the condemned oath and the "Blue Books." A long correspondence between the bishop and Propaganda ensued before the former could be induced to sign a satisfactory form of retractation. In 1797, the prefect of Propaganda proposed to the three other vicars-apostolic to recommend Milner to be coadjutor to Bishop Berington, that he might exercise the faculties withheld from that bishop. At length, after nearly three years, the matter was virtually settled by Bishop Berington's signature to the required retractation, on Oct. 11, 1797. Before the faculties reached his hands, however, the Bishop unexpectedly died, on June 8, 1798. The Irish, as well as some English bishops, and Sir John Cox Hippisley, solicited the appointment of Milner to the vacant vicariate, but the members of the Cisalpine Club and their friends had sufficient influence at Rome to obtain the appointment of Dr. Gregory Stapleton, "as a stop-gap," said the Scotch agent at Rome, and his name was ultimately approved by the Pope in Oct., 1800.

Meanwhile, Milner, who, in 1790, had been admitted a fellow of the Society of Antiquaries, busied himself with various historical and architectural inquiries, and other works of a biographical, religious, or controversial character, and in 1798 published his famous History of Winchester. Shortly afterwards, the schism known in England under the name of Blanchardism made its appearance, and Milner, at the request of Mgr. Charles Erskine, afterwards Cardinal, who had been several years in England, employed his powerful pen in combating it.

On May 23, 1802, Bishop Stapleton died suddenly while on a visit to St. Omer, where he had gone to look after the property of his old college. His death was the signal for fresh dissensions and intrigues among the vicars-apostolic and Catholic body generally. The Cisalpine Club again endeavoured to procure a bishop of their own choice, but Milner's name was once more presented to the Holy See, and his appointment to the vacant vicariate strongly supported by Cardinal Erskine and Bishop Gibson. Moreover, the influence of the Irish bishops in his favour weighed much with the cardinal-protector, who was thus induced to select him to succeed Bishop

Stapleton. By brief of Pius VII., dated March 1, 1803, he was appointed Bishop of Castabala *in partibus*, and vicar-apostolic of the Midland District. Milner's antagonism to the Committee had undoubtedly created him many enemies, and he was consequently reluctant to accept the proposed responsibility, but at length his scruples were overcome, and on May 22, 1803, he was consecrated in his own chapel at Winchester by Bishop Douglass, assisted by Bishops Gibson and Sharrock.

The new bishop took up his residence at Longbirch, in Staffordshire, where his predecessors had lived, but he soon removed to Wolverhampton, and took possession of Giffard House. Much work that was political as well as ecclesiastical fell to Milner's lot in those eventful times. The royal Veto question, in respect to the appointment of Catholic bishops, was then in agitation. In 1805 Milner spent six weeks in London forwarding the Catholic petition, at the request of the Irish prelates, and about this time he published his "Short View" of the arguments against the petition. He enjoyed the full confidence of the hierarchy of Ireland, and was requested by them to act as their agent in England. They proposed that he should fix his residence in London, and undertook for this purpose to bring about an exchange between him and Bishop Poynter, the coadjutor of the London vicar-apostolic. Propaganda at first approved the proposal, and Bishop Douglass similarly seemed far from being displeased with it, but when the prefect wrote on Feb. 1, 1806, about the exchange, Bishop Poynter replied expressing his astonishment at the proposal, and this letter was counter-signed by Bishop Douglass. At a later date, on April 11, 1808, the Pope gave Milner a dispensation to reside out of his district and to live in London, when his business as episcopal agent for the Irish prelates required his presence in the metropolis. Milner was very unpopular with the London clergy, and this affair was made a regular charge against him by Bishop Poynter in one of his "Letters to Dr. Troy, Archbishop of Dublin," dated Nov. 7, 1811, but Milner ably defended himself in his "Explanation with Dr. Poynter."

In the course of the debates in Parliament so much had been said against Ireland that Milner determined to visit that country, to see and judge for himself. He went in June 1807, and again in Aug. 1808, and published the result of his

“Inquiry” in a series of letters. In the latter year he resumed his campaign against Blanchardism, which led to a lengthened controversy, and in the same year he was again hotly engaged in the Veto question. In May a new association of English Catholics was begun under the name of the Catholic Board. At first Milner was disposed to think that the measure of a royal Veto might be accepted by Catholics. This view was not approved by the Irish bishops, and subsequently Milner concurred with them and became the uncompromising opponent of any sort of Veto. His fearless resistance to those who imagined that concessions to the Government of a modified form of Veto might be made, caused misunderstandings between himself and Bishops Poynter and Collingridge, and led to his expulsion from the Catholic Board in May, and to his exclusion from a meeting of vicars-apostolic in Durham, in Oct. 1813. Notwithstanding, it is said that his defeat of the proposed measures of 1808 upon the petition of the Irish Catholics for the repeal of the penal laws, by his condemnation of the Veto, obtained for him at Rome the appellation of the English Athanasius.

The Catholics were now divided into two parties, one against, and the other in favour of a plan for obtaining emancipation on the terms of giving the Government control over the clergy by means of a negative voice, or Veto, in the selection of bishops, and by means of other arrangements, which, however advantageous at that time, from a temporal point of view, might—it is now generally believed—have destroyed the independence of the Church. Milner was supported by the Irish bishops and a large proportion of provincial Catholics, especially by the sturdier races of the northern parts, who, outside courtly influence, admired the firm and outspoken character of their leader. Against him were the bulk of the Catholic nobility and gentry, the Bishop of the London District and most of his clergy, and those more in touch with the governing classes. In April, 1813, Grattan brought in his Bill for Catholic Emancipation, which, after it had been read a second time, was clogged by restrictive clauses suggested by Canning and Lord Castlereagh. Milner hastened to London and endeavoured to obtain the support of Bishops Poynter and Collingridge in his opposition to the clauses, but failing, printed and circulated his “Brief Memorial on the Catholic Bill”

among the members of Parliament, and upon the moving and carrying in committee that the words in the first clause—"to sit and vote in either House of Parliament"—should be omitted, the Bill was withdrawn by Government upon Mr. Ponsonby's declaration that without this clause the Bill was worthless.

The gentlemen calling themselves the Catholic Board were chagrined at the failure of the Bill, and greatly displeased with Milner. Through the Scotch agent at Rome, the Rev. Paul Macpherson, they obtained a rescript from Mgr. Quarantotti, secretary of Propaganda, dated Feb. 16, 1814, and addressed to Bishop Poynter, declaring "that Catholics ought to receive and embrace with content and gratitude the law which was proposed last year for their emancipation, agreeably to the form received by us from your amplitude"—that is, from Bishop Poynter. This document, when published in the newspapers, excited exultation among the party in favour of an accommodation with the Government, while it was received with distrust and alarm by the opponents of the Veto. The Irish bishops met at Maynooth on May 25, 1814, to protest against it, and deputed Dr. Murray, coadjutor-bishop of Dublin, and Dr. Milner to be their agents at Rome for procuring its recall. Milner had already left Wolverhampton for Rome on May 2, resolved at once to give an account to the apostolic see of his own conduct, and of the state of Catholic affairs in England. Bishop Poynter, with his vicar-general, Dr. Bramston, about the close of the year set out for the same destination. Though it was hardly safe to cross the Channel on account of the war with France, Milner engaged a fisherman to take him over in an open boat. Landing on the opposite coast he passed from Boulogne to Parma, through the Russian, Prussian, Austrian, and English camps, and arrived at Rome only a few days after the triumphant return of the Pope from his captivity at Fontainebleau on May 24. Milner was soon admitted to audience of his Holiness, who said that Quarantotti ought not to have written the rescript without authority from the Holy See. Cardinal Litta had been appointed prefect of Propaganda, and the case of the rescript, which was recalled, was submitted to examination. The Catholic Board now presented through the Scotch agent an address of congratulation to the Pope on his restoration, and took occasion to thank his Holiness for the rescript, which they said they had received with "unspeak-

able joy." The papal acknowledgment, dated Dec. 28, 1814, was to the effect that the rescript having been issued in the Pope's absence had been given to certain cardinals, to whom such matters are usually referred, for examination *ab integro*. Dr. Murray arrived in Rome about a month after Milner, and together they had audience of the Pope on June 28. Milner had also frequent interviews with Cardinal Litta, to whom he gave a memorial of the controversies he had had with Bishop Poynter and the Catholic Board, and of his whole case. In this memorial he offered to resign his vicariate if he was thought unworthy the confidence of the Holy See. It was signified to him on various occasions that his conduct was in the main approved of by the Pope and cardinals, that he had well defended his cause and that of the Church on the true ground, and that consequently his offer of resignation could not be accepted. At the same time he was admonished to be more cautious and moderate, and to refrain from the use of irritating language towards his adversaries. It was subsequently asserted at Rome that Cardinal Litta also prohibited him from writing in the *Orthodox Journal*, but if such was intended it was certainly not understood by Milner himself, who maintained that he had only been advised to write under a feigned name, as it was rather beneath the dignity of a bishop to appear so often in print. Dr. Poynter had now arrived at Rome, and, under date Mar. 15, 1815, drew up his "Apologetical Epistle," defending his conduct from certain animadversions of Dr. Milner. Meanwhile Napoleon had escaped from Elba, and Murat was approaching the frontiers of the Pontifical States. Hence Pius VII. deemed it advisable to withdraw from Rome for greater security on Mar. 22, and entered Genoa on April 3, 1815. Milner also went to Genoa, where Cardinal Litta wished him to remain with the Holy Father till the conference of Vienna and the troubles of Italy were ended, promising to take him back to Rome in his carriage. But Milner was determined to return to England. It was providential that he did so, for Cardinal Fontana afterwards declared that it had been in agitation to have prevented him from returning to England, and that the proposal was frustrated by the return of Bonaparte and the threatened invasion by Murat, which thus liberated Milner from the intended control. It is not improbable that Milner, even at that moment, was aware of his



danger. The report was current in England, and he himself alludes to the means used to detain him at Rome in a letter to the *Orthodox Journal* in 1818. Anyhow, the following climax to his negotiations must have hurried his departure.

Quarantotti's rescript was taken into consideration at Genoa, and on April 26, 1815, a letter was addressed by Cardinal Litta to Bishop Poynter, conveying the decisions of his Holiness on three important points—namely, the oath to be taken by Catholics, the manner of appointing bishops, and the examination of rescripts, briefs, and ordinances from the supreme pontiff. Three forms of oath were given, any one of which the Pope would allow. Milner thought it probable that some terms respecting this change had been proposed and agreed upon between Lord Castlereagh and Cardinal Gonsalvi. The writer then, after rejecting all the terms hitherto proposed for the appointment of bishops, sets forth those to which the Pope would consent. In the event of emancipation being granted, he would allow "those to whom it appertains to present to the King's ministers a list of candidates, in order that if any of them should be obnoxious or suspected, the Government may immediately point him out, so as that he may be expunged; care, however, being taken to have sufficient number for his Holiness to choose therefrom." On the third point, the letter declares that the examination of rescripts and ordinances from Rome cannot be made a subject of negotiation.

This letter was delivered to Dr. Poynter at Genoa, and copies were transmitted to Dr. Troy, archbishop of Dublin, and to Milner. The latter, as well as Bishop Murray, had refused to convey it to Ireland.

Milner arrived back in London on June 2, 1815, and in the following August the Irish prelates met in Dublin, and passed resolutions deprecating any interference of Government with the appointment of bishops. They deputed two bishops to proceed to Rome to remonstrate. They had audience of the Pope on Nov. 5, and on that occasion his Holiness explained that the letter from Genoa was merely *conditional*, and not *preceptive*, and that it contained nothing more than a permission to submit to the Government, if the usual electors pleased so to do, the ordinary list of candidates presented to a vacant see, in order that one or more might, if necessary, be rejected; but so as that the list would not be renewed, nor so diminished,

as that a sufficient number should not remain for his Holiness to choose from. On Feb. 1, 1816, his Holiness, in a letter to the Irish bishops, expressed his deep concern that his expedient for satisfying the Government of the loyalty of candidates for the episcopacy, not only did not meet their approbation, but appeared to them to threaten destruction to religion in Ireland. His Holiness was convinced that the power which he was willing to concede could never be perverted to such an effect. Notwithstanding this letter, the apprehensions of the Irish prelates were not allayed, and a few months later Milner combated any interference of the Crown in the appointment of bishops, in his "Humble Remonstrance to the Members of the House of Commons."

In the year 1818 Milner actively espoused the cause of the English Jesuits, which greatly widened the breach between himself and the other vicars-apostolic. The subject is of such importance as to demand separate treatment in a note. Indeed, it was ultimately made the occasion of a very sharp rebuke by the Holy See. Towards the close of the following year, and during the first quarter of 1820, two well-known gentlemen were privately commissioned by the leading members of the Catholic Board to lay before the Holy See their grievances against Dr. Milner. One was Mr. Henry Howard of Corby, the other was Mr. George Silvertop of Minsteracres, whom Milner had grossly insulted by fastening upon him the nickname of "Copper-bottom," in one of his letters to the *Orthodox Journal* in 1816. They took with them copies of the *Orthodox Journal*, edited by William Eusebius Andrews, the *protégé* of Bishop Milner, who made it the medium of his most caustic attacks on the Catholic Board. They had frequent interviews with Cardinals Fontana, Litta, and Gonsalvi, and supplied them with the most virulent and offensive extracts from the journal, many of which were personal reflections on the cardinals themselves. Andrews's pen far exceeded Milner's in impetuosity, having much less restraint, and hence excited the surprise and indignation of the cardinals, who were unaccustomed to a press so free and unlimited. The Pope was equally amazed, and, at their audience of him, whilst expressing to the deputies his belief that Milner was a man of virtue and knowledge, called him *une tête brûlée*, and promised to accede to their request, and prohibit him from

writing in the journal. Effect was given to this in a letter to Milner from the prefect of Propaganda, Cardinal Fontana, dated April 29, 1820, which also informed him of the revocation of the Stonyhurst exemption, the *episode* of the deputies' negotiations. The letter expresses the uneasiness with which his Holiness and Propaganda have learnt the circulation in England of a periodical called the *Orthodox Journal*, which is characterised in somewhat similar terms to those given in the summary of the Pope's rescript. It then reprehends the bishop for supporting such a journal, and prohibits him from patronising it in any form under pain of withdrawal of his spiritual faculties. In the Pope's rescript to Propaganda, giving instructions for this letter, Milner is described as very turbulent, fomenting disorder and dissension, &c., that he patronised a vile and impudent journal, which abused the great, the learned and the good; which spared neither the nobility nor gentry who have always been, and are, the main support of religion in England; which railed, in a contemptible and disgusting manner against the clergy, bishops, cardinals, and particularly Cardinal Gonsalvi, charging him with trafficking with the English Government; which commended books too justly condemned by the Holy See, and that the share which Dr. Milner had in patronising so vile a journal was manifest from the numerous articles which he communicated to it under his name. The rescript then showed how unworthy such conduct is in a bishop and vicar-apostolic, and charges Propaganda to write to Dr. Milner to the above effect.

Milner might have appealed from this severe censure to the justice of the Holy Father, and no doubt could have vindicated himself from the *ex parte* statements upon which it was based. However, his enemies were so numerous and influential, that he deemed it more prudent to send Propaganda a submissive letter, stating that he would not write again in the *Orthodox Journal*, and holding out the probability of the journal's suppression. In fact, Milner induced Andrews to suspend his journal, which was done at the close of the year, telling him that he still felt at liberty to support him in a publication under a different title. Far from being deterred from laying aside his pen, the irrepressible opponent of the Catholic Board and its allies, published in the following July his "Supplementary Memoirs of the English Catholics,"

in controversion of Butler's well-known work, which so irritated the secretary of the Board that he shortly after retaliated by publishing Dr. Poynter's "Apologetical Epistle," of 1815, to which Milner rejoined in pungent terms. Other emanations from his pen on various subjects quickly followed, and, meanwhile, he actively opposed two Bills introduced into the Commons by Mr. Plunkett, one for the removal of the disqualifications of Catholics, and the other for regulating the intercourse of the clergy with Rome—on account of the nature of the oath proposed, and the interference with communication with the Pope. After these Bills had been thrown out by the Lords, Milner, on June 21, 1821, set out for Ireland to consult with the prelates assembled at Maynooth as to an orthodox and proper form of oath to be proposed on any future application to Parliament for relief. A form of oath having been settled, he returned home on July 16, published the oath agreed upon, and made a tour through the northern counties and Scotland to obtain its acceptance by the bishops and clergy, whom he found well-affected.

In the spring of 1822, Charles Butler presented a "memorial" to Cardinal Fontana, prefect of Propaganda, defending himself from Milner's charges, and giving an exposition of some circumstances which took place in respect to the controversy between the gentlemen of Stonyhurst and Dr. Milner on the one side, and Dr. Poynter on the other. It was forwarded through Dr. Gradwell, the English agent at Rome, who was authorised to state to Propaganda that Milner should be furnished with a copy for his defence, whenever the Sacred Congregation should think proper. However, Propaganda did not think proper to indict the bishop, who was never made aware of the existence of the "memorial." Butler, in consequence of another personal attack upon him by Milner in 1823, despatched a second "memorial" to Cardinal Fontana's successor, Cardinal Gonsalvi, but first the troubles at Rome, and then the death of the cardinal, prevented further steps being taken in the matter.

Milner's health now began to visibly decline. In 1824, he had several paralytic attacks. It was decided to give him a coadjutor, and on May 1, 1825, the Rev. Thomas Walsh, President of Oscott, was consecrated by Milner himself at Wolverhampton. Eight bishops were present on this occasion,

a coincidence never before witnessed since the subversion of the faith in England. And what was more satisfactory to behold, was the thorough reconciliation between the veteran champion and his former controversial opponents, Bishops Poynter and Collingridge. Notwithstanding his impaired health and the rapidly increasing infirmities of age, the redoubtable bishop continued to employ his pen till death closed his remarkable career, his last published letter being a reply to Mr. Garbett in reference to his "End of Religious Controversy," dated March 17.

On March 25, he took to his bed, from which he never arose. His death was most edifying. When those around him addressed him as usual as "My lord," he exclaimed: "Don't call me so any more; I am nothing now but plain John Milner, a poor sinner." And thus, blessing each priest as he knelt beside him, he passed to his eternal reward, on the feast of St. Elphege, the martyr-bishop of Canterbury, April 19, 1826, aged 73.

He was buried within the walls of the church of SS. Peter and Paul, Wolverhampton, where his remains are venerated as those of a saint.

When death had withdrawn this heroic man, even those who had been opposed to him during life began to recognise how much they had misinterpreted his character and his noble purpose. And now, after time has adjusted its focus, men universally acknowledge the dangers escaped, and the benefits secured through Milner's foresight, independence, and indomitable activity. Well was it said by the deliverer of his funeral oration, that he rose up to stem the torrent of innovation, and withstood all attempts to undermine the faith, or fritter away the essential discipline of the Church. If, in thus asserting the cause of the Church, his manner was rugged, and his expression savoured of severity, it was not that his pen was dipped in the gall of malignity, but that his zeal outstepped the kinder feelings of a heart ever alive to the impulse of charity, and ever ready to sacrifice personal convenience for the welfare of his neighbour, when unattended by compromise of conscience or duty.

*Husenbeth, Life of Milner; Milner's own works and articles in reviews; Butler, Hist. Mem.; Kirk, Biog. Collns. MS.; Howard, Minutes of Negotiations at Rome, MS.; Sedgley Park Annals, MS.; Anherst,*

*Hist. of Cath. Emancipation; Winchester Mission Records, MS.; Brady, Episcop. Succession; Orthodox Journ., Cath. Miscel., Oscotian. Truthteller, Tablet, and other Cath. periodicals; Nichols, Lit. Anecd.* lx. 215.

1. **A Funeral Discourse on the Death of the R.R. Richard Challoner, D.D., V.A., &c.** Lond. 1781, 8vo, pp. 29.

It is a glowing panegyric on the saintly bishop, not, however, intended so much to excite admiration as imitation. As a composition it is superior to the usual productions of the clergy of that time. Their foreign education had a bad effect upon their English, and often subjected them to unpleasant criticism (Husenbeth).

2. **A Letter to the Author of a Book called "A Candid and Impartial Sketch of the Life and Government of Pope Clement XIV."** Lond. 1785, 8vo, pp. 32.

This is the title attributed by Husenbeth to Milner's pamphlet, *facsimile* with that by Rev. Chas. Cordell, vol. i. 567, No. 6; *vide* also John Jones, iii. 666, No. 2. Dr. Kirk merely describes Milner's pamphlet as "Observations" on the objectionable "Life."

3. **A Sermon preached in the R.C. Chapel at Winchester, April 23, 1789, being the general Thanksgiving-day for his Majesty's happy Recovery . . . . With Notes, historical, explanatory, &c.** Lond. (1789) 4to, pp. v.-34, on Deut. xxxii. 39.

A direct and severe attack had been publicly levelled at him a short time before by a Protestant clergyman at Winchester; and one object of this discourse was to vindicate his religion, and lay down his political creed, and the touchstone of his past and future conduct. It elicited from the Rev. J. Williamson, B.D., "A Defence of the Doctrines, Establishment, and Conduct of the Church of England from the charges of the Rev. . . . J. Milner," 1790, 8vo.

4. **The Clergyman's Answer to the Layman's Letter on the Appointment of Bishops.** By the Rev. John Milner, F.A.S. Lond. J. P. Coghlan, 1790, 8vo, pp. 27 besides title.

This was elicited by "A Letter addressed to the Catholic Clergy of England on the Appointment of Bishops," 1790, published by Sir John Courtenay Throckmorton, a member of the Catholic Committee, with a view to persuade the clergy and laity that they had a right to choose their own bishops, and to procure their consecration by any bishop, without reference to the pope. At this time the Catholic Committee was actively intriguing to fill the vacancies caused by the deaths of two vicars-apostolic with bishops favourable to their views, and were particularly anxious to have Dr. Chas. Berington appointed to the London District. Sir John rejoined with "A Second Letter," to which Milner replied with—

5. **The Divine Right of Episcopacy, addressed to the Catholic Laity of England, in Answer to the Layman's Second Letter to the Catholic Clergy of England. With Remarks on the Oaths of Supremacy and Allegiance.** Lond. J. P. Coghlan, 1791, 8vo, pp. viii.-117, which drew from Sir John a second edition of his "Letter" with "Further considerations on the same subject, and on the conduct of the English Catholics from the Reign of Queen Elizabeth to the present time," Lond. 1792, 8vo. To this Milner gave a final stroke by his—

6. **Ecclesiastical Democracy Detected: being a Review of the**

**Controversy between the Layman and the Clergyman concerning the Appointment of Bishops, &c.** Lond., Coghlan, 1793, 8vo, pp. xv.-318.

Three other priests had written in refutation of Sir John's "Letter," the Rev. C. Plowden, Dr. Strickland, and Wm. Pilling, whose works will be found under their notices. The subject of this controversy is exhaustively treated in Fr. Amherst's *Hist. of Cath. Eman.*, Butler's *Hist. Mem.*, and Milner's *Sup. Mem.*

7. **The Exclamations of a Soul to God; or, the Meditations of St. Teresa after Communion.** Newly Translated. Together with an Introductory Dedication to a Reverend Prioress on present practices and opinions of the times, by the Rev. John Milner, F.S.A. Lond., Coghlan, 1790, 16mo, pp. 88, Ded. to Mary Augustine More, prioress of the Eng. Canonesses of St. Aug., Bruges, dated St. Peter's, Winchester, April 15th, 1790, pp. 34; Lond., 1812, 12mo. pp. 95.

It is from the French version, and not from the Spanish original, and the translator aims at little beyond preserving the sense of the original. In it he charged as inconsistent and paradoxical the language of Rev. Jos. Berington, who, in his "State and Behaviour of the English Catholics," 1780 (*vide* i. 192, No. 5), had first asserted that Catholic ladies educated in convents stood unrivalled as wives, mothers, citizens, and Christians, and then proclaimed that nuns were ill-adapted to the business of educating them. Berington retorted in the preface to his "Memoirs of Gregorio Panzani," 1793 (*vide* i. 193, No. 14), and also criticised Milner's later work on St. George.

8. **The Pastoral Letter and Ordinance of the R.R. John Francis de la Marche, Bishop of S. Pol-de Léon, addressed to the Clergy, both Secular and Regular, and to all the Faithful of his Diocese.** Translated into English from the original French by the Rev. J. Milner, F.A.S. Lond., Coghlan, 1791, 8vo, pp. xi.-35.

9. **A Discourse delivered at the Consecration of the R.R. William Gibson, Bishop of Acanthos, V.A.N., in the Chapel of Lullworth Castle, on Sunday, the 5th of Dec. 1790; together with an Introductory Account of the Consecration, &c.** By the Rev. J. Milner, F.S.A. Lond., 1791, 8vo, pp. xvi.-28.

The introduction, after briefly defending the canonical appointment of the two new prelates, Gibson and Douglass, as in conformity with the rules established on the first formation of the four Districts in England, gives a brief outline of the character and qualifications of Dr. Gibson, and some interesting particulars of the consecration in Mr. Weld's beautiful chapel at Lullworth Castle. Dr. Douglass, bishop elect, "arrived too late to acquire the necessary liability for bearing part in the august ceremony" of the 5th, but was consecrated in the same chapel a fortnight later.

10. **State of Facts relating to the present Contest among the Roman Catholics of this Kingdom, concerning the Bill to be introduced into Parliament for their Relief.** Lond., 1791, presented to the members of the Commons, Feb. 24th, 1791.

In this he exposed the impropriety of the newly-assumed name of "Protesting Catholic Dissenters" by the Cath. Com., objected to their qualifying the deposing doctrine as *heretical*, denounced the meaning they assigned to certain passages of the *Oath*, relating to the jurisdiction of the pastors of the

Church with reference to indirect interference in temporal affairs, and objected to the clause that "no ecclesiastical power can dispense with any oath whatever." He proposed that the oath already taken by the Irish Catholics should be substituted for the condemned *Oath*, and, in conclusion, pledged his readiness to answer for all his assertions, by whomsoever called upon, and to prove that he spoke the sense of the Catholic clergy in general, and of many thousands of his Majesty's loyal subjects.

11. **Certain Considerations on Behalf of the Roman Catholics who have conscientious Objections to changing their Name, and to the Form of Words in which certain Passages appear in the Oath contained in Mr. Mitford's Bill, modestly submitted to the Hon. Committee of the House of Commons, March 7th, 1791. By the Rev. J. Milner.** Lond. 1791.

In consequence of the two preceding protests, the Government was induced to consider the matter in a new light, and obliged the Cath. Com. to drop their new appellation, and resume that of Roman Catholics. The condemned *Oath* was discarded by Parliament, and the Irish Oath of 1778 was substituted for it, as the bishops had petitioned. The Bill passed on June 7th, 1791.

12. **Audi alteram partem**, 1792, broadsheet, pub. in defence of Bp. Walmesley's withdrawal of faculties from Dom. Jos. Wilks, O.S.B., a member of the Cath. Com., for want of submission to the ordinances of the vv.-aa.

13. "An Historical and Critical Inquiry into the Existence and Character of St. George, Patron of England, of the Order of the Garter, and of the Antiquarian Society; in which the assertions of Edward Gibbon, Esq., chap. 23, Hist. of Decline and Fall, cap. 23, and of certain other modern writers concerning this Saint are discussed, in a letter to the Rt. Hon. George, Earl of Leicester, President of the Antiquarian Society, by the Rev. J. Milner, F.S.A.," 1792, pr. in the *Archæol. Journ.*, and separately, Lond. 1792, 8vo, pp. 59.

Milner's mention of St. George as an illustrious saint, in his sermon on the recovery of George III. in 1789, induced Dr. Percy, the Protestant bishop of Dromore, to call upon him for proof that St. George ever had any actual existence. Hence this work, in which is demonstrated from ancient and authentic monuments that there was such a saint, and that he was not the infamous George of Cappadocia as Gibbon pretended.

14. **Letter of the R.R. John Francis de la Marche, Bishop of Léon, addressed to the French Clergymen Refugees in England. Translated into English from the original French.** Lond., Coghlan, 1793, 8vo.

This letter, written at the end of 1792 by the emigré bishop of Léon, expresses his fervent gratitude for the generous hospitality and liberal succours afforded to the French clergy in England.

15. **The Funeral Oration of his late Most Christian Majesty Louis XVI., pronounced at the Funeral Service performed by the French Clergy of the King's House, Winchester, at St. Peter's Chapel, in the said City, April 12, 1793. By the Rev. J. Milner, F.S.A.** Lond., Coghlan, 1793, 8vo, pp. viii.-62.

This discourse, which is very long, and much in the style of French funeral



orations, was delivered in English at the pressing request of the 1000 French priests lodged in the King's House. It was translated into French by one of the emigré priests, and pub. soon after, accompanied by a "Note Essentielle sur Marie Antoinette."

16. **A Reply to the Report published by the Cisalpine Club, on the Authenticity of the Protestation at the Museum, in which the Spuriousness of that Deed is detected.** Lond. 1795, pp. 36.

The Cath. Com. in 1791 had voted that the defeated *Protestation* should be deposited in the Brit. Mus., but this was not done till some time had elapsed, and then it was not the original document of 1789, but a new copy of it. Milner, having cast imputations on the authenticity of this copy, was called to account by certain members of the Cisalpine Club, into which the Cath. Com. had resolved itself, in a first "Report" sent to him Feb. 28, and in a "Further Report" of May 12, 1795, to which he replied as above.

17. **A Serious Expostulation with the Rev. Joseph Berington, upon his Theological Errors, concerning Miracles and other Subjects.** Lond. 1797, 8vo, pp. 137, dated Dec. 29, 1796, without title.

In 1796, and in the following year, a series of miraculous events were reported to have happened at Rome, and were published in England in a work which passed through several editions, the 4th of which is: "Miraculous Events established by authentic Letters from Italy, considerably augmented by further details, and undoubted authorities, particularly the letter of a Protestant gentleman resident at Rome, and other persons of unimpeached characters: To which is added the Brief of Celebration of the Ninth Day of July as a festival in honour of the prodigies with which the subjects of his Holiness were favoured." Lond., Coghlan, 1797, 8vo, pp. viii.-50. Berington (*vide* i. 194, No. 15) in his "Examination of Events termed Miraculous, as reported in Letters from Italy," Lond. 1796, 8vo, maintained that the facts were not sufficiently established, and that therefore the publication of the letters was more likely to be prejudicial than beneficial to religion. Fr. Geo. Bruning, S.J. (*vide* i. 330, No. 2), then attacked Berington with "Remarks" (Lond. 1796), to which Berington replied in "A Letter" (i. 196, No. 29), which was not published. Milner, who never lost an opportunity to break a lance with Berington, then came forward as above. Soon afterwards Bp. Douglass came down upon Berington, and required him to explain 13 propositions extracted from his works, which Berington did in "A Letter" (No. 16, *ibid.*). This the bishop acknowledged as adequate to the removal of scandal, and declared Berington's faith pure and orthodox. The controversy may be said to have closed with a translation by the Rev. Benedict Rayment of Signor Gio. Marchetti's "Official Memoirs of the Juridical Examination into the Authenticity of the Miraculous Events which happened at Rome in the years 1796-7, including the Decree of Approbation, &c." Lond., Keating, 1801, 8vo (*vide* under B. Rayment).

18. **The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester, by the Rev. J. Milner, F.S.A.** Winchester (1798-1801), 4to, 2 vols., engr. title-pages, plan and many plates, "James Cave, del. Winton." *id.*, 1809; *ib.* 1839, roy. 8vo, 2 vols.

"An Historical and Critical Account of Winchester Cathedral, with an engraved view and ichnographical plan . . . Extracted from the Rev. Mr. Milner's Hist. and Antiq. of Winchester: to which is added a review of its

modern monuments," Win. 1801, 8vo; *ib.*, 2nd ed., 1807, 7th (1809?), 8th (1815?), 9th (1830), 12mo.

"A Short View of the Hist. and Antiq. of Winchester . . . being chiefly extracted from . . . Milner's Hist. and Survey," Win. 1799, 8vo: 2nd ed. 1802, 8vo; 5th ed., Win., J. Robins, 1812, 8vo, pp. 52, "With a brief Account of the Seats of the neighbouring . . . gentry," &c.; 7th ed., *ib.*, 1820, 8vo, pp. 60.

"A Short Description of the Hospital of St. Cross, near Winchester . . . with an Appx," 21st ed., Win. (1840?), 12mo; 22nd ed., *ib.* (1850?), 8vo.

This valuable work at once established the author's fame as an ecclesio-logist, historian, architect, and antiquary. In the course of his historical investigations he seized favourable opportunities of correcting the errors and misrepresentations of Protestant historians on subjects connected with the Catholic religion. Though the author of this comprehensive history confines himself principally to the record of the events which concerned the city of Winchester and its neighbourhood, his narrative becomes in great measure a history of England, as there are few occurrences of national and general interest which he does not introduce in the course of his review of the civil history of the city.

The work made a great sensation upon its appearance. Nothing equal to it, or at all like it, had before been published: and that such a production should come from a Catholic, excited great admiration in some, and violent opposition on the part of others. One passage in particular gave great offence. Incidentally he had observed of Bp. Hoadly, that, "both living and dying, he undermined the Church of which he was a prelate." This severe censure drew from Rev. R. H. Ashe "A Letter to . . . Milner . . . occasioned by his . . . aspersions on the memory and writings of Dr. B. Hoadly . . . Bishop of Winchester," 1799, 8vo. The Rev. E. Spencer wrote "Brief Remarks on the Censure of Mr. Fox's Acts and Monuments, &c., by Mr. Milner in his History of Winchester. By a Country Incumbent," Bath, 1801, 8vo. Milner had shown that Fox's Acts and Monuments, from which all succeeding writers had borrowed their accounts, had been proved to be a tissue of falsehood, misrepresentation, and absurdity. Fr. Rob. Persons did this, and at a later period W. E. Andrews (i. 51, No. 9) published an *exposé* of the book with Milner's approval.

It also provoked the Rev. J. Sturges, LL.D., Prebendary and Chancellor of Winchester, to write his "Reflections on the principles and institutions of Popery . . . occasioned by . . . Milner's Hist. of Win," Lond., 1799, 4to. This was the work of an able writer and a respectable man; but while it professed to be an answer to Milner's book, it mentioned scarcely a dozen articles in it, and those of comparatively small importance. It was a vague and general misrepresentation of Catholic doctrine and practice. Milner replied with his immortal work, noticed under No. 22.

19. **A Brief Account of the Life of the late R.R. Richard Challoner, D.D., Bishop of Debra, and Apostolical Vicar of the Southern District.** By the Rev. John Milner, F.S.A. Lond., J. P. Coghlan, 1798, 12mo, with medallion portrait of the Bishop, engr. by J. Nagle.

This was written to be prefixed to a new edition of Challoner's "Grounds of the Old Religion" (*vide* i. 454, No. 16). It was compiled partly from the personal recollection of himself and others, partly from MS. notes entrusted

to him for the purpose, and partly from the bishop's works. It is delightfully written, full of unction and piety, and comprises much valuable information within a small compass.

In this work, Milner gives an interesting account of one of the most noted clerical apostates, Père Le Courayer, which it may be well to make the occasion of a supplement to the account of the controversy, the outcome of Jansenism, raised by that writer referred to under John Constable, i. 552, No. 1. Courayer, a canon regular of the Order of S. Genevieve at Paris, first signalled himself as a disciple of Pasquier Quesnel, in opposition to the bull of *Unigenitus*. Quesnel wrote his "Moral Reflections on the Gospels" in 1675, which was condemned by Clement X. The work was translated into English, as noticed under S. Jenks, iii. 621, No. 17. Other references will be found under M. Grene, iii. 51, No. 1, E. Hawarden, iii. 174, No. 2, &c. In 1705, Clement XI. issued the bull *Vincam Domini*, renewing the constitutions and briefs of previous popes against Jansenism, and in 1713 issued the famous bull *Unigenitus*, condemning 101 propositions from Quesnel's works, and leaving no doubt as to the attitude of the Church on the question. From the death of Quesnel, in 1719, dates the decay of Jansenism, though several French bishops were led astray, in so far as to reject the bull *Unigenitus*. Eventually, however, they withdrew their opposition, and, in 1729, the Sorbonne accepted the bull. Meanwhile, in 1723, Le Courayer published "Les Dissertations sur la Validité des Ordinations des Angles," being desirous of securing friends to himself in this country, into which he had resolved to withdraw. This work, says Milner, though refuted by many able pens, and by Challoner, amongst others, in his treatise on "The Grounds of the Old Religion," yet fully answered the author's expectations, as he was protected and almost idolised by the Anglican clergy, who placed his portrait in the Bodleian Library, and by some of the nobility, who supported him in the most affluent and honourable manner. This notorious Jansenist and fugitive religious still maintained that he was in the bosom of the Catholic Church, and that he had been guilty of no crime whatever. Indeed, he was accustomed to present himself at the altar, in the Catholic chapels which he frequented, in order to receive Holy Communion. But Bp. Challoner was inflexible in requiring a public retraction of his errors before he could admit him to the participation of the sacraments. Milner concludes—he died as he had lived, in 1774.

On the subject of apostate priests, to which Milner was never tired of referring in his pastorals and works, he introduces in a note in his *Life of Challoner*, p. 31, an amusing pleasantry of the Merry Monarch, which is too good and apposite to apostate priests in general to be omitted. "King Charles II., when he heard his prelates congratulating each other on the acquisition of a brother, namely, any fallen priest who had conformed, was accustomed significantly to answer: 'If you have a new brother, you will not be long without having a new sister.'"

20. **A Dissertation on the Modern Style of altering Ancient Cathedrals, as exemplified in the Cathedral of Salisbury.** Lond. 1798, 4to, pp. xiv.-54; Win., 1811, 4to, pp. 39, with plates, ded. to Sir Hen. Englefield, Bart.

It was occasioned by certain alterations in the cathedral at Salisbury made under the direction of the architect Wyatt, which Milner considered

destructive of the proportions of that noble edifice, and entailing ravages of its most venerable and interesting antiquities.

21. "Observations on the Means necessary for further illustrating the Ecclesiastical Architecture of the Middle Ages, in a letter from the Rev. J. Milner, M.A., F.S.A., to Mr. Taylor," pp. xi.-xxiii., dated Winchester, Feb. 15, 1800, pub. in "Essays on Gothic Architecture by the Rev. T. Warton, Rev. S. Bentham, Capt. Crose, and the Rev. J. Milner," Lond., printed for J. Taylor, at the Architectural Library, High Holborn, 1800; Lond., 1802, and again in 1808, 8vo, pp. xxiv.-176, separately.

In this connection with architecture, he formed a close friendship with the eminent architect John Carter, whose acquaintance with Gothic architecture was then considered the best in the kingdom, and assisted him in completing his work on the ancient architecture of England. And Milner ultimately had the satisfaction of receiving Carter into the Church.

The "Observations" subsequently was abridged by its author, and appeared as the article on "Gothic Architecture" in Dr. Rees' Cyclopædia in 1810.

22. **Letters to a Prebendary, being an answer to Reflexions on Popery by the Rev. J. Sturges, LL.D., Prebendary and Chancellor of Winchester, and Chaplain to His Majesty. With Remarks on the Opposition of Hoadlyism to the Doctrines of the Church of England, and on various Publications occasioned by the late Civil and Ecclesiastical History of Winchester.** Win., 1800, 4to, pp. 300; 2nd edit. Winchester, Robbins, 8vo, pp. xvi.-542; "2nd ed.," enlarged, Cork, 1802, 8vo; 6th ed., with additions and emendations, Lond. W. E. Andrews, 1815, 8vo, pp. xv.-464; 7th ed. *ib.* 1822; 8th ed., 1834, corrected and emended by the author's intimate friend, Rev. Jno. White of Winchester; another ed., Derby, 1843, 16mo. "A Refutation of the Charge of Religious Persecution urged against the Catholic Religion; being an abridgment of his Fourth Letter to a Prebendary, by the R.R. J. Milner, D.D., F.S.A." Lond., Tract 13 of the Cath. Institute of Gt. Brit., 8vo, pp. 16, n.d.

This *chef-d'œuvre* of the author was the crushing reply to the "Reflections" of Sturges referred to under No. 18. It astonished all parties. Its display of history, its exhaustive erudition, its theological acumen, its controversial power and penetration, and its fearless defence of the religion, which till then had rarely found an open vindication, created a sensation which Catholics had never before witnessed. The work was the subject of discussion even in parliament. It was assailed by the chancellor, Lord Loughborough, but generously defended and highly extolled by Dr. Horsley, then Bishop of Rochester.

As the work of Dr. Sturges led him, Milner followed in the first seven Letters, pursuing his adversary step by step, and discussing his facts and his reasoning on the several subjects of Supremacy, Religious Observances, Persecution, the Reformation, Vindication of the English Catholics under Elizabeth, and their subsequent history to the time of writing his book. These seven letters form a mass of most valuable information, and a repository of Catholic doctrine and Catholic history more valuable than at that time could be found in any other production. Letter viii. dealt with Hoadlyism, and therein he substantiated the charge he had made (*vide* No. 18) by contrasting the plain doctrines of the Establishment with those of Hoadly's System.

The work caused serious alarm in high quarters, and certain powerful personages expressed an earnest wish for the termination of the controversy. With this view it was proposed to silence Milner by a pension; and a Catholic gentleman of name was commissioned to sound him upon the proposal. Bishop Horsley, however, judged more wisely; he was confident that Milner would never be silenced by a bribe; and he took a more effectual method by requesting him, as a return for his advocacy and defence of him in parliament, to discontinue his controversy with Dr. Sturges. This appeal had the desired success, and induced the indefatigable Milner to withhold for sixteen years a triumphant work, written in the latter part of 1801 and the beginning of 1802, that famous "End of Controversy," *vide* No. 54.

Sturges, instead of attempting an answer, merely issued a second edition of his own book, with a discreditable repetition of the charges which Milner had proved to be calumnious, prefixing an *advertisement*, with a few trifling discussions.

23. **The Case of Conscience Solved; or, the Catholic Claims proved to be compatible with the Coronation Oath, in a Letter from a Divine in the Country to his Friend in Town. With a Supplement, in answer to Considerations on the Coronation Oath, by J. Reeves, Esq.** Lond. 1801, ded. to Mr. Windham; 2nd ed., Lond. 1807, *see* No. 29, pp. xvi.-119.

This was written in consequence of the scruples of Geo. III., and his unwillingness to grant emancipation on account of his coronation oath. The work was extolled by eminent men in parliament, and spoken of in high terms of commendation by the monthly and critical reviews. And Milner had the satisfaction of receiving a letter from Pitt, stating that the King had read his treatise, and that it had entirely satisfied his mind, and removed his difficulty.

Many years later, in 1828, Dr. Phillpotts, Bishop of Exeter, published "A Letter to an English Layman on the Coronation Oath, in which are considered the opinions of Dr. Milner."

24. **An Elucidation of the Conduct of his Holiness Pope Pius VII., with respect to the Bishops and Ecclesiastical Affairs of France, in a Letter to a Country Gentleman, with a new Translation of the late Briefs; the one addressed to the Catholic Prelates, the other to the Archbishop of Corinth, relative to the Schismatical Prelates of that Country. By the Rev. J. Milner, M.A., F.S.A.** 1802, 8vo, pp. 68, and 12 pp. supp.

This was written at the request of Mgr. Erskine, subsequently Cardinal, who was commissioned by the Holy See to induce the French emigré bishops in England to assist in carrying out the *Concordat* of July 15, 1801, by resigning their sees. In this country the French clergy who opposed the *Concordat* were generally known by the name of Blanchardists, from the Abbé Blanchard, who made himself conspicuous in their defence.

25. **Pastoral** to the clergy of the M.D., dated Longbitch, Dec. 22, 1803, accompanied with *Observanda*, a new and improved edition of the rules for the English clergy issued in the joint names of the four vicars-apostolic.

This was his first pastoral. It is the model of an address from a bishop to his clergy, worthy of ancient times, and quite in the spirit of the holy Fathers. It has not been thought necessary to note all his annual Lenten pastorals and letters to the clergy and laity of the Midland district.

The *Monita*, or instructions to the clergy, was agreed upon at the meeting of the four vicars-apostolic held at Winchester after Bishop Milner's consecration. It is on the lines of Bp. Rich. Smith's "Monita quædam utilia pro Sacerdotibus Seminaristis Missionariis Angliæ." Paris, 1647, repr. 1695, 1753, &c.

26. **An Exercise for Sanctifying Sundays and Holidays, and for preparing to assist at Mass profitably.** Wolverhampton, 1804, 12mo, pp. xxxvi., besides title and preface 8 pp.; *id.* 1810.

This was drawn up a few years after his appointment to Winchester, and used constantly in his chapel, though it was not published. He now introduced it into the Midland District to supersede a similar work which originally had been compiled from the works of Rev. Jno. Gother by the Rev. Joseph Berington, at the request of Bp. Chas. Berington, and subsequently edited with additions by Rev. Jno. Carter and Jno. Kirk, D.D., under the title of "Prayers before and after Mass," 1800, *vide* under John Kirk. Milner's book did not meet with much popularity, the people preferred the *Flat Book*, by which name, owing to its shape, that of his adversaries was familiarly known.

The following is presumably attributed to him, but in all probability erroneously: "The Key of Heaven; or, a Manual of Prayer; to which are now added, an Abridgement of Christian Doctrine, the Acts of Faith, Hope, and Charity, and Prayer before Mass. Revised, corrected, enlarged, and improved. By the R.R. J. M., Catholic Bishop. New Edition." Derby, Richardson, 1845, 12mo.

27. **Authentic Documents relative to the Miraculous Cure of Winefrid White, of the Town of Wolverhampton, at Holywell, in Flintshire, on the 28th of June 1805; with Observations thereon, by J. M., D.D., V.A., &c.** Lond. 1805, 12mo; Dub. 1806, sm. 8vo, pp. 41; Lond. 1806, 3rd ed. 8vo, pp. 42.

The paralytic, Winefrid White, a resident of Wolverhampton, twenty-six years of age, had suffered for more than three years, and was only able to walk with the assistance of a crutch. She went to St. Winefrid's Well, and upon emerging was able to walk, run, and work as well as she could before her paralytic seizure. Milner expatiates on the proofs of a miracle having been wrought, and answers the arguments of Dr. Conyers Middleton and others against miracles in general. For the controversy on this subject in the middle of the eighteenth century, *see* under Challoner, i. 453, No. 10, Sam. Musson, No. 2, and Bp. Wm. Walton's "Miraculous Powers of the Church of Christ," 1756, in reply to Dr. Middleton, *vide* also No. 64.

28. **A Short View of the Chief Arguments against the Catholic Petition now before Parliament, and of Answers to them, in a Letter to a Member of the House of Commons.** Lond. 1805, 8vo, pp. 53.

In this he answered various objections to Catholic emancipation, and it was quoted by Mr. Fox in the Commons. Finding that influential Protestants favourably disposed towards the measure were of opinion that some alteration would be required in the mode of appointment of Catholic bishops, Milner communicated their various propositions to his episcopal brethren, and also consulted the Holy See on the subject. He received an answer from Rome, dated Sept. 7, 1805, which strongly deprecated State pensions to bishops, and declared that no power could be conceded to any Protestant

sovereign to nominate Catholic bishops, and, whilst admitting that a mere negative power of objecting to candidates for the episcopacy had fewer difficulties, still strongly asserted that if this was ever conceded, effectual precautions must be taken to prevent the negative from growing into a positive power. It was the more necessary that Milner should fortify himself with this decision from Rome, as some Catholics held opposite views, and indeed, shortly after, a pamphlet was put forth by a leading Catholic baronet, Sir John Throckmorton, entitled, "Considerations arising from the Debates in Parliament on the Petition of the Irish Catholics," Lond. 1806, in which it was declared that "If Government wishes to have the appointment of our bishops, it has but to signify its intention, in order to its being complied with."

29. "Observations on a Publication by the Rev. T. L. Le Mesurier, entitled 'A Sequel to the Serious Examination into the Catholic Claims, containing a more particular Inquiry into the Doctrines of Popery,' &c.," appended to the second edition of his *Case of Conscience Solved*, Lond. 1807, see No. 23.

This was published after the withdrawal of the Bill brought into the Commons in 1807 by Lord Howick, subsequently Earl Grey, which proposed to allow Catholics to enter and receive promotion in the army and navy, and to secure them in the free exercise of their religion. The "Observations" were in answer to "A Sequel to the Serious Examination into the R.C. Claims. . . . With Remarks on some late publications of Mr. Keogh . . . and Dr Milner, by T. Le Mesurier," and elicited the rejoinder, "A Reply to certain Observations of the Rev. Dr. Milner upon the Sequel to the Serious Examination of the R.C. Claims," Lond. 1807, 8vo, which he followed with, "A Supplement to the Reply."

30. **An Examination of the Articles in the Anti-Jacobin Reviews for Nov., Jan., Feb., and Mar. last, upon the Substance of Sir J. C. Hippisley's Additional Observations, &c., on the Catholic Question, in Four Letters to a Gentleman of Dublin, by the Rev. J. Milner, D.D., F.S.A.** 1808, pp. 56, not pub.

31. **An Inquiry into certain Vulgar Opinions concerning the Catholic Inhabitants and the Antiquities of Ireland: in a Series of Letters from thence, addressed to a Protestant Gentleman in England.** Lond. 1808, sm. 8vo, pp. xi.-278, with an appx. and vignettes; Lond. (1809), and 3rd ed., with copious addns., "including the Account of a Second Tour through Ireland by the Author, and answer to Sir R. Musgrave, Dr. Ryan, Dr. Elrington, &c.," Lond. 1810, 8vo, cuts.

Sir Rich. Musgrave, in his "Remarks occasioned by some passages in Dr. Milner's Tour in Ireland," Dub. 1808, 8vo, had attributed Milner's first tour to very false motives, which the bishop contradicted upon a long string of erroneous assertions in Letter I. of the Supplement to the 2nd edit. Letter II. is in reply to Rev. Dr. Ryan's "Analysis of Ward's Errata of the Protestant Bible," and subsequently was added to the 1841 edition of Thos. Ward's well-known work as "A Vindication by Dr. Milner." Letter III. replied to Dr. T. Elrington, afterwards successively Protestant bishop of Limerick, Ardfert, and Aghadoe, who had published "The Clergy of the Church of England truly ordained, and not obliged to subscribe to damnable contradictions, in answer to Ward's Controversy of Ordination." In a post-script Milner dealt with these fresh pamphlets against him—one attributed

to Dr. Ledwich, whom he had before confuted on the history of St. Patrick; another from the pen of his antagonist Elrington, entitled, "Reflections on the appointment of Dr. Milner as the political agent of the R.C. Clergy of Ireland," 1809, 8vo, who rejoined with "Remarks occasioned by the Supplement and Postscript to the Second Edition of the Rev. Dr. Milner's Tour in Ireland," 1809, 8vo; and a third from Dr. Ryan, "Strictures on Dr. Milner's Tour, &c."

32. **Pastoral Letter of John, Bishop of Castabala, V.A. Addressed to all the Catholic Clergy of the Midland District.** Lond., Keating, Brown & Keating (1808), 8vo, pp. 26; tr. into French, "Lettre Pastorale de Monseigneur Milner, Évêque de Castabala. Adressée au Clergé Catholique du District de Midland, en Angleterre: en date du 10 Août 1808," Londres, Joseph Booker, 8vo, pp. 39, dated from Wolverhampton.

"A Pastoral Letter addressed by the R.R. J. Milner to the R.C. Clergy of his District in England. Showing the dangerous tendency of various pamphlets lately published in the French language by certain emigrants, and most particularly cautioning the faithful against . . . two publications by the Abbé Blanchard and Mons. Gaschet. . . . With a full refutation of their charges against his Holiness Pius VII. Dub. 1808, 8vo.

In this year the bishop published a pastoral letter to his clergy, dated June 1, ordering prayers for his Holiness, then held in captivity by Napoleon, and denouncing the scandalous calumnies of the Blanchardist party (*vide* No. 24) against the Pope. This pastoral was also published in French. The Abbé P. L. Blanchard responded with "Défense du Clergé François résident à Londres, et dans le reste de l'Angleterre, contre l'inculpation de Monsgr. Jean Milner, évêque de Castabala, Vicaire Apostolique de Midland District en Angleterre, dans sous-mandement du 1 Juin 1808. Lond. 1808, 8vo, pp. 37, signed Pierre Louis Blanchard, curé de S. Hyppolite, Diocese de Lisieux, Normandie." This led Milner to address a second pastoral to his clergy, dated Aug. 10, censuring several positions of Blanchard's pamphlet as respectively false, scandalous, injurious to the successor of St. Peter, insinuating and tending to schism, and actually schismatical. He cautioned his clergy not to permit the Abbés Blanchard or Gaschet, or any of their abettors or followers, to administer or receive any sacrament. Blanchard rejoined with, "Abus sans exemple de l'autorité ecclésiastique . . . ou, Réponse à la Lettre Pastorale de Monseigneur Milner . . . du 10 Août 1808, &c.," Lond. 1808, 8vo, and the Abbé Gaschet wrote a "Lettre," addressed to the bishop, "concernant la captivité de Pie VII.," Lond. 1808, 12mo.

33. **The Sequel to a Pastoral Letter . . . censuring certain late publications in the French language.** Lond. 1809, 8vo, pp. 41.

34. **Supplement to a Pastoral Letter, &c.,** Lond. 1809, 8vo, pp. 49, which contained the declaration of the Irish bishops on certain points in the publications referred to.

35. **Appendix to the Supplement, &c.,** Lond. 1809, 8vo, pp. 7, which Blanchard met with "Déclaration finale de P. L. Blanchard, relativement à Mgr. Milner," &c., Lond. 1809, 8vo, and "Abrégé d'un plus long commentaire sur l'appendix au Supplément de Mgr. Milner, du 29 Novembre, 1809," Lond. 1810, 8vo, in French and English.



The controversy continued on both sides till the four vicars-apostolic met in 1810, and agreed upon a test against Blanchardism. The last quiverings of the schism showed themselves in a pamphlet published by the Abbé Cordier, entitled, "The Sequel to a Strange Correspondence, or, Dr. Milner and his Silence! By a French Catholic Priest," Lond. 1823, 8vo. For this controversy *vide* under Douglass, ii. 99, No. 6.

36. **A Letter to a Parish Priest.** Lond. 1808, 8vo, priv. pr., 50 copies only, and afterwards retracted.

The letter, dated Aug. 1, 1808, arose out of the *Veto* question, which to a certain extent Milner had advocated. This Mr. Ponsonby had greatly exaggerated in the debate in the Commons on May 25, upon the petition of the Irish Catholics for the repeal of the penal laws, asserting that Milner, in his capacity of agent to the Irish bishops, had stated that he believed that they would have no objection to making the King virtually head of their Church. Next morning Milner printed a disavowal of the heterodox sentiments imputed to him in a *Protest*, dated May 26, which he intended to be broadcast, but was induced by Lord Clifford and his brother Robert to restrict its circulation, and mark it *private*. One of the Irish bishops wrote to him very sharply and indignantly on his advocacy of the *Veto*, and Milner in defence wrote the above *Letter*, of which he soon repented. A copy falling into the hands of his adversaries was published to his indescribable mortification. One of the pamphlets called forth was entitled, "Royal Veto on the Appointment of the Irish Roman Catholic Prelacy, considered in a reply to the R.R. Dr. Milner's 'Letter to a Parish Priest.' By an Irish Catholic Clergyman. To which are added two Letters on the same subject by Detector," Lond., J. Booker, 1809, 8vo, pp. 80. Another bore the title, "Six Letters on the subject of Dr. Milner's Explanation relating to the proposal . . . for admitting the King's Veto in the Election of R.C. Bishops, &c." Lond. 1809, 8vo.

37. **Discourse at the Funeral of Sir William Jerningham, Bart.,** Norwich, 1809, 12mo, pp. 28.

38. **The Substance of a Sermon Preached at the Blessing of the Catholic Chapel of St. Chad, Birmingham, Birm.** 1809, 8vo, pp. 49. Upon the occasion of the solemn opening of the chapel, Dec. 17, 1809, which elicited from the Rev. T. Le Mesurier a pamphlet, "On the Authority of the Church and of the Holy Scripture. An Address to the Roman Catholics of England, occasioned by a Sermon of . . . Dr. Milner's, &c.," 1810, 8vo.

39. **Appeal to the Catholics of Ireland,** Dub. 1809, 8vo, pp. 58, on the *Veto* question, which elicited a number of "Letters from Laicus, in answer to Dr. Milner's Appeal to the Catholics of Ireland," 1809, 8vo, and another pamphlet deprecating attacks made upon the bishop in print, &c., entitled, "Dr. Milner's Appeal to the Catholics of Ireland," Dub. 1809, 8vo.

40. **A Letter to an English Catholic Peer,** 1810, 8vo (not pub., but circulated extensively in England and Ireland), relative to resolutions proposed by the Cath. Board on the *Veto* question, Feb. 1, and the author's own dissent thereto. Two letters appeared in answer—one from a distinguished Catholic preacher (? Archer), addressed to Bp. Douglass, who was present at the meetings, and the other from Bp. Poynter. Milner was supported by the Irish bishops.

41. **Letters to the Editor of the "Statesman": with an Appendix.** Lond. 1810, 8vo, pp. 62.

These five letters first appeared in a popular newspaper called the *Statesman* in May and June 1810, and were copied into almost all the Irish, and several English papers. They were written, in consequence of a paragraph which had appeared in that paper, to clear up the misunderstanding caused by Mr. Ponsonby's statements in Parliament in 1808 (*vide* No. 36), and in them he proved that his whole conduct in the affair of the *Veto* was honourable, and satisfactory to the Irish prelates. The appx. was a translation of the protest of the Irish bishops against the treacherous conduct of Napoleon towards Pius VII.

42. **An Elucidation of the Veto**, Lond. 1810, 8vo, pp. 62, divided into three sections, addressed to the public, to Catholics, and to the advocates of Catholics in Parliament, with a postscript giving an important extract from a letter of an Irish bishop in answer to an official letter from a Catholic in England. It contradicts the report of his having authorised Ponsonby to propose the *Veto*, and also exposes the false writings of the Rev. Dr. O'Connor, an Irish priest known under the name of *Columbanus*.

43. **Instructions addressed to the Catholics of the Midland Counties of England, on the State and Danger of their Religion.** By the Rev. Dr. Milner, B.C., V.A. Wolverhampton, 1811, 8vo, pp. 54, with an appx., pp. xxiv.

It is a clear and temperate exposition of his conduct and principles, in which he first takes a view of the general calamities affecting the Church, and then deals with those threatening the Catholics of Great Britain, the *Veto* in particular.

44. **Letters to a R.C. Prelate of Ireland, in Refutation of Counsellor Charles Butler's "Letter to an Irish Catholic Gentleman"; to which is added a Postscript, containing a Review of the Rev. Dr. O'Connor's work, entitled, "Columbanus ad Hibernos; or, the Liberty of the Irish Church.** By the R.R. J. Milner, D.D., C.A.R., and V.A. of the M.D. in England. Dub. 1811, 8vo, pp. 131.

The first letter is a review of the attacks upon the rights and jurisdiction of the Church on the Continent, and then of those in England during the preceding quarter of a century, including the late similar attempt by Chas. Butler in his "Letter to an Irish Cath. Gent." The second letter is a strongly worded refutation of Butler. The postscript of 50 pages is an analysis of three schismatical pamphlets published by the Irish priest *Columbanus*, who had loaded Milner with abuse, attacking him amongst other subjects upon his belief in the miraculous cure of Winefrid White (*see* No. 27).

45. **A Treatise on the Ecclesiastical Architecture of England during the Middle Ages.** Lond. 1811, 4to and 8vo, with an appx. and 10 plates, pp. xix.-135; 3rd ed., Lond., J. Weale, 1835, 4to, pp. xxv.-134.

In which he maintains, 1st, that the whole style of pointed architecture grew out of the simple pointed arch; 2nd, that the pointed arch itself came from the intersection of a series of round arches; and 3rd, that both discoveries are chiefly due to the Anglo-Normans and English.

In a letter to Dr. Kirk, dated Dec. 20, 1820, Lingard refers to his having been requested to make some remarks in his "History" on the pointed

style of architecture. He asks to be furnished with some proof that this style was invented in England, and adds: "I have never studied the matter, but I recollect that when I read Dr. Milner's work on the subject, I met with so many blunders and misrepresentations of original authorities, that I was far from being convinced. The impression on my mind from what I have casually met with, when in search of other subjects, is that our first edifices in that style were built by foreign artists. That was certainly the case with the choir of Canterbury Cathedral, which, if I recollect right, is one of the instances adduced by Dr. Milner."

It elicited from J. Haggitt, "Two letters . . . on . . . Gothic Architecture. Containing a refutation of Dr. Milner's objections to Mr. Whittington's Historical Survey of the Ecclesiastical Edifices of France," &c., Lond. 1813, 8vo.

46. **An Explanation with the R.R. Dr. Poynter, Coadjutor L.D. By the R.R. Dr. Milner, V.A., M.D.** Wolver. (1812), 8vo, pp. 108, not pub.

The first part of the work refers to the *Veto* resolution and proceedings, and the second is devoted to Blanchardism. A postscript relates to a new work by Dr. Chas. O'Connor. "With me," he says in conclusion, "stand the prelates of the Catholic Church; with J. M. the O'Conors, the Charles Butlers, and the Blanchardists."

47. **Multum in Parvo.** Lond. (1813), ff. 4.

This was addressed to a member of Parliament, and was a temperate exposition of the arguments for the Catholic claims, with a fair statement and repetition of the objections against them. It was the outcome of a meeting at London, on Feb. 19, after several conferences between Milner and Lord Clifford, to consider the bishop's public grievances. A "Statement of the Conference" was afterwards published, signed by C. Butler, Lord Clifford, and Thos. Stonor, which Milner met with a "Re-Statement of the Conference," dated April 22, published in the *Orthodox Journal*, 1818, p. 94, and reprinted separately, in which he defended himself against all the alleged charges. Notwithstanding, a good understanding existed between him and those present at the meeting in Feb., and this he returned by writing his "Multum in Parvo," which was allowed to have greatly forwarded the Catholic cause.

48. **A Pastoral Charge on the Jurisdiction of the Catholic Church; addressed to the Catholic Clergy of the Midland District. By the R.R. Dr. Milner, B.C., V.A.** 1813, 8vo, pp. 36, dated March 24.

In this he points out the Rev. Dr. Chas. O'Connor ("Columbanus") as the most determined foe to the spiritual jurisdiction of the Church, he having published more than half a dozen volumes "replete with heterodox, schismatical, and anarchical doctrines." He next censures another writer, Mr. John Joseph Dillon, and, passing over several others, denounces the plans of Sir Jno. Cox Hippisley for the subjugation of the Church to the temporal power of a Protestant government.

He printed, but did not publish, two succeeding parts of this pastoral, dated respectively March 30 (pp. 13) and April 12, chiefly relating to matters of doctrine. Part ii. reviews "The Faith of Catholics," published by the Rev. Jos. Berington and the Rev. Jno. Kirk (*vide* i. 194, No. 18, and under Kirk), his chief objection to it being, that it adopted as its text the exposition of

doctrine, "R.C. Principles in reference to God and the King," by Dom Jas. Maurus Corker, O.S.B. (*vide* i. 570, and under J. Kirk). The bishop next denounces the mixture of erroneous and dangerous morality in two sets of sermons of the Rev. Jas. Archer (*vide* i. 57, No. 7). His previous denunciation of these sermons had elicited "A Letter from the Rev. James Archer to the R.R. Jno. Milner, V.A. of the M.D.," Lond. 1810, 8vo, pp. 19, dated Feb. 27, against the charge of irreligion, and accusation of immorality in the writer's popular sermons. The bishop concludes with a denunciation of the *Bible Societies*. Part iii. (8vo, pp. 81) is a history and exposure of Blanchardism, and the inevitable Postscript details the mission to England of Dr. Moylan, bishop of Cork, and the proceedings at the meeting of bishops at Durham in Aug. 1812, in reference to Blanchardism and the *Veto*.

49. **A Brief Memorial of the Catholic Bill.** 1813, 8vo, pp. 3.

This paper, opposing Grattan's Bill for Cath. Emancipation, and printed for circulation among members of Parliament, bears evident marks of haste and anxiety. Its style and language are clumsy and diffuse, but its substance and reasoning are excellent. He afterwards called the proposed measure, "that most infamous Bill, the like of which was never devised by Cecil, or Shaftesbury, or Robespierre himself."

50. **Encyclical Letter**, 1813, 8vo, pp. 12, dated Nov. 22, and addressed to the Catholics of the M.D., but not intended to be read publicly from the altar. It complains of his exclusion from the Durham meeting of vicars-apostolic in Oct. 1813, the pastorals of Bps. Gibson and Poynter, attacks and refutes a stereotyped pamphlet by the Hon. Rob. Clifford, entitled "The Origin and Progress of the Veto," Lond. 1813, 8vo, and treats the Veto question and the proceedings of the Cath. Board. It elicited Dr. Poynter's "Apologetical Epistle," complaining of such an attack upon the pastoral of a brother bishop over whom the writer had no jurisdiction (*see* No. 58). It also elicited, in the ensuing Dec. and Feb., a controversy between the Hon. Rob. Clifford and Dr. Milner in the *Press* and *Globe* newspapers, on the subject of the Fifth Resolution or Veto, which was continued in the pages of the *Orthodox Journal*.

51. **A Discourse delivered in the R.C. Chapel of St. Chad, Chadwell Street, Birmingham, on Jan. 18, 1816, by the R.R. Dr. Milner, V.A., B.C., &c.** Birmingham, J. Ferrall, (1816), 4to, pp. 44, preached upon the day of General Thanksgiving for the Peace.

52. **An humble Remonstrance to the Members of the House of Commons, on the Nature and Object of the Report of its Select Committee, for enquiring into the Laws and Ordinances of Foreign States respecting their R.C. Subjects, &c. By a native R.C. Prelate.** Lond. 1816, 8vo, pp. 48; *ib.*, 2nd ed.; Dub., P. Blenkinsop, 1817, 8vo, with many omissions, additions, and changes (amounting to one-fifth of the book), without the concurrence or knowledge of the author.

His object was to show that the laws and practices of Catholic States are no proofs of Catholic discipline, except so far as the Catholic Church has admitted and sanctioned them.

53. **The Inquisition. A Letter addressed to the Hon. Sir John Cox Hippisley, Bart., M.P., Recorder of Sudbury, &c., &c. By a Catholic Christian.** Lond. 1816, 8vo; 2nd ed., "with emendations and additions," Lond. 1816, 8vo, pp. 27.

This ingenious and amusing pamphlet professes to give the baronet all the essential information he could wish to draw from the persons whom he would summon before him in case that he obtained, under some new law, the office of Grand Inquisitor.

Sir John's voluminous Report was brought up by himself in the Commons, June 25, 1816, and was ordered to lie on the table and to be printed, but nothing further was heard of it.

54. **The End of Religious Controversy, in a Friendly Correspondence between a Religious Society of Protestants and a Roman Catholic Divine.** Addressed to the R.R. Dr. Burgess, Lord Bishop of St. Davids, in Answer to his Lordship's "Protestant Catechism." In Three Parts. By the Rev. J. M., D.D., F.S.A. Lond. 1818, 3 vols. cr. 8vo, with six plates, also in 1 vol.; Lond. Keating, Brown, & Co., 1819, cr. 8vo, Part i. pp. xxx.-136, Part ii. pp. 172, Part iii. pp. 217; *ib.* 1824, 8vo; Dub. 1826; *ib.* Andrews, 1819, 12mo; 8th ed., enlarged and revised, "In which is introduced a Vindication of the Objections raised by the Rev. R. Grier," Lond. (1836?), 8vo; Derby, Richardson & Son, 1842, 12mo, "with considerable amendments by the author," pp. 494, the commencement of the *Derby Reprints*, edited by Rev. Thos. Sing; Lond., Andrews, 1853, 12mo, edited by W. E. Andrews, and claimed as the only authorised edition; Dub., 1859, 12mo, repr. from Andrews's edition; frequently repr. in England and America, and transl. into French and Italian.

"Letters on the Rule of Faith, or the Method of finding out the True Religion; from the 'End of Religious Controversy,'" n.d.; "Rule of Faith, chiefly an Epitome of the R.R. Dr. Milner's 'End of Religious Controversy.'" By the Rev. S. Jones," Shrewsbury, 1831, 12mo, Lond. 1839, 12mo, *vide* iii. 673, No. 3; "The Apostolical See: a concise Sketch of Church History to the End of the 18th Century; Extracted from Bp. Milner's End of Controversy. With a list of the Popes, &c.," Lond., Richardson & Son (1884), 16mo, pp. 14.

This was the grand and crowning work of his life, written sixteen years before, as shown by the date at the end of the letters, W[inchester], May 29, 1802, and withheld at the request of a former bishop of St. Davids, Dr. Horsley, as related under No. 22. The expression of Dr. Husenbeth that "No work of Controversy has been so extensively read; none has produced effects so beneficial," is as applicable to-day as when written in 1862. No better occasion could have called it forth than the violent effusion of *No Popery* zeal on the part of Dr. Horsley's successor, Dr. Burgess. The virulent character of that prelate's work may be gathered at once from the quotation from Milton with which he began and ended his "Protestant Catechism," which declares that "Popery is not to be tolerated, either in public or private, and that it must be thought how to remove it, and hinder the growth thereof."

The title of the work, no doubt, was suggested by Dr. Thos. Bailey's "End to Controversie between the Roman Catholique and the Protestant Religions," published in 1654 (*vide* i. 104, No. 4), to which in other respects it bears no comparison. Its plan is an ingenious fiction of an inquiring society, composed of members of the Church of England, Methodists, Calvinists, and Quakers, afforded the best opportunities of refuting the errors of those several sects; and the plan of interchanging letters enabled the author

to introduce the various objections to the Catholic religion in the most plausible and impartial manner.

Bp. Burgess's only attempt to answer the Address prefixed to Milner's work was in a short tract, entitled, "Three Words on General Thornton's Speech, and One Word on Dr. Milner's End of Controversy," Lond. 1818, 8vo, which Milner dealt with in a Postscript to his 2nd edition. The first real assailant was the Rev. Rich. Grier, chaplain to the Lord-Lieut. of Ireland, who entirely lost sight of the principles on which Milner's work rested, and contented himself with desultory attacks upon some of its details. His work was entitled, "A Reply to the End of Religious Controversy as discovered in a correspondence between a supposed society of Protestants and the Rev. J. Milner," Lond. 1821, 8vo, pp. 416. Milner rejoined, and a controversy ensued, *see* Nos. 62 and 66. Other assailants then came forward, mostly after the bishop's death, of which the following are the principal: "The Two Main Questions in Controversy between the Churches of England and Rome, stated and discussed in reply to Dr. Milner's End of Religious Controversy," 1825, 8vo, by Rev. J. E. Jackson; "A Letter to the Rev. J. Milner upon certain . . . statements affecting the character of eminent Divines of the Church of England in a book (by him) entitled, The End of Religious Controversy," 1826, 8vo, by Rev. J. Garbett, M.A., of Birmingham; "Two Letters to the Rev. J. Milner . . . occasioned by certain passages in his End of Relig. Contro.," 1826, 8vo, by Rev. T. H. Lowe, Dean of Exeter; "Old Christianity against Papal Novelties . . . including a review of Dr. Milner's End of Contro.," 1827, 12mo, by G. Ouseley; "Plain Truth Vindicated . . . in . . . reflections on a book entitled, The End of Relig. Contro., alleged to be published by the Rev. Dr. J. Milner," 1830, 8vo, by T. Gouch; "A Short and Popular Reply to Dr. Milner's End of Contro.," 1843, 8vo, by E. Fossey; "On the End of Controversy; being Strictures on Dr. Milner's work . . . The End of Relig. Contro." (1843?), 16mo, by W. MacGavin; "A Reply to Dr. M.'s End of Relig. Contro.," 1847, 12mo, by S. F. Jarvis; "The End of Controversy Controverted. A refutation of M.'s End of Contro." 1854, 12mo, by J. H. Hopkins, bp. of the Prot. Episcop. Ch. in the State of Vermont; "Milner Refuted; or, Pious Frauds exemplified in Dr. M.'s End of Relig. Contro.," 1856, 8vo, by C. H. Collette; "The Succession of Popes in Dr. M.'s Apostolic Tree; also his estimate of the Bible examined," 1860, 8vo, by E. M. Hearn; "Romanism . . . refuted; or, M.'s End of Controversy in the Church of Rome. A reply to Dr. Milner," 1873, 12mo, by R. P. Blakeney.

With reference to the large folding plate of the Apostolical Tree, Husenbeth says that it was borrowed by the bishop from the *Arbor Pastoralis*, a valuable engraving on a large sheet published in the reign of Charles I., and presented to Q. Henrietta Maria, with an eloquent dedication in Latin to her Majesty. The saints represented in this Tree come down to the year 1621. Thomas Haydock reprinted Thos. Ward's Tree in 1809, and brought it down to date, and in 1814 appeared another similar chart, with all of which Milner would doubtless be acquainted, *vide* iii. 217, No. 6.

55. **A brief Summary of the History and Doctrine of the Holy Scriptures. In Two Parts.** Lond., Andrews (1819), 8vo, pp. iv.-286; 2nd ed., for the use of schools, Lond., n.d., 12mo.

It is described by his friend, Rev. Thos. White, as "a good work for

schools, more lively than Royaumont, translated by Reeve, and having more of comment than Bishop Challoner's."

56. **The Catholic Scriptural Catechism.** Wolver., Smart, 1820, 12mo. ; repr. by Cath. Instit. of Gt. Brit., 1838, 8vo ; its object being to teach the doctrine of the Church on the Word of God, both written and unwritten.

57. **Supplementary Memoirs of English Catholics, addressed to Charles Butler, Esq., author of the Historical Memoirs of English Catholics.** By the Rev. J. M., D.D., F.S.A., Lond. 1820, 8vo, pp. viii.-330 ; divided into two parts, the first covering the period betwixt the Reformation and 1803, and the second commencing with the agitation of the *Veto* till 1818, when Blanchardism was extinguished.

Milner contended that Butler's work was "a defective and false account of contemporary events." That Butler's "Memoirs" are partial and defective is no doubt correct, and hence it is essential that they should be read in conjunction with the "Supplementary Memoirs."

58. **Additional Notes to Supplementary Memors of English Catholics: with some Remarks addressed to the Editor of a late Publication, entitled, An Apologetical Epistle to Card. Litta, &c.** By the R.R. J. Milner, D.D., F.S.A. Lond. 1821, 8vo, pp. 20.

The "Apologetical Epistle" of Bp. Poynter, written and printed at Rome 1815, but withheld from publication, was repr. and pub. by Butler as an antidote to the "Supple. Mem." relative to the Fifth Resolution or *Veto*, *vide* No. 50.

59. **Devotion to the Sacred Heart of Jesus.** Lond. 1821, 12mo, pp. 23 ; "Bishop Milner's Devotion to the Sacred Heart of Jesus . . . New edition : to which is added, Devotions to the Immaculate Heart of Mary," Lond. 1867, 12mo.

Milner was the first to introduce into England the public practice of devotion to the Sacred Heart, having obtained, whilst at Rome, an Indult, dated June 27, 1814, to hold good for 15 years. The devotion, however, had long been practised in private. For an account of this Devotion, *see* under Thos. Lawson, jun., No. 2.

60. **The Theological Judgment of the Catholic Divines of the Midland District on the Two Bills pending in Parliament,** broadsheet, dated from Wolverhampton, Mar. 13, 1821, and signed J. Milner, V.A., Walter Blount, archpriest, and Wm. Benson, sec.

On the second reading of Mr. Plunkett's Bills, three days later, a petition against them was presented by Mr. Wilberforce, drawn up by Milner, and signed by 911 Catholics, in which it is set forth that Catholics could not take the Oath of Supremacy without abjuring their religion.

Lingard, writing to Dr. Kirk on Mar. 26, says : "I have seen the Theological Judgment, and think it the worst written thing that has yet come from the pen of the theological judge." Milner shortly after published—

61. **A Letter of Thanks to William Wilberforce, Esq., M.P.** Lond. (1821), fol., 2 leaves.

The Bill passed the Commons on Apr. 2, but was thrown out by the Lords.

62. **A Vindication of the End of Religious Controversy from the Exceptions of the R.R. Dr. Burgess, Bishop of St Davids, and the Rev. Richard Grier, A.M., &c., by the Rev. J. M., D.D., F.S.A.** Lond. 1822, 8vo, pp. 359.

It is in the form of "Letters to a Catholic Convert," for he was fond of the epistolary style, and had adopted it in most of his works. He shows the inconsistency of Dr. Burgess's "Protestant's Catechism," and exposes the paradoxes of his later work, "The Grand Schism of the Sixteenth Century." The bulk of the volume is a refutation, step by step, of Grier's "Reply" (*vide* No. 54), but it also contains some treatises altogether new. Dr. Grier, having meanwhile had an honorary degree conferred upon him, took time to reply, and ultimately published "A Defence of the Reply to the End of Relig. Contro., being an Answer to the Rev. Dr. Milner's Vindication of the Principles of Popery," Lond. 1825, 8vo, written in a style of invective highly reprehensible. The doughty bishop had little difficulty in exposing the false reasoning of his opponent, and in dismissing him with a parting kick, No. 66.

63. **A Letter to the Catholic Clergy of the Midland District (on a "certain new Creed or formulary" published in this district called Roman Catholic Principles in reference to God and the Country).** Lond. 1823, 8vo, pp. 71, dated Jan. 21.

This is chiefly a further denunciation of Abbot Corker's "R.C. Principles" (*vide* No. 48), elicited by its republication in the 3rd edition of Butler's "Memoirs," 1822. An historical account of the book will be found under J. Kirk, No. 2.

64. **The Exposer Exposed,** Lond. 1824, 8vo.

It was elicited by "A Complete Exposure of the late Irish Miracles," 1823, 8vo. Previously had appeared "An Authentic Narrative of the Extraordinary Cure performed by Prince Alexander Hohenlohe, on Miss Barbara O'Connor, a Nun in the Convent of New Hall, near Chelmsford, by John Badeley, M.D., Protestant Physician to the Convent," Lond. 1822, 8vo. On this pamphlet Milner passed some remarks in a letter to the *Cath. Miscel.* for Jan. 1823, and defended the cure as miraculous. In the same year, with his approval, the Rev. F. C. Husenbeth published "Wonderful Acts" of Prince Hohenlohe: Translated from the German of Baur. Later, the "miraculous cure" was held up to ridicule in the *Edinburgh Rev.*, and was vindicated by Milner in the *Cath. Miscel.* for Dec. 1823, and also by an anonymous tract, entitled, "A Letter to Francis Jeffrey, Esq., editor of the *Edinburgh Review*, on the evidence in support of a Continuation of Miraculous Powers in the Church; partly intended as an Answer to the Third Article of the 77th Number of the said Work, on the Miracles ascribed to Prince Alexander Hohenlohe," Lond., Keating & Brown, 1824, 8vo.

Meanwhile, there appeared "An Account of a Miracle wrought by Prince Hohenlohe (Priest of the Catholic Church), the 10th of June 1823, on Miss Maria Lalor, of Rosskillon, who had been dumb for six years and five months. By the R.R. Dr. James Doyle, O.S.A.," Preston (1823), sm. 8vo, pp. 16; "Dr. Murray's Pastoral Address to the Catholic Clergy and Laity of the Diocese of Dublin announcing the Miraculous Cure of Mrs. Mary Stuart, with Certificates, &c.," Preston (1823), sm. 8vo; and "Reply to the late Pamphlet on Roman Catholic Miracles," Preston, J. Thomson, 1823, sm. 8vo, pp. 6, all of which pamphlets were printed by the Preston "Society for the Defence of Catholic Principles." Milner now came forward with his "Exposer," which first appeared in the *Cath. Miscel.* for Jan. and Feb. 1824.

On the subject of miraculous cures *see* No. 27, and under Sr. Jean Wearden,



O.S.B., and Sr. Alban Paterson, O.S.A., for accounts of cures wrought in 1783 and 1784.

65. **Strictures on the Poet Laureate's 'Book of the Church.'** By John Merlin. Lond., Keating & Brown, 1824, 8vo, pp. 93.

Chas. Butler pays this review a compliment in the epistle to his own complete answer to Southey, entitled "The Book of the R.C. Church," 1825, *vide* i. 361, No. 33.

Though Milner concealed his name under a pseudonym, he was easily identified, and his character of Cranmer aroused the ire of several writers—"A Defence of the True and Catholick Doctrine of the Sacrament. . . . To which is prefixed an introduction in vindication of the author and the Reformation in England against the . . . allegations made by C. Butler and Dr. Milner (in his strictures &c.)," Lond. 1825, 8vo; "Letters to Chas. Butler . . . with remarks on certain works of Dr. Milner, &c.," Lond. 1825, 8vo, by the R.R. Dr. Phillpotts, Bp. of Exeter; "A Vindication of . . . Cranmer . . . against some of the allegations made by C. Butler and Dr. Milner," Lond. 1826, 12mo, by Rev. H. J. Todd.

66. **A Parting Word to the Rev. Richard Grier, D.D., Vicar of Templebodane, on the End of Religious Controversy, by the Rev. Dr. Milner, V.A., F.S.A.; with a brief Notice of Dr. S. Parr's Posthumous Letter to Dr. Milner.** Lond. 1825, 8vo, pp. 49.

His first opponent in this instance hardly deserved notice, *see* No. 62. Dr. Parr had written chiefly to controvert an opinion expressed by Milner in his "End of Religious Controversy," that Dr. Halifax, Protestant Bp. of St. Asaph, had died a Catholic. In other respects Milner observes that Parr's letter is liberal, and even complimentary to the "End of Religious Controversy."

67. **Literary Contributions, &c.**

"Alexis and Amyntas. Two Pastorals. Anno 1770," with dedicatory epistle to his sister, Miss Mary Milner. "A Pastoral Poem, Bemoaning the Death of William Milner, under the name of Alexis; Mæris personating John Milner, his brother, and Amyntas, J. Marsland, his cousin." *Andrews's Weekly Orthodox Journal*, 1834, ii. 341-3, 358-60.

Controversy with Rev. Joseph Berington, in the *Gentleman's Mag.*, 1787, &c.

Letters in the *Hampshire Chronicle*, April 7 and 14, and in the *Salisbury and Winchester Journal*, May 19, 1788, proving the innocence of Sainsbury, a ratcatcher, wrongfully condemned to death, and executed at Winchester, on a charge of having robbed the house of a Mr. Amyatt. The man's innocence was afterwards fully admitted.

An interesting account, written in Feb., 1793, of the famous Glastonbury cup, or Peg tankard, illustrated with an engraving, *Archæol. Journ.*, xi. 411. The cup has been for centuries in the possession of the Lords Arundell of Wardour.

"Communities of British Subjects, who, in consequence of the decrees of the French National Convention against all such subjects, have suffered the confiscation of their houses and property, and the severest rigours of imprisonment and want, with a total seclusion of all communication by letter with their friends, under pain of death"; a series of accounts published in the *Laity's Directories* for 1795-1800. For this subject, *see* *Husenbeth*, iii. 500, No. 26, and under T. A. Mann.

"Memoir of the Right Rev. J. Hornyold, Bishop of Philomelia, and V.A., M.D.," from 1752 till death, 1778, *Laity's Dir.*, 1818.

Various articles to the *Archæologia*, one of which, on an ancient *Pax*, dated March 21, 1821, *Archæol.* xx., was repr. in the *Cath. Miscel.*, July 1824.

Innumerable letters and articles, with or without signature, or under pseudonyms (the key to which will be found in Husenbeth's "Life of Milner"), in Andrews's *Orthodox Journal*, *Cath. Gent's Mag.*, *Catholicon*, *Cath. Miscel.*, *Cath. Spectator*, and in many English and Irish newspapers.

68. "Sermon Preached at the Funeral Obsequies of the Right Rev. John Milner," 1826, *see* under Fris. Martyn, No. 3.

"A Sermon preached on Trinity Sunday, 1826, in the Catholic Chapel of St. George's Fields, Southwark, by the Rev. D. M'Donnell," Lond., Keating & Brown, 1826, 8vo.

"Consecration Sermon," *see* under Thos. White.

"The Life of the Right Rev. John Milner," *see* under Husenbeth, iii. 504, No. 43.

The effect of this portrait, like a pre-Raphaelite picture, is marred by the superabundance of *minutia*, which, indeed, is apt to prejudice the reader against the subject, and belittle the man.

Husenbeth also prefixed a memoir to the 3rd edit. of Milner's "History of Winchester."

Memoir, *Cath. Miscel.* (1826), v. 376 *seq.*; Lines on his grave, *ibid.*, N. S. (1828) i. 21; Account of the opening of his grave in 1874, *Tablet*, Aug. 29, 1874, pp. 271; Sermon on Milnor, by F. W. Amherst, S.J., Nov. 21, 1885.

69. **Portraits**, half-length, from the original by J. V. Barber, engraved by Wm. Radcliffe, Birmingham, 1816, 17 × 13. Bust, life-size, by Geo. Clarke, sen., Birm. 1822, "Engr. on wood by Mr. Smith, Somers Town," *Truth-Teller*, v.; same, on stone, by T. Wyatt, 1826, *Laity's Dir.*, 1827; "Right Rev. Dr. Milner, Author of The History of Winchester, Letters to a Prebendary, End of Religious Controversy, and many other works, engraved by Chas. B. Fox, from a miniature painted by G. A. Keman, Esq., 1808," 8vo, *Cath. Miscel.*, iv., *Lamp*, 1859, i. 57; photo., *Oscottian*, N. S. iv. 118; oil, by J. R. Herbert, R.A., at Oscott.

70. **Note.** Bp. Milner and the Soc. of Jesus.

In 1818, Milner lent his powerful advocacy to the cause of the English Jesuits, in the dispute about the existence of the Society, their college at Stonyhurst, and their right to build chapels. He was the first friend they had on the episcopal bench. After the suppression of the Society by Clement XIV., June 21, 1773, the English ex-Jesuits continued to exist as a distinct organisation, and were generally referred to as the "gentlemen of the ex-Society." Beyond requiring a formal act of submission to the Papal decree, the bishops exercised over them but little more than their previous episcopal control. They were not disturbed in their missions, they were suffered to retain their funds, and were permitted to select from amongst themselves vicars to the bishops for their own body. Moreover, as their numbers decreased by death, they were allowed to fill vacancies in their missions with priests holding them in the interests of the suppressed Society. Their college at Liège was formed by the Prince-Bishop, with the concurrence of the Elector, into an academy for the education of youth, and the supply of priests for the English mission, who were to be subject to the

jurisdiction of the Bishop of Liége, but to be under that of the vicars-apostolic upon coming to England. This arrangement was confirmed by Pius VI. by brief *Catholici Prasules*, in 1778, in which the college is styled *Academia, Seminarium Missionis, &c.* Thus the ex-Jesuits were enabled to maintain a certain though limited supply of priests, some obtaining ordination *in titulum patrimonii*, and others, after taking an oath to serve the English mission, by dimissory letters from the vicars-apostolic. During the French Revolution, the Jesuits removed from Liége, and settled at Stonyhurst in 1794. Then the same pontiff, Pius VI., by brief of Feb. 14, 1796, re-confirmed his previous brief, and added that the priests educated in the college were to serve the mission on the same footing as those of pontifical or episcopal seminaries. In 1803, the Society was restored in Russia, and, with respect to this country a mandate, dated Dec. 3, 1803, was issued by the prefect of Propaganda, Cardinal Borgia, commanding the bishops "not to acknowledge those who would be Jesuits in England, nor to admit any privileges which they might claim, unless their legitimate existence should be first made known to the vicars-apostolic, and the authority of the Holy See should have made it known to them through the *S. Congreg. de propaganda fide.*" On Aug. 9, 1813, a decree of Propaganda was issued, which recites the complaints of certain vicars-apostolic against Stonyhurst, that the newly ordained priests from thence did not proceed to their respective missions, but removed to other districts, that is vicariates, or out of England altogether, and ordains that when students have finished their course and service in the college, they shall be bound, under canonical penalties, to their respective missions. By a rescript of Severoli, bishop of Viterbo, the Papal nuncio at Vienna, by authority of Pius VII., then in captivity at Fontainebleau, and dated Dec. 24, 1813, it was signified that the members of Stonyhurst College did so belong to the Society of Jesus, which had been restored in Russia, and that they might be admitted to holy orders *titulo paupertatis*. Soon afterwards the Pope practically re-established the Society by his bull of Aug. 7, 1814, and Bishop Milner, whilst at Rome, assisted on the solemn occasion of its publication, when his Holiness celebrated Mass at the Altar of St. Ignatius. Notwithstanding, the English Jesuits had no right to send their members for ordination to any other bishop than the vicar-apostolic to whose district they belonged. Bishop Gibson, the senior vicar-apostolic, in whose vicariate Stonyhurst was situated, objected to ordain and give them the charge of missions, maintaining that the Society had not been restored in England, as no authoritative notice had been sent to him of such restoration. Hence, Fr. Chas. Plowden, the Rector of Stonyhurst, made application to Propaganda for authority to present candidates for holy orders to any prelate, to be ordained *sub titulo paupertatis*, and that such prelate should ordain them. This application was warmly supported by Milner, and certain Catholic noblemen and gentlemen. Milner, indeed, wrote an article, under his own signature, "On the Restoration of the Jesuits," which appeared in the *Cath. Gent's Mag.* (i. 580), edited pseudonymously by Chas. Butler in 1818; and elsewhere the Bishop defended the Jesuits against the attacks of Sir J. Cox Hoppisley and others. Fr. Plowden's application was favourably received by Cardinal Litta, prefect of Propaganda, who sent a letter to Bp. Gibson, dated Feb. 14, 1818, in which he is reminded that the Society was every-

where restored by the bull of Aug. 7, 1814; that it could not be denied that it existed in England, and that, therefore, its members must be acknowledged and reputed as a legitimate regular body, like other religious orders, and enjoy the same rights, in particular, their right of promotion to holy orders *in titulo paupertatis*. Bp. Gibson did not consider this letter to be anything more than a private communication from the Cardinal, and, therefore, appealed to his Holiness, who was so well satisfied with his representations that he directed the Cardinal to revoke his previous letter *tanquam non scriptam*, which his Eminence did, May 5, 1818. On the following Oct. 5, Milner, in a letter to the Cardinal-prefect of Propaganda, supported Fr. Plowden's memorial to the Holy See in favour of Stonyhurst, as a counterpoise to the misrepresentations of Sir J. C. Hippisley, and his threats to suppress the college. He mentioned that Bp. Gibson had for some years past declined to ordain any persons from that college, and therefore prayed that the rights of a pontifical college be granted to it, including the power to send and attach the priests from that college to chapels under the patronage of the Society, or of those to which they might be invited by other patrons. In the absence of the newly appointed prefect of Propaganda, Cardinal Fontana, the pro-prefect, Cardinal de Somaglia, sent Milner a decree of Propaganda, sanctioned by the Pope, dated Dec. 14, 1818, which confirmed all the rights and privileges granted to Stonyhurst by Pius VI. in 1796, and also granted the faculties prayed for by Milner, subject, however, to the rules of Benedict XIV., in his bull *Apostolicum ministerium* of May 30, 1753. By letter accompanying the decree, Milner was admonished, for the sake of peace, not to publish this grant, but to hand it privately to the rector of Stonyhurst, so that he might quietly use the faculties obtained, and not produce them, except when necessity required. In February 1819, proceeding upon this decree, Milner ordained at Oscott a candidate for the priesthood, "at the presentation of the Rev. Chas. Plowden, president of the pontifical college of Stonyhurst, in virtue of a decree of the See Apostolic (*vi decreti apostolici*)." Now this decree did not become known to the other vicars-apostolic till August 1819. They therefore, in conjunction with the vicars-apostolic of Scotland, sent a remonstrance to the Pope, dated Oct. 30, 1819, and through their agent, Dr. Gradwell, and the Scotch agent, Mr. Macpherson, informed the Holy See that it was a misrepresentation that they had refused to ordain any persons from Stonyhurst, having, as a matter of fact, been always willing to ordain them *sub titulo missionis*, though not *sub titulo paupertatis*, considering that they were not actually members of a religious order, as the Society had not been restored in England. They further pointed out that the aforesaid decree was in favour of the president, not as superior of a religious order, but as the head of a pontifical college; and hence, that the members of such a college must, according to the universal discipline of the Church, be ordained *sub titulo missionis*. The three vicars-apostolic also considered that, in a matter so materially affecting their rights, they should have been consulted. At this time, the Catholic Board unofficially deputed two well-known laymen, Henry Howard, of Corby Castle, and George Silvertop, of Minsteracres, to lay their grievances against Milner before the Holy See, to endeavour to have him prohibited from writing in the *Orthodox Journal*, and, by the way, to plead for the appointment of a coadjutor in the Midland District, who

should be "a man of peaceful disposition, who would conciliate, and not act in a manner tending to increase broils, and differences, and want of harmony among us." These two gentlemen also took upon themselves to treat the question in agitation of the exemption of the Jesuits, and furnished Cardinal Fontana with a report upon the establishment at Stonyhurst, and the condition of the English Jesuits. Whilst acknowledging their respect for the Society, they explained their opposition to exemption from the general subordination of the bishops, stating the nature of the *jus patronatus* in England, as they understood it, and, after expressing the feelings of seven of the bishops, beloved by their flocks, and possessed of the confidence of Government, at being set aside in their essential functions on the recommendation of one man only (alluding to Milner)—a man who was known by his want of discretion and obstinacy—they declared that it would be followed by a scission of the whole Catholic body into parties. After an interview with Cardinal Litta, on Dec. 22, 1819, the deputies were in frequent communication with Cardinals Fontana and Gonsalvi, and had audience of the Pope on Feb. 6, 1820. Further negotiations were continued until a brief, addressed to the vicars-apostolic of England and Scotland was issued by Pius VII., dated April 18, 1820, revoking the decree of Dec. 14, 1818, clandestinely made by Cardinal de Somaglia at a time when Cardinal Fontana, though named, had not entered upon the functions of prefect of Propaganda. On April 29, letters signifying the revocation of the decree were sent to Dr. Milner and Fr. Plowden respectively. Another brief of the same date as the former, addressed to Dr. Poynter, was the Pope's declaration that he never intended to establish the Society of Jesus in countries where the civil Government was averse to receiving it; and as the British Government had officially notified to him their insuperable objections to the establishment of that Society, the Pope declares that it is not established in Great Britain, although it be so far restored in general, that if the Government should be willing to admit it, there should be no need of any special grant for its reception in England. Dr. Poynter was charged to show this latter brief to Lord Sidmouth, as an official answer to his lordship's cabinet letter. These important instruments were preceded by another brief of information and instruction to Propaganda, which was also accompanied by a rescript.

Since the above was written the editor has noticed in "Stonyhurst College" (1894), pp. 118-119, some remarks on a previous note (vol. iii. 433-434) touching this subject, which Fr. Gerard deems open to misconception. To the editor, however, Fr. Gerard's explanation does not appear to call for any alteration in the above note.

**Milner, Ralph**, layman, venerable martyr, was a native of Flacsted, in Hampshire, and there, or in another village near Winchester, he lived most of his life, maintaining by his labour a wife and eight children. He had been brought up in the State religion, and whilst very illiterate led a most moral life. The lives and religious practices of the Catholics of his acquaintance, compared with those of Protestants, even of their ministers, made a strong impression upon this humble labourer,

and he determined to quit the new way, and to return to the old religion. He then sought a priest, and was instructed and received into the Church, but on the very day of his first communion he was arrested and committed to Winchester gaol for changing his religion.

He remained many years a prisoner for conscience, but his good behaviour won the friendship of the gaoler, who frequently allowed him out on parole, employed him in his own affairs, and even trusted him with the keys of the prison. He was thus in a position to render great service to the miserable Catholics confined in the prison for recusancy. Sometimes he was enabled to bring them alms; at others he introduced priests into the prison to administer the sacraments. But his charitable zeal was not confined to this narrow field. He used to procure spiritual assistance for the faithful dispersed about the country. As an instance of this, Fr. Thomas Stanney, subsequently a Jesuit, the writer of the account of his life and martyrdom, narrates that he used to come once a month to the house where the Father resided to conduct him to different villages to preach and administer the sacraments. Fr. Stanney declares that this good old man, ignorant as he was, had, by the bright light of his virtues and by his fervent prayers, been under God the cause of many conversions. Fr. Stanney was succeeded at Winchester by the Rev. Roger Dicconson, who laboured for some years with great fruit amongst the poor and the recusants in the prison. Ultimately the latter was apprehended in the company of Ralph Milner, and both placed under close imprisonment at Winchester. They were brought to trial at the next sessions, after the priest, if not both, had been sent to London for examination. The judge, as if out of compassion, advised the old man to consent to go even but once to the Protestant Church, that he might so escape the ignominious death of the gallows, and live for the benefit of his family. But Milner answered with true Christian fortitude: "Would your lordship then advise me, for the perishable trifles of this world, or for a wife and children, to lose my God? No, my lord, I cannot approve or embrace a counsel so disagreeable to the maxims of the Gospel."

The good old man lost no time in preparing for death. No efforts were omitted by his worldly-minded friends, and by the ministers, to induce him to save his life by a renunciation of

his religion. Even at the very gallows, with Fr. Dicconson, they ceased not to tempt him, and brought to him his children in the hope that the sight of them would move him to relent. All was in vain. His heart was too strongly fixed on God to be overcome by flesh and blood. He gave them his last blessing, declaring aloud, "That he could wish them no greater happiness than to die for the like cause for which he was going to die." The two venerable martyrs thus suffered at Winchester according to their sentences, both displaying extraordinary courage and constancy, July 7, 1591.

*Challoner, Memoirs*, ed. 1741, i. 260, 425; *Ribadencira, Sanders' De Schism. Angl.*, ed. 1610, *Appx.* p. 36; *Dodd, Ch. Hist.*, ii. 149.

1. Bp. Challoner, whilst engaged with his *Memoirs*, made "An Abstract of the Lives of Three Laymen who Suffered for Religious Matters in 1591, written in Latin by Fr. Thomas Stanney, S.J., sometime ghostly Father to all the Three," from a MS. sent him from St. Omer's College.

The martyrs were Swithin Wells, Lau. Humphreys, and Ralph Miller or Milner.

**Minster, Thomas, M.A.**, born at Coventry of a highly respectable family in 1813, was educated at King Edward's grammar-school, Coventry, and Catherine Hall, Cambridge, entering the latter in 1832. He was ordained by the Bishop of Lichfield in 1836, and became curate to Dr. Hook, then vicar of Holy Trinity Church, Coventry. Here it was that, under the auspices of his vicar, then one of the leading Tractarians, Mr. Minster imbibed those principles which led to his conversion. In 1838 he left Coventry, and became curate to the Rev. H. Bellairs at Hunsingore, near Wetherby, Yorkshire. Two years later, in 1840, through the interest of Dr. Hook, he was presented by Lord Dartmouth with the incumbency of Farmley Tyas, also in Yorkshire. There he read much, worked hard at his parochial duties, and endeavoured, as far as he was able, to carry out the principles he had learned at Coventry. In his desire for the revival of old Catholic discipline and usages he began to practise a very severe manner of life. He observed the fast-days prescribed by the Anglican Church with great rigour, not tasting food at such seasons until six in the evening, and he is said thus to have kept one entire Lent. Under this well-intentioned but unregulated severity his health gave way, and after a while he was obliged in consequence to give up active work altogether. A voyage to Madeira being recommended for him, he went there in the

capacity of private chaplain to Lord Campden, then going out on the same errand, and returned with him to England at the end of 1847, being but little improved in health. At this time Dr. Pusey was in search of a vicar for the parish of St. Saviour's, Leeds, lately vacant by the election of Mr. Forbes to the bishopric of Brechin, in Scotland. This church had been founded by Dr. Pusey with the idea of exhibiting the genuine action of the Anglican Church upon the masses of the working people in large towns. Hearing that Mr. Minster was a likely man to carry out his views at this place, he offered him the living. Mr. Minster hesitated at first on the score of his health to accept this important cure, but after a while, finding himself stronger, he was induced by Dr. Pusey to undertake it, and was accordingly nominated vicar of St. Saviour's in Jan. 1848. It was hoped that as he was a friend of Dr. Hook, then vicar of Leeds, that gentleman would be induced to look upon St. Saviour's with a more favourable eye than he had hitherto done; and at first it appeared as though it would indeed be so, for he was received with open arms by the doctor, who hoped to find his old curate as willing to be guided by him in all things as some years before. But their paths had since then diverged, and the divergence was already great. Mr. Minster was drawing nearer to Catholicity; Dr. Hook was fast lapsing into ultra-Protestantism. Their difference of principle soon became apparent to Dr. Hook, and the discovery produced such a revulsion of feeling towards Mr. Minster that in the course of six months, from a dear friend, he had become a bitter and implacable enemy. The religious practices carried on at St. Saviour's, including the hearing of confessions, were too close an imitation of Catholic rites to be patiently borne with by the ultra-Protestant party. And yet the extraordinary zeal which distinguished the vicar and his curates, especially during the dreadful epidemic of cholera which visited Leeds in 1849, elicited admiration even from those who most strongly disliked the whole system of things at St. Saviour's. Protests and memorials were presented to the Bishop of Ripon, who for a time contented himself with requiring the sermons of the clergy of St. Saviour's to be submitted to him for examination previous to delivery. At length a formal indictment was drawn up by a Low-Church clergyman of the neighbourhood, and laid before the bishop, who inhibited the vicar and his



curates to appear before him in Dec. 1850. The bishop subsequently issued a charge or pastoral censuring certain of the doctrines promulgated at St. Saviour's. In consequence, the vicar, Mr. Minster, the Rev. R. Ward, the late vicar, the Rev. G. I. L. Crawley, the Rev. S. Rooke, and the Rev. H. Coombes, curates at St. Saviour's, besides the Rev. W. H. Lewthwaite, vicar of Clifford, Yorkshire, and the Rev. F. Neville, then in Leeds, with some thirty of the laity, including Wm. and Thos. Oates, subsequently well known as Catholic publishers, at once addressed themselves to Dr. Newman for reception into the Catholic Church. The vicar and Mr. Rooke were privately received at St. Anne's, Leeds, April 3, 1851.

Mr. Minster, filled with a longing desire for the priesthood, withdrew to St. Mary's, Hanley, Worcestershire, to pursue his theological studies. He was admitted to minor orders.

Meanwhile, Mr. Minster's health had become very much worse, and it was generally supposed that his complaint was cancer in the stomach. He had wished to resign, but Dr. Pusey had persuaded him instead to obtain from the bishop leave of absence for two years, and to appoint one of his curates as his representative at St. Saviour's. Thus he had only once returned to his vicarage, at the end of 1850, to meet the combined forces of Dr. Hook and his diocesan before his reception into the Church. After this event, filled with a longing desire for the priesthood, he took up his abode with the two resident priests at St. Mary's, Hanley, Worcestershire, with the intention of pursuing his theological studies. He was admitted to minor orders by the Bishop of Birmingham, and had he been spared would have become a most efficient priest. In Oct. 1851, he returned once more to Leeds, to be present at an event for which he had earnestly prayed—the opening of a Catholic mission in his old parish. Then he bid a final farewell to Leeds, returned to Hanley, where his sufferings rapidly increased until his edifying death, June 2, 1852, aged thirty-eight.

*Tablet*, xii. 226, xiii. 372, 387; *Brownie, Tract. Move.*, 2nd edit. pp. 185, 205; *Lamp*, ii. 282, iv. 336b.

**Puseyism Exposed**, in a Letter, by the late Vicar of St. Saviour's, Leeds, to the Present Vicar. Lond., 1852, 8vo.

**Molyneux, Caryll**, third Viscount Molyneux, born in 1624, succeeded his brother Richard, the second viscount (*q.v.*). He was educated at one of the English colleges in Flanders, and

shortly after his return, the civil war having broken out, joined the royal forces with his elder brother, and throughout took an active part, being present at innumerable skirmishes and several of the most important battles of those disastrous times. Upon the death of his brother, in 1654, Caryll Molyneux succeeded to the family honours, but owing to his exertions in the royal cause, and the distinguished achievements of his Lancashire regiment during the wars, he found himself outlawed by Parliament, without the privilege of compounding for his estates. Ultimately, by the exercise of some interest, and the payment of an excessive fine, his estate was restored to him, but he was subjected throughout his long life to all the penalties, fines, and annoyances to which recusancy was liable. During the brief reign of James II., his abilities, position, and great services received some acknowledgment, and he was appointed Lord Lieutenant and Custus Rotulorum of the county of Lancaster. Upon the Orange Revolution, the gallant old cavalier placed himself at the head of his Lancashire regiment, mostly composed of Catholics, and took possession of Chester. His entry into the city, about midnight, on Tuesday, Nov. 27, 1688, caused general consternation, and the citizens were rising in arms, but by the prudence of the magistrates matters were quieted, and no violence committed. Meeting with no response anywhere in Lancashire or Cheshire, Lord Molyneux withdrew after holding possession of the city for a few days. On July 17, 1694, he was arrested at his seat, Croxteth, near Liverpool, on a charge of conspiring with a number of Lancashire Catholics to restore their exiled Sovereign, James II. After a temporary confinement in Chester Castle, he was forwarded with the accused gentleman to London, where he was confined in the Tower. In the following October, he was sent down to Manchester with the other prisoners, and arraigned at the bar on the 19th of that month, but happily acquitted. The evidence of informers was to the effect that James II. had sent him a commission to be governor of Liverpool in June or July, 1689, and another for his son to be colonel of horse. The trials have been exhaustively treated in several publications. These anxieties told heavily upon the almost worn-out constitution of the fine old man, who died at Croxteth Feb. 2, 1698-9, aged seventy-five.

He married Mary, daughter of Sir Alex. Barlow, of Barlow,

Knt., and his second wife, Dorothy, third daughter of Sir Thos. Gresley, of Drakelow, co. Derby, Bart. By this lady, who died Feb. 6, 1661, he had a large family, of whom his third and only surviving son, William, succeeded as fourth viscount. Down to the time of the latter's great-grandson, Charles William, the ninth viscount, the family continued staunch to the faith. This unhappy nobleman had the misfortune to be left an orphan at the age of eight, and fell under the charge of Protestant guardians. At the age of twenty he publicly read his "Renunciation of the Errors of the Church of Rome," before the curate and clerk of St. Martin's-in-the-Fields, London, March 5, 1769. This curious document is now in the muniment-room at Croxteth. Three years later the Government rewarded him for his apostasy by creating him Earl of Sefton, in the peerage of Ireland.

*Dodd, Ch. Hist.*, iii. 51, 450; *Ormerod, Hist. of Cheshire*; *Goss, Abbott's Journal*; *Gillow, Lanc. Recusants, MS.*; *Monuments in Sefton Church.*

1. "An Account of the Tryalls at Manchester, October 1694, of Caryll Ld. Molineux, Sir William Gerrard, Sir Rowland Stanley, Barts.; Sir Tho. Clifton, Bart.; Bartholomew Walmesley, Wm. Dicconson, Philip Langton, Esqes.; and William Blundell, junr., Gent., with Observations." Printed for the Chetham Society, 1864, 4to, pp. xxi.-42, edited by the Rt. Rev. Alex. Goss, D.D., Bishop of Liverpool, and forming part ii. of vol. lxi., Cheth. Soc.

For further particulars of other accounts and publications connected with these trials, *vide* A. Goss, vol. ii. p. 539, No. 2, and T. Greene, vol. iii. p. 40, No. 1.

2. "The Molyneux Chalice. By R. D. Radcliffe, M.A. Reprinted from the Transactions of the Historic Society of Lancashire and Cheshire, volume xli." Liverpool, 1890, 8vo, p. 6, with full-page engraving of chalice.

This chalice, presented by Lord Caryll Molyneux to his chaplain at Sefton, bears the inscription: "Ex dono D. C. Molineux Dño. Richardo Holme, Anglo-Beneded", 1697." For an account of the chaplaincy at Sefton, to which the chalice belonged, *see* under Sir W. Molyneux, No. 2.

The history of the vicissitudes of this chalice may be related as a warning to ecclesiastics not to meddle with Church-goods of which they may find themselves the temporary custodians. Its design is that of the first half of the sixteenth century, and not improbably it was manufactured in England for the Molyneux chantry in Sefton Church, which was founded by Edward Molyneux, B.D., second son of Sir Edward Molyneux of Sefton, and rector there from 1509 till his death, 1535. When the royal commissioners visited Sefton in or about 1548, they reported that in this chantry there was of plate "none." The family of the pious founder had probably removed it for safety to their ancestral home before the church-plunderers came down, and at Sefton Hall the chalice was preserved until given by Lord Caryll Molyneux to his chaplain in 1697.

On the foot of the chalice has been scratched the memorandum: "Lent to the Rev. Mr. Wilkinson by the Rev. Mr. Phillips, Sept. 8, 1849." After Dom

Rich. Holmes's death in 1717, at Woolton Hall, the seat of the Hon. Rich. Molyneux, the chalice remained in that Benedictine mission (*see* historical account, vol. iii. 262) till lent by Dom Sam. Maurus Phillips in 1849 to Dom Jas. Austin Wilkinson, of St. Mary's, Liverpool. Thence it was removed by Dom Wilfrid Cooper, who went to St. Ann's in 1848, and subsequently to St. Augustine's, in the same city, who parted with it, for an aluminium chalice and some money, to Whitehouse, of Birmingham, maker of church-plate, who thought of melting it down. From Whitehouse's melting-pot it was happily rescued in 1875 by the Rev. Edward Powell, who purchased and presented it to St. Alexander's Church, Bootle, where it is now carefully preserved. Thus this interesting relic of Catholicity in Lancashire was restored to the county through the care and generosity of Fr. Powell, who had it encased in an oak casket, bearing on the lid a brass plate, with the following apt and scholarly inscription, from the pen of him to whom we owe the preservation of the chalice :

*Dura in Anglia saciente persecutione fabricatum, a Monachis Sti Benedicti exovo latiore venditum, a fornice ereptum, nunc me pie tenet teneatque semper Ecclesia Sti Alexandri.*

3. The chaplaincy at Croxeth was probably maintained by the Molyneux family throughout the times of persecution. The names of some of the earlier chaplains are still wanting. In all probability the Rev. John Birtwistle, who came from Valladolid in 1600, served here till his death, when he was buried at Harkirk 26 Feb. 1620. Rev. Thomas Fazakerley, *alias* Ashton, came from Rome in 1636, died here March 22, 1664-5, and was buried at Harkirk on the anniversary of his ordination two days later. Rev. John Birtwistle died here Jan. 26, 1680, and was buried at Harkirk; Rev. Thomas Martin, a native of Ireland, died here and was buried at Harkirk June 11 1691; Fr. Albert Babthorpe, S.J., was here in 1701-4, but was probably tutor in the family, for the chaplaincy was served by the secular clergy; Rev. Richard Hitchmough, *alias* Barker, the notorious apostate, informer, and pursuivant, states that he was chaplain here in 1709. He left Rome in 1703, but probably was here only in the year mentioned. He had become an apostate in 1714, and after a few years was rewarded for his treachery with a parsonage in the north. In 1717 he informed the commissioners for forfeited estates that "at Croxeth, in the hundred of Derby, in the county of Lancaster, the seat of the Rt. Honble. Wm. Viscount Molineux, [were] one large silver chalice, double gilt within with gold, one large paten of pure gold, two silver crucibles, *alias* cruets, for wine and water, one silver plate upon which the said crucibles used to stand, six tall silver candlesticks and a large silver crucifix, the whole solid silver, and which the Lady Molineux, first wife to his present lordship, told this deponent cost his lordship four hundred pounds in London. All the above plate this deponent says he saw often in the year 1709, at which time he officiated there as chaplain to his lordship." Fr. Thomas Worthington, O.P., was here from 1713 to 1717, when Lord Molyneux died; Rev. Richard Jameson, who was serving the mission at Bardsca, a hunting-seat of Lord Molyneux, till the troubles of 1716, when he fled to Ashton, probably succeeded Fr. Worthington here in 1725, and perhaps up to about 1733. Meanwhile Fr. Wm. Molyneux, S.J., subsequently seventh viscount, came to Lancashire, and is said to have established a mission at Scholes, near Prescott. If so, he did not at first serve that mission, for Fr. Jno. Busby *alias* Brown, S.J., was there in 1716.

Fr. Molyneux, of course, was a good deal at Croxteth, and was there when Bp. Williams made his visitation in Nov., 1728, and confirmed 207 persons. Notwithstanding, there was no doubt a secular chaplain in the house at that time. Rev. Robert Kendal came in or about 1733, and died here April 19, 1746, aged 45; Caryll, the sixth viscount, having died a few months before Mr. Kendal's death, was succeeded by Fr. Wm. Molyneux, S.J., who transferred the chaplaincy to his own order; Fr. Chas. Dormer, S.J., sixth Baron Dormer, was appointed Jan. 27, 1747, removed to Poole Hall, Cheshire, Sept. 1750; Fr. John Bodenham, S.J., came Sept. 16, 1750, and died here Oct. 29, 1750; Fr. Sebastian Redford, Redman, or Exton, S.J., was appointed Nov. 24, 1750, and stayed till 1756. In September of the latter year died the Jesuit viscount's brother Thomas, who resided at Croxteth. Fr. Molyneux, who did not assume the title, then lived at Scholes. The chaplaincy at the hall was then transferred to the Benedictines, who had long served the chaplaincy at Sefton Hall. Dom Bernard Bennet Bolas, O.S.B., came in 1756, and remained at Croxteth until 1768, in which year the apostate Lord Molyneux caused a house to be built up to the end of a farm-house at Gillmoss, and converted some rooms in the latter into a chapel to be used in place of the one at the hall. Fr. Bolas took possession of it, and served the mission till his death, Jan. 30, 1773. Fr. Joseph Emmott, S.J., was then installed at Gillmoss at the special request of the Earl of Sefton, who had been under the Father whilst prefect at St. Omer's College. In June 1774, Bp. Walton confirmed here 200 persons; in Feb. 1783, the congregation was computed to number 200; on Oct. 20, 1784, Bp. Matt. Gibson confirmed 62 persons here, the communicants being returned at 175. Fr. Emmott remained here till his death, Nov. 14, 1816, aged 82. During the last six or seven years he seems to have had assistants: Fr. Robt. Johnson, S.J., 1809-14; Fr. Nic. Sewell, S.J., about 1814-16; Fr. Joseph Cope, S.J., came Jan. 14, 1818, and in the following year his congregation at Gillmoss was returned at 300. He erected a new chapel, dedicated to St. Swithin, and opened it July 24, 1824. He remained in charge till his death, Dec. 20, 1834. Fr. Thos. Clarke, S.J., Dec. 1834 to Jan. 1841; Fr. Joseph Johnson, S.J., 1841-4; Fr. Edw. Morron, S.J., Sep. 1844, till his last sickness, when he was removed to Liverpool shortly before his death, Nov. 12, 1862, aged 65; Fr. John Milner, S.J., 1862-3; Fr. Bernard Jarrett, S.J., 1863-80; Fr. James Walker, S.J., 1880-1; Fr. Geo. Noble, S.J., 1881 to death, March 7, 1882; Fr. John Young, 1882 to 1887, when the mission was transferred to the secular clergy; Rev. John Kelly came 1887-1891; Rev. Thos. Taylor, 1891 to date.

**Molyneux, John**, Esq., confessor of the faith, was the eldest son and heir of Robert Molyneux, of The Wood, in Melling, in the parish of Halsall, co. Lancaster, by Helen, daughter and co-heiress of George Pemberton, of Pemberton, Esq. This very ancient family branched from the parent house at Sefton in the early part of the 13th century. Originally it was settled at Thornton, but about the commencement of the 15th century, The Wood, in Melling became the seat of the family.

The so-called Reformation was most unfavourably received in Lancashire, and very little success attended the movement until a new generation had risen, compulsorily educated in the new religion. Even then few conscientiously believed in it, but bowed to force, in the hope and belief that a new Sovereign would restore the ancient faith of the country. To avoid penalties occasional conformity was thought no wrong until Dr. Allen paid his visit to Lancashire, during the years 1562 to 1565. The effect of this visit was soon perceived in the absolute refusal of a large proportion of the inhabitants to further temporise with the State religion. So general had this become that the Government took alarm, and decided upon severe measures to drive the people into the churches. Downham, the Bishop of Chester, was ordered to bestir himself and exercise pressure, and an ecclesiastical commission was appointed, under the presidency of the Earl of Derby, to hold inquisition and punish recusants. The commissioners commenced their proceedings in the spring of 1568, at Knowsley, Lathom, and other places, and summoned a number of the leading gentry and others before them. On July 31 and Oct. 4, John Molyneux, of The Wood, amongst many others, was examined at Lathom and Knowsley. It was given in evidence that large numbers of the people had sworn not to attend the churches, receive the Communion set forth by the Queen's authority, or hear sermons by the State ministers, but to maintain the Mass and the ancient faith. To this purport Mr. Molyneux, his brother-in-law, Robert Blundell, of Ince Blundell, and other members of the family, were said to have made a vow before two priests called Norme *alias* Butcher *alias* Fysher, and John Peele *alias* Pyke. Nine leading men in the country were singled out for special pressure, to strike terror into the rest. On Nov. 1, 1568, the bishop sent a letter to the council, characteristic of the servile and mercenary episcopacy established by the Government of Queen Elizabeth. He informed the council of his repressive doings in Lancashire, and confidently announced that the punishment he and the commissioners had meted to the refractory gentry, "hathe done so much good in the countre that I trust I shall never be troubled agayne with the like." He concluded his letter, after making great display of his energy in coercing the people to submit to the new state

of things, with a pitiful account of his own affairs and revenues, and a whining appeal for the renewal of certain benefices about to expire, otherwise "it will turne to my greet hinderance and decaye for the mayntenaunce of hospitalitie." Lancashire, however, had not been cowed so much as the bishop professed, of which he was well aware, for he had found that even one of the commissioners did not agree with the proceedings, and questioned their legality.

To the articles objected against him at Lathom on July 31, 1568, Mr. Molyneux answered to the first that he had put in appearance at the church or chapel of Melling divers times within the previous twelve months, and had witnessed the service allowed by the laws of the realm. To the second article, respecting the reception of the sacrament established by law, which the gentry of that period contemptuously termed taking wine with the parson, he replied that he had received the Communion within the time allowed, but not thrice within the year as ordered by statute. To the third he acknowledged that Laurence Vaux, the late warden of Manchester, John Murren, Marshall, Peele, Ashbroke—all priests—had been entertained at his house within the previous three years, besides Foster, a scholar of Oxford, and the eminent William Allen, late principal of St. Mary's Hall, Oxford. Subsequently Mr. Molyneux was committed to custody, probably with Sir John Southworth and other Lancashire recusants in the Salford gaol, and died in prison, apparently in the year 1581.

Mr. Molyneux was twice married, first, to Alice, daughter of Thomas Ashton, of Croston Hall, Esq., and, secondly, to Margaret, daughter of Roger Asshawe, of the Hall-on-the-Hill, Esq., and relict of Hugh Adlington, of Adlington, Esq. He had several children, of whom his second son, Edmund, succeeded to The Wood, and was returned as a staunch recusant in 1590. In 1664 the representative of the family, Robert Molyneux, married Frances, daughter and heiress of Wm. Lathom, of Mosborough Hall, in Rainford, which subsequently seems to have become the principal seat of the family until the death of Wm. Molyneux, Esq., March 11, 1744, whose daughter and sole heiress, Frances, married in 1752, Sir Edward Blount, of Sodington, co. Worcester, Bart. Down to this time, from a very early period, the chaplaincy at

Mosborough Hall can be clearly traced, but only occasional glimpses are caught of that at The Wood, though no doubt it was equally ancient, and was still served from Mosborough in 1752.

*Bridgewater, Concertatio*, ed. 1594, f. 415*b*; *Gillow, Lanc. Recusants, MS.*

**Molyneux, Richard**, second Viscount Molyneux, born in or about 1623, was the eldest son of Sir Richard Molyneux, of Sefton, Kent, created the second baronet of England May 22, 1611, and Viscount Molyneux of Maryborough, in the peerage of Ireland, Dec. 22, 1628. His mother was Mary, daughter and co-heiress of Sir Thomas Caryll, of Benton, Shipley, and Harting, in the county of Sussex, her sister, Philippa Caryll, being the wife of Henry Parker, Lord Morley and Monteagle. The Molyneux and Caryll families were several times allied, John Baptist Caryll, the third and last Baron Dureford, of the creation of James II. in exile, married Dorothy, daughter of Richard, fifth Viscount Molyneux, and dying without issue his honoured name became extinct. The antiquity of the Molyneux family is sufficiently illustrated by the fact of the subject of this notice being the twenty-third in direct male descent from the original Molyneux grantee of Sefton.

His father died in 1636, having previously contracted him in marriage to the favourite daughter of James, Lord Strange, subsequently seventh Earl of Derby, the Lady Henrietta Maria Stanley, who was born at Chelsea, Nov. 17, 1630. Child-marriages were of common occurrence at this period, and scandalised the nation through the frequency of divorce they occasioned. Upon his father's death the young Lord became ward to the King, who appointed Lord Strange his guardian, whose services in this capacity were soon called into requisition through the action of the viscount's mother and her second husband Mons. Tartaro, and though that lady died soon afterwards, in or about June 1639, other litigation ensued.

On June 20, 1642, Viscount Molyneux was present with his "father-in-law" at the reading of the King's commission of array to an assembly of some 5000 persons on Preston Moor. Some three weeks later he was also with Lord Strange in Manchester, where an affray in the streets led to the shedding, it is said, of the first blood in the civil war. He remained with Lord Strange, who meanwhile succeeded to the Earldom of Derby during the investment of Manchester, and,



indeed, was incorrectly reported to have been slain in a skirmish before the town on Sept. 25, 1642. It has been affirmed that he and his brother, Caryll, raised two regiments for the King's service, one of horse and the other of foot, of which the two brothers took command. These regiments were almost entirely composed of Catholics, both officers and men. By command of the King, on Oct. 1, they were drawn from Manchester to join his Majesty at Shrewsbury, and, it is said, took part, on Oct. 23, in the battle of Edge Hill, where they were "much shattered." Later, Lord Molyneux rejoined Lord Derby at Lathom, and was with him at the taking of Lancaster on the 20th, and Preston on the 22nd of March 1643. At Chorley, whilst Lord Derby was advancing against Manchester, Lord Molyneux received an express from the King at Oxford ordering him to detach himself and his troops from his leader, and repair to the royal camp. Before any separation took place, however, their united forces were defeated by Colonel Ashton, at Whalley, on April 20, when the Earl retired, by way of Hornby and Skipton Castle, to meet the Queen at York. Colonel Ashton, following up his victory, pressed Lord Molyneux and Colonel Tyldesley, who had been left in command. Before Ashton the royalists retired through West Derby Hundred over the Ribble to Kirkham parish, where Lord Molyneux was quartered at Clifton Hall, and Colonel Tyldesley in Kirkham itself. Thence they retired over Wyre, through Cockerham and Hornby to Kirby Lonsdale, whither Ashton, marching direct through Lancaster, was following, but abandoned the pursuit at the latter town. At Kirby Lonsdale the royalist commanders parted, Colonel Tyldesley proceeding to join the Queen at York, and Lord Molyneux retracing his steps south, by way of the Fylde, fording the Ribble at Warton, and crossing the Mersey at Hale into Cheshire. He is next heard of at the battle of Newbury, Sept. 20, 1643, where he held a command under the King, who led the royal army in person. The autumn and winter of this year Lord Molyneux probably passed in company with Prince Rupert, raising forces in Wales and Shropshire. Upon the resumption of warlike operations in the spring, on May 18, 1644, Rupert's forces were at Drayton, and on the 24th at Knutsford. On the 25th Stockport was taken, on the 28th May Bolton was carried with great slaughter, and on June 26, after a siege of three weeks, Liverpool

capitulated to them. Here Caryll Molyneux's intimate acquaintance with the defences of the town and the best way to approach it proved of the greatest service to the royalist commander, and were duly appreciated by his opponents. Rupert with Lord Derby proceeded north, and suffered a terrible defeat at Marston Moor on July 2. Some of the royalist forces, with Lord Molyneux, remained in Lancashire, and were defeated in an engagement at Ormskirk on Aug. 20, when Lords Byron and Molyneux barely escaped capture by forsaking their horses and hiding themselves in the cornfields. Lord Molyneux's subsequent movements are not known until he capitulated at Ludlow in 1646. It is probable, however, that he was with the remnant of the Lancashire royalist forces, some 4000 strong, under Lord Byron, at their defeat near Montgomery on Sept. 17, 1644. It has generally been supposed that Lord Molyneux and his brother, Caryll, were in Oxford when it capitulated on June 24, 1646, but this, so far as the former is concerned, does not appear to have been the case, for a pass for himself and servants to leave Ludlow after its surrender was granted by General Fairfax on the 27th of the preceding month, and on June 20 he was at his house in Lancashire. Oxford capitulated on June 24, so Caryll alone could have been there on that date.

Meanwhile, Lord Molyneux's estates had been sequestrated, his seats at Sefton and Croxteth had been pillaged by the Parliamentarians, their owner's papers and title-deeds given to the winds and flames, and the furniture and movable effects carried off or destroyed. So completely had his Sussex home, inherited from the Carylls, been gutted, that, in putting in a return of his whole estate, dated Oct. 1, 1646, he says that "Hee is possessed of foure horses and furniture for travail worth forty pounds, other personal estate he hath none." On Aug. 20, 1646, he took the national covenant and the negative oath, no doubt as an important and necessary preliminary to an appearance before the committee for compounding. Hitherto, like the rest of his family, he had suffered the usual fines and penalties on account of recusancy, whereby the estates had become heavily encumbered. His fine was originally fixed by the committee at a moiety, or £12,280, but a considerable abatement was eventually made, leaving him £3140 8s. 8d. to find after settling £3570 on certain Puritan preachers. Never-

theless, he was not permitted to compound for several parts of his estate which had been forfeited, and which do not appear to have been restored.

Through the eight weary years during which the above proceedings "dragged their slow length along," Lord Molyneux does not seem to have been altogether a free man, nor yet always in captivity. In July 1648, whether in custody or not, he seems to have contemplated claiming his betrothed wife, for the case respecting his marriage was laid before counsel about this time. After two more years the Council of State issued an order upon his petition that he might send to the Isle of Man two persons approved by Col. Birch, governor of Liverpool, to demand the answer of Henrietta Maria Stanley concerning her consent in a case of marriage in the petition mentioned. On March 17, 1650, he was again brought prisoner to Liverpool, with most of his gentlemen and horses, besides a priest, charged with plotting with the Earl of Derby to land at Formby with an army, which should be joined by forces raised in Lancashire and Cheshire, seize the town and castle of Liverpool, and march upon the rear of the Parliamentary army into Scotland. It has been asserted that he and his brother Caryll were present at the Battle of Worcester, Sept. 3, 1651, but of this there is considerable uncertainty as regards Lord Molyneux. At the time he was still endeavouring to get more favourable terms from the committee for compounding delinquent's estates; and, on Aug. 17th in that year, the council granted him a licence "to pass with his horses and servants from Islington to London."

Meanwhile it would seem that the illustrious but strong-willed and imperious Charlotte de la Trémoille, Countess of Derby, prevailed in her objection to the perfecting the marriage between her daughter and the viscount. Hence, Lord Molyneux turned elsewhere and married the Lady Frances Seymour, eldest daughter of William, Marquess of Hertford, on whom the restored dukedom of Somerset was afterwards conferred, by his second wife, Frances, sister of the Earl of Essex, the Parliamentary general. The marriage was privately solemnised at Essex House, Oct. 28, 1652. But the wedded bliss of the newly married pair was short-lived, for Lord Molyneux died in less than two years, and was buried at Sefton, July 2, 1654, aged about thirty-one.

His widow became the third wife of Lord Treasurer Southampton, and after his death married to her third husband, Conyers D'Arcy, second Earl of Holderness of that line. Within three months after Viscount Molyneux's death, the Lady Henrietta Stanley gave her hand to William Wentworth, second Earl of Stafford, K.G., to whom she was united Sept. 27, 1654, and, having no issue, died Dec. 27, 1685. Perhaps she had clung to the betrothed of her childhood, and not till he was laid at rest felt free to wed another.

*Child-Marriage, as below; Dodd, Ch. Hist. iii.; De Trengualton, West Grinstead et Les Caryll, i. 377 seq.*

1. "The Child-Marriage of Richard, second Viscount Molyneux, with some notices of his Life, from contemporary documents. By T. Algernon Earle and R. D. Radcliffe, M.A., F.S.A." Liverpool, 1893, 8vo, pp. 36. (From the "Transactions of the Historic Society of Lancashire and Cheshire," vol. vii. N.S.)

**Molyneux, Robert**, captain, was apparently the eldest son and heir of Edmund Molyneux, of The Wood, in Melling, co. Lancaster, Esq., and his wife, one of the daughters of Sir William Norreys, of Speke, Knt. Like all his family he was a staunch recusant, and suffered the usual penalties for his religion. He was twice married, first to Cecily, daughter and sole heiress of John Pooley, of Melling, gent.; and, secondly, to Ellen, daughter of John Westby, of Mowbreck Hall, Esq., and niece of Elizabeth Allen, the sister-in-law of the famous Cardinal Allen. In 1631 he compounded for knighthood, and at that time two-thirds of his estate were under sequestration on account of his recusancy. When the civil war broke out, he was one of the first to join the royal standard, and received his commission in one or other of the regiments of horse and foot raised by Richard Molyneux, second Viscount Molyneux of Maryborough. After some hard service he was slain at the first battle of Newbury, Sept. 20, 1643.

Two of his sons, Robert and John, were in the second battle of Newbury, Oct. 27, 1644, and the former seems to have been slain or mortally wounded. This gentleman left issue by his wife, Margaret, daughter of John Harrington, of Huyton Hey, Esq., a son and namesake, Robert Molyneux, and two daughters, Margaret and Mary. The son, who married the daughter and heiress of Wm. Lathom, of Mosborough, and thus brought that estate into the family, was twenty-five years of age at the time of Dugdale's visitation of Lancashire in 1664.

*Castlemaine, Cath. Apol.; Dodd, Ch. Hist. iii.; Gillow, Lanc. Recusants, MS.*

**Molyneux, Thomas**, Father, S.J., confessor, born in Lancashire about 1638, was probably a member of the family of Molyneux of Alt Grange, Ince Blundell, descended from that at Sefton. Very possibly he was brother to the Rev. Edward Molyneux, of Alt Grange, who died April 28, 1704, aged 64. On November 29, 1660, he was admitted into the English College at Valladolid under the *alias* of Wilkinson, which he retained throughout life, and was ordained priest in his second year of philosophy. On Sept. 20, 1667, he was received into the Society of Jesus, and was minister at the college, which was then under the administration of the Fathers, for seven years. On Feb. 3, 1677, he left Valladolid for Flanders, and thence proceeded to the English mission. He was apparently appointed chaplain to Capt. Edward Widdrington at Long Horsley, in Northumberland, who obtained that estate through his marriage with the daughter and heiress of Sir Thomas Horsley. Capt. Widdrington's only son, Edward, married a daughter of Caryll, third Viscount Molyneux, the head of the Molyneux clan. During the persecution raised by the Oates Plot, Fr. Molyneux evaded the pursuivants for some time, but was at length betrayed and committed to gaol. This prison, being in a very ruinous state, was blown to the ground by a furious tempest, and all the prisoners, with the exception of the good priest, took advantage of the accident, and made their escape. Fr. Molyneux, however, voluntarily surrendered himself to the authorities, a proof of his conscious innocence. After some months' imprisonment he was called to the bar at the Newcastle Assizes, indicted, as usual, for high treason, as being a priest and a Jesuit. There being no evidence to that effect, his trial was postponed to the next assizes, contrary to all right and justice, and he was remanded to the prison at Morpeth, where other prisoners for the faith were detained. There he fell ill, and requested medical aid. A surgeon of low character, and a sworn enemy to the very name of Catholic, at once attended and, after feeling his pulse, said he would give his patient a speedy release from his sufferings. He administered a dose of poison, which in a few hours accomplished its work, and the holy confessor breathed his last, Jan. 12, 1681, aged 43.

There were many witnesses of the circumstances connected with this murder. But the authorities of the prison reported

that the holy man had committed suicide, and actually cast his body on a dunghheap, where it lay exposed to the indignities of a fanatical mob, which heaped all kinds of filth upon it. Nearly ten years later the body was exhumed, and was found perfectly incorrupt, being as white and flexible as that of a living person. Fr. Wm. Riddell, whose grandfather, Sir Wm. Riddell, married a Widdrington, was an eye-witness of the indignity with which the confessor's body was treated, and subsequently wrote an account of the matter.

*Valladolid Diary, MS.; Foley, Records S.J., v. vii.; Oliver, Col. S.J., ed. 1845, p. 224.*

**Molyneux, Sir Vivian**, Knt., born Nov. 1, 1595, was the second surviving son of Sir Richard Molyneux, of Sefton, Knt., who was created a baronet in 1611. His mother was Frances, daughter of Sir Gilbert Gerard, of Sudbury, Master of the Rolls, who was, at the time, guardian to his father. In due course he was sent to Oxford, placed under the tuition of Samuel Radcliffe, the noted Puritan, and took his degree of B.A. at Brasenose College, July 1, 1612. Shortly after, he obtained permission to travel on the Continent, where he was at liberty to exercise his religion. At length he arrived in Rome, and was entertained at the English hospice for some days, from Sept. 23, 1617, after which, according to the pilgrim-book, he was admitted to the scholar's gown in the English College under the assumed name of Thomas Leigh. The diary of the college says that he was admitted as a convictor on Sept. 29, 1617, being 22 years of age.

Upon his return to England he was reputed a man of culture and refinement, and received the honour of knighthood. When the Civil War broke out he was early in the field, according to Wood, in defence of the royal cause, and, upon its decline, the same historian adds, experienced the sufferings of other royalists. His name, however, has not been met with in the lists of forfeitures and compositions. He appears as lieut.-colonel in the list of officers under the Earl of Northumberland after the armies retreated into Yorkshire, when the Scots took Newcastle-upon-Tyne in August 1640. In all probability he joined the King at York in 1642.

Sir Vivian was a linguist, and during his travels in Spain acquired a good knowledge of that language, which he utilised in his later years of retirement from active service by trans-

lating into English a work by the learned Jesuit, Fr. Nieremberg. He does not appear to have married, and died, probably in London, in the year 1666, aged 70.

His elder brother, Sir Richard, was advanced to the peerage of Ireland, Dec. 22, 1628, by the title of Viscount Molyneux of Maryborough, and died at Sefton in 1636, aged 41.

*Wood, Athenæ Oxon.*, ed. 1691; *Dodd, Ch. Hist.*, iii.; *Parcock, Army Lists; Foley, Records, S.J.*, vi.; *St. George's and Dugdale's Visitations of Lanc.*; *Gibson, Cavalier's Note Book*, 192; *Gibson, Lanc. Mortuary Letters*, p. 7; *Lanc. Fun. Certificates, Cheth. Soc.*, lxxv.

1. **A Treatise of the Difference Betwixt the Temporal and Eternal: Composed in Spanish by Eusebius Nieremberg, S.J. Translated into English by Sir Vivian Mullineaux, Knight, and since Reviewed according to the tenth and last Spanish edition, s.l., 1672, sm. 8vo, pp. 589, besides title ff. ded. of the editor, I. W., to Catharine, Queen of Great Britain, 9 pp., contents and errata, 5 pp.; Dublin, Rich. Cross, 1806, 8vo, pp. 483, inclus. of title, a reprint without the dedication; "The Difference between Temporal and Eternal. Translated from the Spanish of Fr. John Eusebius Nieremberg, S.J. By Sir Vivian Molyneux. New Edition, revised, with a sketch of the Author. By the Rev. Matthew Russell, S.J."** Dublin, James Duffy & Son, 1884, 8vo, with some remarks respecting the translator and the editor of the original English edition of 1672.

Fr. John Warner, S.J., the editor, refers in his dedication "To the work having been lately translated by a noble and worthy person, Sir Vivian Mullineaux, for the service of the public." This useful work was long a standard book of spiritual reading, and is said to have passed through more editions than those enumerated.

**Molyneux, Sir William, Knt.**, of Sefton, succeeded his father, Sir Thomas Molyneux, Knight-banneret, in 1491. He was possessed of great substance and influence in Lancashire, as evidenced by the strong body of archers he raised and commanded at the battle of Flodden Field, Sept. 9, 1513. On that occasion he greatly distinguished himself, and captured with his own hand two standards, which are still preserved. For this service Henry VIII. sent him a congratulatory letter, dated Windsor, Nov. 27.

Sir William was twice married, first, to Jane, only daughter and heiress of Sir Rich. Rugge, of Rugge, Knt., and his wife Margaret Moreton, and secondly to Elizabeth, only daughter and heiress of Cuthbert Clifton, of Clifton, co. Lancashire, Esq., and relict of Sir Richard Hesketh, of Rufford, Knt., by both of whom he left issue. He died in 1548.

Upon his death-bed he gave this advice to his son: "Let

the underwood grow ; the tenants are the support of a family, and the commonalty are the strength of a kingdom. Improve these fairly, but force not violently either your bounds or rents above your forefathers."

He was succeeded by his son Sir Richard Molyneux, of Sefton, knighted at the coronation of Queen Mary, whose youngest son, by his second wife, Anthony Molyneux, was exiled on account of his faith, and died at S. Dominica in 1586.

*Dodd, Ch. Hist.*, i. ; *Dugdale's Visit. of Lanc.*, lxxxv. 106, *Cheth. Soc.* ; *Bridgewater, Concertatio*, ed. 1594, f. 413 ; *Rose, Biog. Diet.* ; *Harland, Gregson's Portfolio of Fragments*, p. 32 ; *Benson, Battle of Flodden Field*, pp. 61-2.

1. The valiant deeds of the Lancashire forces are recorded in the "The Battle of Flodden Field, which was fought between the English, under the Earl of Surrey (in the absence of King Henry VIII.), and the Scots under their valiant King James IV., who was slain on the field of battle, in the year 1513. An Heroic Poem, in Nine Fits or Parts. Collected from ancient manuscripts. By Joseph Benson. Philomath." Lancaster, C. Clark, 1805, sm. 8vo, pp. 107.

Benson was a schoolmaster at Caton, near Lancaster. He has a note upon Sir Wm. Molyneux at p. 61.

2. The chaplaincy at Sefton Hall was probably as old as that maintained by the Molyneux family at Croxtheth, but the names of the missionaries during the first hundred years are not recorded. Dom Thurstan Celestine Anderson, O.S.B., ordained a secular priest at Douay in 1646, subsequently joined the Benedictines, and was many years at Sefton, where he died in 1697. Dom Rich. Helme, Hulme, or Holme. O.S.B., 1697 to death, Dec. 18, 1717 : during the troubles of 1716, he resided at Much Woolton, the seat of the Hon. Rich. Molyneux. The Discalced Carmelites then took charge of the chaplaincy, and Fr. Cuerden if not in 1718 was certainly here from 1725 till his death or departure in 1742. Dom James Ambrose Kaye, O.S.B., 1742 to 1754. Dom Rich. Vin. Gregson, O.S.B., came 1754. Bp. Walton confirmed 200 at Sefton in June 1774, and Bp. Matt. Gibson 47 on Oct. 10, 1784. The communicants were returned at 156 at the latter date. When Lord Molyneux apostatised he promised not to disturb Fr. Gregson at Sefton during his life, but the prudent Father in 1792 persuaded his lordship to allot a piece of land at Netherton for the establishment of an independent chapel for the Catholics of the neighbourhood. On this site he erected a commodious house and chapel, the principal benefactors being the Hon. Mrs. Mary Mo'yneux, James Bastwell, of Ormskirk, and the Father himself. The chapel was opened June 29, 1793. Fr. Gregson died at Netherton, Sept. 10, 1800. Dom Stephen Hodgson, O.S.B., 1800-1804. During his incumbency in 1802, Dom Jos. Lau. Hadley, O.S.B., came to reside here in ill-health. Dom Rich. Pope, O.S.B., 1804 till death, July 24, 1828. Dom Edw. Austin Clifford, O.S.B., 1828-30. Dom Abraham Ignatius Abram, O.S.B., 1830 till death, Dec. 17, 1867. Dom Geo. Alban Caldwell, O.S.B., 1867 till death



(at Liverpool), Jan. 15, 1870. Dom Thos. Maurus Shepherd, O.S.B., came 1870 and established a school in the next year, till 1887. Dom John Oswal Burchall, O.S.B., came July 2, 1887, and opened a new school 22 Aug. 1888.

**Montagu, Walter Abbot, O.S.B.**, was the second son of Henry Montagu, first Earl of Manchester, by his first wife Catherine, daughter of Sir William Spencer, of Yarnton, Oxfordshire, third son of Sir John Spencer, of Althorp. He was born in the parish of St. Botolph Without, Aldersgate, London, and educated at Sidney College, Cambridge. At Court he made a favourable impression, and soon distinguished himself amongst the wits by composing a pastoral, entitled "The Shepherd's Paradise," which he published in 1629. The Queen took particular notice of him, and in 1633, when he determined to travel on the Continent and to visit Rome, her Majesty furnished him with a letter of introduction to the Papal Court. Urban VIII. received him with great kindness, and showed him many marks of civility. He also received flattering attentions from Cardinal Barberini, who loaded him with presents, and entrusted to his charge Guido's picture of Bacchus, which his Eminence desired him upon his return to present to the King, as he understood that his Majesty was fond of paintings and works of art. During this visit to Rome, Montagu was entertained at the English College, on Jan. 3, 1634. He was greatly impressed with his reception and all he saw in the Eternal City. Indeed, it is asserted that he was so forcibly struck by the benign countenance of his Holiness, and his unfeigned expression of affection for the English nation, that he determined from that moment to become a Catholic. Upon his return journey he passed through Paris, and whilst staying at the British Embassy went to see the exorcisms at Loudun, which were then the talk of France. Impressed with their supernatural character, Montagu determined to delay his conversion no longer, and according to one authority was actually reconciled to the Church by the venerable Père Surin, who was in charge of the exorcisms.

Having completed his continental tour, Montagu returned to England, and received an honourable post in her Majesty's household. But the news of his conversion having reached the ears of the King, his Majesty privately intimated to him that it would give less offence to Government were he to revisit the

Continent, and thus absent himself for a time from Court. In obedience to this intimation, Montagu visited Paris in 1635, and thence announced his departure for Rome to become an Oratorian. He arrived at Rome in Feb. 1636, and his reception was even greater than before, for this time he not only came with letters from the Queen, but was preceded by the intelligence of his conversion, which pleaded powerfully in his favour. Moreover, he had a private commission to execute for his Majesty. He also came with some state, attended by seven servants. A noble apartment, therefore, was allotted him in the Chancellor's palace, and but for his modesty, many other unusual civilities would have been accorded him. Shortly after his arrival he publicly received the sacrament of confirmation, Cardinal Barberini standing godfather at the ceremony. He then opened out his commission to the Cardinal, which was to obtain the purple for George Conn, a Scotch ecclesiastic of considerable position at Rome, and not only in high favour with her Majesty, but also it is said with the King himself. Montagu pressed this commission with much perseverance, but was unable to accomplish the object so much desired by her Majesty. It was arranged, however, that Conn should replace Panzani as envoy to the English Court, which the Cardinal suggested would be a great step towards the Queen's desire. At this time Brett was the English agent at Rome. Upon his illness William Hamilton, a brother of the Duke of Abercorn, was sent to Rome in his place. Panzani announced that Conn would come to Court in great splendour to renew the esteem of the papal name. In 1640, Conn left England, and died at Rome, his place being filled by Count Rossetti. Many other commissions in connection with Catholic affairs in England were entrusted to Montagu, to all of which he paid great attention, and was the means of rendering essential service to the cause. On his return to the English court, he was the bearer of a letter from the Pope to the Queen, which gave her Majesty great satisfaction.

In 1639, when King Charles advanced with his army to reduce the Scottish invaders, the Queen solicited the pecuniary assistance of the Catholic body. In response a meeting of Catholics was held at London, and the contribution being resolved on and recommended, the carrying of it into execution was entrusted to Montagu and Sir Kenelm Digby. The

matter came before Parliament, which expressed its displeasure, and the Queen excused her action in a letter written with address, dignity, and delicacy. All this made Montagu a marked man, so that when the Civil War broke out he thought it prudent to withdraw to France, and determined to abandon the world and enter the ecclesiastical state. It is said that he formed the intention of becoming an Oratorian, but if this be true he soon abandoned the idea, entered a Benedictine monastery, and was professed in that order. In due course he was ordained priest, became a naturalised subject of France, and was in great favour with the Queen-Regent, Marie de Medicis, at whose Court he appears to have resided. Through her influence he was made abbot of the Benedictine monastery at Nanteuil, in the diocese of Metz, and subsequently the commendatory abbacy of St. Martin, near Pontoise, with a revenue of £5000 a year, was conferred upon him. He was thus in a position to relieve the necessities of many English exiles, both Catholic and Protestant, who were reduced to extremities by the Commonwealth. The Queen-Regent also appointed him a member of her Cabinet Council, and in this capacity he was the chief instrument of introducing Cardinal Mazarin to her Majesty.

It is said that in 1643 Montagu came over to England with letters of importance and was apprehended at Rochester, and remained in confinement there until 1647, when he was banished the kingdom by a vote of Parliament. This requires confirmation; possibly there is some confusion with a later visit in company with Sir Kenelm Digby and Sir John Winter. At this time Cromwell had entered into negotiation with the Catholics with the object of strengthening his position by their adherence in return for some degree of toleration. It was in aid of this project that Montagu and his companions were suffered to come to England under the pretence of compounding for their estates. The negotiations fell through, owing to the fear of making the experiment felt by the governing party, for hitherto they had constantly reproached the late King with a coalition with the Papists. Hence, after some time, perhaps to blind the eyes of the people, seven votes were passed against Montagu, Digby, and Winter, and orders given for the apprehension of priests and Jesuits. It would certainly appear that Montagu was some time imprisoned in the Tower

for in 1645 the Puritan minister, J. Bastwick, published his version of the disputation he there held with him, and the Parliament's order of banishment is dated 1649.

Meanwhile, Queen Henrietta Maria had taken up her residence at the Louvre, and had lost her chaplain, Fr. Robert Phillip, an Oratorian and a Scotchman, who died Jan. 4, 1647. The abbot was chosen his successor, and was also appointed her Majesty's Lord Almoner. Subsequently he resided with her at the Palais Royal, with intervals of retirement to his abbey at certain seasons. After the Restoration, and Somerset House had been prepared for her Majesty's reception in 1663, the abbot was summoned to reside with her there, and apparently returned to France with her in June 1665. The Queen died Aug. 31, 1669, and the abbot officiated at her obsequies. He then appears to have been appointed Grand Almoner to her daughter, the Duchess of Orleans, but she also died in the following year.

The loss of his patrons seriously affected the abbot's fortunes. In 1670 he received an order from Court to remove from his abbey, and surrender his apartments to the young Cardinal Bouillon, who was designated to be his successor, and forthwith assumed the title of Abbot of St. Martin's. This arrangement seems merely to have been a matter of state policy, for nothing was alleged against Abbot Montagu. He was allowed to remove his furniture and other effects, and was paid the usual revenue during life. He then retired to Paris, and took up his residence in the hospital called the Incurables, where he spent the remainder of his active life, and died, greatly venerated and respected, Feb. 5, 1677.

On the authority of some of the abbot's personal acquaintances, Dodd, the church historian, assures us that he followed the rule of St. Paul in bestowing charities freely, frequently, plentifully, and proportionately to the recipients' quality and circumstances, and that for himself he was contented with the bare necessaries of his position. Many of the nobility of the three kingdoms were indebted to his generosity, which he took care to dispense in such a delicate manner as not to hurt their feelings. Catholics and Protestants shared alike in his charities. In matters of controversy, public or private, he was purely disinterested beyond the merits of the cause, and that

which strict justice seemed to him to require. This was particularly manifest in dissensions amongst the clergy. In all their consultations his opinions were most weighty, and little took effect without his approval. He took great interest in the English religious establishments in France, and many of them were indebted to him for assistance.

Anthony à Wood bears testimony to his "most generous and noble spirit," calls him "a person of great piety," and credits him with "spending all that he could obtain for public and pious uses."

For many years he was ecclesiastical superior of the English Benedictine Convent at Pontoise, and after his final settlement in Paris, took great interest in the welfare of the Blue Nuns, in the Faubourg S. Antoine. He was the most considerable subscriber towards their church in 1672, and blessed it at the opening on Dec. 8 of that year. He also bequeathed them a small sum to pay for the repose of his soul.

*Dodd, Ch. Hist.*, iii. ; *Berington, Mem. of Panzani*, 190 seq., 211 seq. ; *Clifford, Little Manual*, ed. 1705 ; *Foley, Records S.J.*, v. vi. ; *Burke, Peerage* ; *Wood, Athenæ Oxon.*, ed. 1691, ii. 837 ; *Strickland, Lives of the Queens*, ed. 1845, viii. 200 seq., 255 seq. ; *Lingard, Hist. of Eng.*, ed. 1849, viii. 270 ; *Butler, Hist. Mem.*, 3rd ed. ii. 424 ; *Diary of Blue Nuns, MS.* ; *Gardiner, Hist. of Charles I.*, viii. 138, 144, ix. 87.

1. **The Shepherd's Paradise; a Pastoral Comedy.** Lond. 1629, 8vo ; *ib.* 1659, 8vo ; acted before Charles I. by the Queen and her ladies of honour.

Sir John Suckling ridicules this pastoral in his poem, entitled "Session of the Poets," 1637.

2. A Letter sent from France by the Hon. Walter Montague to his father, the Earl of Manchester, containing the motives of his conversion, dated Paris, Nov. 21, 1635. His holograph letter, on five closely-written pages, was sold in the Burton Constable Library sale, June 23, 1890.

It elicited from Lucius Cary, Viscount Falkland, "An Answer to a Letter of Mr. Walter Montague, who justifies his change of Religion," written in 1635, but apparently first printed in "A Coppy of a Letter sent from France by Mr. Walter Montague to his Father, the Lord Privie Seale, with Answers thereunto. Also a second Answer to the same Letter by the Lord Faulkland" (Lond.), 1641, 4to ; repr. in his lordship's "Discourse of the Infallibility of the Church of Rome, with Mr. T. White's Answer to it, and a Reply to him. . . . Also Mr. W. Montague . . . his Letter against Protestantism, and his lordship's Answer thereunto," Lond. 1651, 4to, ed. by J. P. ; *ib.* 1660, 4to, ed. by Dr. Thos. Triplet.

Falkland at this time had formed a close intimacy with Wm. Chillingworth, who had relapsed from Catholicism to Protestantism, and exercised great influence over his lordship's mind, which is distinctly visible in his reply to Montagu

3. "A Cobby of (1) The Letter sent by the Queen's Majestie concerning the Collection of the Recusant's Mony for the Scottish Warre. . . . (2) The Letter sent by Sir K. Digby and Mr. Montagu concerning the Contribution," &c. Lond. 1641, 4to.

4. "The Church of England a True Church : proved in a Disputation held by J. Bastwick against Walter Montague in the Tower." Lond. 1645, 4to.

5. Order of Banishment by Parliament, commencing "Die Veneris, 31 Augusti, 1649. Resolved," &c.

6. **Miscellanea Spiritualia, or Devout Essaies: composed by the Hon. Walter Montagu, Esq, in Twenty-one Treatises.** Lond. (Nov.) 1648, sm. 4to, with engr. front. by Marshall; 1649, 4to.

First part, on human nature, religion, devotion, scurrility, love, duties towards enemies, solitude, &c. &c.

7. **Miscellanea Spiritualia; or Devout Essayes, the Second Part. Containing Twelve Treatises.** Lond. (Oct. 31), 1654, 4to.

8. **The Accomplish'd Woman. Written originally in French; since made English by Walter Montagu.** Lond. (Nov.) 1656, 12mo.

9. **An Exposition of the Doctrine of the Catholique Church in the Points of Controversie with those of the Pretended Reformation. By James Benignes Bossuet, Counsellor in the King's Counsels, Bishop and Lord of Condom, Tutor to his Royall Highnesse the Dolphin of France. Translated into English by W. M. Paris, Vin. du Montier. 1672, 12mo, pp. 196, besides title, approb., translator's address to his countrymen, and at end table of doctrines expounded.**

This was translated from Bossuet's first published edition, Paris, Chamoisy, 1671, 12mo, pp. 189. After the abbot's death another translation from a later French edition was made by Dom H. J. Johnston, O.S.B., for an account of which *vide* vol. iii. 643.

10. A writer in the *Rambler*, vol. ix. N.S. p. 208, credits Abbot Montagu with a translation of St. Augustine's *City of God*, but assigns no date. "St. Augustine of the Cite of God, with the Comments of Ludovicus Vives. Englished by J. Healey," appeared first, Lond. 1610, fol.; 2nd edit. *ib.* 1620 fol. This could not be by Montagu.

The *Rambler* also suggests Montagu as the author of *Second Thoughts*, MS. (No. 4144, Royal Library of Brussels), in which the writer refers to his *Life of St. Augustine*. Fr. Nath. Bacon, *alias* Southwell, S.J., in his *Bib. Script. S.J.*, p. 184, credits Fr. Edm. Sale, *alias* Neville, with "The Life of St. Augustine, Doctor of the Church," which the bibliographer (in 1676) believed was not published; but it may be identical with "The Life of St. Augustine. The first Part. Written by himself in the first ten Books of his Confessions." Lond. 1660, 8vo.

**Montague, Anthony Maria Browne**, second viscount, was son of Sir Anthony Browne, of River Park, and of his wife, Mary, daughter of Sir William Dormer, of Ethorp, co. Bucks, Knt. His grandfather's chaplain, Dr. Alban Langdale, was his tutor, and firmly implanted in him the principles of the faith. In Feb. 1591, he married Jane, daughter of Thomas Sackville, Earl of Dorset, the lord high-treasurer, by whom he

had two sons and five daughters. His father having died June 29, 1592, he succeeded to the title and estates upon the death of his grandfather, Sir Anthony Browne, first Viscount Montague, who died on Oct. 19, in the same year.

Lord Montague had scarcely succeeded to his grandfather's honours, when an incident occurred which shows the intolerable persecution by which the Catholic religion was supplanted by the Anglican establishment. In the beginning of 1594 his second child, Mary, was born, his first, Francis, having died soon after birth. She was born in Lord Chancellor Buckhurst's house, where Lady Montague was on a visit at the time. Not wishing the child to be baptized a protestant, Lord Montague baptized her himself. For this heinous offence he was "convicted" before the Lord-Keeper and the Archbishop of Canterbury, and made to explain the whole transaction. He was obliged to give a list of all his servants, and required to dismiss all who were Catholics, and they on their part were obliged to enter into bonds not to serve him any more.

In April 1604, a Bill, classing Catholics with forgers, perjurers, and outlaws, and disabling them from sitting in Parliament, was introduced into the Lower House. On the 26th, it was read a second time and committed, but two days later it was superseded by a more general measure, and, before the end of the session, another statute was added to the penal enactments already in existence. On the third reading of this statute in the House of Lords, Viscount Montague rose in his place, and, in a speech of considerable force, boldly denounced the principle of the measure. On the following day his lordship, for his "scandalous and offensive speech," was committed to the Fleet. Soon after he obtained his release, but immediately after the discovery of the Gunpowder Plot, in Nov. 1605, he was again arrested and sent to the Tower with two other Catholic peers, Lords Mordaunt and Stourton. There was not the slightest evidence of any complicity in the plot, but they were acquainted with some of the conspirators, and were absent from the first meeting of the Parliament, so they were fined in the Star Chamber for a misprision and contempt in not obeying the King's summons to Parliament, Lord Montague compounded for a fine of £4000, and Lord Stourton for £1000; Lord Mordaunt's fine was wholly remitted. Upon obtaining his

release from the Tower, Lord Montague was committed to the charge of his father-in-law, the Lord-Treasurer.

Lord Montague took an active interest in Catholic affairs and was most anxious for the restoration of the Episcopacy. To this end he forwarded an address to the Pope, about the year 1606, but the document having been entrusted to Fr. Persons was by him opened and suppressed. This apparently was not discovered for about two years, when a correspondence upon the subject ensued, exhibiting Montague's disagreement with the policy of Fr. Persons and the latter's presumption in suppressing his letter. In 1611 he was again committed to custody for refusing the oath of allegiance, which had been condemned by Paul V. as containing things obviously adverse to faith and salvation. Archpriest Birkhead generally resided with Lord Montague, and after the restoration of the Episcopacy both Dr. Bishop and his successor Dr. Smith were constantly at Battle Abbey, Cowdray, or at the house in Drury Lane, which his lordship maintained mainly for their accommodation and that of the clergy. The chapel at Cowdray was very handsome, fitted with an organ, and invested with special privileges by indult of Urban VIII., April 17, 1625. There Bishop Smith used to celebrate high Mass with great solemnity, and held in it other ceremonies, such as confirmation. Perhaps at this period Lord Montague was the greatest supporter of the persecuted faith in England, and the loss to religion was most severely felt at his death, Oct. 23, 1629.

*Tierney, Dodd's Ch. Hist.*, iv. 40, v. 16, 51, xxvii., xxix., lii.; *Dodd, Apology*, p. 73; *Brady, Episc. Succ.*, iii.; *Kirk, Biog. Collns. MSS.*, No. 52; *Oscotian*, v. N.S., p. 77; *Furke, Extinct Peerage*; *Jardine, Gunpowder Plot*; *Foley, Records S.J.*, i. ii. vi.; *Rambler*, ix. 416; *Cowdray, Cath. Registers, MSS.*

1. **The Life of St. Francis of Assisium, by St. Bonaventure Translated into English.** 8vo, Douay, 1610, 8vo, but said to be edited by "E. H."; *ib.*, 1635, 8vo.

This translation by Lord Anthony Maria Montague was edited by "F. C.," probably a chaplain in his own family or in that of his niece, Lady Winifred Englefield, to whom the work was dedicated. Most probably it was edited by Dom John Cuthbert Fursdon, O.S.B., who edited "The Life of Lady Magdalen Montague," *vide* vol. ii. p. 343. He is known to have resided with Lord Montague.

2. "Cowdray: The History of a Great English House, by Mrs Charles Roundell," Lond. 1883, 8vo, with illustrations from drawings in the *Brit. Mus.*, &c., compiled with great care and skill, but which should be accompanied with "The Story of Cowdray," in the *Dublin Review*, Jan. 1886, by



Dr. Barry, who had the advantage of access to documents, apparently unknown to Mrs. Roundell, which enabled him to give more details, and to shade or colour that lady's story to another effect. It is the story of an "ancient Catholic family, connected by blood with the Plantagenets, and reflecting in its domestic chronicles the history of the nation, from Warwick, the King-Maker, to the Reformation, the Great Rebellion and the Gordon Riots."

3. The second viscount was succeeded by his only surviving son, Francis Brown. Two of his five daughters were nuns abroad, one became the wife of Lord St. John, of Basing, and subsequently of Lord Arundell of Wardour, and the remaining two married respectively Lord Petre, and Wm. Tyrwhitt, of Kettleby. Francis, who suffered greatly during the Civil Wars, married a daughter of Henry Somerset, Marquess of Worcester, and had issue Francis and Henry, successively viscounts. The former was appointed Lord-Lieutenant of Sussex by James II., and died without issue in 1708. The latter was the father of Anthony Brown, sixth viscount, who died in 1767, and was succeeded by his only surviving son and namesake, the seventh viscount, born in 1728, who married in 1765 a protestant lady, Frances, sister of Sir Herbert Mackworth, Bart., and relict of Alex. Falconer, Lord Halkerton, by whom he had a son, George Samuel, and daughter, Elizabeth Mary, wife of William Stephen Poyntz, of Medgham, co. Berks, Esq.

Lady Montague took up with the then newly formed sect of Methodists, and, together with the celebrated Countess of Huntingdon, preached and prayed to the people under the trees in Cowdray Park. Attempts to hold prayer meetings in the ancient domestic chapel, it is recorded, signally failed, "the lights going out in a mysterious manner, and the congregation breaking up in confusion." The seventh viscount, says Bishop Milner, became a Protestant, and, as none of those reasons appeared which usually induce Catholics to embrace a down-hill reformation, he was generally supposed to have acted from conscientious motives. Some time after the Emperor Joseph had suppressed many religious houses in Austrian Flanders in 1782, Lord Montague endeavoured to purchase a church belonging to one of them with the intention of opening it for Protestant worship. During the negotiations he was taken seriously ill, when his early religious sentiments returned and he sent for the Abbé Mann. The Abbé, however, had never exercised that part of his ministry, and the Rev. Robert Plunket, who had formerly been a Jesuit, was called to his assistance. Lord Montague was reconciled to the Church, and summoning the whole of his family and others to his bedside, publicly declared, and requested that his declaration might be made known, that nothing but libertinism, both in theory and practice, had induced him to abandon the faith of his fathers, which he then professed and in which profession he would end his days. This he continually repeated to his lady and domestics, and died in communion with the Church in 1787. His son and successor, however, had been brought up a Protestant. He was a wild young man, and while on his travels determined, with his friend Mr. Sedley Burdett, to shoot the famous waterfalls of Schaufhausen. Though guards were placed to prevent the rash attempt, the two young men found means to evade every precaution, and both were lost in the eddies of the whirlpool below the second fall.

This occurred in 1793, just before the young lord came of age, and at the

very same time a terrible fire totally destroyed Cowdray, the noble Tudor residence of the Montagues, with all its books, MSS., pictures, and the priceless relics of the Conquest.

Thus was apparently fulfilled the traditionary curse of fire and water passed on the family for its sacrilegious acceptance of monastic property at the time of the suppression in the reign of Henry VIII. In 1538, Sir Anthony Browne, K.G., Master of the Horse, and chief standard-bearer of England, received the grant of Battle Abbey. Whilst he was holding his first great feast in the abbot's hall, a monk thrust his way through the crowd of guests, and cursed Sir Anthony to his face. "By fire and water thy line shall come to an end, and it shall perish out of the land." The curse seemed suspended for a while, until sacrilege should be "double-dyed, as it were, in the guilt of apostacy." The curse by water, indeed, received a second fulfilment, for both of the sons of the viscount's sister, Mrs. Poyntz, who inherited the Cowdray estates, were drowned by the capsizing of a pleasure-boat at Bognor. The empty title passed to a distant relative, Mark Anthony Brown, ninth viscount. This nobleman was the son of Mark Browne (died Feb. 1755), son of Stanislaus Browne, of Easebourne (and his wife, Honora, daughter of Mr. Malbranke, a merchant of Cadiz), grandson of John Browne, younger brother of Anthony Maria, the second viscount. He was baptised by the chaplain at Cowdray, March 2, 1744-5. He entered the Church, and at the time of the death of the eighth viscount was a friar at Fontainebleau. In that year (1793) the Pope granted him a dispensation from vows in order to marry, which he did in 1794, but died without issue in November of the same year, when the title became extinct. His sister, Mary, married Oliver John du Moulin, whose descendants, Catholics, now represent the family.

**Monteagle, Wm.**, Baron, *see* Parker.

**Montford, James**, Father, S.J., born in Norfolk in 1606, was a descendant of the Norman Barons de Montford, the name being variously spelt Montford, Mundeford, and in later generations commonly Mumford. The family remained staunch to the faith, and many of its members entered the Church. Francis Montford was ordained priest at the English College at Rome, whence he was sent to the English mission, April 22, 1592. Dodd incorrectly states that he was executed in London in the same year for being a priest. The fact is he was a prisoner in Wisbeach Castle in 1600. Thomas Montford was admitted into the English College at Valladolid in 1598, and after being ordained priest was sent to England. Another of the same family, named John, was educated at Douay College, which he left for the English Benedictines in the same town, July 16, 1613, and was professed July 13, 1614. He died on the mission at Worcester in 1646. One of the last of the family, William Mumford, of Norfolk, took the oath at Douay at the

age of twenty-one, August 14, 1766. He did not receive orders, yet devoted his services to the English College at S. Omer, after it had been handed over to the charge of the secular clergy, and acted as procurator until his death. He died on a visit to Finchley, near London, Sept. 28, 1782, bequeathing his property for various ecclesiastical purposes.

James Mumford, as he is usually called, was educated at S. Omer's College, and entered the Society at Watten, Dec. 8, 1626, making his solemn profession Sept. 29, 1641. In 1642 he was minister at Liège, and three years later confessor at S. Omer. About 1647 he was rector at Liège, and in 1652 he was sent to England. His native country seems to have been the principal scene of his missionary labours. In 1657-8 he was arrested at Norwich, paraded round the city in his vestments, and then sent up to Great Yarmouth, but in consequence of a dispute between the two places respecting their chartered rights, he was brought back to Norwich. He was then treated more humanely than he had been at first, and assigned a private apartment in the prison, where Catholics were allowed to visit him. By some of these he was furnished with books, and he took the opportunity to write a controversial treatise, in which he cleverly demonstrated that the Catholic doctrine was maintained by Holy Scripture. After some months he was liberated on bail, and bound to appear at stated times at the assizes. This condition he frequently and duly complied with, although at great inconvenience on account of the distance from the place of his residence, till at length his accuser ceased to appear against him, and as no legal evidence of his priesthood could be produced, he was finally discharged. Subsequently he was superior of this district, in which he was an indefatigable labourer till his death, March 9, 1666, aged 60.

He was a learned man and an able controversialist, and some of his works even yet retain their freshness and popularity.

*Southwell, Bib. Scrip. S.J.*, p. 380; *Oliver, Col. S.J.*; *Foley, Records S.J.*, ii. vii.

1. **A Remembrance for the Living to Pray for the Dead. Made by a Father of the Society of Jesus.** St. Omer, 1641, 12mo; Paris, 1660, sm. 8vo, Pt. I. pp. 480, "The Second Edition, augmented and altered by the Author, as the Preface declares. The first and fundamental Part, proving that there is a Purgatory. That souls are thence deliverable before the day of Judgement. The Second Part recommending Prayer for the Dead. By J. M.;" "The Second Part and Second Edition. By J. M., Anno 1661," sm. 8vo,

pp. 138, besides title, errata, and epistle to the reader; Lond. Burns & Oates, 1871, 1872, 1874, 12mo, being No. 2 of St. Joseph's Ascetical Lib., to which is appended by the editor, Fr. John Morris, S.J., a chapter on the Heroic Act of Charity, or offering of all works of satisfaction and suffrages in behalf of the souls in purgatory; "Two Ancient Treatises on Purgatory. A Remembrance for the Living to Pray for the Dead, by Fr. James Mumford, S.J.; and Purgatory Surveyed, by Fr. Richard Thimelby, S.J. With Introduction by Fr. John Morris, S.J." Lond. Burns & Oates, Quarterly Series, 1893, 8vo.

The whole scope of this treatise is, as the author says, to influence the will towards the devotion of praying for the dead. It elicited from the Rev. Thomas White, *alias* Blackloe, "Devotion and Reason. First Essay. Wherein Modern Devotion for the Dead is brought to Solid Principles, and made Rational. In way of Answer to Mr. J. M.'s Remembrance for the Living to Pray for the Dead." Paris, 1661, 12mo, pp. 304.

2. **De Misericordiâ fidelibus defunctis exhibenda**, Leodii, apud Leon. Streel, 1647, 12mo; Coloniae Agrippinæ, Gul. Triessém, 1651, 12mo, part of the issue being distributed gratis by the printer in performance of a vow.

3. A Vindication or Defence of the Dialogues of St. Gregory.

"The Dialogues of St. Gregory," Paris, 1608, 12mo, were translated into English by P. W., attributed by Dr. Oliver to one of the Walpoles, but was more probably by the Rev. Philip Woodward. The dialogues being full of extraordinary stories of miracles excited much criticism.

4. **The Question of Questions, which rightly resolv'd, resolveth all our Questions in Religion. This Question is, Who ought to be our Judge in all these our differences? This Book answereth this Question, and Hence sheweth a most easy, and yet a most safe way, how among so many Religions the most unlearned, and learned, may find the true Religion.** By Optatus Doctor. Gant, Maximilian Graet, 1658, 4to, pp. 483, besides title, table, preface, and errata; 2nd ed., corr., Lond. 1686-7, 12mo, pp. 530; Lond. 1767, 12mo, 3rd ed.; Lond. 1841, 32mo, repr. of 2nd ed.; Glasgow, 1841, 8vo, "By Joseph Mumford. Revised by W. Gordon."

This was combated by the zealous Arminian Dan. Whitby, D.D., in Part II. of his "Treatise of Traditions. . . . With an Answer to the Arguments of Mr. Mumford for Tradition," Lond. 1689, 4to.

5. **The Catholike Scripturist.** Gant, 1662, 12mo; "The Catholic Scripturist: or the Plea of the Roman Catholics, shewing the Scriptures to hold the Roman Faith in above forty of the chief Controversies now under debate. The Second Edition, more correct. By Joseph Mumford, Priest of the Society of Jesus." Lond. Matt. Turner, 1686, 12mo, pp. 232, besides title, preface, table of points, &c., 10 ff.; Lond. 1686, 12mo, pp. x-324, "By James Mumford," &c.; Edinburgh, Jas. Watson, printer to the royal family, Holy-Rood House, 1687, 8vo, pp. 464; (Lond.), 1717, "3rd ed. corrected," 12mo, title, preface, &c., 6 ff., pp. 428, and at end table, 2 ff.; (*ib.*), 1757, 12mo, pp. 335, "The fourth edition, to which is prefixed a new preface;" Lond. pub. in tracts of 16 pp. each by the Cath. Institute of Gt. Brit. (1840), 8vo; "a new edition," Lond. Burns & Lambert, 1863, 8vo.

It is a very suitable work to put into the hands of those who profess the doctrine of the right of private judgment.

**Montfort, Thomas**, *vere* Downes, Father, S.J., venerable confessor of the faith, born in 1617, was a member of the ancient family of Downes, of Bodney Hall, co. Norfolk. He made his humanities at St. Omer's College, and in Aug. 1636, was admitted into the English College at Valladolid under the *alias* of Montford, which was probably his mother's name. He was perhaps related to the Bedingfelds, for in later years he used their name. After taking the oath he left Valladolid in the autumn of 1637 and entered the novitiate at Watten, Jan. 8, 1638-9. After passing through his noviceship with many tokens of piety, he finished his philosophy at Liège, and made his theology at Pont-à-Musson, in Lorraine. After his ordination he was employed for some years as a professor, his abilities and acquirements being conspicuous. Subsequently he returned to Watten, and was procurator there in 1655. On Jan. 16, 1656, he was solemnly professed, and soon after appears to have gone to England, but returned to the Continent and arrived at the professed house at Antwerp, May 19, 1664. After this he was successively minister at Liège, spiritual father and vice-rector of Ghent, and for six years procurator of the English province at Brussels.

In 1671 he was sent to the English Mission, became chaplain to the Duke of York, and accompanied his Highness on board the *Prince*, which was engaged in the great naval battle with the Dutch on May 28, 1672. His brave conduct on this occasion won commendation both for himself and the Society. For three years he was rector of the London district, and spent most of his time at Court, though an alien from its spirit, and ever maintaining the religious life of holy poverty and humility. When the Oates Plot was broached, a forged letter was directed to the father, under the name of Bedingfeld, at Windsor. He at once handed it to the Duke of York, and it was shown to the King, who, convinced of the fraud, returned it, and frequently testified his entire confidence in the father's loyalty and innocence. But the plot was too deeply laid for the weak and vacillating King to resist, and he allowed Fr. Montfort to be committed by the Privy Council to the Gatehouse in Westminster, Nov. 3, 1678. There he was loaded with chains, and, being at the time in weak health, soon sunk under his sufferings, Dec. 21, 1678, aged 61.

He was found dead in his cell, on his knees, in the attitude of prayer.

*Oliver, Collectanea, S.J.*; *Valladolid Diary, MS.*; *Foley, Records S.J.*, v., vii. : *Challoner, Memoirs*, ed. 1742, ii. 405.

**Montgomery, Hon. Frances Charlotte**, novelist, born 1820, was the eldest daughter of George Wyndham, first Baron Leconfield, of Leconfield, in the East Riding of Yorkshire, by Mary Frances, only daughter of the Rev. William Blunt, of Crabbett, Sussex. On Oct. 13, 1842, she married Alfred Montgomery, Esq., of The Den, Crawley, Sussex, brother to Sir Henry Conyngham Montgomery, second baronet, by whom she had a son, Wilfrid Henry Wellesley, born in 1849, died 1855, and two daughters, Edith, married Aug. 3, 1871, to George Henry Finch, of Burley-on-the-Hill, co. Rutland, Esq., some time M.P. for that county, and Sybil, married Feb. 26, 1866, to John, eighth Marquess of Queensberry.

She died at Villa Beatrice, Naples, Jan. 27, 1893, aged 72.

*Tablet*, lxxxii. 212, 265; *Wkly. Reg.*, lxxxvii. 179; *Debrett's Peerage*; *Burke, Baronetage*.

1. **Truth Without Prejudice.** Lond. 1842, 8vo, written before her marriage.
2. **Early Influences.** Lond. 1845, 8vo.
3. **Poems.** Lond. 1846, 16mo.
4. **Ashton Hall; or, Self-seeking and Self-denying: a Tale of Daily Life.** Lond. 1846, 16mo.
5. **The German Christmas Eve.** By A. Flohr. Edited by Mrs. Alfred Montgomery. Lond. (1847), 8vo.
6. **The Bucklyn Shaig. A Tale of the Last Century.** Lond. Bentley, 1865, 8vo, 2 vols.
7. **Mine Own Familiar Friend.** Lond. Hurst & Blackett, 1872 (1871), 8vo, 3 vols.
8. **The Wrong Man.** Lond. 1873, 8vo, 2 vols.
9. **On the Wing. A Southern Flight.** Lond. 1875, 8vo.
10. **The Divine Sequence. A Treatise on Creation and Redemption.** Lond. Burns & Oates, 12mo.
11. **The Eternal Years . . . With an Introduction by the Rev. G. Porter.** Lond. and Edin. 1877, 8vo, pp. xvi-174; Lond. Burns & Oates (1889), 8vo, with a new title-page.
12. **The Divine Ideal.** Lond. Burns & Oates, 8vo. "A work of original thought, carefully developed and expressed in lucid and rich style."—*Tablet*. "Full of truth and sound reason and confidence."—*American Cath. Bk. News*.
13. **The Life of Blessed Angelina of Marisciano, Foundress of the First Convents of the Third Order Regular of St. Francis of Assisi.** Lond. Burns & Oates, 1891, 8vo, pp. v-131.

**Montgomery, George**, priest, born in Dublin in 1818, was the son of Mr. Montgomery, who at one time filled the office of Lord Mayor of Dublin. As he himself said in a letter to the *Rambler*, his name was known in Ireland as "Protestant of the Protestant," and in Dublin his family was for more than a century foremost amongst those citizens who there upheld English and Protestant interests. In his early years he was brought up at a school of some celebrity in Dublin, and subsequently took his degree of B.A. in Trinity College. On leaving college he was admitted to orders in the Established Church, and served as curate some years in Sligo, and subsequently in the parish of Castleknock, near Dublin. A visit to the community which Dr. Newman had established at Littlemore led to his conversion, and he was admitted by Dr. Wiseman into Oscott College to prepare himself for the priesthood. Subsequently he visited Rome to complete his studies, and resided for some time in the College of S. Agatha, but returned to Oscott to be ordained priest on April 7, 1849.

His first mission was Kenilworth, but in 1850 the bishop, Dr. Ullathorne, sent him to Wednesbury, in Staffordshire, to organise a new mission in that populous mining district. On entering the Church he had actually relinquished his private income in favour of his family, who were staunch Protestants, but he obtained from them something like £1000 towards the erection of a chapel and presbytery, which he opened in 1852. He soon added schools and a cemetery, and five or six years before his death commenced the enlargement of the chapel. Meanwhile trade declined, and out of pity for the condition of his people he organised an emigration scheme to Brazil. The fares of three hundred and five Wednesbury persons were paid by the Brazilian agent. The emigrants settled in the province of Santa Katrina, but from want of knowledge of the soil and other causes the colony was broken up and some of the emigrants returned. Under these circumstances, Mr. Montgomery got into financial difficulties, and the work of the enlargement of his chapel was left unfinished. On July 13, 1866, he issued a circular to his brethren informing them that, owing to his poverty and debt, he was obliged to part with his last possession, his library, which he purposed to dispose of amongst the clergy. Nevertheless he continued to work the mission with great zeal till his death at Wednes-

bury, after a severe illness, borne with much patience, March 7, 1871, aged 52.

*Cath. Opinion*, ix. 5; *Rambler*, vii. 318 seq.; *Montgomery, Circular*, 1866; *Oscotian*, vii. N.S., No. 22, app. 17.

1. **The Oath of Abjuration, taken by the Professors and Students of the Royal College of Maynooth, considered.** Lond. (Wednesbury, pr.), 1859, 8vo.

2. **"Velimus Molimus, rerum caput Roma erit." Rome and the Papacy now and for ever inseparable.** This fact made apparent, and certain matters therewith connected, considered in a Letter to the Editor of the "Tablet." Lond. (Wednesbury, pr.), 1860, 8vo.

3. *Mr. Montgomery's Register.* A publication issued in numbers at intervals.

In this he very ably and clearly set forth the views which he entertained on the questions of political economy, and particularly that of emigration.

4. "A Voice from the Grave; being the Funeral Discourse preached on the occasion of the burial of the Rev. George Montgomery, deceased March 7th, 1871, in his 54th year, at his mission of Wednesbury, in the diocese of Birmingham, by Rev. H. Formby." Lond. 1871, 8vo, pp. 16.

**Moore, Hugh**, venerable martyr, born at Grantham in or about 1563, was the son of a Lincolnshire gentleman, who brought him up in the new religion, and sent him to Gray's Inn to study for the bar. Soon after he came of age he was reconciled to the Church by Fr. Thos. Stephenson, S.J., and in consequence was disinherited by his father. He then went over to the English College at Rheims, where he was admitted about the middle of June 1585. His intention was to become a priest, but after about two years he was obliged to return to his native air in consequence of that at Rheims disagreeing with him. He left the college May 11, 1587, and upon his arrival in England, or very soon afterwards, was taken into custody, under the charge of having been reconciled to the Church, and going abroad to a Catholic seminary. He could have obtained his release, of course, by submitting to appear in a Protestant church, but this he declined to do. After a lengthened imprisonment he was brought to the bar at the Old Bailey, Aug. 26, condemned to death, with three others on the same account, and two days later was drawn from Newgate with Father Robert Morton to a pair of gallows specially erected for them in Lincoln's Inn Fields, and there hanged, Aug. 28, 1588, aged 25.

Ribadeneira refers to the admirable constancy and patience,



nay, even joy, with which the two martyrs suffered. They were not permitted to address the people from the scaffold, lest their words should make a strong impression in favour of the cause for which they suffered.

*Challoner, Memoirs*, i. ed. 1741, p. 212; *Morris, Troubles*, iii.; *Dodd, Ch. Hist.*, ii.; *Douay Diaries*; *Ribudencira, Sanders' De Schism.*, 1628, app. p. 7; *Strype, Ann.*, 2nd ed. iv. 196.

**Moore, John, D.D.**, was born in Wolverhampton, Staffordshire, in 1807. At an early age he was sent to Sedgley Park School, whence he proceeded to Oscott College in Aug. 1821. There he distinguished himself in his studies, and was the principal editor of the *Oscotian*, a magazine printed at the College and very ably written by the students. On April 7, 1832, he was ordained priest at Oscott, and retained in the college as a professor. From 1832 to 1839 he was prefect of studies, and in the latter year left Oscott for Sutton Coldfield, having been given the charge of that mission in the spring of the year, and for some little time served it from the college, about four miles distant. During his incumbency he erected a school, mainly at his own cost. In 1840 he was called to Birmingham to superintend the erection of St. Chad's Cathedral, and after its opening in the following year presided over the church till 1848. In September of that year he was called upon to succeed Dr. Logan in the presidency of Oscott College. Shortly afterwards Pius IX. conferred upon him the honorary degree of D.D., and upon the restoration of the hierarchy he became a member of the Chapter of the Birmingham cathedral. After five years, during the four last of which he taught theology, he resigned the presidency in order to enable Bishop Ullathorne to restore it to Mgr. Weedall in July 1853. Dr. Moore then withdrew to Birmingham, and for the remainder of his life acted as chaplain to the community and pastor of the congregation at St. Mary's Convent, Handsworth. Shortly after returning from a visit to Rome he was taken seriously ill, and within six weeks died at the house of his friend, Mr. John Hardman, in Hunter's Lane, Handsworth, June 21, 1856, aged 49.

His younger brother, the Very Rev. James Canon Moore, was born in North Street, Wolverhampton, June 14, 1812. After spending some time at Mr. and Mrs. Richmond's school at Codsall, he was sent to Sedgley Park in 1824, and thence,

in 1827, proceeded to S. Nicholas' College, in connection with S. Sulpice, Paris. At the Revolution of 1830 the College of S. Nicholas, which had been founded and mainly supported by Charles X., was broken up. Mr. Moore returned to England, and in September of that year was received into Oscott College. There he completed his studies, was ordained priest April 4, 1840, and sent to replace his brother at Sutton Coldfield. In 1849 he removed to Sedgley Park as vice-president of the school, and in 1860 he became president of that venerable establishment. There he died, May 29, 1873, aged 61, and his body was interred at Cotton Hall, which during his presidency had been purchased and opened as a preparatory school with a view to the ultimate transfer of Sedgley Park School to that establishment.

*Oscotian*, N.S., v. 31, vi. 70, 182, vii. app.; *Cath. Mag.*, ii. 307; *Lamp*, 1856, ii. 110; *Rambler*, vi. 80; *Cath. Opin.*, June 7 and 14, 1873; *Bowden*, *Life of Faber*, p. 242.

1. "The *Oscotian*, or Literary Gazette of St. Mary's." Oscott and Birmingham, 1826-28, 2 vols. vo; 2nd ed., Birmingham, R. P. Stone, vol. i., 1828, 8vo, pp. xii 465, vol. ii., 1829, 8vo, illus.

It was published in numbers, commencing with the month of April 1826, and was continued to the 2nd No. of vol. iii. The first editors were John Moore, Denis Shine Lawlor, Geo. Hen. Moore, and Vin. Scully. At one time Thos. Sing, Wm. Tandy, and Chas. Grafton had a share in the editorship. Jno. Moore, Lawlor, and Morgan John O'Connell, were the last editors. But it was to Dr. Moore's energetic character and persevering industry that the *Oscotian* was mainly indebted for its success, especially in overcoming the difficulties which arose in consequence of the magazine being printed at the college. "Considering that it was written chiefly by the students," says Fr. Amherst, "it certainly was a most creditable production.

It was revived under the title: "The *Oscotian*: A Literary Gazette of St. Mary's College, Oscott. New Series." St. Mary's College, Oscott, 8vo, i. Nos. 1-4, April-Dec. 1881; ii. Nos. 5-8, 1882; iii. Nos. 9-12, 1883; v. Nos. 13-15, 1885; v. Nos. 16-18, 1886; vi. 19-21, 1887; vii. No. 22, 1888. At first it was printed at the College, and afterwards at Birmingham. With the exception of the first three vols., the magazine is illustrated with numerous plates, engravings, photographs, &c.

2. **The Guide of Youth. Translated from the French by the Rev. John Moore, of St. Chad's, Birmingham.** Birmingham, R. P. Stone, 1842, 12mo; 2nd ed., Birmingham, Maher, 1851, 12mo.

This little work was received with great favour. It is profound, and yet simple and intelligible to the heart that has been trained in the maxims of the Gospel. Though in the form of a dialogue, the spirit of the author is well preserved, and much of his unction glows through the change of language.

3. **The Oscott Daily Companion: Revised** by the Rev. J. Moore, of St. Chad's, with the Approbation of the Right Rev. Dr. Wiseman. Birmingham, 1843, 12mo.

"The Daily Companion" was first published by the Rev. Wm. Crathorne in the early part of last century, *vide* i. 585, and passed through many editions, besides those already noticed—Glasgow, 1815. "The Daily Companion; with a Complete Preparation for the Sacraments, and other Useful Improvements. Approved by the Right Rev. Dr. Wm. Gibson, V.A., N.D." Liverpool, R. Rockliff, 1821, 32mo, pp. 285; Liverpool, 1834, 12mo, &c.

4. **The Way of the Holy Cross; or, a Method of Performing the Devotion Commonly called The Stations. From the French of Père Martin. Translated by the Rev. John Moore.** Birmingham, 1844, 12mo; frequently repr., 3rd ed. *ib.*, Maher, 1850, with ed.; *ib.*, M. Maher, 1852, 12mo, pp. 36, &c.

5. **Intentions and Offices of a Guild.** 16mo.

6. **Portrait.** By Herr Barthelme, of Munich, 1859, at Oscott College, where is also kept the cast of his face, taken after death, set in a suitable black coffer.

**Moore, Sir Richard Francis, Bart.**, was the son and heir of Francis Moore, eldest son of Sir Henry Moore, second baronet, of Fawley, co. Berks, by his second wife, Mary, daughter of William Hitchcock, of Kniteley, co. Bucks, Esq. His mother was Frances, daughter and sole heir of Alex. Tirmin, of Cordington, co. Sussex, Esq.

This ancient family was descended from the eminent Serjeant-at-Law, Sir Francis Moore, whose son Henry was created a baronet May 21, 1627, and was succeeded by a son and namesake, the grandfather of the subject of this notice.

Upon the death of his father, June 3, 1683, Sir Richard became heir to his grandfather, Sir Henry, who died about 1690. At the time he was studying with his twin-brother Henry at the English Benedictine College at Douay, where his uncle William, and probably his father and other members of the family, had been educated. His brother John may also have been there to begin with, though he was professed under the religious name of Francis at the English Benedictine Monastery at Paris in 1698. Subsequently he was prior of that house, but died on the mission at Coventry in 1741.

In 1707 Sir Richard married Anastasia Jane, daughter and co-heir of John Aylward, of London, Esq. This lady's sister, Mary, married Henry Charles Howard, of Greystoke, and was mother of the tenth Duke of Norfolk. By this lady Sir

Richard had eight sons and six daughters. The sons, with the exception of the eldest, who died in infancy, were all educated at the English Benedictine College at Douay, the fifth, Benedict James, being professed there in 1740 under the religious name of Augustine, and after serving the mission in England died prior of his monastery in 1775. Several of the daughters became Benedictine nuns in France and Flanders, following the example of their aunts, of whom Mary, born in 1658, died at Cambrai in 1719. Notwithstanding, Sir Richard and his lady do not appear to have lived together happily, and a separation took place about the end of 1728, which led to an unpleasant controversy and chancery proceedings. A complete reconciliation never seems to have been effected, for in his will, dated Nov. 12, 1737, he directs that his wife is not to "inter-meddle or be concerned" in the education of his younger children, and he died in the following month, Dec. 10, 1737.

His widow either continued or returned to reside at Fawley, from which her will is dated Sept. 29, 1741, and proved Aug. 12, 1742. The title devolved upon his second son Richard, who died unmarried June 15, 1738, when it passed to John, the third son. He sold the manor of Fawley in 1765, and dying without issue Aug. 25, 1790, was succeeded by the sixth son, Sir Thomas Moore, the sixth baronet, who died issueless April 10, 1807, when the baronetcy expired.

*Moore, Copies of the Letters : Burke, Extinct Baronetage ; Oliver, Collns., p. 212 seq. ; Payne, Eng. Cath. Non-jurors, and Records.*

1. **Copies of the Letters from Bishop White, alias Peters, to Sir Richard Moore, Bart., with his Answers.** Lond. 1730, 8vo, pp. viii.-43.

This rare tract was published by Sir Richard in justification of his character. The letters dating from Oct. 20, 1728, to Jan. 19, 1729-30, are written by the Rev. Clement Scott, chaplain at Woolhampton, the R. R. Benj. Petre, *alias* White, coadjutor to Bp. Giffard of the London District, the R. R. Matt. Prichard, O.S.F., of Perthyre, V.A. of the Western District, and Sir Richard himself. The Revs. Wm. Martin and Lancaster, Dom Robt. Hardcastle, O.S.B., Sir Richard's brother Harry Moore, John (Betham) Fowler, Esq., Lord Castlehaven, Mr. Sheldon, of Weston, and Lady Bisshopp, all appear in connection with the controversy.

2. The date of the establishment of the chaplaincy at Fawley does not appear. Dom Eleyson Benedict Brychan, or Thomas, O.S.B., died here Jan. 25, 1676, and might have served it from about 1633. His immediate successors are not named. Possibly Dom Robt. Hardcastle was here for a time. From 1727 to his death, Jan. 3, 1745, Dom Jno. Rich. Isherwood, or Sherburne, O.S.B., was here. The chaplaincy then appears to have been

transferred to the secular clergy, and the Rev. James Angel came in 1745, and remained till the estate was sold by Sir Jno. Moore in 1765. Probably Dom J. F. Moore and his nephew, Dom Bened. James Augustine, occasionally served at Fawley. The Du Moulin-Brownes now represent the family.

**Morcott, William**, priest, confessor of the faith, was ordained priest at the English College at Rheims, and sent to the English Mission June 30, 1581. Before 1588 he must have been apprehended and banished, for he is named as an exile in the "Concertatio Ecclesiae." He returned, however, and is described in a spy's report of priests in Derbyshire, dated Feb. 3, 1594-95, as "William Moorecock a little man with a clubbed foot." The next reference to him is found in a list of priests sent on the mission from the colleges at Rome and Rheims between the years 1575 and 1585. This document, now in the English College at Rome, is without date, but from its references to the 1594 edition of the "Concertatio Ecclesiae" it follows that the compilers had later information for describing him as a martyr.

In all probability he was younger brother of Robert Morcott, who was ordained priest at Rheims and sent to the English Mission in 1579. They are both described as of the diocese of Lichfield, probably being natives of Derbyshire. The name may be derived from Morcott, in Rutland.

*Douay Diaries; Bridgewater, Concertatio*, ed. 1594; *Morris, Life of Fr. J. Gerard*.

**More, Cresacre (Christopher)**, Esq., born July 3, 1572, was christened three days later in the parish church at Barnborough, co. York, on the anniversary of the martyrdom of his great-grandfather, Sir Thomas More. He was the fourth son of Thomas More, of Barnborough Hall and More Place, by Mary, daughter of John Scrope, of Hambleton, co. Bucks, second son of Henry, sixth Lord Scrope of Bolton, by Elizabeth, daughter of Henry, Earl of Northumberland. He obtained the name of Cresacre from his grandmother, Anne, wife of John More, of More Place, Herts, and daughter and heiress of Edward Cresacre, lord of Barnborough, the last male heir of that very ancient Yorkshire family. In 1586 he left the college at Eu for the English college at Rheims, where he received minor orders in 1590, and in 1593 went to Douay to complete his theology. Meanwhile, his eldest brother John

died, and as the other two, Thomas and Henry, had entered the Church, he was recalled home by his father, but first paid a visit to Rome in 1599.

In 1605 he married Elizabeth, daughter of Thomas Gage, Esq., by Elizabeth, daughter of Sir Thomas Guldeford, Knt. He had one son, Thomas, and two daughters, Helen and Bridget, both of whom became Benedictine nuns at Cambrai. After five years, More lost his wife, July 15, 1610, but nothing would induce him to remarry. An ancient MS. says that his only son likewise wished to become a religious, but at length yielded to the contrary by persuasion of his friends.

More's father, who had suffered imprisonment and exile for the faith, died Aug. 19, 1606, aged 75, and his property devolved upon his second son Thomas, who, being a priest, settled it upon Cresacre. After his wife's death he seems to have lived mostly in London, and after his daughters had gone to Cambrai he paid them visits in 1625 and 1626. He died March 26, 1649, aged 76.

The family came to an end in the male line upon the death of Fr. Thomas More, S.J., May 20, 1795, aged 71. He had two brothers and three sisters: Basil, buried at Barnborough Jan. 11, 1730; Christopher, S.J., who was chaplain from 1767 to 1774 at Thurnham Hall, Lancashire, the seat of his brother-in-law, Robert Dalton, Esq., at whose house in Bath he died Nov. 27, 1781, aged 52; Catharine, who died unmarried in 1784; Mary, who became a religious, an Augustinian at Bruges, under the religious name of Augustina, was elected prioress in 1766, and died there March 23, 1807; and Bridget, whose descendants now represent the More family. Bridget was twice married, first to Peter Metcalfe, of Glandford Briggs, co. Lincoln, and secondly to Robert Dalton, of Thurnham Hall, Esq., from whom descended the late Sir Gerald Richard Dalton-Fitzgerald, Bart. By her first husband she had a son Thomas Peter Metcalfe, whose son and namesake assumed the name and arms of More, and dying unmarried in 1838, devised Barnborough to his sister Maria Teresa, wife of Charles Eyston, of East Hendred, co. Berks, Esq., whose descendants now represent the More family, but have disposed of the Barnborough Estate.

*Hunter, Life of Sir T. More; Foley, Records S. J., v.; Harl. Soc., Visit. of Yorks; Jones, Miscel. Pedigrees, MS.*

1. **The Life and Death of Sir Thomas More, Lord High Chancellor of England, written by M. T. M., and dedicated to the Queen's most gracious Majestie.** (Paris, 1626, 4to, consisting of 432 pp. exclusive of ded.; "The Life of Sir Thomas More, who was Chancellor of England to King Henry VIII." Printed (abroad) for N. V., 1642, 4to; "The Life of Sir Thomas More, Knight and Lord High Chancellor of England under King Henry VIII., and His Majesty's Embassadour to the Courts of France and Germany. By his Great Grandson, Thomas More, Esq.," Lond., Jas. Woodman and David Lyon, 1726, 8vo, title, preface (ded. to Marie Henriette, Queene of Great Britaine, &c., signed M. C. M. E.), preface to reader, and Life, pp. xxxi-326, besides index 8 ff., with port. of Sir Thomas by Vertue, after Holbein; "The Life of Sir Thomas More by his Great Grandson, Cresacre More, with a Biographical Preface, Notes and other Illustrations by the Rev. Joseph Hunter, F.S.A." Lond. 1828, 8vo, with portrait of Sir T. More.

Previous to the publication of Hunter's edition, the work was usually ascribed to Cresacre's elder brother, Thomas, who died at Rome, April 11, 1625. It is probable that he assisted in the work, but Cresacre was undoubtedly the real author, and saw the book through the press. Wood, "Athenæ Oxon.," describes it as "incomparably well written."

2. **Meditations and devout discourses upon the B. Sacrament, composed by Ch. M.** Doway, L. Kellam, 1639, 8vo, ded. to "Cecilie, countesse and dowager of the late earle of Rutland"; approb., Duaci, 4 Julii 1639, Georgius Colvenerius; divided into 16 medits.

The author speaks of himself as "in old age." At Douay More was known as Christopher, and though this work has not hitherto been ascribed to him, the writer has little doubt that he was the author, and also very probably of—

3. "A Myrrhine Posie." Doway, Kellam, 1639, 8vo.

4. There was a chapel at Barnborough Hall, which in all probability was regularly served throughout the days of persecution, but few records are preserved of the chaplains. Early in last century Rev. John Hunt was chaplain, and may have been from the end of the 17th century. He was still there in May 1728, when Bp. Williams made his visitation and gave confirmation to fifty-nine persons. He was succeeded by Fr. Peter Maire, S.J., who was there many years, till 1762, when he became chaplain at York Bar Convent. Five years later Mrs. More died, and, her two surviving sons being Jesuits, the hall apparently ceased to be the residence of the family.

**More, Grace Agnes, O.S.B.,** born 1591, was the daughter of John More, of Bampton, co. Oxon, by Mary, daughter of Thomas More, of More Place, Herts, and Barnborough, Yorkshire, grandson of the lord chancellor. She was professed at the New English Benedictine Abbey at Cambrai Jan. 1, 1625, and died there March 14, 1655-6, aged 64.

Her cousin Anne, who was professed with her at Cambrai,

was the daughter of Edward More, of Barnborough, and died at the convent Nov. 9, 1622, aged 62.

*Dolan, Weldon's Chron. Notes; Foley, Records S.J., v.*

1. **Treatise of the Ruin of Proper Love and of the Building of Divine Love.** Divided into four parts, composed by Dame Jeanne of Cambrai, religious of the Order of S. Augustin, recluse at Lille. The second edition reviewed and by herself augmented, printed in French, and translated by Rev. Dame Agnes More, religious of ye most Holy Order of S. Benet. MS., 4to, formerly at Cambrai.

A transcript of part of this translation, 4to, pp. 319, made by Dame Susanna Phillips, O.S.B., between May 2 and June 25, 1691, is now in the public library at Lille.

**More, Helen Gertrude, O.S.B.,** born March 25, 1606, at Low Leyton, Essex, a property belonging to her father, Cresacre More (*q.v.*). Whilst residing in London, her spiritual director, Dom Wm. Bennet Jones, O.S.B., suggested that she should enter a convent. In the summer of 1623, Miss More, accompanied by eight young ladies, including her cousins Grace and Anne More, went to Douay, and thence to Cambrai, where they acquired an unoccupied convent. Three experienced religious from the English Benedictine Convent at Brussels were sent to aid them in the foundation, which was placed under the patronage of Our Lady of Comfort. Into this house the ladies entered in Dec. 1623, and Miss More, who took the religious name of Gertrude, was professed with the rest on Jan. 1, 1625, on which day the abbey was placed under the direction of the English Benedictine Congregation, and Dame Frances Gawen, one of the three nuns from Brussels, appointed the first abbess.

Dame Gertrude died of small-pox, Aug. 17, 1633, aged 27.

*Collins, Life; Sweeney, Life and Spirit of Fr. Baker, chap. v.; Dolan, Weldon's Chron. Notes; Dodd, Ch. Hist. iii.; Oliver, Collins., p. 520; Foley, Records S.J., v.*

1. **The Spiritual Exercises of the most vertuous and religious Dame Gertrude More, of the Holy Order of St. Bennet, and English Congregation of our Ladie of Comfort in Cambray.** She called them "Amor ordinem nescit" and Idiots Devotions. Her only Spiritual Father and Director, the Ven. Fr. Baker, styled them "Confessiones Amantis, A Lover's Confessions." Paris, L. de la Fosse, 1658, 12mo, title and 58 ff., A-N in twelves, ded. to her sister, Bridget More, prioress at Paris, by the editor F. G. (erroneously ascribed to Fris. Gage, vol. ii. 356, possibly instead of Fris. Gascoigne, a



secular priest, brother to Cath. Gascoigne, who was Abbess of Cambray at the time of publication), with portrait.

"Devotions of Dame Gertrude More. Rearranged by the Rev. Henry Collins." Lond. (Derby pr.), Richardson and Son, 1873, 32mo, pp. 122.

Her aspirations and ejaculations were collected and arranged by Fr. Baker after the death of the authoress. They are contained in the second and third parts of "The Holy Practices of a Divine Lover, or the Sainctly Ideots Devotions." Paris, 1657, 12mo. *vide* vol. i., No. 35, p. 116.

2. "Life of Dame Gertrude More, Order of S. Benedict. (From ancient MSS.) By the Rev. Father Collins." Lond. (Derby pr.), Richardson and Sons, 12mo, pp. viii.-175.

This is chiefly drawn from Fr. Baker's "Life and Death of Dame Gertrude More," MS., written soon after her death, in two vols., of which the second has been lost.

3. **Portrait**, engr. by R. Lochon, prefixed to her "Exercises," 12mo; another, by J. Neelfs, whole length, 8vo.

**More, Henry**, Father, S.J., born about 1586 in Essex, was the younger son of Edward More, Esq., grandson of the lord chancellor. He was sent to St. Omer's College for his humanities' studies, and thence to the English College at Valladolid, June 20, 1603. On Nov. 19, 1607, he entered the new Jesuit novitiate of St. John's at Louvain. Having been ordained priest, he was ordered to return to Valladolid as minister. Meanwhile it was proposed to remove the novitiate from Louvain to Liège. Fr. More was appointed socius to Fr. John Gerard, the superior. He disappointed the expectations of his colleagues in the new establishment. Fr. Gerard, writing to his superior, March 25, 1616, says "that Fr. More had no talents for speaking, though his memory was excellent, and though he possessed a facility of writing in his study, but that he will eventually be ripe, and qualified for governing." In 1621 he was minister at St. Omer's College, and in the following year, after his solemn profession on May 12, he seems to have been sent to the English Mission.

Upon the mission Fr. More used the *aliases* of Talman and Parr. In 1632, whilst chaplain to Lord Petre, he was seized and thrown into the New Prison, London, whence he was released in Dec. 1633. Subsequently he seems to have resided with his patron at Ingatestone Hall, Essex, until about the time of his being declared provincial in 1635. He was again imprisoned, but obtained his release in July 1640. Two years later he was vice-provincial, resident in London, and acting for the provincial who was in Belgium. In 1645 he

was rector of the London district, and still acting as vice-provincial. In 1649 he became rector of St. Omer's College, till 1652, and shortly after seems to have returned to Ingatestone Hall in Essex. In 1657 he was a second time appointed rector of St. Omer's, whence he retired to Watten in 1660, and there died Dec. 8, 1661, aged 75.

*Oliver, Coll. S.J.; Foley, Records S.J., ii., v., vii.; Southwell, Bib. Script. S.J., p. 329; Dodd, Ch. Hist. iii.; Valladolid Diary, MS.*

1. **A Manuall of Devout Meditations and Exercises, Instructing how to pray mentally.** Drawn, for the most part, out of the spirituall Exercises of R. F. Ignatius. Devided into Three Books. Written in Spanish by the R. F. Thomas de Villa-Castin of the Society of Jesus. And translated into English by H. M., of the same Society. Permissu Superiorum. (S. Omer), 1618, 12mo, ded. to the Religious Brothers in the English Noviceship at Liège by J. W. (Rev. John Wilson, by whom doubtless it was printed at his private press at S. Omer's College); s.l., 1624, 12mo, ded. to the same "in the English Novitiate at Watten" by J. W., title and ded. 6 ff., pp. 558, and at end table 3 ff.

2. **The Happiness of a Religious State.** Divided into Three Bookes. Written in Latin by Fa. Hierome Platus, of the Societie of Jesus. And now translated into English by H. M. Permissu Superiorum. 1632, 4to, pp. 613, besides title and preface, and at end table of chapters.

Alegambe, *Bib. Scrip. S.J.*, says it was printed at Rouen, 1633, 4to, and Southwell, "Rouen, 1622, &c." Lowndes, "*Bib. Manual*," gives Douay, apud Jo. Cousturier, 1632, 4to. Dr. Oliver attributes it both to More and one of the Walpoles.

3. **Vita et Doctrina Christi Domini in Meditationes quotidianas per annum digesta.** Antverpiæ, apud Meursium, 1649, 12mo, pp. 617; printed in English, "The Life and Doctrines of our Saviour Jesus Christ. With short reflections for the help of such as desire to use Mental Prayer. The First Part. Also 24 Intertaynments of our Blessed Saviour in the Most Blessed Sacrament. With certain Aspirations tending to the encrease of the Love of God. By H. M., of the Societie of Jesus." Gant, 1656, 8vo, pp. 236, table 3 ff., Part II., "Wherein every Seventh Meditation is an application of the former to the Most Blessed Sacrament. Also Seven Seates, where, by the contemplative, our Blessed Saviour may be found in the seven Dayes of the Weeke. By H. M." Gant, 1656, 8vo, pp. 218, errata 1 f. Reprinted, "The Life and Doctrine of our Saviour, Jesus Christ, with Short Reflections," Lond., Burns & Oates, 1880, cr. 8vo, edited with a short preface by Fr. Charles Henry Bowden, of the Oratory, London.

The subject presented for meditation is the gospel of our Lord's life, and the scenes are given in their historical succession.

4. **Historia Missionis Anglicanæ Societatis Jesu, ab anno salutis MDLXXX ad [M]DCXIX, et Vice Provinciæ primum, tum Provinciæ et ejusdem sæculi annum XXXV. Collectore**

**Henrico Moro**, ejusdem societatis sacerdote. Andomari. typis Thomæ Geubels, 1660, folio, pp. 518, frontispiece.

This rare work is a most valuable history of the labours of the Jesuits in England down to the year 1635. The style, says Charles Butier, is singularly perspicuous and elegant.

Dodd, commenting upon this work in the MS. of his "Church Hist.," says that the author "depends much upon his memory, having little regard to records."

5. "Dix-huit Sermons de M. Morus sur le huitième chapitre de l'Épître de Saint Paul aux Romains." Lausanne, D. Gentil, 1691, 8vo, pp. 616, credited to Fr. Henry More in the "Brit. Mus. Cat."

**More, Margaret**, nun, confessor of the faith, was the third daughter of Thomas More, of More Place and Barnborough, Esq., by Mary, daughter of Sir Basil Brooke, of Madeley Court, co. Salop, Knt. She and her elder sister Mary were members of the Institute of Mary at Dolebank. During the persecution raised by the Oates Plot, the two sisters suffered imprisonment in York Castle, under which, according to Canon Raine's "Depositions," Margaret succumbed Sept. 10, 1679.

After remaining in prison several years, Mary was released, and died in 1699. Their brother, Basil More, sold More Place, and was buried at Barnborough Nov. 7, 1702.

*St. Mary's Convent, York, p. 78; Foley, Records S.J., v.*

**More, Sir Thomas**, martyr, beatified by papal decree Dec. 29, 1886, born in Milk Street, Cheapside, Feb. 7, 1477-8, was the only surviving son of John More, gent., subsequently knight and puisne judge of the King's Bench in the reign of Henry VIII., by his first wife Agnes, daughter of Thomas Graunger, of the parish of St. Giles in Cripplegate Without. He learned the rudiments of Latin under Nicholas Holt, author of a Latin grammar called *Lac Puerorum*, at St. Anthony's, a free school belonging to the hospital of St. Anthony in Threadneedle Street. Thence he was transferred to the household of Cardinal Morton, archbishop of Canterbury and lord chancellor. At Canterbury Hall, Oxford, he laid the foundations of his admired style in Latin, and from Thomas Linacre he learned Greek. He also acquired French, arithmetic, and geometry, and read every book of history he could procure. He learned, too, to play the viol as well as the flute. After a stay of hardly two years his father placed him at New Inn, an inn of chancery dependent on Lincoln's Inn. Subsequently the

governors of the Society of Lincoln's Inn appointed him "reader" or lecturer on the science of law at Furnival's Inn.

Meanwhile he read the fathers and ecclesiastical writers, and for four years frequented daily the spiritual exercises of the Carthusians. He entered Parliament in the spring of 1504, when he was twenty-six years of age.

His first act in Parliament was to oppose the King's exaction of the three-fifteenths, for the marriage portion of his eldest daughter, subsequently Queen of Scots. In 1508 he was in Flanders and France, and visited the universities at Louvain and Paris, but whether this was merely a tour or a voluntary exile to evade the possible consequences of such audacity is uncertain.

In 1505 More married Jane, eldest daughter of John Colte, of Newhall, Essex, Esq., by Jane, daughter of Sir John Elrington, of Middlesex, Knt. Her eldest brother was Sir George Colte, of Candish, Suffolk, Knt. After his marriage More went to live in Bucklersbury, in the parish of St. Stephen, Wallbrook, where his four children, Margaret, Elizabeth, Cecily, and John, were born. The daughters married respectively William Roper, of Well Hall, Eltham, Kent; John, son and heir of Sir John Dancy; and Giles Heron, of Shakelwell, or Spedwell, in Hackney, son and heir of Sir John Heron. The son, John, born in 1509, married Anne, sole daughter and heiress of Edward Cresacre, of Barnborough Hall, co. York, which thus became the seat of the Mores until the extinction of the family in the male line upon the death of Fr. Thomas More, S.J., in 1795. After about six years of happy married life More's wife died in childbirth, and within a few months he took to himself a second wife, a widow named Alice Middleton, "an active and vigilant housewife, with whom," says Erasmus, "he lives as pleasantly and sweetly as if she had all the charms of youth." She was seven years his senior, and had an only daughter, subsequently the wife of Sir Giles Alington. From Bucklersbury More had removed to Crosby Place, in Bishopsgate Street (Without), a part of which still stands. In 1523 he purchased a piece of land in Chelsea, laid out a large garden stretching down to the Thames, and built himself a mansion about a hundred yards from the riverside. In course of time, when, besides his daughters and their husbands, his son, and his son's wife, no less than eleven

grandchildren resided with him, he erected another house, called New Building. In this were his domestic oratory, his library, and study. Here he conducted a little Utopia of his own, rose at two o'clock in the morning, and devoted the time between that and seven to study and devotion. He used to hear Mass every morning, and before retiring to rest-presided at night prayers for his family. Often he would serve Mass in the parish church of Chelsea, where he had built and furnished a chapel. His parish priest, Blessed John Larke, whom he had appointed to the rectory in 1530, eventually laid down his life rather than defile his soul with the oath of the royal supremacy.

It was not until after the accession of Henry VIII. that More became a bencher. On Sept. 3, 1510, he was made under-sheriff of London. With the addition of his private practice, he made an income of about £400 a year (equal to about £5000 of the present time). He became the most popular barrister of the day, and the King instructed Wolsey to attract him to Court. By degrees, circumstances forced him to yield. The London merchants petitioned the King to allow him to represent their interests at the Court of the Archduke Charles in Flanders, in a matter of dispute they had with the foreign traders of the Steelyard. More was therefore put in the commission for the embassy with Cuthbert Tunstall and others, and after about a year's delay left England on May 12, 1515. He was absent for more than six months, residing principally in Bruges, Brussels, and Antwerp. From that time he frequented the Court. In the following year he appears as a peacemaker in the great riot known as Evil May Day. On Aug. 26 in the same year he was appointed one of the commissioners to proceed to Calais to settle disputes arising out of the wars with France, and the negotiations dragged on into November. It was probably in the summer of 1518 that he was made a privy councillor. His first office at Court was that of master of requests. The first words that Henry VIII. addressed to him on entering the royal household—"willing him first to look unto God and after God unto him"—indicate the spirit in which More throughout his career devoted himself to political life. This office necessitated constant personal relations with his majesty, who treated him with exceptional familiarity; at times, would present himself as an unbidden

guest at More's house, and walk with him "by the space of an hour, holding his arm about his neck." "Howbeit, son Roper," said More in 1528, "I may tell thee, I have no cause to be proud thereof, for if my head would win him a castle in France, it should not fail to go."

In June 1520, More waited on the King and Queen at the "Field of the Cloth of Gold." In the spring of 1521 he was knighted, and a little later was appointed under-treasurer. On July 25 he was despatched with Cardinal Wolsey on an embassy to Bruges and Calais. In 1522, and again in 1525, he received grants of land in Oxfordshire and Kent. In April 1523 a parliament was summoned, and by the influence of Wolsey Sir Thomas—much against his wish—was elected speaker; in 1525 he became high steward of Cambridge University, and in July, without ceasing to be under-treasurer, he was promoted to the chancellorship of the duchy of Lancaster; while the King still kept him near his person to act as his secretary and his master of requests. On July 3, 1527, Sir Thomas left London with Wolsey on an embassy to France. Two years later, More again crossed the Channel on an embassy to Cambrai, to meet the ambassadors of the Pope, of the Emperor, and of the King of France.

On Oct. 25, 1529, the seal of the lord high chancellor was transferred from Cardinal Wolsey to Sir Thomas. This was the first time that the office was held by a layman. The King's object in conferring this great dignity upon More was to win him over to side with him in the matter of the divorce. More knew Henry's design, yet might not reject the office. On Feb. 11, 1531, the "Supreme Head" was conceded by the clergy to the King "so far as the law of Christ allows." At this time the chancellor took as little part as might be in political life, and confined himself to his duties as a judge. On the clergy's surrender of the right of independent legislation, Sir Thomas delivered the great seal into the King's hands in the garden of York Place, near Westminster, on May 16, 1532. "Every one is concerned," wrote Chapuys, the imperial ambassador, "for there never was a better man in the office."

The loss of his official salary obliged him to sell his plate and break up his family. In Chelsea church Sir Thomas at once erected a family tomb with a long epitaph upon it, in

which he recorded the chief events of his life, and declared that he intended to devote his last years to preparing himself "for the life to come."

When he laid down the chancellorship, More received from the King the assurance of his continued favour, but he avoided Court as much as possible, and gave himself to the composition of his books. He absented himself from Anne Boleyn's coronation. Hence it is probable that Anne Boleyn plotted either his humiliation or his ruin. On Feb. 21, 1534, More's name was included in a bill of attainder introduced in the upper house against all whom it was sought to implicate with the Holy Maid of Kent. He petitioned to be heard by the lords, but his majesty assigned that he should appear on March 6 before four subservient members of his council—Cranmer, Audley, the Duke of Norfolk, and Cromwell. All attempts to entangle More in the meshes of the law failed, and the King was reluctantly persuaded to strike his name out of the bill of attainder. On April 13 More was cited to appear before the royal commissioners at Lambeth to take an oath to observe and maintain the new Act of Succession, which implied the rejection of the authority of the Holy See. Upon his refusal he was committed to the custody of the Abbot of Westminster for four days, and on April 17, having been condemned to perpetual imprisonment, he was sent to the Tower.

In the solitude of the prison More found the realisation of his early aspirations to a contemplative life. On May 1 the oath was again tendered and refused. The rigour of his confinement was increased, and he was deprived of the consolations of the church services. But he retained his buoyancy of spirits, and talked with his family and friends, on their occasional visits to him, with infectious gaiety. Meanwhile all his property was confiscated. On April 30, 1535, More was summoned before the council in the Tower and pressed to give his opinion on the King's assumption of the title of supreme head on earth of the Church of England under Christ. Sir Thomas declined to do so, saying that he had discharged his mind of all such matters. Four days later he witnessed the Carthusians going to their martyrdom, and exclaimed to his daughter Margaret Roper, "Lo, dost thou not see, Meg, that these blessed fathers be now as cheerfully going to their deaths

as bridegrooms to their marriage?" On May 7 and June 3 he was again before the council. About this time it was discovered that some letters had passed at different times between More and Blessed John Fisher, the bishop of Rochester, and it was hoped that something might be discovered that could be interpreted as conspiracy. Both were interrogated, but the council were disappointed in their expectations. All his books and writing materials were then taken from him. Yet by stealth he obtained little pieces of paper on which he wrote letters with a bit of coal. Thenceforth he closed the shutters of his narrow window and sat in the dark, to meditate more freely on the joys of heaven.

On June 22, the day of the martyrdom of Blessed John Fisher, royal orders were issued bidding the preachers dwell on his and More's treason conjointly. Nine days later, on July 1, he himself was brought to Westminster Hall for trial. The indictment was founded on the Act of Supremacy, 26 Hen. VIII. caps. 1 and 13, and the principal charge was that More had declined to meddle with such matters as the King's supremacy and with having disapproved of the King's second marriage. The trial was an empty farce. After a quarter of an hour's absence the jury declared More guilty of death, and sentence was pronounced by the chancellor that he should die at Tyburn with all the infamous brutalities then inflicted on traitors. Sir Thomas made an impressive speech, in which he declared that supremacy in the Church could not belong to a layman, but was the prerogative of the See of Rome, granted personally by Our Lord when on earth to St. Peter and his successors. Five days later the holy martyr was brought to the block on Tower Hill, for shame caused the King to commute the sentence into beheading. The scaffold was very unsteady, and putting his feet on the ladder, he said merrily to the lieutenant: "I pray thee see me safe up, and for my coming down let me shift for myself." Then, addressing the people, he desired them to bear witness with him that he suffered death for the faith of the Catholic Church. He exhorted them to pray for the King, that God would send him good counsel. Then he knelt down and recited the *Miserere*, blindfolded himself, and received the blessed blow that will surround his brow for ever with the martyr's aureole. Thus his longings "to go to God" were fulfilled on the eve of the



translation of St. Thomas of Canterbury, and the utas of the feast of St. Peter, July 6, 1535, at the age of 56.

His head, having been parboiled, was placed on a stake on London Bridge for a month, when Margaret Roper bribed the man whose business it was to throw it into the river to give it to her; and it is supposed to be encased in a leaden vessel now lying on a ledge behind an iron grating in the vault of the Ropers in St. Dunstan's Church, Canterbury. The martyr's body was laid near that of Blessed John Fisher, in the chapel of St. Peter ad vincula in the Tower.

1. **A Mery Jest** how a sergeante would learne to playe the frere." Lond., by Julian Notary, repr. in the "Workes," 1557, and commemorated in Laneham's "Account of Captain Coxe's Library" in 1575; a boyish poetic tract which More would gladly have let pass into oblivion.

2. "The Boke of the fayre Gentywoman that no man shoulde put his truste or confydence in: that is to say, Lady Fortune." Lond. Rob. Wyer, n.d., 8vo, unique copy at Lambeth, preceded by a large number of More's verses in seven-line stanzas.

"Though they are only the commonplaces of a clever boy's theme," says Fr. Bridgett, "yet they curiously represent the philosophy of his life, and the 'Dialogue' which he wrote in the Tower when preparing for death is in many points only a development of this essay of his youth." A few verses are in French. The tract is reprinted in Huth's "Fugitive Tracts," 1875, Series I., and some extracts in the "Workes," 1557.

3. "A Rueful Lamentation" on the death of Elizabeth of York—commonly called the Good—Queen of Hen. VII., who died Feb. 11, 1503; a scholar's offering of verse at Court, and giving greater promise than the preceding efforts of his muse; printed in the "Workes," 1557.

4. "Luciani Dialogi . . . compluria opuscula longe festinissimo ab Erasmo Roterodamo et Thoma Moro interpretibus optimis in Latinorum lingua traducta hac sequentur serie." Paris, ex ædibus Ascensionis, 1506, fol.; *ib.* 1514; Venice, Aldus, 1516; Basle, Froben, 1521; Leyden, 1523; 1543, 1549, 1615, &c.

This translation from the Greek was done during Erasmus' stay with More in 1505. The latter's share consisted of the Cynicus, Menippus or Necromantia, Philopseudes, and "Pro tyrannicida," to the last of which he appended his "Declamatio"; all ded. to Thos. Ruthal, sec. to Hen. VIII., and afterwards Bp. of Durham. An English verse rendering of the "Necromantia" was pub. by Jno. Rastell about 1520, and may be by More. The English prose version of the "Philopseudes" is also credited to More and appended to "The Question of Witchcraft Debated." Lond. 1669 and 1671, 8vo, by J. Wagstaffe.

5. **Here is conteigned the lyfe of John Picus, Earle of Myranda**, a great Lord of Italy, an excellent cunning man in all sciences, and virtuous of living. With dyvers Epystles and other werkes of the sayd John Picus." (Lond.) Wynkyn de Worde, 1510, 4to, B. L. Transl. by More

from the Venice edition of 1498, published in Latin by Pico's nephew, Giovanni Francesco Pico, and de.: to More's "sister in Christ, Joyeuse Leigh," a nun; repr. with notes and an interesting Introduction on the writings of Pico, by J. M. Rigg, Esq., Lond. Nutt's Tudor Lib. 1890, 8vo, only 60 copies.

More's paraphrase of Pico's Latin prose "Rules of a Christian Life" is in seven-line stanza English verse, and is repr. in "The Following of Christ," by "Gerson," Lond. 1872, 8vo.

6. **Historie of the pittiful life and unfortunate death of Edward the Fifth and the then Duke of Yorke his brother; with the troublesome and tyrannical government of usurping Richard the Third, and his miserable end.** Lond. 1641, 12mo, edited by Wm. Sheares, who completed the reign of Ric. III. mainly from Hall's "Chronicle."

The original incomplete history is said by Rastell to have been written in 1513, and by him was printed in the "Workes," 1557, from a copy in More's handwriting. A corrupted version had previously appeared in Grafton's continuation in prose of Hardyng's "Chronicles" in metre, 1543, which was largely used in Hall's "Chronicle," 1548. It also appears in Bp. Kennet's "Complete History," 1706, vol. i. 1878. "The History of the Reigns of Edward V. and Richard III., written in part by Sir Thomas Moor, and finished from the Chronicles Hall and Hollingshead, with notes and additions, by the editor of the *Historical Magazine*; Lond. C. Stalker, 1789, 8vo, pp. 72, issued with vol. iii. of *Hist. Mag.* "The History of King Richard the Third. New Edition," Chiswick, 1821, 8vo, edited by S. W. Singer from Rastell's text, with a continuation from Grafton and Hall. "More's History of King Richard III., edited . . . by J. R. Lumby . . . To which is added the conclusion of the History of King Richard III. as given in the continuation of Hardyng's 'Chronicle,' London, 1543," Lond. Pitt Press Series, 1883, 8vo, pp. vi.-212. Considerable doubt has been thrown upon the genuineness of the Latin version. The English version is written in More's best style, whereas that in Latin, which first appeared in the collected edition of More's Latin works in 1566, is inferior to his genuine Latin prose, and moreover has important differences. Sir John Harrington, in his "Metamorphosis of Ajax," 1596, says that he heard that Cardinal Morton was the author of the Latin "History"; and Sir Geo. Buc in his "Hist. of Rich. III.," 1646, adds that Morton's book "afterwards came into the hands of Mr. More, sometime his servant," and "was lately in the hands of Mr. Roper of Eltham."

7. **Libellus vere aureus, nec minus salutaris quam festivus De Optimo Reip. Statu deq. nova insula Utopia . . . cura . . . P. Ægidii . . . nunc primum . . . editus.** (Louvain), arte T. Martini (1516), 4to, without pagination, edited by Erasmus, Peter Giles, and others, with commendatory letters or poems by Giles, John Paludanus, Busleyden, Cornelius Graphæus, and Gerardus Noviomagus; (Paris), Gilles de Gourmont, March 1517, 4to; Basilea, J. Frobenium, 1518, 4to, with illustrns. by Holbein, edited by Erasmus, together with the Latin epigrams of More and Erasmus and "Erasmi Querela Pacis undique gentium et alia opuscula"; Vienna, 1519, 4to, the finest of the early editions; Basle, 1520, 4to, with Holbein's border round title; Lovanii, 1548, 8vo; Coloniae, 1555, 8vo; Basle, 1563, with Nucerinus' account of the deaths of More and Fisher;

Wittenberg, 1591, 8vo ; Frankfort, 1601, 12mo ; Hanovia, 1613, 12mo ; "T. Mori Utopia, à mundis vindicata et juxta Indicem libror. expurgat. Card. et Archiep. Totetani correcta," Coloniae Agrippinae, 1629, 24mo ; Amsterdami, G. T. Blaeuw, 1629, 16mo, pp. 269 ; *ib.* Joan. Lansonium, 1631, 48mo, pp. 263, with engr. title, a beautiful miniature edition ; Oxonii 1663, 24mo ; Glasguae, Foulis, 1750, 8vo ; with the "Moriae Encomium," 1777, 12mo.

Translated—by C. Cantiuucula, "Von der Wunderbarlichen Innsel Utopia," Basel, 1524, 4to ; again into German, Frankfurt und Leipzig, 1753, 8vo, and by H. Kothe, Leipzig, 1846, 8vo ; into Italian by A. F. Doni, Vinegia, 1548, 8vo, and repr. in Daelli's *Bibl. Rara*, ii. ; into French by Jean Le Blond, Paris, L'Angelier, 1550, corrected and edited by Barthélemy Anneau, Lyon, 1559, J. Sangram, 16mo, pp. 352 ; again into French by Sam. Sorbière, Amsterdam, J. Blaeuw, 1643, 24mo, by N. P. Guendeville, Leide, 1715, 8vo, and Amsterdam, F. L'Honoré, 1730, 12mo, and by M. T. Rousseau, Paris, 1780, 2nd ed. 1789 ; into Dutch, Thautwerpen, 1553 and 1562 ; into Spanish by Don G. A. de Medimilla y Porres, Madrid, 1790, 8vo ; and into English—"A fruteful and pleasaunt Worke of the beste State of a publyque Weale, and of the newe yle called Utopia ; written in Latine by Syr Thomas More, Knyght, and translated into Englyshe by Raphe Robynson, citizein and goldsmythe of London, at the procurement and earnest request of George Tadlowe, citizein and haberdassher of the same citie," Lond. Abra. Vele, 1551, 8vo, B. L., ded. to Wm. Cecil, after which is More's epistle to Peter Giles, wanting in later editions ; 2nd ed., *ib.* 1556, 8vo ; 3rd ed., *ib.* 1597, 4to, 72 ff., without pagin., sig. A-T, Lond. Bern. Alsop, 1611 and 1624, 4to, ded. to Cresacre More ; *ib.* B. Alsop, 1639, 12mo, Lond. 1808, 8vo, 2 vols., portrait, with copious notes and a biographical introduction by Dr. T. F. Dibdin ; Lond. 1869, 8vo and 4to, a repr. of the 2nd revised edition, edited by Prof. E. Arber for his "English Reprints" ; Lond. 1878, edited by R. Roberts ; Lond. Pitt Press Series, 1879, 8vo, ed. by J. R. Lumby, with introduction, notes, &c., besides Roper's "Life" ; Lond., Universal Lib., vol. 23, 1885, ed. by Hy. Morley, and again in Cassell's Nat. Lib., vol. 182, 1889, 8vo, pp. 192 ; Camelot Classics, by E. Rhys, with the Hist. of Edw. V. and Roper's "Life," and Introduction by M. Adams, 1890, pp. xxxi.-268 ; and Helmscott Press, 1893, ed. by Wm. Morris ;—Second English translation, by Gilbert Burne, Bp. of Salisbury, Lond. 1684, 8vo ; Dublin, 1737, 12mo, to which is added a short account of More's life and trial ; Glasgow, 1743, 8vo, with portrait ; Oxford, 1751, 12mo, revised and improved by Thos. Williamson ; Oxford, 1753, 12mo, revised by "a gent. of Oxford" ; Lond., 1758, in Waroer's "Memoirs of More" ; Glasgow, 1762, 12mo ; Lond., 1795, 8vo, in J. J. Rousseau's "Social Compact," with an account of More's life ; Lond. 1838, 8vo, in J. A. St. John's "Masterpiece of Eng. Prose Lit.," vol. iv. ; Lond. 1849, 8vo ; Lond. 1858, 12mo, in John Minter Morgan's "Phoenix Lib.," ;—Third translation, by Arthur Cayley, in "Memoirs of More," Lond. 1808, 4to, 2 vols.

8. Thomæ Mori v.c. *Dissertatio Epistolica de aliquot sui temporis theologastrorum ineptiis deque correctione translationis vulgatae N. Testamenti. Ad Martinum Dorpium, Theologum Lovaniensem.* Lugduni Batavo um, 1625, 12mo ; repr. with the "Moriae Encomium" of Erasmus, 1676, 8vo.

This letter was written in 1516 in defence of Erasmus, whom Dorpius, a Louvain professor, had attacked both in his "Moriæ Encomium," and on his pretension to set aside the authority of the Vulgate by a new Latin version. The letter is full of erudition, of theological as well as classical learning, and of very earnest and eloquent pleading. Dorpius had seemed to under-rate the difficulties of the study of Holy Scripture in order to exalt scholastic theology, but after the receipt of More's letter he publicly retracted what he had written against Erasmus.

9. **Epistola T. Mori ad Academiam Oxon.** Cui adjecta sunt quedam poemata . . . in mortem . . . R. Cotton iet T. Alleni." Oxoniæ (John Lichfield), 1633, 4to, edited by Rich. James; repr. in Roper's "Vita D. T. M.," ed. by Hearne, 1716, "Epistola . . . ad Academiam Oxoniensem, contra scholasticos illos Academiæ dictæ, qui se Trojanos appellantes, omnes artes liberales præcipue Græcas litteras, odio habendas, earumque cultores conculcandos dicterisque proscindendos esse palam prædicabant"; and again in the appx. to Jortin's "Erasmus" in 1760.

10. **Epigrammata** clarissimi disertissimique viri Thomæ Mori Britanni, pleraque e Græcis versa." Basileæ, J. Frobenium, March 1518, 4to, an excerpt from the Basle edition of the "Utopia," pp. 165-271, edited by Beatus Rhenanus, 2nd ed. *ib.*, Nov. 1518; 3rd ed., "ad emendatum exemplar ipsius auctoris excusa," *ib.* 1520, 4to; Lond. 1638, 4to, with portrait by Marshall. Forty "Select Epigrams translated" appear in Thos. Pecke's "Parnassi Puerperium," 1659, 8vo, pp. 135-48. Two of More's epigrams also appear in J. Holt's Latin Grammar, Lond. (1510?), 4to.

11. **Thomæ Mori Epistola ad Germanum Brixium:** qui quum Morus in libellum ejus quo contumeliosis mendaciis incesserat Angliam lusisset aliquot epigrammata . . . ædedit adversus Morum libellum qui . . . suum infamat auctorem." Londini, Pynsonis, 1520, 4to, without pagin.

More had written some sharp epigrams against Germain de Brie's "Chordigera," which had only been circulated in MS. before their inclusion, against More's wishes, in the collection of his epigrams in 1518. De Brie retaliated with a satirical poem entitled "Antimorus" (Thom. Mor. labus inexcusabiles in syllabarum quantitate, &c.), Basle (1519), 4to, in which he endeavoured to turn all More's epigrams into ridicule, and, in spite of the mediatory efforts of Erasmus, More published the above rejoinder, of which, however, only seven copies were distributed.

12. **Eruditissimi viri Gul. Rossei Opus elegans quo pulcherrime reteggit ac refellit insanas Lutheri calumnias,** quibus Angliæ Galliaque Regem Henricum . . . octavum scurra turpissimus insectatur: excusum denuo . . . adjunctus indicibus opera . . . J. Carcelii." Londini, Ric. Pynsonis, 1523, 4to, written and published under the pseudonym of Wm. Ross, in all probability at Henry VIII.'s suggestion. Luther's "Babylonian Captivity" appeared in 1520, and Henry VIII.'s "Defensio Septem Sacramentorum" in 1521. Luther's reply was so scurrilous, that, as Fr. Bridgett remarks, it is probably unparalleled in literature. The King could not preserve his dignity and reply to such an attack. Hence More's pen was engaged.

13. **Doctissima D. T. Mori . . . Epistola,** in qua non minus faceti quam pie, respondet Literis Joannis Pomerani, . . . Opusculum . . . ex

authoris quidem autographo emendato . . . editum." Lovanii, Joannis Fouleri, 1568, 8vo.

This letter, written about 1526, is not contained in More's collected works. John Fowler probably obtained it from John Harris, More's secretary. It was written, evidently for publication, in reply to a German Lutheran, Johann Bugenhagen (Pomeranus), and was possibly laid aside, as Fr. Bridgett suggests, owing to More's preference for his English controversy with Tindal, Frith, and Fish.

14. **A dyalogue of Syr Thomas More, Knt.**, one of the council of our sovereign lord the King, and chancellor of his duchy of Lancaster. Wherin be treatyd dyvers maters, as of the veneration and worship of ymages and relyques, praying to sayntys, and goyng on pylgrymage. Wyth many other thyngys touchyng the pestylent sect of Luther and Tyndale, by the tone bygone in Saxony, and by the tosher laboryd to be brought into England. Made in the year of our Lord 1528. Lond. Johannes Rastell, 1529, fol. ff. cxxvi. ; *ib.* 1530 (date on colophon 1531), fol.

In like manner with the "Utopia" and the book against Luther there is an ingenious fiction as to the composition of this work. It is supposed to be a report of a discussion between More and a university student somewhat bitten with the new opinions, whom a friend had sent to him. It is divided into four books. The first two treat of the theory and practice of catholicism, the third deals with Tindal's recent translation of the New Testament and denounces its heretical bias, and the fourth book gives the history of Luther's personal fall, of his self-contradiction, and the results of his teaching. From the constant use of the phrases, "Quoth he," "Quoth I," and "Quoth your friend," the book became popularly known as "Quod he and Quod I."

15. **The Supplycacyon of Soulys**, made by Syr T. More, Knight . . . against the Supplycacyon of Beggars." B. L. Lond. W. Rastell, (1529?), fol.

Simon Fish, having fled into the Low Countries, published his "Supplication of the Beggars" in 1528 or early in 1529. It was drawn up in the form of a petition, addressed by the beggars of England to the King, complaining that the mendicant friars consumed what belonged by right to the diseased, the aged, and the impotent; and the petitioners were made to deny the existence of purgatory. "More's religious faith was outraged no less than his social instinct," says Fr. Bridgett. "His answer is divided into two books, in the former of which he examines the accuracy of the charges made against the friars and the clergy in general, and shows how the principles on which the author demands the confiscation of ecclesiastical goods would involve the general plunder of the rich by the poor. In the second book he defends the doctrine of purgatory, and of suffrages for the dead." Mr. Creighton ("Dict. of Nat. Biog." art. *Fish*) thinks it probable that Henry VIII. saw in Fish's booklet a convenient means of preparing men's minds for the ecclesiastical revolutions he was already meditating in 1529.

16. **Syr Thomas More's Answer** to the fyrste parte of the poysoned booke which a namelesse heretyke hath named 'The Souper of the Lorde'" (Lond. Wyllyam Rastell, 1532), fol., B.L., the first part, containing three books, of "The Confutacyon of Tyndal's Answer" to

More's "Dialogue," written during his chancellorship. "W. Tyndale, his Answer unto Sir T. More's Dialoge," appeared in 1530, 8vo; repr. Parker Soc. 1850, 8vo.

17. **The Second parte of the Confutacion of Tyndal's Answer.** In whyche is also confuted the Chyrche that Tyndale devyseth, and the Chyrche also that frere Barns devyseth." Lond. W. Rastell, 1533, fol., B. L., consisting of six parts.

The two parts form the most voluminous of all More's works. He thus sums up the controversy: "It liketh Tindale to liken me to Balaam, Pharaoh, and to Judas too. Since the pith of all his process standeth in this one 'point, that his heresies be the true faith, and that the Catholic faith is false; that the holy days nor the fasting days no man need to keep: that the Divine services in the Church is all but superstition; that the church and the alehouse is all one, saving for such holy preaching; that men have no free will of their own to do good nor ill; that to reverence Christ's cross or any saint's image is idolatry; that to do any good work, fast, give alms, or other, with intent the rather to get heaven or to be the better rewarded there, is deadly sin afore God and worse than idolatry; to think that the Mass may do men any good more than the priest himself were a false belief; a false faith also to pray for any soul, great sin to shrive us or to do penance for sin, friars may well wed nuns and must needs have wives, and the sacraments of Christ must serve for Tindale's jesting stock. These be the truths that Tindale preacheth. And because I call these truths heresies, therefore, Tindale calleth me Balaam, Judas, and Pharaoh, and threateneth me sore with the vengeance of God and with an evil death." The last book confutes the writings of Robert Barnes.

18. **A Letter impugnyng the erronyouse wrytyng of John Fryth** against the Blessed Sacrament of the Aultare." Lond. W. Rastell, 1533, 12mo.

Shortly before, Frith wrote a book entitled, "A Disputacion of Purgatory . . . wherein . . . answereth unto Sir T. More," &c., 16mo, in which he attempted to reply not only to More, but to what the Bishop of Rochester (Fisher) and John Rastell, More's brother-in-law, had written on the same subject. Later, he published a "seconde boke answereth unto Sir T. More," &c. (1535?) 8vo. Upon his arrest and imprisonment in the Tower in 1532 he penned a short treatise against the Catholic doctrine of the Holy Eucharist, of which several copies were made by his friends, and it was to this that More replied as above. It was first printed for private distribution only, and not published till the following year, 1533. Fr. Bridgett says it is "remarkable amongst all his polemical writings for its reserve and the almost compassionate tone in which he treats the misguided youth who has dared to attack the most august of mysteries."

Frith rejoined with "A boke made by J. Frith . . . answeringe unto M. More's Letter which he wrote against the first little treatyse that J. Frith made concerninge the Sacramente," &c. 1533, 16mo.

"R. Crowley" also replied with "The Supper of the Lorde . . . incidently . . . is confuted the Letter of Master More against John Fryth," 1533, 8vo.

19. **The Apologye of Syr Thomas More, Knyght,** made by him Anno 1533, after he had given over the office of Lord Chancellour of

Englande." (Lond. W. Rastell in Flete Strete in saynte Brydys church yarde), 1533, 16mo, B. L., in which he defends himself against the objections made against his writings on account of their extreme length and use of opprobrious words. He also replied to the accusation that he had treated Tindale, Barns, and Frith as if they were wanting in talent and learning, denying that he had ever called in question their ability, but asserting that it appeared to small advantage in their works, which was probably owing to the badness of their cause. But the "Apology" was not written so much to defend the author's own polemical style as to answer accusations that had been made against the clergy as regards their treatment of heretics. This had been done especially by the anonymous author of "The Pacifier of the Division between the Spirituality and the Temporality," whom More handles rather sharply.

It elicited a reply from "The Pacifier," in the form of a dialogue, entitled "Salem and Bizance," to which More rejoined within a month of its appearance with—

20. **The Debellacyon of Salem and Bizance** (Lond. W. Rastell), 1533, 8vo, B. L., which exhibits the treatise of a clever man, and learned lawyer, on the ancient ecclesiastical and civil processes against heresy.

21. **The Answer to the first part of the Poysoned Booke** which a nameless Hereticke hath named 'The Supper of the Lorde.' (Lond. W. Rastell), 1534, 8vo, B. L. The date, as More points out in a letter to Cromwell, was a printer's error for 1533.

More was under the impression that "The Supper of the Lord" was written either by Wm. Tindale or Geo. Joye. "The Masker," as More calls the author, is now known to have been Tindale. The work was intended to be in two parts, but the troubles of 1534 prevented the composition of the second part. The first part is in five books, and is mainly a scriptural exposition of the sixth chapter of St. John's Gospel. Joye replied with "The Subversion of More's False Foundacion," &c., Emden, 1534, 8vo. In 1836 appeared "The New Testament . . . published . . . by W. Tyndale, reprinted verbatim. With . . . the proceedings and correspondence of . . . Sir T. More."

22. **A Dialogue of Comfort against Tribulacion**, made by Syr Thomas More, Knyght, and set foorth by the name of an Hungarien, not before this time imprinted." Londini, Ric. Tottele, 1553, 4to, B. L., A—x4, in eights, without pagin.; "A Dyalogue of Cumfort against Tribulation, made by the right vertuous, wise, and learned man, Sir T. More, sometime Lord Chancellor of England, which he wrote in the Tower of London, an. 1534, and entituled thus: A Dialogue of Cumfort against Tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English; now newly set forth, with many plans restored and corrected by conference of sundrie copies." Antverpie, J. Foulcerum, 1573, 8vo, B. L., with wood engr. of Sir T. More on the leaf following the Epistle to the Reader, ded. to Jane Dormer, Duchess of Feria; repr. in modern spelling in the Eng. Cath. Lib., vol. iii. Lond. C. Dolman, 1847, cr. 8vo. A MS. copy is in the library of Corpus Christi Coll. Oxford, No. 37.

More wrote the "Dialogue" primarily for the instruction and comfort of his own family, whilst adopting its style for publication at some future day. He

wished to speak clearly of the dangers to faith and liberty menacing England, and yet to do this under cover of a parable, as in his "Utopia." Fr. Bridgett adds, "The form of dialogue, as managed by More's skilful hand, lends itself to objections, explanations, digressions, amusing illustrations, which makes this one of the most instructive and interesting books ever written to justify the ways of God to man."

23. "The Workes of Sir Thomas More, Knyght, sometye Lorde Chancellour of England; wrytten by him in the Englysh tonge," London, John Cawod, John Waly, and Ric. Tottel, 1557, sm. fol. B. L. pp. 1458, besides title, ded. to Q. Mary by More's nephew, Wm. Rastell, table of workes, &c., table of contents "collected by Thos. Paynell, preist," and "Foure things which T. More wrote in his youth," pp. 16. There is an unpagged leaf between pp. 1138-39. The English poems are followed by the "Pico," "Richard III.," "The Dyaloge," and all the controversial works. The hitherto unpub. matter includes an unfinished treatise "upon those words of Holy Scripture, 'Memorare novissima et in eternum non peccabis,'" dated 1522; "Treatise to receive the blessed Body of our Lorde, sacramentally and virtually both"; "Treatise upon the Passion," unfinished, the first part translated by Sir Thomas himself, and the second, "An Exposition of a Part of the Passion," by his grand-daughter Mistress Mary Bassett, daughter of Margaret Roper, and attendant on Queen Mary, from More's original Latin; "Certein devout and vertuose Instruccion, Meditacions, and Prayers"; and some letters written just before his death to his family and friends, including his pathetic correspondence with his daughter Margaret (calendared in "Letters and Papers of Hen. VIII.," 1534, vi. 429 *seq.*).

"Witty Apophthegms delivered . . . by King James, King Charles, the Marquis of Worcester, Francis Lord Bacon, and Sir T. Moore," Lond. 1658, 12mo, contains 31 apophthegms attributed to More, pp. 155-68.

"Godly and Devout Prayers made and collected by Sir T. Moore, while he was Prysoner in the Tower," will be found in most of the editions of the old English "Manual of Prayers" issued between 1583 and 1847.

"The Life and Character of Jane Shore, collected from our best historians, chiefly from the writings of Sir T. More," Lond. 1714, 8vo.

"Narrative of a strange religious frenzy at Coventry, in an original letter from Sir T. More," edited by J. Nichols, F.S.A., in the "Bibliotheca Topographica Britannica," iv. 1780, 4to.

"Hints on Education . . . with an appendix containing a Letter by Chancellor More to the tutor to his family," Lond. 1821, 12mo.

"The unfortunate royal mistresses R. Clifford and J. Shore . . . With . . . Memoirs by Sir T. More," Lond. (1825?) 12mo.

"The Lady's Monitor; selected from the writings of Lady Jane Grey, . . . Sir T. More," &c. Lond. 1828, 8vo.

"Sir T. More; a selection from his works, as well in prose as in verse. Forming a sequel to 'Life and Times of Sir T. More.' By (Rev.) W. J. Walter," Baltimore (Philadelphia, pr. 1841), 12mo.

"The Wisdom and Wit of Blessed Thomas More," Lond. Burns & Oates, 1891, 8vo, edited, with an Introduction, by the Rev. T. E. Bridgett, C.S.S.R.



24. "Thomæ More, Angliæ ornamenti eximini, lucubrationes ab innumeris mendis repurgatæ. Utopiæ libri II. Progymnasmata, Epigrammata, Ex Luciano conversa quædam. Declamatio Lucianicæ respondens. Epistolæ. Quibus additæ sunt, duæ aliorum epistolæ, de Vita, Moribus, et Morte Mori." Basilicæ, apud Episcopum F., 1563, 8vo; a fuller colln., prefaced by the Latin epitaph, and including the Latin version of "Rich. III." and the "Rossei opus," is entitled—"T. Mori . . . omnia, quæ hucusque ad manus nostras pervenerunt Latina Opera," Lovanii, P. Zangrium, 1565, fol., repr. "Omnia opera Latina quorum aliqua nunc primum in lucem prodeunt," Lovanii, J. Bogardum, 1566, fol.; "T. Mori . . . Opera Omnia, quotquot reperiri potuerunt ex Basiliensi anni MDLXIII., et Lovaniensi anni MDLXVI. additionibus deprompta . . . emendatioreque edita; præfixi de Vita et Morte T. Mori [by T. Stapleton], Erasmi et Nucerini epistolæ, ut et doctorum virorum de eo elogio." Francofurti ad Moenum et Lipsiæ, 1689, fol., which contains some *opuscula* and many letters not appearing in the previous "Opera Omnia."

"Imploratio Divini Auxilii contra tentationem ex psalmis Davidis, per T. Moro, in Psalmi seu precatones," ex Card. Fisher, 1572, 16mo.

The first collected edition of the "Epistolarum D. Erasmi . . . libri xxxi.," Londini, 1642, fol., supplies much of More's correspondence with him, while an appended and separately paged "Auctarium Epistolarum ex Thoma Moro," pp. 70, contains More's letter to Erasmus "De Brixio," the letter to Dorpius entitled there "Apologia pro Moria Erasmi," and letters to Ægidius, Brixius, and Bonvisi. Le Clerc's great collection of Erasmus' correspondence (Leyden, 1706) contains 19 of More's letters to Erasmus and 24 of Erasmus' letters to More.

"In the letters of Erasmus there are descriptions of More so minute and full, though written during his lifetime, that Erasmus may almost be called his first biographer."—*Bridgett*.

25. "Expositio fidelis de Morte D. Thomæ Mori et quorundam aliorum insignium Virorum in Anglia," Paris, 1535, 4to, Antwerp, 1536, 4to, edited by P. M., with illustrations, and translated into French, German, and Spanish, in which the martyrdom is described in detail.

"The Life, Arraignment and Death of that Mirrour of all true Honour and Vertue, Syr T. More." Paris, 1626, 4to, with ded. to the Countess of Banbury, from the MS. Life by Wm. Roper, More's son-in-law; repr. by Hearne in 1716; an edition from a better MS., by the Rev. John Lewis, who added a valuable appx. of documents, "The Life and Death of Sir T. Moore, Kt., Lord High Chancellor of England, in the Reign of King Henry the VIII., with original letters referred to in the Account of his Life," Lond. 1729, 8vo, with portr. by Holbein, *ib.* 1731, Dublin, 1765, and a still better edition by Rev. S. W. Singer in 1817, of which only 150 copies were printed. "The Life of Sir T. More . . . by his son-in-law, William Roper, with Notes and Appendix"; new edit. Lond. 1822, 12mo, with fine portrait. Roper's "Life" is also annexed to Lumley's edition of the "Utopia." These reminiscences, written *temp.* Q. Mary, were not intended as a complete "Life," but were supplied to Dr. Nic. Harpsfield for his work. MS. copies were in circulation and were used by compilers of lives long before they were printed. Copies are in the Harl. MSS. 6166, 6254, 6362, and 7030.

Copies of Harpsfield's MS., which was never printed, are in the Bodleian, Lambeth (two copies), Emmanuel Coll. Cambr., and the Brit. Mus. (Harl. MSS. 6253).

Geo. Lilley (*q.v.*) gives a brief memoir, of no value, in his "Elogia viro-  
rum," &c.

Maurice Chauncy (*q.v.*), in his "Historia aliquot" (1550) likewise gives a short sketch.

Wm. Rastell also wrote a "Life," of which only a fragment is known to exist in the Arundel Colln., vol. 152, Brit. Mus., where some "Notes" from the "Life" will also be found.

"Thomæ Stapletoni Angli, S.T.D., Tres Thomæ seu Res Gestæ, S. Thomæ Apostoli, S. Thomæ Archiepiscopi Cantuariensis et Martyris, et Thomæ Mori Angliæ quondam cancellariis," Antwerp, 1588, fol. ; Cologne, 1612, Lutetiæ Parisiorum, 1620, fol., Cologne, 1689, in the collected edition of the Latin works, and in a separate vol. at Gratz ; transl. into French, "Histoire de Th. More, Grand Chancelier d'Angleterre sous Henri VIII., par Th. Stapleton. Traduite du Latin par M. Alexandre Martin, auteur de 'L'Histoire de S. Charles Borromée.' Avec une Introduction, des Notes et Commentaires par M. Audin, auteur des Histoires de Luther, Calvin, Henri VIII. &c." Liège, 1849, 8vo, pp. 422, with portr. of More. Contemporary English translations exist in MS. in the Bodleian and Lambeth Libraries.

"Life of More," MS., Lambeth Lib., vol. 179 (pr. in Dr. Wordsworth's "Ecclesiastical Biography," 4th edit. ii. 181, from Harl. MSS. 1302, and Sloan MSS. 828), with introductory letter dated 1599, and preface signed "Ro. Ba." (? Robt. Barnstaple). It is compiled from the Lives by Roper, Harpsfield, and Stapleton.

"Life," by Cresacre More (*q.v.*), containing very little original matter.

"The Mirrour of Vertue," 1626, and John Hoddesdon's "T. Mori, Vita et Exitus ; or, The History of the Life and Death of Sir T. More," Lond. 1662, 12mo, pp. 178, are mere abridgments of Stapleton.

"Della Vita di T. Moro, Gran Cancelliere d'Inghilterra. Libre due, Di Dominico Regi Cher. Reg." Milano, 1675, with engr. title ; repr. Bologna, 1681.

"Memoirs of the Life of Sir T. More. . . . To which is added his 'History of Utopia,' &c." Lond. 1758, 8vo, by Dr. F. Warner.

"Memoirs of Sir T. More," by Sir A. Cayley. Lond. 1808, 4to, 2 vols.

"T. Morus aus den Quellen bearbeitet." Nuremberg, 1829, 8vo, by Dr. G. T. von Rudhart.

"A Memoir of Sir T. More, with extracts from his works and letters." Lond. (Wellington pr.) 1834, 8vo, by Miss Emily Taylor.

"Sir T. More : his Life and Times, illustrated from his own writings, &c." Lond., Dolman's Cath. Lib., 2 vols. 12mo, by the Rev. W. J. Walter, a very good "Life" ; 2nd edit. Lond. 1840, 8vo. Transl., "Histoire de T. More, son époque, par W. J. Walter, traduit par A. Savagner, suivi d'une Analyse de 'l'Utopie.'" Tours, 1847, 8vo, with steel engravings.

"Life," by Sir James Mackintosh, in Lardner's "Cabinet Cyclopædia," 1830, printed separately in 1844 ; a very interesting sketch.

"T. Morus, Chancelier d'Angleterre." Lille, 1854, 12mo, deuxième édition.

"The Life and Letters of Blessed Thomas More," by Miss Agnes M. Stewart. Lond. Burns & Oates, 1876, 8vo, pp. x.-365, illustr.; 1887, 8vo; denounced by Fr. Bridgett as "trivial and inaccurate."

"Life and Writings of Sir Thomas More, Lord Chancellor of England and Martyr under Henry VIII. By the Rev. T. E. Bridgett, C.S.S.R." Lond. Burns & Oates, 1891, 8vo, pp. xxiv.-458, with portrait of More, from the crayon sketch by Holbein. Of this work and its author the *Manchester Guardian* wrote: "This is a charming book. Written with full sympathy for the subject and wide and exact knowledge of the facts, it is far the best Life of More that has yet appeared in English. . . . His review of More's writings is full and singularly vivid; he seems to take the most rational view of More's point of view in 'Utopia,' and he is commendably anxious to free him from the reproach of cruelty and persecution. He is able successfully to overthrow by good testimony the exaggerations of the over-credulous Foxe, and to show that in the only cases in which More took action against heretics he was as far justified in his proceedings as a man holding his faith could be; of needless or gratuitous cruelty or lack of kindness he clears him very satisfactorily."

**Memoirs.**—Wood's *Athenæ Oxon.*, i.; Dodd's *Church Hist.*, i.; Cooper's *Athenæ Cantabr.*, i.; Foss' *Judges of Eng.*, v. 203, and Lord Campbell's *Chancellors*, considering More principally as a lawyer; *Lives of British Statesmen*, 1807, by John Macdiarmid; biographical "Lecture" by C. Buxton, in *Gurney's Evening Recreations*, 1856, 8vo; F. Seebohm's "Oxford Reformers of 1498: being a history of . . . J. Collet, Erasmus and Sir T. More," Lond. 1867, 8vo, 3rd edit. 1887, which Fr. Bridgett considers to be entirely "fantastic and misleading, built up from conjectures and misunderstandings, and by false deductions"; "Blessed Thomas More, Chancellor of England, by the Hon. Justice O'Hagan," Lond. n.d. sm. 8vo, pp. 24, reissued in the *Cath. Truth Society's Biog. Series*, *The Eng. Martyrs under Hen. VIII. and Eliz. (1535-83)*, Lond. 1889, vol. ii.; "The Three Chancellors; or, Sketches of the Lives of Wm. of Wykeham, Wm. of Waynflete, and Sir T. More," by Augusta Theodosia Drane, Lond. Burns & Lambert, n.d. 8vo, pp. iv.-147, repr. Lond. Burns & Oates (1890), 8vo, a charming sketch.

**Varia.**—"Erasmus-Moriæ Encomium," Amsterodami, Gul. Blauw, 1628, 12mo, "Μωρίας ἐγκώμιον: Stultitiæ laudatio," 1777, 12mo. This almost unrivalled effusion of wit, "The Praise of Folly," was written by Erasmus in More's house in the course of one short week in 1508, and in its Latin title embodied in playful fun his love of his host's extravagant humour. Seven editions were sold within a few months after its appearance, while before the end of the author's lifetime at least twenty-seven editions were printed.—(*Charles Butler, "Life of Erasmus."*)

"Il Moro, Fierenze," 1556, 4to, with ded. to Cardinal Pole, by Ellis Heywood (*q.v.*), a fanciful account of More's conversations with his guests at Chelsea; "D. Bandii Amores," 1638, 12mo; "Epistolarum P. Melancthonis, libri iv.," 1642, fol.; "The Life and Death of . . . Fisher, Bishop of Rochester . . . With divers morall, historicall, and politicall animadversions upon Cardinal Wolsey, Sir Thomas Moor, Martin Luther," &c., Lond. 1655, 12mo, pp. 261, *vide* under Thos. Baily, vol. i.; "Anonymi epistola de morte T. Mori," in F. J. Beyschlagius' "Sylloge . . . opusculorum," &c., tom. i.

fasc. 2, 1727, 8vo; "Heroica in adversis Constantia T. Moro . . . quam . . . (Congregatio Latina major . . . Mariæ Virginis . . . melodrammaticâ scenâ exhibuit in Academico Collegio Societatis Jesu Olomucii), Olmutz, 1727, 4to, in prose and verse; "T. M. sin Trauerspiel in fünf Aufzügen" (and in prose by J. G. Dyk, in *Deutsche Schaubühne*, v., 1788, 8vo; "Sir T. More: a Tragedy, by the author of the Village Curate and other poems," Lond. 1792, 8vo, *ib.* 1793, 8vo, by James Hurdis; "Sir T. More, or Colloquies on the Progress and Prospects of Society," Lond. 1829, 8vo, by Southey, in which More's ghost appears as a sympathetic interlocutor in a discussion on the evils of modern progress; "Philomorus: a brief examination of the Latin Poems of Sir T. More," Lond. 1842, 8vo, by John Howard Marsden, 2nd ed., *ib.* 1878, 8vo, almost exclusively confined to More's epigrams illustrating his life and character; a play on More's career, *Harl. MSS.* 7368, written about 1590, was edited by Dyce for the Shakespeare Soc. in 1844; "The Household of Sir T. More. *Libellus a Margareta More, quindecim annos nata, Chelseiæ inceptus*," Lond. A. Hall, 1851, post 8vo, 2nd edit., *ib.* 1852, *ib.* n.d. 8vo, pp. 271, with frontis. portr. and engr. title, Lond. A. Hall, Virtue & Co., 1860, 8vo, 4th edit. pp. 235, ded. to Wm. Oke Manning, by Miss A. Manning, a fanciful but attractive sketch; "Renaissance et Réforme. Erasme—T. Morus," Paris, 1855, 8vo, *ib.* pt. 2, 1877, 8vo, by J. M. N. D. Nisard; "T. Moro . . . Racconto Storico," Modena, 1872, 32mo, forming No. 88 of the "Collezione di Lettere Amene ed oneste"; Limanowski's "T. Morus i T. Campanella, i ich Systematy," 1873, 8vo; "Catholic Memories of the Tower. First Series: I. Bishop Fisher, II. Sir T. More. Being the substance of two Lectures delivered at the temporary Church of the English Martyrs, Tower Hill, by the Very Rev. Robert Cooke, O.M.J. With an appendix containing Bishop Fisher's spiritual consolation to his sister written in the Tower on the eve of his martyrdom." Lond. Burns & Oates, 1875, 8vo, pp. 66.

26. **Portraits.**—Originals by Hans Holbein, fully described in Bridgett's "B. Thomas More" and in "Dict. Nat. Biog.," vol. xxxviii. Reproductions:—Family group, engr. by Mechel, 1787, and a second fanciful one by the same engraver entitled, "Ex tabula Joh. Holbenii in Angliâ adservata"; genre picture of More and his friends in the "Utopia," 1518; in the "Dialogue of Comfort," 1573; in Stapleton's "Tres Thomæ," 1588; by Anton Wierx, *reprod.* in Holland's "Herzologia"; attributed to P. Galle, resembling the portrait in Boissard's "Bibliotheca," 1597-1628; by R. Elstracke in More's "Epigrams," 1638; by G. Vertue; by Houbraken in Birch's "Heads," 1741; by Bartolozzi in Chamberlain's "Heads," 1792; in the Laity's Directory for 1811; in Manning's "Household"; in Walter's "Life and Times," 1840; in Audin's edit. of Martin's translation of Stapleton's *Hist.*, 1849; in Stewart's "Life," 1876, *reprod.* from "The Mirror of Virtue," 1626; in Bridgett's "B. Thomas More," 1891. The spurious Holbein in the Brussels Gallery, engr. by Vorsterman, and *reprod.* in Le Clerc's edit. of Erasmus' Correspondence, is by the French artist Clouet, and does not tally, says Mr. Sidney Lee in the "Dict. Nat. Biog.," with any authentic picture of More.

The family group in which More is introduced with his descendants was painted by Rowland Lockey in 1593, and engr. by Lodge.

**More, Thomas**, priest, baptized at Barnborough Jan. 13, 1565-6, was the eldest surviving son of Thomas More, and brother of Cresacre previously noticed. His father sent him with his brother Henry to the English College at Rheims, Feb. 1, 1583. Henry joined a community of Minims at Amiens, Thomas was ordained priest, apparently, in 1591. He was sent to the English Mission Nov. 12, 1592.

In England, More went to reside at Battle Abbey, the seat of Lady Magdalen Montague. At Battle also resided at this time the Rev. Thomas Smith, B.D., and the Rev. Richard Smith, D.D., subsequently bishop of Chalcedon. The death of the viscountess in the beginning of 1608 seems to have made no change in More's position, for her grandson, the second viscount, was equally attached to him. Upon the death of his eldest brother he became heir to the family estates, but settled them upon his youngest brother Cresacre, reserving merely an annuity for himself.

At this time another effort to attain the restoration of the ancient hierarchical form of government was decided upon, and Dr. Richard Smith was deputed to proceed to Rome to represent to the Pope the aspirations of the clergy. After a delay of ten months, caused by the intrigues of Fr. Persons, the deputy started upon his journey in company with Thomas More. On May 24, 1609, they had their first audience with Paul V., but the negotiations made little progress owing to the strenuous opposition of Persons, and even after the death of that extraordinary man, in the following April, the spirit which he had created survived. Thus Dr. Smith resigned his agency to More in Sept. 1610. After devoting seven years to this agency he was despatched to Madrid to obtain the payment of arrears due to Douay College from the Court. He also took part in the negotiations for the marriage of Prince Charles and the Infanta, and after five years returned to Rome to assist the Rev. John Bennett, the special envoy of the clergy, in his efforts to obtain the restoration of the episcopacy and a dispensation for the proposed Spanish match. He died at Rome, April 11, 1625, aged 59.

Mr. More witnessed the restoration of the episcopacy in 1623, but left incomplete several schemes designed for the benefit of the clergy, which Dodd says were frustrated by the warmth of his temper, a disposition most unpalatable to the

Italians. On the other hand, he is credited by Watson, writing in 1602, with "a sweet nature and mild disposition." Wood says that he was buried in the church of "St. Lewis" at Rome.

*Dodd, Ch. Hist.*, ii. 389; *Tierney's Dodd*, iv., v.; *Valladolid Diary, MS.*; *Foley, Records S.J.*, v., vi.; *Fullerton, Life of L. de Carvajal*, p. 176; *Douay Diaries*; *Watson, Decacordon*, pp. 106. 164; *Wood, Athenæ Oxon.*, ed. 1691, i. 35.

1. **Correspondence**, MSS., in connection with his agency at Rome, formerly in the possession of Canon Tierney.

2. **Effigies, nomina, cognomina, loci, anni ac dies martyrum** 123 *secularium sacerdotum in Anglia,*" &c. MS., ded. with a preface to Cardinal Borghese.

3. "The Life of Sir Thomas More," erroneously attributed to Rev. Thomas More, is noticed under Cresacre More.

**More, Thomas, Father, S.J.**, born in Cambridgeshire in 1586, was a son of Edward More, of Barnborough, grandson of the lord chancellor. He was ordained priest Nov. 1, 1609, left the English College, Rome, for the English Mission in the following May, in 1611 was admitted into the Society, and worked on the mission for about four years before his arrest. When banished for life he proceeded to Ghent, where he was seized with cholera, or some similar malady, which carried him off, Jan. 2, 1623, aged 37.

*Oliver, Collectanea S.J.*; *Foley, Records S.J.*, v., vi., vii.; *Dodd, Ch. Hist.*, ii. 414; *Southwell, Bib. Scrip. S.J.*, p. 764.

1. **Guilielmi Warfordi Institutio Brevis de præcipuis Fidei nostræ Mysteriis.** Audomari, 1617, 8vo, a transl. from the English treatise by "M. George Doulye, Priest," *vere* Fr. Wm. Warford, S.J., first published in 1600.

2. **Joannis Floydii Dialogus inscriptus, Deus et Rex.** Coloniae, 1620, 12mo, *vide* John Floyd, vol. ii. p. 302, No. 7.

**Morecock**, confessor of the faith, a pious artisan in Dorsetshire, was apprehended on a Sunday by pursuivants in search of a priest. He was committed to gaol at Dorchester, where he died before the year 1591.

*Oliver, Collections*, p. 37.

**Morgan, Edward**, priest, venerable martyr, son of Thomas Morgan, was born in 1584 or 1586, in the village of Bettisfield, in the parish of Hanmer, co. Flint, "nobilibus parentibus ortus in Walliâ." He was related to the Fowlers of St. Thomas' Priory, Staffs. His parents had been reconciled to

the Church, and he himself was received by Fr. John Bennett, S.J., "the apostle of North Wales." At the age of sixteen he was taken to St. Thomas' Priory by Mr. Walter Fowler, who two years later sent him to St. Omer's College to study humanities, and thence to the English College at Rome, Oct. 1606, to study philosophy and theology. At St. Omer's he had assumed the name of John Singleton. His mother was perhaps a member of the catholic family of Singleton, of Steyning Hall, near Blackpool, in Lancashire. On Oct. 25, 1609, he entered the Society; but he was soon dismissed from the novitiate, owing to its being thought that his head was somewhat deranged. He was admitted into the English College at Valladolid in Sept. 1615. Thence he was transferred to the English College at Madrid. In 1621, having been ordained priest at Salamanca, he was sent to the English Mission. After about six years of fruitful missionary labour he was committed to the Fleet, and there he was detained for fifteen or sixteen years.

On Dec. 8, 1641, seven priests were brought from their prisons to the Old Bailey, and condemned to be hanged, drawn, and quartered on account of their priesthood. They were John Hammond (*vide* iii. 108), John Rivers, *alias* Abbot (*vide* i. 1), Walter Coleman (*vide* i. 536), N. Turner, Henry Myners (*vide* iv.), Lawrence Mabbs (*vide* iv.), and Peter Wilford. But his Majesty reprieved the seven priests. On Dec. 14, and again on April 14, both Houses petitioned the King to withdraw the reprieve, to which he replied in terms (*vide* iii. 109) which so disconcerted the parliamentarians that the priests were suffered to linger away their lives in Newgate. Nevertheless, the puritan fanatics continued howling for the blood of catholics, and on June 6 drew up the National Covenant, by which the subscribers bound themselves not to lay down their arms until the Papists then in arms against the Parliament should be delivered over to justice.

Meanwhile, Fr. Morgan was brought to the bar. With him was arraigned a father of the Order of St. Francis of Paul, named John Francis Quashet, who, being a Scotchman, was remanded after judgment to Newgate, where he died. Fr. Morgan, however, was condemned (April 23, 1642) under the statute of 27 Eliz. cap. 2. Many protestants then went to visit him in his cell, and proposed to him objections against the

catholic religion. It is said that these conferences resulted in several conversions.

The way his time was spent after his condemnation is described by le Sieur De Marsys and Bishop Challoner. At Tyburn, amidst interruptions from fanatical ministers, he told the spectators that he came to die for the true faith, and concluded by asking God's pardon for all who had slandered him or been the cause of his sufferings. After recommending his soul to God, he was thrown off the ladder and suffered to hang till death, on Tuesday, April 26, 1642, aged 56, or 58 according to De Marsys.

After he was cut down he was disembowelled and quartered in the usual brutal manner. The Duke de Gueldres, then Count Egmont, secured a number of relics. The martyr is described as a man of great humility and sanctity, and a missionary whose holy example led to many conversions.

*De Marsys, De la Mort Glorieuse*, pp. 75-79; *Valladolid Diary, MS.*; *Challoner, Memoirs*, ed. 1742, ii. 209 seq.; *Dodd, Ch. Hist.*, iii.; *Rambler*, viii. 119-20; *Foley, Records S.J.*, iv., vi.; *Eyre, MS. Cases on the Popery Laws*, f. 1062, *Ushaw Coll.*; *Chifflet, Palmæ Cleri Anglicani*, p. 35; *Mem. of Missionary Priests, Douay Town MSS.*, No. 925, p. 214.

1. "Edward Morgan, a Priest, who was Drawne, Hanged, and Quartered, on Tuesday, his Letter to the King's most gracious Majesty, and to the High Court of Parliament, and in them to the whole Kingdom of England. Writ with his owne hand a little before his death, and left yet to be published to the view of the world." Lond. 1642, 4to.

2. **Portrait.** "Father Edward Morgan, secular priest, martyred April 26, 1642."  $\frac{3}{4}$  lgh., Lanherne series of portraits of Martyrs, photo.

**Morgan, James Gillow**, Father, S.J., born in Preston, Lancashire, April 12, 1842, was son of John Morgan, of Latham House, Penwortham, and his wife Winifred, only surviving child of Robert William Joachim Gillow, of Preston, gent. Mr. Morgan was a convert, of Welsh descent, but his wife's family had always been staunch to the ancient faith in spite of very severe persecution. Her grandfather, Robert Gillow, a younger son of George Gillow, of Singleton, went to Douay in 1763 with the intention of becoming a priest, but owing to failing eyesight was obliged to return to England. He then went to reside with the Rev. Robert Banister at Mowbreck Hall, and assisted him in his preparatory school for Douay College till about 1781, when he married Anna, daughter of William Eaton, of Little Plumpton, gent., by whom



he had a son, Robert, the father of Mrs. Morgan, and a daughter, Winifred Frances Margarite, to whom he gave the first name in thanksgiving for the recovery of his eyesight at St. Winifred's Well. Mrs. Morgan survived her husband and died at Latham House, Jan. 16, 1895, aged 77.

On Oct. 3, 1854, James Gillow Morgan was admitted into Stonyhurst College. After passing through his novitiate at Manresa House, he taught elements and rudiments, 1865-68, at Stonyhurst, and then for about five years was headmaster at St. Francis Xavier's College, Liverpool. But in Oct. 1872 he married Teresa Mary Jay, relict of Bartholomew French, Esq., of Maghull Hall, mother of Fr. Francis Stephen French, S.J. From that time until her death, Nov. 25, 1887, he resided at Walton-on-the-Hill and at Aintree. After the death of his wife he retired to the diocesan seminary at Upholland. Thence he proceeded to the French Jesuit College at Littlehampton, and on May 3, 1890, was ordained priest by the bishop of Southwark. His ardent desire was to take an active part in missionary work, but it was evident that his failing health would not permit him to do so. On his death-bed he was received into the Society. He died at St. Joseph's College, Littlehampton, July 25, 1890, aged 48.

One act of his will suffice to show the bent of his charitable disposition. After his wife's death he had all her jewellery converted into a chalice for the church at Walton-on-the-Hill. He was also a benefactor to the college at Littlehampton.

*Tablet*, lxx. 892, lxxv. 790, lxxvi. 176, 186; *Cath. Times*, Dec. 2, 1887, Aug. 1, 1890; *Cath. News*, Aug. 2, 1890, and Jan. 26, 1895; *Communications from family*; *Stonyhurst Mag.*, iii. 466.

1. **Campion**: A Tragedy, in a prologue and four acts, by the Rev. G. Longhaye, S.J., translated into English blank verse by James Gillow Morgan." Lond. Burns & Oates, 1889, 8vo, pp. xvii. 99.

This was intended to be the first of a series of translations by Fr. Morgan of Fr. Longhaye's plays.

Fr. Longhaye's edition appeared at Tours, A. Marne et fils, 1883, 8vo.

**Morgan, Richard**, Father, S.J., born in Glamorganshire, Feb. 26, 1746, was educated at St. Alban's College at Valladolid. In 1766, after the restoration of the college to the secular clergy, he entered the novitiate, S.J., at Ghent, and in 1771 was a tertian. Shortly afterwards he was appointed prefect at Bruges. In 1783 he became rector of St. Mary's,

Preston, in succession to Fr. Nic. Sewall, Fr. Joseph Earpe, *alias* Dunn, S.J., being his assistant.

Such progress was made in the mission during the ministration of Ff. Morgan and Dunn, that a much larger chapel, dedicated to St. Wilfrid, was solemnly opened June 4, 1793. In the year of Fr. Morgan's death large schools were erected in Fox Street. He died at the presbytery in Fishergate, March 9, 1814, aged 68.

A tablet was erected to his memory in St. Wilfrid's, bearing the inscription recorded by Oliver and Hewitson. He was one of those who did not renew his vows in the restored society.

*Kirk, Biog. Collns. MSS.*, No. 28; *Valladolid Diary, MS.*; *Oliver, Collectanea S.J.*; *Hewitson, Hist. of Preston*, p. 505; *Whittle, Hist. of Preston*, ii. 262-63.

1. **Discourse delivered in the Catholic Chapel in Preston**, on Sunday, July 24, 1803." Preston, Wm. Addison (1803), sm. 8vo, pp. 12. Occasioned by the renewal of war between Great Britain and France.

2. "Prayers to be said Before and After Mass," Preston, 1805, *vide* vol. ii. 148; "Prayers to be said Before and After Mass, and in the Afternoon, on all Sundays and Festivals, in the Catholic Chapels of Preston, Blackburn, and Wigan," Wigan, W. & G. Segar, 1820, 12mo; another edition, "in the Catholic Chapels of Preston and Blackburn: to which is added the Ordinary of the Mass, and prayers for a Happy Death, &c." Preston, J. Thomson, 1823, 16mo, pp. 205. The original, the date of which does not appear, was compiled by Fr. Morgan in collaboration with Fr. Joseph Dunn and Dr. Wm. Dunn.

3. **Portrait**. "Rev. Richard Morgan, of Preston." Painted by C. Sharples, engr. by E. Scriven, Historical Engraver to H.R.H. the Prince Regent. London, pub. July 1, 1815, by E. Scriven, Clarendon Square, Summers Town.

**Morley, William**, Baron, *see* Parker.

**Morris, John**, Father, S.J., born July 4, 1826, at Ootacamund, Southern India, was the eldest of the fifteen children of John Carnac Morris, of the Bombay Civil Service, and Director of the Hon. East India Company. His mother was Rosanna Curtis, second daughter of Peter Cherry, of the East India Company's Service. In 1834 he was placed at a private school at East Sheen, Surrey. After a year at Harrow, he returned in 1839 to his parents in India, with his brother next to him in age, under charge of a tutor. Mr. Morris in 1842 placed him as a private pupil with Henry Alford, subsequently dean of Canterbury, to be prepared for Cambridge. At that time the future dean held High Church views, the influence of

which on his young pupil sowed the seeds of his future catholicity. In Oct. 1845 he was admitted a pensioner of Trinity College, where the tutor into whose hands he fell was the classical scholar, Fred. A. Paley, who in later days himself became a catholic. There is, however, no reason to believe that Paley wittingly influenced his pupil in the important step which he took before he had completed his first year at Trinity. On the vigil of the Ascension, May 20, 1846, the young man was received into the Catholic Church by Bishop Wareing at Northampton. His conversion formed the subject of an angry correspondence in the *Times*, and was even spoken of in Parliament. His two tutors, Mr. Alford and Mr. Paley, suffered a good deal of obloquy in consequence, the latter being denounced for his supposed negligence.

On Nov. 4, Morris was admitted a student of the English College, Rome. There he was ordained subdeacon on Dec. 5, 1847, deacon on Sept. 23, 1848, and priest on Sept. 22, 1849. In May 1850 he returned to England and was given charge of the mission at Great Marlow. In 1852 he was appointed a canon of the newly founded diocese of Northampton, but in the following year he was recalled to Rome to be vice-rector of the English College, and so remained until 1856. Towards the end of these three years, having obtained a release from his college oath to serve the secular mission, he returned to England with the intention of joining the Society of Jesus. But Cardinal Wiseman expressed a very strong desire that he should not do so, as he required his services. Hence, after doing duty for eight months at the new mission of St. Thomas', Fulham, serving as chaplain for a year in the "family" of Viscount Campden, and acting as secretary to the bishop of Northampton, Fr. Morris was appointed the cardinal's secretary in 1861. His intimate knowledge of canon law was invaluable to the cardinal at this period. He continued in this office during the cardinal's life and the first two years of the episcopate of his successor, Archbishop Manning. In 1861 he was made canon penitentiary of the archdiocese. In 1867 one was found fully qualified to take his place in the person of Mgr. Johnson, and Canon Morris felt himself at last free to exchange his rochet for the coveted gown of a Jesuit novice.

On Feb. 28, 1867, Fr. Morris entered the novitiate at Manresa House, Roehampton. Part of his second year was

spent at Tronchiennes and part at Louvain. Having taken his vows as a Jesuit in Feb. 1869, he was appointed father minister at Roehampton. In 1871 he became socius to the provincial; in 1872 he was sent to Oxford as superior of the mission, and it was during his time there that the church of St. Aloysius was completed and opened. From 1873 to 1876, and from 1878 to 1879 he was professor of canon law and ecclesiastical history at St. Beuno's College, North Wales. During the interval he made his tertianship at Tronchiennes, and at its close, on Aug. 15, 1877, took the solemn vows. In this latter year he was made the first rector of the new college of St. Ignatius at Malta. In 1878, as the climate of Malta was injuring his health, he was recalled to his professorship at St. Beuno's. In 1879 he was made vice-rector of Roehampton, as well as master of novices, and in 1880 he became rector. In 1886, owing to the breakdown of his health, it became necessary to release him from these heavy responsibilities.

After a year's total rest he was appointed in 1887 postulator of the cause of the English martyrs, devotion to whom was one of his deepest feelings. In 1888 he took up his residence at Farm Street. In 1890 he became the head, in succession to Fr. Henry Coleridge, of the staff of writers at Farm Street. On Jan. 10 of the previous year he was elected a fellow of the Society of Antiquaries, a tribute to his historical researches. A month or two before his death he was requested by Cardinal Vaughan to undertake the biography of Cardinal Wiseman, and for this purpose an enormous mass of documents was placed in his hands. To a large extent he had classified and arranged the materials, but of the actual life he had only written three chapters when he was struck down by apoplexy in the pulpit of the Sacred Heart, Wimbledon, on Sunday, Oct. 22, 1893, aged 68.

He was called to his reward whilst in the very act of uttering his Master's message, "Render to God the things that are God's."

Fr. Morris had an easy gift of speech and composition. He was naturally a man of strong will and keen intellect. His acuteness and incisive power were no less remarkable than his strength of character. He was remarkably sharp in grasping the general bearing of a question. Yet his inferences were not hurried; he simply worked out in a few moments what required

a long process of thought in slower intellects. He was helped by the readiness and accuracy of his memory. He was an excellent instance of the just proportions in which a fearless independence of thought and liberty of opinion in things doubtful can be united with a resolute spirit of obedience to authority.

*Tablet*, vii. 412, 737, lxxxii. 685, 727; *Pollen, Memorial; Brown, Tract. Movement*, pp. 130-31; *Men of the Time*, 1884; *Clarke, Fr. J. Morris; Times*, Oct. 23, 1893, p. 6; *Weekly Reg.*, lxxxviii. 549, 563; *Cath. Times*, Oct. 27, 1893; *Prof. Morse Stephens, The Speaker*, Oct. 28, 1893; *Cath. News*, *id.*

1. "Ordo Celebrandi," 1858 to 1867 inclusive, edited by Fr. Morris.

2. **Formularium Sacerdotale:** seu Diversarum Benedictiones Religionum, quas in unum collegit Joannes Morris, Canonicus Northantoniensis." Londini, Burns, 1859, 8vo, containing the form of erecting the Via Crucis; blessing of scapulars, rosaries, &c.; ritual of admission into the Third Orders; and other forms useful to the clergy.

3. **The Life and Martyrdom of St. Thomas Becket**, archbishop of Canterbury and Legate of the Holy See." By J. Morris, canon of Northampton. Lond. Longmans, 1859, 8vo, pp. viii.-433, with frontispiece; 2nd edit. enlarged, Lond. (Roehampton pr.), Burns & Oates, 1885, 8vo, pp. xxxvi.-632; *vide rev. Tablet*, xxi.-474, *Wkly. Reg.*, lxxi.-314.

4. "The Catholic Directory," 1861 to 1867 inclusive, edited by Fr. Morris. This annual was established in 1837 by Mr. James Smith, *q.v.*

5. **The Last Illness of His Eminence Cardinal Wiseman.** Lond. Burns, Lambert, & Oates, 1865, 8vo, pp. 62; passed through three editions that year. Transl., "Cardinal Wiseman in seiner letzten Krankheit . . . übersetzt von einem Priester der deutschen Mission zu London," Münster, 1865, 8vo; *vide rev. Tablet*, xxvi. 331.

6. **The Condition of Catholics under James I.** Father Gerard's Narrative of the Gunpowder Plot. Edited with his Life by John Morris, S.J." Roehampton, privately printed, 1867, 8vo; Lond. Longmans, Green & Co. 1871, 8vo; repr. *ib.* 1872, 8vo; "The Life of Father John Gerard, of the Society of Jesus. By John Morris, of the same Society. Third edition, rewritten and enlarged." Lond. Burns & Oates, 1881, 8vo, pp. xiv.-524.

The first edition of the autobiography was translated from the original Latin by Fr. G. R. Kingdon, S.J., and mostly appeared in the *Month* in 1867-68. Fr. Kingdon also republished his translation under the title, "During the Persecution. Autobiography of Fr. John Gerard, of the Society of Jesus. Translated from the original Latin by G. R. Kingdon, Priest of the Society of Jesus." Lond. Burns & Oates, 1886, 8vo. An earlier translation was made by Dr. Geo. Oliver, and published in the *Cath. Spectator*, vols. i.-iv. 1823-26; *vide* under John Gerard, vol. ii. 430, No. 4.

The work was translated—"Memoiren eines Jesuiten (P. Gerard), Nachdem Englischen von M. Hoffmann." Freiburg, Herder, 1872, 8vo, pp. viii.-190; Zweite, von Durchgeschene Auflage, 12mo, pp. viii.-251; "Un

missionnaire catholique en Angleterre. Trad. par le P. James Forbes, S.J.," Paris, 12mo, having previously appeared in the "Etudes Religieuses"; "Memorias del P. Juan Gerard, de la Compania de Jesus, misionero en Inglaterra durante la persecucion de Isabel, &c., traducido al idioma Castellano para la propaganda de Nuestra señora de Lourdes." Madrid, G. del Amo, 1889, 8vo, pp. viii.-359; also in Polish, Warzawa, 1873, 8vo, pp. 242.

7. "A Remembrance for the Living to pray for the Dead. By James Mumford, Priest of the Society of Jesus. Reprinted from the edition of 1661." Lond. 1871, 1872, and 1874, 12mo; *vide* under James Montford, No. 1. The Appendix on the Heroic Act of Charity is noticed separately below, No. 37.

8. **The Troubles of Our Catholic Forefathers** related by themselves. First Series," Lond. Burns & Oates, 1872, 8vo, pp. xii.-434, translated into German, Maintz, 1874, 8vo, pp. viii.-404. "Second Series," Lond. Burns & Oates, 1875, 8vo, pp. xi.-512, repub. under the title, "The Catholics of York under Elizabeth," Manresa Press, 1891, 8vo. "Third Series," Lond. Burns & Oates, 1877, 8vo, pp. xv.-482, repub. under the title, "Two Missionaries under Elizabeth. A Confessor and an Apostate." Lond. Burns & Oates, 8vo.

These three volumes are indispensable to the student of Elizabethan history. They are compiled from contemporary catholic documents of very great interest.

9. "The Devotions of the Lady Lucy Herbert of Powis," Lond. 1873, 12mo; *vide* vol. iii. 281, No. 3. Transl., "Œuvres Spirituelles de Lady Lucy Herbert de Powis, prieure de l'abbaye des Augustines de Bruges au dixseptième siècle. Ouvrage édité pour la première fois à Londres en 1873 par John Morris, S.J., traduction de l'anglais revue par un prêtre de la même Compagnie." Paris, 1886, 12mo, pp. xvi.-584.

10. "A Hundred Meditations on the Love of God. By Robert Southwell, Priest of the Society of Jesus. Edited with a Preface by John Morris, Priest of the same Society." Lond. St. Joseph's Ascetical Library, No. vi. 1873, 8vo, pp. xix.-534; *vide* rev. *Cath. Opin.*, May 17, 1873, p. 13.

11. **The Letter-Books of Sir Amias Poulet**, Keeper of Mary Queen of Scots. Edited by John Morris, S.J." Lond. Pickering, 1874, 8vo, pp. xliii.-401.

12. **A Sermon** (on Ps. lxxxviii. 16) preached at St. Beuno's College July 30, 1876, on the occasion of the Silver Jubilee of the Lord Bishop of Shrewsbury." Lond. (Roehampton), 1876, 8vo.

13. "Epistolæ et Monita in usum P.P. Missionariorum Provinciae Angliæ Societatis Jesu." Roehampton, ex typographia Manresana, 1880, 12mo, edited by Fr. Morris.

14. **Our Sin and Our Shame.** A speech delivered at the drill-hall, Wimbledon, on Aug. 18, 1885, at a meeting for the 'Protection of Girls' by the Rev. John Morris, Rector of Manresa House, Roehampton." Wimbledon, J. S. Amooore, 1885, 8vo.

15. **Meditation: An Instruction for Novices.** Roehampton, 1885, 8vo; 2nd ed. *ib.* 1890, 8vo, pp. 72.

16. "Spiritual Exercises of St. Ignatius," Manresa Press, 1885, 12mo; *ib.* 1893, 12mo; edited by Fr. Morris.

17. "Life of Margaret Clitherow. By Lætitia Selwyn Oliver. With a preface by Fr. Morris, S.J." Lond. Burns & Oates, 1886, sm. 8vo, pp. 190.

18. "The Life of Mother Henrietta Kerr, Religious of the Sacred Heart. Edited by John Morris, S.J." Lond. 1886, 8vo; *ib.* 1887, 8vo; with two portraits.

19. **The Venerable Sir Adrian Fortescue**, Knight of the Bath, Knight of St. John, Martyr." By Fr. J. Morris, S.J. Lond. Burns & Oates, 1887, 8vo, pp. 40, with photo portrait; *vide* rev. *Wkly. Reg.*, lxxvii.-91.

20. **Blessed Edmund Campion at Douay**. Roehampton, Manresa Press, 1887, pp. 17, repr. from the *Month*.

21. **Litany of the English Martyrs**. By Fr. John Morris, S.J. With a Calendar of the same." Leamington Spa, Art & Book Co. (1887), 12mo, pp. 15; *vide* rev. *Wkly. Reg.*, lxxvi.-156.

22. **The English Martyrs: why they died; what they suffered; what sort of men they were**. A lecture given at Stonyhurst College by the Rev. John Morris, S.J. Illustrated from contemporary prints." Stonyhurst, 1887, 8vo; "new and revised edition," Lond. Cath. Truth Soc., 1887, 8vo, pp. 32; *ib.* 1888, 1889, often repr. Transl. into German, Berlin, 1893, 16mo, pp. 50.

23. "The Pictures of the English College at Rome, which have conferred the Title of Blessed on fifty-four of the English Martyrs, reproduced from the contemporary engravings, with a preface by Fr. John Morris, S.J." Stonyhurst College, 1887, 4to, pp. 35.

The pictures are poorly reproduced from the "Ecclesiæ Anglicanæ Trophæa," first published at Rome with the Pope's approval in 1584, and imperfectly in 1602 and 1608. For an account of this work, *vide* Geo. Gilbert, vol. ii. 465, No. 1, and W. Good, vol. ii. 523, No. 2. There are five other pictures by the same engraver which are much more rare. They were published under the title, "Descriptiones Quædam illius inhumane et multiplicis Persecutionis, quam in Anglia propter fidem sustinent Catholicè Christiani," Romæ, apud Franciscum Zannetum, 1584, fol. 6 ff., the five plates of martyrdoms signed "Joa-Baptista Cavalleriis, Romæ, Anno Domini 1584." Cavalleri also engraved the paintings by Circiniani erected by the German Jesuits in their college at Rome with the approval of Gregory XIII. Thirty-one engravings of the German martyrdoms (besides fine engr. title) were pub. under the title, "Ecclesiæ Militantis Triumphus," Romæ, 1583, folio.

24. **The Relics of St. Thomas of Canterbury**. Canterbury, Drury, 1888, 8vo, pp. 28, repr. from the *Month*. It arose out of a controversy begun in the *Times*, Feb. 16, 1888, to which Fr. Morris contributed several letters, disproving the alleged discovery of relics.

25. **Mr. Gladstone and the Elizabethan Settlement of Religion**. Lond. Burns & Oates, 1888, 8vo, repr. from the *Dublin Review* in answer to Mr. Gladstone's articles on the subject in the *Nineteenth Century* for July 1888.

26. **Vocation; or, Preparation for the Vows**, with a further Instruction on Mental Prayer." Roehampton, 1889, 8vo, pp. 62.

27. **Daily Duties: An Instruction for Novices of the Society**. Roehampton, 1889, 8vo, pp. 74.

No. 15 and the last two were also issued in one volume under the title

"Instructions for Novices in Daily Duties, Meditation, Vocation," and a French translation was made.

28. **The Tombs of the Archbishops in Canterbury Cathedral.** Roehampton, 1889, 8vo, repr. from the *Month*.

29. **Canterbury: Our old Metropolis.** Roehampton, 1889, 8vo, repr. from the *Month*.

30. **Canterbury.** A Guide for Catholics, with Plans. Canterbury, E. Crow, 1889, 8vo, pp. 23.

31. **The Kalendar and Rite used by the Catholics since the time of Elizabeth.** Communicated to the Society of Antiquaries by the Rev. John Morris, S.J., F.S.A." Westminster, Nichols & Sons, 1890, 4to, pp. 16, besides title, repr. from the *Archæologia*.

32. **In Memoriam Mary Sibylla Holland.** A Sermon. Canterbury, Edw. Crow, 1891, 8vo, pp. 12.

33. "Acts of English Martyrs hitherto unpublished. By John Hungerford Pollen, of the Society of Jesus. With a Preface by John Morris, of the same Society." Lond. Burns & Oates, 1891, 8vo, pp. xxii-400, forming the 75th vol. of the Quarterly Series.

34. "Historical Papers. Edited by the Rev. J. Morris, S.J." Lond. Cath. Truth Soc., 1892-93, 2 vols. 8vo.

35. **Catholic England in Modern Times.** By Rev. John Morris, S.J., F.S.A." Lond. Burns & Oates, 1892, 8vo, repr. from the *Month*.

This is a really valuable summary of the history of Catholic England since the fall of James II. It contains much original matter from authentic and hitherto unpublished documents and statistics, admirably digested and arranged. The essay on the same subject selected for the prize of the "Fifteen Club" is compiled from very ordinary and secondary sources, and is of little or no use to those well read in the subject.

36. "Faithful unto Death. By Miss J. M. Stone. With a Preface by the Rev. J. Morris, S.J." Lond. 1892, 8vo, being an account of the sufferings of English Franciscans.

37. **The Heroic Act of Charity in behalf of the Souls in Purgatory.** Lond. Cath. Truth Soc., 1893, 32mo, pp. 32, originally issued in 1871 as an appendix to No. 7.

38. "Manual of Prayers for Youth. By Fr. Cassidy, S.J. Second edition, edited by Fr. John Morris, S.J." Lond. Cath. Truth Soc., 1893, 32mo, pp. 264.

39. "The Lights in Prayer of the Venerable Fathers Louis de la Puente and Claude de la Colombière, and the Rev. Father Paul Segneri. Edited by the Rev. John Morris, S.J." Lond. Burns & Oates, 1894, 8vo, Quarterly Series.

40. **The Saints and Beati of 1888.** With Preface on Canonization and Beatification. By the Rev. John Morris, S.J." Lond. Cath. Truth Soc. 1894. 16mo.

41. **Notes of Spiritual Retreats and Instructions.** By the late Rev. J. Morris, S.J." Lond. (Leamington pr.) Art & Book Co., 1894, 8vo, a posthumous publication, one of the retreats to ladies in the world having been given by Fr. Morris shortly before his sudden death.

42. **Journals kept during Times of Retreat.** By Fr. John Morris, S.J. Selected and edited by Fr. J. H. Pollen, S.J." Lond. Burns & Oates, Quarterly Series, 1894, 8vo.



43. **Controversies**:—"Proselytism at Cambridge," arising out of his conversion, commenced in the *Times*, Oct. 1846, and spread to many other papers; *Guardian*, 1846, pp. 427, 443, 460. and leading article summing up, Nov. 18, p. 472, in which he himself took no part.—"Roman Catholic Chaplains," *Times*, March 1852, arising out of his attending in soutane and biretta as chaplain to Mr. Scott Murray, high-sheriff of Bucks, in which he took no part.—"The Bones of St. Thomas Beckett," or "The Canterbury Relics," begun in *Times*, Feb. 18, 1888.—"The Tombs of the Archbishops of Canterbury," or "The Discovery in Canterbury Cathedral," *Times*, March 15, 1890, &c., mainly archaeological.

44. **Contributions** to the *Rambler*, 1850-51: *Atlantis*, vol. iv. 378; *Dublin Review*, xlvi. 1860, art. i. 270, xlix. 1860, art. i. 1, and 1861, art. ii. 60, 1888, *vide* No. 25, Apr. 1890, pp. 243-55; *Month*, xx. 411, 1874; xxii. 441, 1874; xxv. 192, 304, xxvi. 181, 1875; xxvii. 351, 1876; xxxii. 214, 321, xxxiv. 323, 1878; Jan., Feb., Mar., and Aug. 1882, and Feb. 1883, Jan. 1887, April 1887, May 1887; lx. 373, lxi. 30, lxii. 14, 1888, 1889; March 1889, and lxvii. 1889, 1890, i. and ii., i., iv. 1891, 1892, 1893; *Tablet*, Sept. 8, 1882, 1892; *Antiquary*; *Archæologia*, 1891.

45. Other literary work and unfinished works:—"A Paper on Memorials of the Departed," written apparently for some village club, about Midsummer 1845. Fr. Morris was the writer of the Pastoral issued by the Bp. of Northampton on the occasion of the definition of the Immaculate Conception, 1854.

In the cause of the English Martyrs, he addressed a statement to Card. Wiseman before the 2nd Council of Westminster, May 12, 1855; documents prepared by him were embodied in the petition of the 3rd Council of Westminster, July 16, 1859; he drafted a new petition to Rome from the Eng. Hierarchy, Jan. 19, 1871; he was *postulator* at the "ordinary process" of episcopal investigations into the cause, June-Oct. 1874, and these proceedings resulted in 315 martyrs being declared Blessed or Venerable by Leo XIII. in 1886; again *postulator* in the Supplementary Process, Sept.-Nov. 1887; special offices for feasts, drawn up by him, 1887-88 approved by the Congregation of Rites.

He was Editor of the "Quarterly Series" from 1890 till his death, and as such wrote prefaces to many of the vols. He was also Editor of the "Historical Series" of the Cath. Truth Soc.

His works left incomplete are—"The Life of Cardinal Wiseman," since finished by Mr. Wilfrid Ward, "History of the Faculties of Confession," "The Minor Personages of the Passion," "The Life of B. Edmund Campion," "A Guide to the Tower of London," and "A Guide to the Cathedral of Worcester."

46. "Addresses delivered at the Funeral of Father John Morris, S.J., on Oct. 25, 1893. By the Rev. Edward Purbrick, S.J." Lond. 1893, 8vo.

47. "A Memorial of Father John Morris, S.J., being the Events of his Life, with a Sketch of his Character. By Fr. John Hungerford Pollen, S.J." (Roehampton), repr. from the *Month*, Dec. 1893, 1894, 8vo, pp. 16.

48. "Father John Morris. By the Rev. Richard F. Clarke, S.J." Lond. Burns & Oates, 1894, 16mo, pp. 15, with process portrait. This first appeared in the *Month*, Nov. 1893. In the following issue Fr. Clarke wrote

"Some further Recollections of Fr. John Morris. Varia: collected by the Editor," and, in Oct. 1894, Fr. J. H. Pollen wrote "The Communion of Fr. John Morris, S.J.," both of which articles likewise appeared in the *Month*.

49. "The Life and Letters of Fr. John Morris, of the Society of Jesus. 1826-1893. By Fr. J. H. Pollen, S.J." Lond. Burns & Oates, 1896, 8vo, forming vol. 95 Quarterly Series, pp. xi.-294, illus. with portraits.

50. **Portrait**:—Rough woodcut in the *Cath. Times*, Oct. 27, 1893, p. 5; photo-process in Fr. Clarke's memoir; various, process, in his "Life."

**Morris, John Brande**, priest, born at New Brentford, Middlesex, Sept. 4, 1812, was the eldest son of the Rev. John Morris, D.D., of Brentford, and nephew to William Thomas Brande, the editor of the "Dictionary of Science and Art." He graduated at Balliol College, Oxford, with a second class in classics, Nov. 20, 1834. On June 30, 1837, he was elected Petrean fellow of Exeter College, and devoted himself to oriental and patristic theology. In 1843 he was awarded the prize of £200, offered through the bishop of Calcutta, for an essay on the best method of proving Christianity to the Hindoos. For some years he was assistant to Dr. Pusey in the Hebrew professorship, and also lecturer in Syriac.

Having been received into the Church on Jan. 16, 1846, he was ordained priest at Oscott on April 8, 1848. After two years at Prior Park, he attached himself in 1852 as chaplain to Edmund Rodney Pollexfen Bastard, Esq., of Kitley, in the parish of Yealmpton, co. Devon, where he opened the new chapel on July 4, 1852. There he received several distinguished converts into the Church. On Dec. 6, 1853, he was installed a canon of Plymouth. After leaving Yealmpton, he held the post of chaplain to his former pupil, Sir John Acton, of Aldenham Hall, co. Salop, from Nov. 29, 1855 till 1860, when he removed to Shortwood, co. Somerset, from which he retired in 1868, to become domestic chaplain to Mr. Coventry Patmore, at Heron's Ghyll, Sussex. In 1870 he settled at Hammer-smith, and passed the remainder of his life as chaplain to the *Scieurs de Miséricorde*. There he died April 9, 1880, aged 67.

Mr. Morris was one of the most distinguished of the Oxford converts, and at the time his secession caused some sensation. It ultimately led to the submission of his former tutor, Mr. Paley. He was somewhat eccentric in appearance and manner, but possessed genuine and multifarious learning. His delicate health probably accounted for much of the peculiarity of his

character. His intimate friendship with Fr. Faber is shown in the latter's published correspondence.

*Oliver, Collins*, p. 357; *Tablet*, lv. 499; *Cath. Times*, April 16 and 23, 1880; *Browne, Hist. of the Tract. Movement*, 2nd ed. p. 117; *Cath. Ann. Reg.*, 1850; *Shepherd, Reminis. of Prior Park*, p. 19; *Oscottian*, vii. N.S. Appx.; *Dr. Greenhill, Dict. Nat. Biog.*

1. **The Homilies of St. John Chrysostom** on the Epistle of St. Paul to the Romans. Translated, &c." Oxf. 1841, 8vo; 2nd edit. 1848; 3rd edit. 1877, 8vo; forming part of Dr. E. B. Pusey's Library of Fathers; with learned notes.

2. **Nature : a Parable.** A Poem, in seven books. By the Rev. J. B. Morris, M.A., Fellow of Exeter College, Oxford." Lond. Rivington, 1842, 8vo, pp. xiv.-367, preface dated Exeter Coll., St. Bartholomew's Eve.

3. **An Essay towards the Conversion of Learned and Philosophical Hindus.** . . . With Notes and Illustrations from the Fathers." Lond. 1843, 8vo, to which the prize of £200 was awarded by the examiners, Professor Wilson, of Oxford, and Dr. Mill, of Cambridge. The work had no circulation in India.

4. **Select Works of St. Ephraem the Syrian**; or, Rhythms. Translated out of the original Syriac, with Notes and Indices, by the Rev. J. B. Morris." Oxford, 1847, 8vo, forming vol. 41 of Library of the Fathers, and edited by Dr. E. B. Pusey.

5. **Jesus the Son of Mary**; or, The Doctrine of the Catholic Church upon the Incarnation of God the Son: considered in its Bearings upon the Reverence shown by Catholics to His Blessed Mother." Lond. Toovey, 1851, 2 vols. 8vo, pp. xxix.-433, and xxiii.-453, ded. to Cardinal Wiseman.

Before publication Mr. Morris entrusted his MS. to Fr. Wm. Waterworth, S.J., whose approbation of the treatise was of the warmest and most unqualified sort (*Tab.*, xii. 778). Mr. E. G. K. Browne ("Tract. Move.") describes it as one of the finest works in the vernacular.

6. **Talectha Koomee**; or, **The Gospel Prophecy of our Lady's Assumption.** A drama in four acts." Lond. (Oxford pr.), 1858, 8vo, in verse.

7. "The Months of May and November." Translated from the Italian of Fr. Alphonsus Muzzarelli, S.J.

8. **Eternal Punishment.** By the Rev. J. B. Morris." Lond. Burns & Oates, 1874, 8vo, reprinted from *Catholic Progress*.

9. **Eucharist on Calvary**: An Essay upon the Relation of our Blessed Lord's First Mass to His Adorable Passion. By the Rev. J. B. Morris, formerly Canon of Plymouth Cathedral, and sometime Fellow of Exeter College, Oxford. The Introduction." Lond. David Nutt, 1878, 8vo, pp. viii.-56. A note on the back of the title stated that, "as the author is, under present circumstances, not in a condition to publish the work to which these pages are a prelude," he has been advised to publish the Introduction by itself, dated Hammersmith, 1878.

The object of the treatise appears to be to trace the history of the Sacred Host with which our Blessed Lord communicated Himself at His First

Mass. In a very severe criticism, the *Tablet* (vol. lii. 106) expressed its strong disapproval of the essay, and appealed to him to abandon his contemplated work. Mr. Morris, who submitted all his "views" to the infallible judgment of the Holy See, with the loyal obedience of a fervent Catholic, took the advice and did not print any more of his work.

10. **Contributions to journals:** several articles in the protestant *Critic* and the *English Churchman*, signed with the terminals of his three names, "N. E. S.;" some essays in the *Dublin Review* and the *Rambler* letters on education in the *Weekly Register*; hymns, original and translated, *Cath. Weekly Instructor*, iii. 12, 60; *Lamp*, viii. 583, N.S. 1856, i. 182, 183, 342; &c. &c.

**Morris, William Placid**, O.S.B., bishop of Troy, born in London, Sept. 29, 1794, was professed at the Benedictine College at Acton Burnell, Shropshire, in 1811, and accompanied the monastery in its removal to Downside in 1814. In 1818 he was ordained priest, and in the following year was appointed one of the chaplains to the Portuguese Embassy in South Street, London.

Whilst labouring in the London Mission he was appointed in 1822 to the chapter of the Benedictine Order, and received the distinction of *predicator generalis*. In 1826 he was appointed secretary at the general assembly of the Order. A similar honour was conferred upon him at Ampleforth in 1830, and afterwards in connection with the southern part of the kingdom. It was in 1830 that he was transferred from the Portuguese chapel in South Street to Chelsea, and in 1832 he was appointed to succeed Bishop Slater as vicar-apostolic of the Mauritius.

On Feb. 5, 1832, he was consecrated bishop of Troy, *in partibus infidelium*, at St. Edmund's College, Old Hall Green, by Bishop Bramston, assisted by Bishops Baines and Gradwell. Having laboured in his vicariate for nearly nine years he resigned his charge and quitted the Mauritius for England April 11, 1841. From that time till his death he acted as chaplain to the Sisters of the Sacred Heart at Roehampton. The clergy of Westminster and Southwark assembled at the Crystal Palace, Oct. 23, 1860, and presented him with an address and a purse of gold. His last public act was to preach at the consecration at Liverpool of Dr. Scarisbrick, O.S.B., to the see of Port Louis, Mauritius, Feb. 11, 1872. Upon his return journey he was struck with apoplexy at Crewe. From Euston station he was conveyed to Roehampton, where he quietly passed away, Feb. 18, 1872, aged 77.

Bishop Morris' affection for the Benedictine Order was very marked, and even after he became a prelate he followed the Benedictine rule as far as possible. His remains were taken to St. Gregory's Monastery at Downside for interment.

*Tablet*, xxi. 677, xxxix. 238, 245, 276; *Oliver, Collins.*, p. 520; *Cath. Times*, Feb. 24 and March 2, 1872; *Downside Rev.*, iv. 216, 243; *Snow, Bened. Necrology*; *Cath. Mag.* ii. 72, 144; *Cath. Dir.*, 1847, p. 180.

1. Letter addressed by M. Charles Louis de Haller, Member of the Supreme Council of Berne, to his Family, to apprise them of his Conversion to the Bosom of the Catholic Church. Translated from the French by the Rev. W. M." Lond. 1821, 12mo.

2. Pastorals, published in the Mauritius.

3. Sermons:—"On the Devotion to the Blessed Virgin," Dec. 10, and "A Controversial Discourse," Dec. 18, 1848, both preached at St. John's Wood, pub. in the *Catholic Pulpit*, vol. i., Lond. 1849, cr. 8vo.

4. Portrait:—Litho., by J. H. Lynch, fol.

**Morse, or Mowse, Henry**, Father, S.J., venerable martyr, born in Norfolk in 1595, was probably a relation of Dr. William Mowse, formerly master of Trinity Hall, Cambridge, who died in 1588. His mother was a Claxton, either of the Durham family or of the branch settled in Nottinghamshire. His parents were protestants, and sent him to study for the law in one of the Inns of Court. He was received into the Church at Douay June 5, 1614. In the early part of 1618 he returned to England, but refusing to take the oaths he was banished. On Dec. 24, 1618, he was received into the English hospice at Rome under the name of Claxton. Having been ordained priest, he set out for the English Mission June 14, 1624.

For about a year, till his imprisonment in Newcastle, he served St. Anthony's, Heaton, near Newcastle-upon-Tyne, the seat of Mrs. Dorothy Lawson. At this period he seems to have used the *alias* of Ward. Fr. John Robinson, S.J., was sent to succeed him at St. Anthony's, but was apprehended upon landing at Newcastle, and committed to the Newgate prison, where Fr. Morse lay. Both were transferred to York Castle, where, under the direction of his fellow captive, Fr. Morse made his noviceship. When he was banished, probably late in 1627, he went to the novitiate at Watten to recruit his shattered constitution. After some time he was appointed camp missionary to the English soldiers in the Low Countries, and whilst thus occupied was attacked by a malignant fever

He was acting as prefect of health and consultor of the college at Watten in 1632. In the following year he was minister and consultor at Liège, and in the same year was sent to the mission in London.

During the plague in 1636 and 1637, Fr. Morse performed heroic labours, and was himself thrice seized with the infection. It is also said that he made as many as 500 conversions about this time. On Feb. 27, 1637, he was apprehended and thrust into the Gatehouse prison, Westminster. Thence he was removed to Newgate, March 28, to await his trial. At the Old Bailey sessions, April 22, he was indicted, first, for having withdrawn subjects of the King from their allegiance, and secondly, for being a priest. On the charge of priesthood he was convicted, sentence being deferred till the King's pleasure should be known. The Queen obtained a respite, upon which the Father was released under bonds for ten thousand florins. In order to free his sureties, Fr. Morse voluntarily went into exile when the royal proclamation was issued ordering all priests to leave the realm before April 7, 1641, under the penalty of death. In that and the following year he was chaplain to the English regiment commanded by Col. Sir Henry Gage.

He landed once more in the North, in 1643, and for about a year and a half laboured in the Durham district. As he was going to visit a sick person he was apprehended on suspicion of being a priest by a party of soldiers, who were really in search of another priest. He was sent to Durham, and though on the way he managed to escape, was recaptured six weeks later. He was removed to Newcastle, and thence by sea to London. Stress of weather caused the ship to put in at Great Yarmouth. Upon this becoming known, Fr. Morse's brother, a protestant lawyer in Norwich, hastened to Yarmouth, and left no means untried to procure his release. In London his brother renewed his efforts for a respite of three days, to allow time to procure his banishment. But all was in vain. On his way from the docks to Newgate, having to pass the house of Count Egmont, Fr. Morse begged his guards to permit him to pay his respects to him. The count having served him at Mass, obtained leave for him to visit some other persons, giving his parole. On the 30th he was condemned to death upon his previous conviction. During the remainder of that and the next day some hundreds of people visited him in

Newgate, most of them to congratulate him, but some few to argue. The ambassadors of catholic Powers, either personally or by deputy, hastened to the prison to visit the martyr and receive his blessing. On the following day, at nine in the morning, he was dragged on a hurdle to Tyburn. The French ambassador overtook the Father hard by Tyburn, and accompanying the sledge drew up his coach next to the gallows. Standing in the cart, the martyr explained the cause for which he came to die, and gave a brief account of his life. The cart was then drawn away, and he was allowed to hang till he was dead, Feb. 1, 1644-5, aged 48.

His quarters were set up on four of the city gates and his head affixed to a pole on London Bridge. Count Egmont, subsequently Duke of Gueldres, secured a right-side quarter and many other relics, which he conveyed to Paris.

*Corbie, Certamen Triplex*, ed. 1646, pp. 99-152; *Challoner, Mem.*, ed. 1742, ii. 286; *Foley, Records S.J.*, i., vi., vii.; *Oliver, Collectanea S.J.*; *Dodd, Ch. Hist.*, iii. 67, 120; *Rambler*, viii. 121; *Castlemain, Apol.*; *Richardson, Life of Mrs. Doro. Lawson*, p. 32.

1. Diary in the British Museum, Add. MSS. n. 21, 203, "Papers relating to the English Jesuits," fol. 60, "Acta Londini in Causa P. Henrici Claxton a die 27 Februarii a 1637 ad 24 Apr. ejusdem anni ex ejusdem authographo fideliter desumpta ac latine versa," 8 pp.

2. "Narratio gloriosæ mortis quam pro religione Catholica H. Mors fortiter oppetiit Londini in Anglia, anno salutis 1645, 1 Februarii stylo novo." Gandavi, 1645, 4to.

3. "Certamen Triplex," 1645, &c.; see under T. Holland, vol. iii. 357, No. 1.

3. **Portraits**:—"P. Henricus Mors, Societatis Jesu. Pro Fide suspensus et dissectus Londini, 1 Februarii Anno 1645," oval engr. in the "Certamen Triplex," 1645, 1646, and 1858; also contemporary oval, pr. on vellum for distribution; another, "Henricus Mors, Passus 22 Janu<sup>ii</sup> 1645," from the Lanherne portrait; "P. Henricus Morsæus, vande Societeyt Jesu, Voor het ghelooft ghelhangen en ghevierendeelt te Londen opden 1 Februarij, 1645," folio, woodcut, pub. in Fr. C. Hagart's Hist., 1669; woodcut in the *Lamp*, 1858, i. 89.

**Morton, Nicholas, D.D.**, was the fourth son of Charles Morton, of Bawtry, co. York, Esq., by Maud, daughter of William Dalyson, of Laughton, co. Lincoln, whose descendant, Sir Roger Dallison, was created a baronet in 1611.

Nicholas was constituted a fellow of Trinity College, Cambridge, by the charter of foundation Dec. 19, 1546. In 1556 he occurs as one of the six preachers in the cathedral church of Canterbury, and in 1557 is found taking part in the exam-

ination of heretics by Bishop Bonner. It was probably about this time that he became prebendary of York.

Soon after the accession of Elizabeth, Morton withdrew to Rome, where he took his degree of D.D., and in 1563 appears to have succeeded Dom John Hyde as English penitentiary at the Vatican church. In the spring of 1569 it was decided to despatch Dr. Morton to England in the character of apostolical penitentiary. In that year, on May 22, St. Pius V. reformed the Vatican College of Penitentiaries, and handed it over to the Jesuits. Dr. Morton was now free, therefore, to pursue his mission in England. He landed in Lincolnshire, and the result of his intrigues was the ill-starred northern rising of 1569, under the earls of Northumberland and Westmoreland. The doctor himself would seem to have returned to Rome before the rising actually took place, for he was one of the witnesses examined at the judicial process formed at Rome to take evidence of Queen Elizabeth's guilt shortly before St. Pius V. published his bull of excommunication and deposition, dated Feb. 25, 1570.

In 1580 the English catholics petitioned the Pope to send them a bishop; and Dr. Goldwell, bishop of St. Asaph, residing at Rome, though almost eighty years of age, volunteered to be the leader of a number of Marian and Seminary priests to England. Dr. Morton resolved to accompany his lordship, and in anticipation that he would never return sold off all his effects. The missionaries travelled in parties by various routes. At Paris the bishop and Dr. Morton became aware that the English Government was watching every port for their arrival, and therefore, in accordance with directions from the Pope, returned to Rome. Soon after Dr. Morton retired to Liège. He revisited the English hospital at Rome for four days from Nov. 10, 1582, and again for eleven days from Dec. 9, 1586. His death is referred to in the list of exiles and sufferers for the faith drawn up about 1587 and published in the 1588 edition of the "*Concertatio Ecclesiæ*."

Dr. George Ackworth professes to have known Dr. Morton by sight at Cambridge, and viciously asperses his character as a student. He says that he was a better hand and oftener present at contests in outdoor games than at the literary exercises of the schools, but the rest of his remarks are self-condemned by their blind fanaticism.



*Cooper, Athene Cantab.*, ii. ; *Dodd, Ch. Hist.*, ii. ; *Tierney's Dodd*, iii. 12, App. vii. ; *Strype, Memorials*, ed. 1721, iii. 290 ; *Strype, Annals*, 3rd ed. ii. 389-90 ; *Lingard, Hist. of Eng.*, ed. 1849, vi. 205 ; *Knox, The Month*, 3rd series, vii. 133 seq. ; *Foley, Records S.J.*, vi., vii. ; *Hurl. Soc., Visit. of Yorks.*, 212 ; *Bridgewater, Concertatio*, ed. 1594, 403b, 416 ; *Douay Diaries* ; *Maitland, Reformation* ; *Sanders, De Visibili*, ed. 1592, 468, 706 ; *Ackworth, De Visibili Romanarchia*, p. 54.

**Morton, Robert**, priest, venerable martyr, born in 1547 at Bawtry, co. York, was the third son of Robert Morton, Esq., by his second wife Anne, daughter of Sir John Norton, and his wife Anne, daughter and heiress of William Radcliffe, of Rilston, in Craven, Esq., and relict of Robert Plumpton, of Plumpton, Esq. He probably joined the English College at Douay shortly after its establishment. He appears for a time to have abandoned his idea of the ecclesiastical state, but on April 5, 1587, he entered the English College, Rome, and took the missionary oath, received priest's orders at Rheims on June 14, and left for the English Mission on July 2, where he was soon arrested.

He was condemned to death for being a priest, under the statute of 27th Elizabeth, at the Newgate sessions in Bartholomewtide, and was hanged, bowelled, and quartered in Lincoln's Inn Fields, Aug. 28, 1588, aged 41.

*Challoner, Memoirs*, ed. 1741, i. 212 ; *Douay Diaries* ; *Foley, Records S.J.*, vi. ; *Law, Month*, 3rd series, xvi. 77 ; *Dodd, Ch. Hist.*, ii. ; *Hurl. Soc., Visit. of Yorks.*

**Morton, Thomas Naylor**, palæographer, was born March 3, 1816, at Sibsey, Lincolnshire, where his father, Thomas Morton, owned an estate, and was known as a keen sportsman, as a great gardener and agriculturist, and as a voluminous poet ; he was, besides, the author of a "Life of St. Francis of Assisi" and of a work on the Holy Trinity.

Morton was educated at Durham University, took orders, and was a curate for some years at Cirencester, West Houghton (Lancashire), Harlow (Essex), and Devizes. He was received into the Church by Cardinal Newman in 1853.

On July 17, 1858, he married Augusta, eldest daughter of Thomas Champion, of Hatfield, Herts, who survived him, and by whom he left three sons and two daughters, the latter being respectively superioress at the Convent of Mercy, Handsworth, Birmingham, and prioress of the Good Shepherd Convent, Dalbeith, Glasgow.

In 1880, Morton was appointed record clerk to the Corporation of Liverpool. From 1882 till the close of 1897 he acted as honorary assistant secretary of the Historic Society of Lancashire and Cheshire, and gave valuable and varied assistance in preparing its volumes of "Transactions" for the press. He died at his residence in Mount Street, Waterloo, near Liverpool, July 9, 1898, aged 82.

Morton was an accurate classical scholar, a theologian, a geologist, an accomplished antiquary, and possessed a wonderful knowledge and love of birds, beasts, fishes, and flowers. He was also an authority upon architectural subjects.

*Radcliffe, Memoriam; Tablet*, vol. xcii. 106.

1. **Lincolnshire Churches.** An Account of the Churches in the Division of Holland, in the County of Lincoln. With sixty-nine illustrations." Boston, pub. by T. N. Morton, 1848, 8vo, pp. 382; *ib.* 4to, without plates.

2. He transcribed the evidences of the Liverpool Corporation, those of the Earl of Sefton, Mr. Weld-Blundell of Ince, Mr. Blundell of Crosby, the Norris family of Speke, Colonel Crosse of Shaw Hill, the Moore Charters and Papers (about 1000 in number), and till shortly before his death was engaged in preparing indices to the 36 folio vols. of Okill MSS. belonging to the Liverpool Corporation. He also wrote papers for the Hist. Soc. of Lanc. and Chesh. which are printed in its "Transactions."

3. "In Piam Memoriam T. N. Morton cujus animæ misereatur Deus." (1898), sm. 4to, pp. 6, by R. D. Radcliffe, Esq., M.A., repr. from Trans. of the Hist. Soc. of Lanc. and Chesh., vol. xlix.

**Mostyn, Francis George, D.D.**, bishop, born in 1800, was the third son of Charles Browne-Mostyn, of Kiddington House, near Woodstock, Oxfordshire, Esq., by his second wife Anne Mary, daughter of John Tucker, Esq., of Calais, a descendant of an ancient family in the county of Kent, but outlawed for following the Stuarts into exile.

His father was the second surviving son of Sir Edward Mostyn, of Talacre, co. Flint, fifth bart., and his wife Barbara, only daughter and heiress of Sir George Browne, of Kiddington, third bart., by his first wife Lady Barbara Lee, relict of Colonel Lee, and youngest daughter of Edward Lee, first earl of Litchfield. After the death of her husband, Lady Barbara Mostyn married Edward Gore, of Barrow Court, Somerset, Esq. Upon her death, in 1810, the Kiddington estates were inherited by Charles Mostyn, who assumed the additional surname and arms of Browne. This family was lineally descended from Sir Anthony Browne, first Viscount Montague, whose grandfather and namesake married one of the daughters and coheiresses of

Sir John Nevill, marquess of Montague. Charles Browne-Mostyn, born Nov. 21, 1753, married, first, July 1775, Elizabeth, daughter of Henry Witham, of Cliffe, Esq. By his second wife, Miss Tucker, previously mentioned, he had three sons, Charles, Henry, a lawyer, and Francis George, the subject of this memoir, and two daughters, Louisa, and Winifred, the wife of Hugh O'Connor, Esq. The eldest son Charles, born at Aix, in Provence, in 1780, was educated at Oscott College, and married, May 17, 1801, Maria Lucinda, only daughter and heiress of George Butler, of Ballyraggett, co. Kilkenny, Esq., senior male coheir to the barony of Vaux of Harrowden, co. Northampton.

Francis George Mostyn was admitted into Oscott College, Aug. 18, 1813, and remained till midsummer 1816. In Dec. 1822 he returned to the college as an ecclesiastical student, and was ordained priest there, March 1, 1828. He was at once appointed to the mission at Wolverhampton, where the new chapel of SS. Peter and Paul was opened on the following May 8. There he laboured for twelve years. When the four districts were subdivided into eight vicariates in 1840, Dr. Weedall was appointed to the northern district, but declined it on account of his health, and Mr. Mostyn was recommended in his stead. His election by propaganda was approved by the Pope, Sept. 18, 1840, and his briefs for the see of Abydos *in partibus*, and the northern vicariate, were dated five days later. He was consecrated at Ushaw College by Bishop Briggs, assisted by Dr. Walsh and Dr. Brown.

In him the clergy found a father whose counsels and commands were directed by a soundness of judgment which gained their confidence, a purity of motive which won their respect, and a kindness of manner which conciliated their esteem and affection. The burden of a trying office was rendered more heavy by continual illness, and in 1843 he obtained a coadjutor in the person of Dr. William Riddell. He died at Durham, Aug. 11, 1847, aged 47.

He was interred in the cemetery at Ushaw College, where the inscription on his tomb may be seen.

*Brady, Episc. Succession*, iii.;  *Lond. and Dub. Orthodox Journ.*, xii. 29 seq.; *Cath. Mag.*, iv. 87; *Tablet*, viii. 521, 534; *Oscottian*, N.S. vii. App.; *Jones, Miscel. Pedigrees*, MS.; *Burke, "Extinct Peerage," "Peerage," and "Commoners."*

**Mostyn, Mother Margaret of Jesus**, Discalced Carmelite, born at Lehurst in Shropshire, Dec. 8, 1625, was the eldest daughter of Sir John Mostyn, of Talacre, co. Flint, Knt., and his wife Anne, daughter of Henry Fox, of Lehurst, co. Salop, Esq., both ancient and catholic families. Her eldest brother, Sir Edward, was created a baronet, April 28, 1670, and his descendants have always continued their support of the catholic religion.

Until she was upwards of two years of age Margaret Mostyn resided at Lehurst with her grandmother. Upon that lady's death the child returned to her parents at Basingwarke, otherwise Greenfield, co. Flint. In 1644 she and her younger sister Elizabeth set out for the English Teresian convent at Antwerp. There, on the feast of St. Lawrence, 1644, the two sisters took the Carmelite habit under the religious names of Margaret of Jesus and Ursula of All Saints, and were professed on Aug. 12, 1645.

Three years later the community had increased so much that it was decided to establish a new convent at Lierre (1648). The two sisters there spent the rest of their beautiful and holy lives. Mother Margaret filled the office of prioress from 1654 till her death, Aug. 29, 1679, aged 53.

Her virtues and extraordinary graces are related with great minuteness in her "Life," compiled from her own manuscripts and the accounts of her contemporaries. When the community settled at St. Helen's, Auckland, Durham, in 1794, they brought Mother Margaret's remains with them. They were transferred with the convent to Cocken Hall in 1804, and finally, in 1830, to Carmel House, Darlington, where they are still preserved with veneration.

Her sister succeeded her in the office of prioress, which she retained till her death, March 19, 1700, aged 74. Three nieces, daughters of Sir Edward Mostyn, also became Teresians at Lierre, and their lives are appended to that of Mother Margaret.

*Coleridge, Bedingfield's Life of M. Mostyn; Coleridge, Month*, 3rd series, xiv. 129-49; *Mostyn Pedigree*.

1. "The Life of Margaret Mostyn (Mother Margaret of Jesus), Religious of the Reformed Order of our Blessed Lady of Mount Carmel (1625-79). By the Very Rev. Edmund Bedingfield, Canon of the Collegiate Church of St. Gomar and Confessor to the English Teresians at Lierre." Lond.

Burns & Oates, Quarterly Series, 1878, 8vo; 2nd edit. *ib.* 1884, 8vo, pp. xvii.-297; edited by Fr. H. J. Coleridge, S.J.

The volume is compiled from the original "Life" by Canon Bedingfield (*vide* i. 165), Mother Margaret's own writings, and other MSS., are now preserved at Carmel House, Darlington. Bedingfield died before the completion of his work, and it was finished by the Rev. William Michael Singleton, chaplain at Lierre, about 1779. A duplicate or copy of Bedingfield's MS., 4to, pp. 382, was in the sale of the library of Miss Hales, Hales Place, Canterbury, May 12, 1880.

**Mudde, Thomas, O. Cist.**, confessor of the faith, was a monk of Jorvalle Abbey, Yorkshire, the abbot whereof, Adam Sedburgh, was put to death, June 2, 1537, for taking part in the Pilgrimage of Grace. The good monk himself barely escaped by flying into Scotland, where he lived at St. Andrew's till Queen Mary had ascended the throne. He then took up his residence in the neighbourhood of Knaresborough, where he employed his time in teaching the children of gentlemen and others. After Queen Elizabeth came to the throne, Fr. Mudde became chaplain to Thomas Percy, earl of Northumberland. The fatal rising of the North in 1569 once more turned him adrift.

In Lent 1578, he was residing at Boroughbridge, when he and another priest, John Wright *alias* Dobson, S.T.L., were apprehended by Sir William Mallory whilst saying Mass, and both carried in their vestments to York. Mr. Tancred, their host, his daughter Katherine, and her husband Henry Norton, were also apprehended and attainted. After hearing at the minster a sermon by Cole, Archbishop Sandys' chaplain, in July 1580, the prisoners were brought before the lord president and Sandys, and were requested to dispute. Fr. Mudde asked permission to stand within the bar, to be nearer to them, for his voice and hearing were both weak. The subject laid down was the Real Presence, in which he so handled Sandys, and other ministers, that the archbishop declared that he would crush and bruise the old man for that day's work. Fr. Mudde answered that he would, if they would permit him, write down his argument more effectually. But this was not relished by the persecutors, who committed him to the New Counter till the following Aug. 3, when Sandys got a warrant signed for his removal to the north blockhouse in the castle of Hull with five other priests. There Fr. Mudde was kept a close prisoner for the remainder of his life. He was ill for a month before his end, and died about midnight, Sept. 7, 1583.

His body was interred in Drypool churchyard.

*Morris, Troubles*, iii.; *Foley, Records S.J.*, iii.; *Douay Diaries*, p. 143; *Surtees, Hist. of Durham*, i. clx.

**Mumford**, *vide* Montford.

**Munden, John**, priest, venerable martyr, born at Maper-ton, Dorset, was educated at Wykeham's school, admitted fellow of New College in 1562, and acquired reputation in civil law. He was put to the test and ejected from the university by Horne, bishop of Winchester in 1566. On Oct. 9, 1580, he arrived at the English College at Rheims, where he resided as a convictor. On Aug. 12, 1581, he set out for Rome, provided with a letter from Dr. Allen, addressed to Fr. Agazari, rector of the English College. The letter says that he was not unfit for the priesthood, though he had not hitherto been a postulant. However, in his answers before Secretary Walsingham, he distinctly states that, though he was ordained priest at Rome, he was not of the college. On Aug. 6, 1582, he set out for the English Mission. He is not to be confused with his namesake, of the diocese of Wells, who was ordained at Rheims in 1580.

About the end of Feb. 1583, Fr. Munden was arrested on Hounslow Heath and delivered to the justices at Staines. They sent him to Wolsey, the Latin secretary, at London, who brought him before Sir Francis Walsingham. The latter examined him in a very rough manner, even going so far as to strike the venerable martyr. After other gross affronts, the secretary sent him to the Tower, Feb. 16. There he was loaded with iron fetters for twenty days, with nothing to lie upon for some time but the bare floor. Subsequently he was examined by Popham, the attorney-general, who, not content with other injuries, charged the venerable martyr with having led a lewd life before going abroad. Fr. Munden was concerned at this calumny solely on account of the scandal to religion.

After twelve months' imprisonment in the Tower he was condemned to death Feb. 7, 1583-4, for being a priest ordained by the Pope's authority. When the sentence was pronounced he joined with his fellow martyrs in reciting the *Te Deum*. From the Tower he was drawn with four companions to Tyburn, where he was the last to suffer, Feb. 12, 1584.

Dr. Oliver gives an interesting letter written by the martyr the night before his execution, addressed to his cousin at Rheims.

*Bridgewater, Concertatio*, ed. 1594, ff. 139, 409; *Rishton's Diary, Sanders, De Schism. Angl.*, 1586, appx.; *Challoner, Mem.*, ed. 1741, i. 156; *Dodd, Ch. Hist.*, ii.; *Records of the Eng. Caths.*, i. and ii.; *Oliver, Collins.*, p. 361; *Pollini, L'Hist. Eccles. della Rivoluz. d'Inghilterra*, p. 698; *Wood, Athene Oxon.*, ed. 1691, i.; *Yepes, Hist. Particular*, p. 492 seq.

**Murphy, Francis, D.D.**, bishop, a native of co. Meath, Ireland, was educated and ordained priest at Maynooth, and shortly afterwards came over to serve the mission at Bradford in Yorkshire. The catholic chapel at Stott Hill, known as Mount St. Marie's, was opened on Wednesday, July 27, 1825, and Bishop Baines preached the dedicatory sermon. A controversy ensued upon this celebrated sermon, in which Mr. Murphy ably defended it against local attacks. In 1827 he was transferred from Bradford to St. Patrick's, Liverpool, where he remained upwards of ten years. In 1838, Mr. Murphy, moved by the appeal of Dr. Ullathorne in behalf of Australasia, became one of the bishop's recruits, and with seven other priests sailed for Sydney with his lordship on March 26. He became vicar-general of the diocese of Sydney, and upon the establishment of the Australian hierarchy was consecrated bishop of Adelaide in 1845. So he continued till his death in June 1858.

*Cooper, Biog. Dict.; Cath. News*, Jan. 11, 1890; *Lon. and Dub. Orth. Journ.*, vi. 208; *Cath. Directories; Ullathorne, Autobiog.*, 2nd edit. pp. 141-43-48.

1. **A Letter to the Rev. J. Taylor, M.A.**, curate of Bradford, by the Rev. Francis Murphy, in reply to his unwarrantable attack on the Dedicatory Sermon preached by the Right Rev. Dr. Baines at the opening of the New Catholic Chapel, Bradford." Bradford, 1827, 8vo.

An account of the bishop's sermon will be found vol. i. 108, No. 9.

**Murray, James**, architect, born at Armagh, Dec. 9, 1831, was in 1845 articled to Mr. W. Scott, architect, of Liverpool. He practised there and at Coventry. The Royal Institute of British Architects, on the proposition of Mr. G. Gilbert Scott, elected him a fellow in 1856. He executed many important works in collaboration with Edward Welby Pugin. After their dissolution of the partnership, Murray returned to Coventry, and there he died Oct. 31, 1863, aged 32.

His architectural works include the Justice-rooms and Corn

Exchange at Coventry, Banbury, and St. Albans; churches at Warwick, Birmingham, Bolton, Sunderland, Newcastle, Stratford, Emscote, and Stortford, besides many other works carried out in conjunction with his former partners.

*Tablet*, Nov. 14, 1863; *Builder*, 1863, xxi. 780, 807.

1. **Modern Architecture**, ecclesiastical, civil, and domestic. Illustrated by views and plans of Gothic and Classic Buildings, erected since 1850. Part I.<sup>st</sup> Coventry (Lond. pr.), 1892, folio, no more pub.

**Muskett**, *vere* **Fisher, George**, priest, born in or about 1580, was a younger son of Thomas Fisher, and of his wife, Magdalene Ashton, perhaps related to one of the ancient Lancashire families of that name. He was brought up partly at Barton Segrave and partly at Stilton. He then went to Wisbeach Castle, where the imprisoned priests secretly instructed a number of youths, who, under the guise of servitors, were permitted to reside in the prison. He and his brother read for half a year in this singular college, and were converted in 1596. The governor of Wisbeach had both brothers publicly flogged and then put in irons. George escaped to Douay in 1596, whither he was followed by Thomas, who meanwhile had undergone a second imprisonment. At Douay, according to custom, George was formally received into the Church. There, under the *alias* of Ashton, he studied for four years, and was then sent to the English College at Rome in 1601. He was ordained priest on March 11, 1606. In May 1607 he left the college for England, but was detained at Douay to teach theology for upwards of a year.

He resided for the most part in London, and is often referred to as 'Gregory Musket.' From 1610 he was imprisoned in Newgate for some years. After his release he laboured in London, and Dodd says that it was thought that no missionary ever reconciled more persons to the Church. On April 21, 1621, he and Fr. John Percy *alias* Fisher, S.J., engaged in a two days conference with Dr. Daniel Featley and Dr. Thomas Goad. When the chapter was established in 1623 by Dr. Bishop, he appointed Mr. Muskett a canon, and if not at first he soon afterwards held the dignity of archdeacon of Surrey and Middlesex. On Feb. 10, 1626, he was appointed coadjutor to Dean Colleton in the office of V.G. to Dr. Bishop in the eastern district. About April 1628 he was again apprehended in the house of Lord Stourton in Clerkenwell,



and four years later he is found in the Clink, where he was lying under condemnation of death about 1637. The principal witness against him was one Tendering, who swore positively to his saying Mass. His epitaph in the parish church of St. James at Douay records that he was condemned to the gibbet, and that the hurdle waited at the prison gate, when a reprieve, obtained by the Queen, arrived.

In Jan. 1641 died Dr. Kellison, the president of Douay College, and Cardinal Barberini, the protector, appointed Muskett to that important office on the following May 4. The college was weighed down by immense debts, and stood midway between the hostile camps of France and Spain. In this state of affairs the two professors of theology, the procurator, and the general prefect resigned at a month's notice. The president arranged with Mr. Anthony Champney, the dean of the chapter, and his *confrères* then in London, to send the Revs. William Hyde and Edmund Ireland to the college, the one as vice-president and professor of divinity, and the other as procurator and general prefect. (*See* their memoirs.) Meanwhile, at the intercession of the Queen, the president was banished by royal authority, and was joyfully received at Douay on Nov. 14, 1641. He had suffered over twenty years' imprisonment.

During the four years of his government of the college in the worst of times the president fully maintained his reputation for learning, prudence, and piety, and freed the college from a great proportion of its debt. But this renewal of exertion, coming in advanced life, after so many years of labour and suffering, played havoc with his constitution. He was seized with a quartan fever, which reduced him to mere skin and bone, and he quietly passed away on Christmas Eve, 1645, aged 64.

He was buried two days later in the Our Lady's chapel in the parish church of St. James, Douay.

He is described as very low of stature, but well proportioned, with large black eyes, and a countenance at once engaging and reverential. At college he acquired considerable academical learning, which throughout his life he increased by reading. He had the natural gift of eloquence, which he displayed to great advantage in personal conferences. In morals he was very strict, not to say rigid, but never surpassed the bounds of prudence. His favourite employment was in collecting alms for

reduced families. At Douay he infused new life into the discipline of the college, which also benefited largely under his will. At Rome he was styled "Flos Cleri Anglicani." It is recorded on his monument that he died on the anniversary of his being thrust into a dungeon amongst felons, and kept there for three days, during which time, by his exhortations, nine malefactors were reconciled to the faith.

His brother Thomas, on Oct. 21, 1598, was admitted into the English College at Rome. There he received minor orders, but on account of his health was obliged to leave the college, Oct. 16, 1602. He was ordained priest at Douay in 1603, and came to the English Mission in the following year. At college he adopted his maternal name of Ashton. It is probable that he is identical with the priest named Fisher resident in 1620 at Stafford or its vicinity, probably at the Priory of St. Thomas, the seat of the Fowlers.

Another brother, Richard, who was studying for the law in London, during his Easter vacation was converted, and on Oct. 31, 1599, joined his brother at the English College at Rome. But his health broke down almost immediately, and he passes from sight.

Fr. William Weston's account of two of the boys in the prison cannot refer to the two Fishers, for the boys alluded to were natives of Wisbeach and born of poor parents, whereas the Fishers were in affluent circumstances, and their mother was of "high family."

*Dodd, Ch. Hist.*, i. 491, iii. 98; *Tierney's Dodd*, iv. 138; *Douay Diaries*; *4th Douay Diary, MS.*; *Foley, Records S.J.*, i. iv., vii.; *Morris, Troubles*, ii.; *Wood, Athene Oxon.*, ed. 1691, 389, 512; *Challoner, Mem.*, ed. 1878; *Lee Church under Elizabeth*, ii. 77.

1. "The Bishop of London, His Legacy; Or certaine Motives of D. King, late Bishop of London, for his change of Religion, and dying in the Catholike and Roman Church. Penned by himselfe, and delivered over to a friend, in his own lifytyme. With a Conclusion to his Brethren, the LL. Bishops of England. Perm. Super." S.l., 1622, 4to, pp. xvi.-174; *idem* 1624. Wood, probably in error, says it was first printed in 1621; a reprint in 1814 professes to be from the first printed edition of 1623. It was printed at Roger Anderton's secret press at Birchley, Lancashire.

Apparently it was Gee, in his "Foot out of the Snare," 1624, who, in print, first attributed this book to Muskett. He calls it "The lowd-lying Pamphlet, termed the Bishop of London's Legacy, written by Musket, a priest, and reprinted, with a Pref. of a new disguise. The book, containing about sixteen sheets, they] squeezed from some Romish buyers, 6 or 7

shillings a piece. A dear price for a dirty lie ; yet I wish they that have any belief in it might pay dearer for it." Dodd says that only protestant writers ascribe it to Muskett, "but how truly I will not say."

In his Advertisement the editor says that King wrote his "Motives" shortly before his death, "and the same reasons did deliver unto me, the publisher hearof. . . . Divers (as himself hath foretold his reader) will not graunt that he dyed Catholike ; but his alteration is most certaine. For (besides other circumstances) the man is knowne that reconciled him to the Catholike Church. And if his friendes thinke still to out-face the truth by false clamours, it may be, that his change in Religion shall heerafter be published and divulged with all the particulars, accompanying the truth thereof." Reports of the bishop's conversion were spread in London during his last illness, prayers were publicly said in several churches for the "angel of the Church that staggered in his faith," and immediately after his death it was confidently asserted that he had been reconciled by a priest to the Church of Rome. Catholics generally credited the report, and a pamphlet, entitled the "Plea," asserted it as a matter of fact. Meanwhile, one of the late bishop's sons, Henry King, subsequently Bishop of Chichester, contradicted the report in a sermon preached at Paul's Cross, Nov. 25, 1621 ; and Godwin, Bishop of Hereford, wrote to the same effect in the Appendix to his "De Presul. Angl. Comment.," 1622. Richard Broughton, a distinguished Catholic divine, made a careful inquiry into the matter, and sent the result of his investigations in several letters to Dr Kellison, the president of Douay College. He also left a MS. "Relation," dated Jan. 30, 1623, relative to "The Bishop of London's Legacy." Dodd gives a summary of his letters, "Ch. Hist.," i. 490. The "Relation" is in the archives of the Old Chapter.

2. An Account of his trial, written by himself, was in Dodd's hands at the time of writing his "History" (MS. vol. i. p. 7).

**Mush, alias Ratcliffe, John**, priest, was born in or about 1551 in Yorkshire, possibly at Knaresborough, where Thomas Mushe, the elder, was returned as a recusant in 1604. After six months' residence he left Douay on Oct. 1, 1576, for Rome, where he was lodged in a house adjoining the English Hospital till that establishment was converted into the college. But the incompetency of the rector, Dr. Clenock, and his partiality for his Welsh countrymen, resulted in a mutiny. Thirty-three students, of whom Mush was one, finally marched in a body out of the college, and within two months the administration of the college was handed over to the Society. After having been seven years in Rome, Mush was sent to the English Mission in Sept. 1583.

He appears to have resided chiefly in or about York, where he had the spiritual direction of the venerable martyr Margaret Clitherow, who was arraigned for harbouring him and another

priest, Francis Ingleby ; and he wrote an admirable account of her life and martyrdom. In the same year he graphically described the sufferings of catholics in the northern parts of England. On the following Oct. 28 he was seized with another priest, named Johnson, in Mr. Richard Langley's house at Grimthorpe. The two priests and their host were taken to York and put in the castle. At the gaol delivery in November they were all condemned to death. That very night, however, Mr. Mush and Mr. Johnson, with a third priest named Bernard Pattenson, found means to escape from the castle. Subsequently he returned to the North, for up to 1593 he frequently appears in the reports of spies as being in Yorkshire. But in his latter years he certainly resided in the South. Pitts, writing in 1612, says that he made a large harvest of souls, during twenty years, both in and out of prison.

At this period elements of dissension between the Seculars and Jesuits were already visible. Mush held the confidence of his brethren, and they decided in 1593 to entrust him with a mission to Cardinal Allen at Rome. Mush was greatly esteemed by the cardinal, who gave him authority to grant or subdelegate faculties, a privilege possessed by none of his brethren, save, perhaps, his friend John Colleton. In 1595 dissensions openly broke out amongst the imprisoned priests in Wisbeach Castle, so in the autumn Mush, accompanied by another priest, Richard Dudley, journeyed from the North to visit the prisoners at Wisbeach, and then went on to London to confer with Fr. Garnett, the superior of the Jesuits, and others. Subsequently the peacemakers returned to Wisbeach, and on Nov. 6, 1595, succeeded in reconciling the contending parties, and obtained their signatures to certain articles drawn up for their rule in future. Shortly after the pacification, Mush, in conjunction with Colleton, attempted to establish a congregation, or fraternity, of the general body of the clergy. It was projected as a voluntary association, with two independent branches, one in London, the other in Lancashire, and each was to be governed by its own officers, though subject to the same laws. The scheme met with the violent opposition of Persons, and also with the disapproval of Blackwell and others of the Secular clergy.

Meanwhile Cardinal Allen died in Oct. 1594, and there was no one to succeed to the authority which he had wielded.

Towards the close of 1596 dissensions again broke out with increased intensity in Wisbeach, and gathering in force outside continued through the compromise of government by an arch-priest till the restoration of episcopal authority in 1623. Blackwell, the first arch-priest, was appointed in 1598. But the semi-authority with which he was endowed, his dependence on the Jesuits, and his own incompetency as a ruler, soon raised against him the opposition of the leading clergy, who carried their grievances to Rome. The publications in the appellants controversy, as it was called, commenced with Fr. Lister's celebrated "Treatise of Schism" in 1598, and continued five years. Mush was one of those who from the very first strongly objected to the novel institution. Subsequently he publicly denounced it as a scheme of Persons to make the clergy, through their superior, dependent on the Society. On March 8, 1599, he made his protestation, in which he demurred to the legal authenticity of the instrument under which Blackwell was appointed. Meanwhile, Bishop and Charnock, the deputies of the appellants, found themselves in the custody of Persons at Rome, and only obtained their release after a confinement of more than three months. The arch-priest suspended Mush and denounced the appellants as abettors of schism. On April 6, 1599, a brief was signed by the Pope recognising the institution of the arch-priest. The appellants bowed to the decision, and Blackwell at once restored them to the exercise of their clerical functions; but, unfortunately, in one of his very first interviews with Mush and Colleton, he required their signatures to a letter in which their late proceeding was described by the epithet of "schism." The case was laid before the divines of the University of Paris, and the decision was in favour of the appellants. This was condemned, however, by Blackwell, in an angry decree, followed, on Oct. 17, 1600, by a sentence of suspension against Mush and Colleton. On Nov. 17, thirty-three clergymen appealed to the judgment of the Apostolic See; and, lest the facts should be again misrepresented to the Pope, Mush, early in 1601, addressed his holiness directly in his treatise, "Declaratio Motuum." The controversy now waxed furious, and the appellants determined to send a deputation to Rome. The four deputies—Mush, Champney, Bluet, and Cecil—arrived at Rome on Feb. 14, 1602. Meanwhile the Pope had issued a brief, dated Aug. 17, 1601,

confirming the appointment, but condemning the irritating conduct of Blackwell. It suppressed all publications connected with the controversy, and while it refused, on grounds of prudence, to admit the appeal, it seriously admonished the archpriest. Blackwell, to enable Persons to issue his "Briefe Apologie," suppressed the brief till Jan. 26, 1602. The trick was detected, and caused both parties to disregard the injunctions of the document. The deputies, upon their arrival at Rome, found that Persons was exercising every kind of opposition to their mission. They had obtained the protection of the King of France, otherwise, as they wrote after a few weeks, "we had been fast at the first." Mush took the lead, and the negotiations lasted for eight months, during which they were constantly assailed with accusations of the worst description. At first they solicited for the appointment of bishops, and afterwards petitioned for the institution of six archpriests, with other officers, to be annually or biennially elected by the clergy. In both points they were foiled by the adroitness of Persons and his friends. On Oct. 5, 1602, another brief was issued, condemning the conduct of the archpriest and justifying the appellants from the charges of schism and rebellion. On their return the deputies were met with the Queen's proclamation of Nov. 5, for the banishment of all catholic missionaries. On Jan. 31, 1603, Dr. Bishop drew up a protestation of allegiance to the Queen, which was signed by himself, Mush, and eleven other missionaries. It is improbable that Elizabeth saw it, for her death occurred in the following March.

Either before or after his return to England, Mush was appointed assistant to the archpriest for Yorkshire, and retained that office till his death in the time of the second archpriest. He was actively engaged in efforts to obtain episcopal government, and some of his letters to Thomas More, the clergy agent at Rome, are still extant. In the matter of the oath of allegiance imposed by James I. in 1606 he at once condemned it as a whole, though he would have been glad to give the King any oath of temporal allegiance. From archpriest Birkhead's letters to More at Rome in 1613, it would seem probable that Mr. Mush lived as chaplain to Lady Dormer at Wenge, co. Bucks, and that he died there about the close of 1612 or beginning of 1613, aged about 61.

Every one, with the exception of one or two of his

opponents who had completely lost their heads during the Wisbeach controversy, speaks of Mr. Mush, his labours, and abilities in terms of respect. Persons, in his "Manifestation," ridiculed him as "Dr. Dodipol Mush," so nicknaming him upon the assertion that he had been "a poore rude serving man." He even declared that, whilst a student at Rome, Mush had made a vow to enter the society; that the fathers prudently deferred his admission "to a better satisfaction of his nature and behaviour," but now that he had run so desperately to the other extreme, it became a question of conscience whether he was not guilty of "secret apostasy from religious vocation"! However, Mr. Mush's character may rest secure upon what is known of his life, and upon the admirable works he has left behind him.

Dr. Challoner states that he died in 1617, but in this he is clearly in error. He had a nephew, William Mush, who was ordained at Rheims March 18, 1590, and sent to the mission on the 28th of the following month. He supported his uncle in the appeal signed at Wisbeach Castle, Nov. 17, 1600. Prynne, in his "Hidden Works of Darkness," speaks of *Thomas Mush* as a priest pardoned by Charles I. in 1625. Probably this is an error for William Mush.

*Records of the Eng. Caths.*, i., ii.; *Dodd, Ch. Hist.*, ii.; *Pitts, De Illust. Angl. Scrip.*, p. 810; *Foley, Records S.J.*, i., vi.; *Law, Conflicts of Jesuits and Seculars*; *Dodd, Secret Policy*, pp. 15, 137, 161, 178; *Constable, Specimen of Amend.*, pp. 128, 174; *Dodd, Apology*, pp. 140, 145 seq.; *Tierney, Dodd's Ch. Hist.*, ii. cclv., iii. 45, 48, 52 seq., cxiv. seq., cxxiv. seq., cxxxii., cxxxviii. seq., cxl., cxliv., cxlvi., clvi., clviii., clxii., clxv., clxvii., cxci., iv. 73 seq., xxiv., clxvii. seq., clxxvi., v. 25 seq., 48, 61, 67; *Berington, Mem. of Panzani*, 43, 69, 72; *Turnbull, Sergeant's Account of the Eng. Chapter*, 6, 13; *Butler, Hist. Mem.*, 3rd ed. ii. 61, 259, 261; *Morris, Troubles*, ii., iii.; *Challoner, Mem.*, ed. 1741, i. 189; *Nicholson, Mush's Life of M. Clitherow*; *Peacock, Yorks. Papists*; *Pollen, Acts of Eng. Mar.*

1. **M. R. A. The Life and Death of Mistris Margaret Clitherow.** Who, for the Profession of the Catholike faith, was Martyred at York, In the Eight and twentieth yeare of the Raine of Qu : Elizabeth, in the yeare of our Lord God, 1586. Written presently After her death by her Spirituall father, Upon Certaine Knowledge of her life, and the processes, Condemnation, and death. And now newly transcribed out of an old manuscript. By Robt. Setgr., 1654," MS., at York Bar Convent, edited by Wm. Nicholson, Esq. (q.v.), in 1849.

There are several transcripts extant of Mush's original MS., written about 1586. One was purchased by Lord Herries at the sale of the Burton Constable MSS., June 24, 1889; another is preserved by the Middletons of

Myddelton Lodge and Stockeld Park; and a third is at Oscott College. That of the Middletons has been ably edited by Fr. Morris in his "Troubles," iii. with a valuable introduction. The "Life" is a very remarkable work, and gives a graphic picture of the venerable martyr and her times.

2. **An Account of the Sufferings of Catholics in the Northern Parts of England**, MS., 1586, which there can be little doubt is the MS. now at Oscott, partially printed by Fr. Morris, "Troubles," iii., under the title of "A Yorkshire Recusant's Relation."

3. **Declaratio Motuum ac Turbationum quæ ex Controversiis inter Jesuitas iisq.; in omnibus faventem D. Georg. Blackwellum Archipresbyterum et Sacerdotes Seminariorum in Anglia, ab obitu ill<sup>mi</sup> Card<sup>lis</sup> Alani piæ memoriæ, ad annum usque 1601. Ad S. D. N. Clementem octavum exhibita ab ipsis sacerdotibus qui schismatis, aliorumq.; criminum sunt insimulati.** Rhotomagi, apud Jacobum Molæum, 1601, 4to, 140 numbered pages (last page incorrectly numbered 142, and 88 and 89 omitted), besides title and 2 pp. errata.

This was the first book published in support of the appeal, and must have appeared early in the year. It is written in the name of the clergy, who entrusted the compilation to Mush on account of his superior Latin scholarship. The tract concludes with a copy of the letter of May 27, 1598, drawn up by Mush, and addressed to Mgr. Morro, an Italian prelate, which the Deputies Bishop and Charnock took with them to Rome. This prelate had shown some friendliness towards the aggrieved students during his visit to the English College at Rome with Cardinal Sega at the time of the commotions. Charles Butler, "Hist. Mem.," 3rd ed. ii. 268, confuses him with Thomas More, the clergy agent of some eleven years later, and this mistake has crept into the notice of Charnock, vol. i. 475.

4. "A Diary in English of the proceedings of John Cecil, Thomas Bluet, John Mush, and Anthony Champney at Rome, from the 14th Feb. to the 19th of Oct. 1602. Endorsed as being by Mr. Mush—" Petyt MSS., series 538, vol. 54, ff. 190-99, at the Inner Temple, in which Mush records the successive steps of the negotiations during his visit to Rome in that year.

5. A treatise against Thomas Bell, credited by Dodd.

Bell, a Yorkshireman, and originally a parson, was a fellow student with Mush at Douay and Rome. Sent to the mission in Yorkshire, he was very cruelly handled in prison, and at length giving in became a notorious Government spy. After his fall he poured out a number of vicious tracts, amongst which were the "Anatomie of Popish Tyrannie," 1603, "Downfall of Popery," 1604, &c. It does not appear to which Mush replied. Fr. R. Persons published replies under the initials "B. C.," and Dr. Rich. Smith also engaged in the controversy.

6. Pitts cites his English translation "Lectiones Panagorali Turini," apparently not printed.

**Musson, Samuel**, Father, S.J., *alias* Browne, born in London in 1686, entered the Society at Watten, Oct. 9, 1705, and was professed of the four vows Aug. 3, 1723. For many



years he served the Lincolnshire mission, and died in the parish of St. Stephen, Canterbury, Sept. 28, 1769, aged 83.

He had the repute of being an excellent Latin poet.

His elder brother, John, likewise entered the Society, in 1699, and died at Winchester, Nov. 20, 1755, aged 75. He wrote an opinion of the oath required to be taken against the Chevalier de St. George, the original of which is in the Archives de l'Etat, Brussels, and a copy at Stonyhurst.

*Oliver, Coll. S.J.; Foley, Records S.J., vii.*

1. **The History of the Variations of the Protestant Churches.** By James Benign Bossuet, Bishop of Meaux . . . In two Parts. Translated from the Sixth Edition of the French original printed at Paris, 1718." Antwerp, 1742, 2 vols. 8vo, i. pp. 480, besides title, preface, and at end index and errata, ii. pp. 493, besides title, and at end index and errata; repr. Dublin, 1829, 2 vols. 8vo; and again, *ib.* 1845, 2 vols. sm. 8vo, pp. 429 and 419.

On the authority of Dr. Oliver this translation has been attributed (vol. i. 322) to Fr. Levinus Brown, but Charles Butler ("Hist. Memoirs," 3rd ed., i. 27-28) distinctly says it was by Fr. Musson *alias* Browne. In his book of the "R. C. Church," 2nd ed. p. 166, Butler merely names the translator by his *alias* of Browne, and Oliver cites this as his authority for putting the work down to Fr. Levinus Browne.

2. **Friendly Advice to C[onye]rs M[id]dleton, D.D.,** concerning the Fourth Edition of his Letter from Rome, and the prefatory discourse prefixed to it," Lond. F. Needham (? 1742), 12mo. This pamphlet, showing considerable ability and research, was elicited by the 4th ed. of Dr. Middleton's "Letter from Rome, shewing an exact conformity between Popery and Paganism; or the Religion of the Present Romans derived from that of their Heathen Ancestors. With a Prefatory Discourse and Appendix," Lond. 1741, 8vo. For this controversy, *see* also under Bp. Rich. Challoner, vol. i. 453, No. 10, Bp. Jno. Milner, No. 27, and Bp. Wm. Walton.

3. **A Review of the Important Controversy concerning Miracles, and the Protestant Systems relative to it.** To which is added A Letter, with some Remarks, on a late Performance, called 'The Criterion, or Miracles Examined.'" Lond. M. Needham (1758), 8vo, pp. xii 456; against Dr. Middleton's tracts on Miraculous Powers.

**Mylius, William Frederick,** schoolmaster, born in 1776, was probably educated abroad. In 1801 he opened an academy in Red Lion Square, London. In 1812 Mr. Mylius removed his school to Carshalton under the name of Primary College, and in 1830 to the Manor House, Cheyne Walk, Chelsea. In later years he had the assistance of his two sons Charles Frederick and John. Mr. Mylius retired in 1853, and subsequently resided at The Woodlands, Isleworth. There he lost

his wife in 1861, and closed his meritorious life Dec. 24, 1863, aged 87.

His only daughter, Elizabeth Mary, married Aug. 20, 1846, G. B. Felice Raffo, only son of the Tunisian Minister.

*Tablet*, vii. 547, xxii. 760, xxv. 8; *Cath. Miscel.*, vi. 167; *Gillow, Cath. Schools in Eng.*

1. **The First Book of Poetry, for the use of Schools**, containing many pieces by Charles and Mary Lamb." Lond. Godwin, 1811, fcp. 8vo, 2 engravings; Lond. 1820, 12mo, with 2 engravings; frequently repr., Lond. 1828, 12mo, 10th ed.; Lond. 1849, 12mo.

2. **An Abridged History of England**, designed principally for the use of Catholic Seminaries. By W. F. Mylius, &c. Lond. 1815, 12mo; 2nd ed. 1823; 3rd, 1831; Lond. T. Jones, 1839, 12mo; 5th, Lond. Jones, 1844, 12mo; 5th, Lond. Richardson, 1846; 6th, Lond. (Derby, pr.), Richardson & Son, 1849, 8vo; 7th, *ib.* 1855.

3. Mylius' School Dictionary of the English Language . . . . To which is prefixed a New Guide to the English Tongue. By E. Baldwin . . . . 9th ed. &c. Lond. 1819, 12mo (by E. Baldwin, *i.e.*, W. Godwin); a new ed. Lond. 1853, 12mo; Lond. 1852, 18mo, edited by Baldwin.

4. **Junior Class-Book.** Lond. 12mo.

5. **Poetical Class-Book.** Lond. 12mo, 8th ed., Lond. 1853, 12mo, edited by Rev. W. Routledge.

6. **Tables.** 18mo.

**Myners, Henry**, priest, confessor of the faith, died a prisoner, on account of his sacerdotal character, in Newgate between 1641 and 1645.

"Myners" is probably an *alias*. Dr. Challoner was under the impression that he was one of the seven priests condemned to death by Parliament in Dec. 1641, but the list of De Marsys varies in three names from that of his lordship.

*Austin, Catholiques Plea* (second), p. 25; *Challoner, Memoirs*, Edinb. ed., ii. 125; *De Marsys, De La Mort Glorieuse de Plusieurs Prestres*, p. 38 *seq.*; *Prynne, Hidden Works of Darkness*.

**Napper, or Napier, George**, priest, venerable martyr, was apparently the son of Edward Napper, Esq., sometime fellow of All Souls', Oxford, who removed from Swyre, co. Dorset, to the Manor-house, Holywell, Oxford, where the martyr appears to have been born. Edward was twice married, his second wife, probably the mother of the martyr, being Anne, daughter of John Peto, of Chesterton, co. Warwick, Esq. Edward's father, John Napper, of Swyre, a younger son of Sir Alex. Napper, Knt., of Merchistoun, descended from the earls of Lennox, married Anne, daughter of John Russell, of Swyre, of

the family of the earls of Bedford. Two English baronetcies were subsequently conferred on the family.

According to Wood, George was educated at Corpus Christi College, Oxford, but the Oxford historian has probably confused him with another priest of the family who was ejected for nonconformity to the new religion in 1568. Having finished his studies at Douay or Rheims, he was ordained priest in 1596, and he passed to the English Mission in 1603.

His labours were chiefly devoted to his native county. At an early hour in the morning of July 19, 1610, he was arrested and taken before Sir Francis Eure, Knt., who treated him with consideration until the following day, when a warrant arrived committing him to Oxford gaol. As he declined to deny that he was a priest, Judge Croke directed the jury to bring him in guilty. His relations, however, procured a respite till the following November. Whilst lying in the condemned hole he reconciled a felon, named Falkner, who at the gallows declared himself a Catholic. In consequence Fr. Napper was asked to take the oath of allegiance, which he offered to accept as far as it related to the obedience due to princes in temporals only. Upon the return of the judges from circuit a warrant was sent to the high sheriff for the martyr's execution, but by the exertions of his relatives another reprieve was obtained till Nov. 9, upon condition that in the interim he should again confer with the vice-chancellor and other protestant divines. The prisoner greatly impressed the pro-proctor and Dr. Hammond, who conducted the proceedings during the absence of the vice-chancellor but that official upon his return let him plainly understand that he would be satisfied with nothing less than the parliamentary oath. He suffered with great constancy and joy at Oxford on Friday, Nov. 9, 1610.

His head was set up on the steeple of Christ Church and his quarters upon the four gates of the city.

*Challoner, Mem.*, ed. 1742, ii. 39-55; *Dodd, Ch. Hist.*, ii.; *Wood, Hist. and Antiq. Univ. Oxon.*; *Douay Diaries*; *Harl. Soc. Visitations of Oxford and Dorset*; *Morris, Troubles*, ii.

**Napper, or Napier, William Marianus, O.S.F.**, born in 1619, was son of Edmund Napper, of the Manor-house, Holywell, Oxford, Esq., by Joyce, daughter of John Wakeman, of Beckford, co. Gloucester, Esq., and his wife Ursula, daughter of John Giffard, of Chillington, co. Stafford, Esq. He went to

the English Franciscan monastery at Douay, where he assumed the *alias* of Russell, and took the habit under the religious name of Marianus in 1639. He was confessor to the English convent of Poor Clares at Aire 1651-6, when he came on the mission. From 1675-8 he was *preses* of the Franciscan house at Osmotherley, Yorks, and in the latter year became one of the chaplains attached to the Spanish embassy at Wild House. Shortly afterwards, when Oates broached his plot, on Jan. 17, 1679-80, he was indicted for high treason at the Old Bailey under the statute of 27 Eliz. Oates and Prance were the only witnesses against him, except Sir William Weller, who had arrested him, and who deposed to finding vestments in his chamber. Fr. Napper pleaded for a little time to prepare his defence. Scroggs, the lord chief justice, at once replied, "I do not see any good time would do you. I think the best use you can make of your time is to repent." So he was condemned to death with other priests.

Meanwhile the ferment of fanaticism raised by the plot began to subside, and the King reprieved Fr. Napper though he was detained in prison till 1684, when he was exiled. The good father retired to St. Bonaventure's convent at Douay, where he happily terminated his life, Oct. 4, 1693, aged 74.

He was titular guardian of Coventry, 1674-7, and of Greenwich in 1683. His brother, Francis Napper, O.S.F., died in 1680.

The Nappers, or Napiers, were always catholic, and generally maintained a priest in the old Manor-house at Holywell, at any rate till some time after the death of George Napier, Esq., brother of the three priests, in 1671.

*Dodd, Ch. Hist.*, iii. 322; *Oliver, Collns.*, p. 565; *Challoner, Mem.*, Edin. ed. ii.; *Tryals and Condemnation*, 1680, pp. 4 *seq.*, 31 *seq.*; *Foley, Records S.J.*, iv., v., vi., vii.; *Harl. Soc., Visit of Oxford*; *Thaddeus Franciscans*.

1. "The Tryals and Condemnation," &c., Lond. 1680, fol.; see under D. J. Kemeys.

### **Nash, William**, of Rugeley, a convert from Methodism.

1. **Triumph of Truth!!!** A Correspondence between the Rev. James Buchanan, of Rochester, a Wesleyan Methodist Preacher, and Mr. William Nash, of Rugeley, a convert to the Catholic Faith." Rugeley (1842), sm. 8vo, pp. 18.

Elicited by the public sanction given by two Methodist preachers, Mr. Buchanan, of Rochester, and Mr. Carter, of Uttoxeter, to the vile though

foolish tract published by the Methodist Society called "Andrew Dunn and Dominic the Priest" (for which *vide* under Sing, Thos.).

**Nassau, John**, priest, born 1766, of a good London family, was sent to Sedgley Park in 1772 and thence in 1778 to Douay; in 1785 he went to Louvain to finish. Coming to the mission in London, he was appointed assistant to the Rev. Thomas Gabb, at St. Patrick's, Soho, in 1792, and subsequently was chaplain to Mr. Darrell at Cale Hill, Kent. In 1800 he was despatched to Rome with Dr. Gregory Stapleton, president of St. Edmund's College, on "a deputation of equal secrecy and importance," says Dr. Milner. Mr. Gabb writes of him: "As a priest he was very zealous and devout; at the altar, a seraph; in the pulpit, an angel. . . . He had, however, so tender and delicate a constitution that he could preach but seldom, and was unable to bear laborious exertion. He died in London, Jan. 4, 1807, aged 40.

*Kirk, Biog. Collns. MSS.*, No. 29; *Laity's Directory*, 1808; *Cath. Mag.*, iii. 33; *Milner, Supplementary Memoirs*, p. 108; *Sedgley Park Reg. MS.*

1. **The Cause of the Roman Catholics Pleaded**, in an Address to the Protestants of Ireland." Dublin, J. Moore, 1792, 8vo, pp. 60.

**Needham, John Turberville**, divine and physiologist, born in London, Sept. 10, 1713, was the eldest son of John Needham and his wife Margaret Lucas. His father, who belonged to the ancient catholic family of Needham of Hilston, co. Monmouth, was a barrister, died young, and left a considerable fortune to his four children, of whom two became priests. John arrived at Douay College Oct. 10, 1722, and was ordained priest at Cambrai, May 31, 1738. From 1736 he taught rhetoric in the college till 1740, when he left Douay to assist the Rev. John Philip Betts at Twyford School, near Winchester, and about this period he seems to have commenced his microscopical observations. Thence he was ordered to Lisbon to teach philosophy at the English College, for which he set out on Jan. 12, 1743-4. After a stay of fifteen months he returned to England. During the following years, spent partly in London and partly in Paris, he continued his microscopical observations, which he described in the "Philosophical Transactions of the Royal Society of London." His friend and collaborateur, Buffon, also gave an account of them in the first volumes of his "Natural History." On Jan. 22, 1746-7, he was elected a fellow of the Royal Society of

London, and on Dec. 10, 1761, was elected a fellow of the Society of Antiquaries of London.

Meanwhile, in 1751, Needham travelled abroad as tutor first to the Earl of Fingall and Philip Howard of Corby Castle (*q.v.*), and afterwards to Lord Gormanston and John Towneley of Towneley (*q.v.*). Lastly, Needham spent, in the same capacity, five years in France and Italy, 1762-7, with young Charles Dillon, eldest son of Henry, eleventh Viscount Dillon. At the close of 1767 he retired to St. Gregory's Seminary at Paris, where he devoted himself solely to scientific pursuits. On the following March 26 he was elected a member of the French Royal Academy of Sciences. In the same year the government of the Austrian Netherlands invited him to assist in the formation of a literary society at Brussels, of which he was appointed chief director in Feb. 1768-9. It developed into the Imperial Academy, formally established in 1773, of which he was rector till May 1780. He was elected a member of the Royal Basque Society of Amis de la Patrie, established at Vittoria in Spain, Sept. 19, 1771; of the Société d'Emulation of Liège, Oct. 10, 1779; and of the Society of Antiquaries of Scotland, July 28, 1781.

The government also gave him a canonry in the collegiate church of Dendermonde, which he exchanged for a stall in the collegiate and royal church of Soignies in Hainaut, Nov. 29, 1773. According to his biographer, the Abbé Mann, Needham was a pattern of piety, temperance, and purity; passionate in his opposition to infidels, and so simple and candid as to be often the dupe of the dishonest. He died at Brussels, Dec. 30, 1781, aged 68.

He was interred in the vaults of the abbey of Coudenberg.

As a man of science Needham enjoyed a high reputation for nearly forty years. Though a keen and judicious observer, and endowed with peculiar dexterity in confirming his observations by experiments, he was sometimes too precipitate in his generalisations. "His pen," observes the Abbé Mann, "was remarkable neither for fecundity nor method; his writings are rather the great lines of a subject expressed with energy and thrown upon paper in a hurry than finished treatises."

*Mann, Mémoires de l'Acad. de Brux.*, 1783; *Douay Diaries*; *Kirk, Biog. Collns. MSS.*, No. 28; *Cath. Ann. Reg.*, 1850; *Rose, Biog. Dict.*; *Woodward, Hist. of Hampshire*; *Cooper, Dict. Nat. Biog.* xl.

1. "On Chalky Tabulous Concretions called Malin ; with Microscopical Observations on the Fenna of the Red Lilly ; of Worms in Smalty Corn." Printed in "Philos. Trans. Abr.," viii. 729, 1743.

2. **New Microscopical Discoveries** ; containing Observations : 1. On the Calamary and its Milt-vessels. . . . On the farina fecundans of plants . . . and examination of the pistil, uterus, and stamina of several flowers . . . likewise Observations on the supposed embryo sole-fish fixed to the bodies of shrimps or eel's bread, in blighted wheat, and other particulars relating to the natural history of these animals. Lond. 1745, 8vo. Transl. into French by A. Trembley, Leide, 1747, 12mo ; and again by Lavoitote, with a letter from the author to Martin Folkes." Paris, 1750, 12mo, 2 pts. pp. 524, with plates.

In this work is given the earliest account of the particular structure and economy of the pollen in plants. *Needhamia*, a genus of Australian plants (class, pentandria ; order, monogynia ; natural order, epacridaceæ), was thus named in honour of the author.

Many years later appeared, "B. Cetto . . . de argumentis e Sinensium annalibus pro Hungarorum origine demonstranda desumptis dissertatio, Pars iv. collectarum dissertationum Novis Observantionibus . . . J. Needhami . . . illustrata et confirmata," 1776, 8vo.

3. **A Letter from Paris**, concerning some new Electrical Experiments made there." Lond. 1746, 4to ; "Phil. Trans. Abr.," ix. 262, 1746.

4. "On M. Buffon's New Mirror which burns at 66 feet distance." "Phil. Trans. Abr.," ix. 344, 1747. "On the same, Burning at 150 feet distance," *ib.* 344.

5. **Observations upon the Generation, Composition, and Decomposition of Animal and Vegetable Substances.** Lond. 1749, 4to ; "Phil. Trans. Abr.," ix. 604, 1748.

6. "On a late Discovery of Asbestos in France," "Phil. Trans. Abr.," xi. 494, 1760.

7. **Observations des Hauteurs faites avec le baromètre au mois d'Août, 1751, sur une partie des Alpes, etc.**" Berne, 1760, 4to ; repr. in No. 10.

8. **De Inscriptione quâdam Ægyptiacâ Taurini inventâ, et characteribus Ægyptiacis, olim Sinis communibus, exarata, Idolo cuidam antiquo in Regiâ Universitate servato, ad utrasque Academias, Londinensem et Parisiensem, rerum antiquarum investigationi et studio præpositas, data epistola.**" Romæ, 1761, 8vo ; *ib.* 1763, 8vo.

In this he supported the notion that the Chinese were descended from the Egyptians. It was replied to by Ew. Wortley Montagu, who exposed the credulity of Needham with respect to the inscription in question. It was still more solidly confuted by De Guignes and Bartoli, and was criticised in "Extrait du *Journal des Sçavans*, Décembre 1761. De inscriptione quadam Ægyptiacâ Taurini," &c. (Paris, 1762?), 12mo.

9. **Questions sur les Miracles.** Geneva, 1764, 8vo ; Lond. 1769, 8vo. A correspondence between Needham and Voltaire.

10. **Nouvelles Recherches sur les découvertes Microscopiques et la génération des corps organisés ; traduites de l'Italien de M. l'Abbé Spalanzani ; avec des notes, des Recherches physiques et métaphysiques sur la Nature et la Religion, et une nouvelle Théorie de la Terre, par M. de**

Needham." Lond. and Paris, 1769, 2 vols. 8vo. Appended to vol. ii. is Needham's "Relation de son voyage sur les Alpes, avec la mesure de leurs hauteurs, comparées à celles des Cordillères," *vide* No. 7.

11. **Mémoire sur la maladie contagieuse des bêtes à cornes.** Brussels, 1770, 8vo.

12. "Lettre de Pekin, sur le génie de la langue Chinoise, et la nature de leur écriture symbolique, comparée avec celle des Anciens Egyptiens; en réponse à celle de la Société Royale de Londres, sur le même sujet: avec un Avis Préliminaire de M. Needham, et quelques autres pièces." Brussels, 1773, 4to, written by Fr. Cibot, S.J.

13. **Idée sommaire ou vue générale du système Physique et Métaphysique** de M. Needham sur la génération des corps organisés." Brussels, 1781, 8vo, originally pr. at the end of "La vraie Philosophie" by the Abbé Monestier, Brussels, 1780, 8vo.

14. **Principes de l'Electricité, traduits de l'Anglois de Mylord Mahon.** Brussels, 1781, 8vo.

15. His contributions to the **Mémoires de l'Académie Impériale et Royale des Sciences et Belles Lettres de Bruxelles**, of which a list is given in Namur's "Bibliographie Académique Belge," pp. 6, 21, 36, 43, 56, include treatises on the nature and economy of honey bees; a collection of physical observations, and observations on the natural history of the ant.

16. A sketch of his life, by the Abbé Mann, appeared in "Mémoires de l'Académie de Bruxelles," 1783, vol. iv. introd. pp. xxxiii. *seq.*, and likewise in the London *Monthly Review*, 1784, lxx. 524.

**Nelson, Jerome, O.S.B.,** *vide* Porter.

**Nelson, John**, priest and martyr, beatified Dec. 29, 1886, was born about 1534 at Skelton, four miles from York. His father was a knight, and possessed a good estate at Skelton. His mother, in her widowhood, suffered greatly for the faith. In 1573, when about forty years of age, the future martyr went over to Douay. Having finished his course of theology at the university of Douay, he was ordained priest at Bynche, June 11, 1576, and on the following Nov. 7 left Douay for the English Mission.

Scarcely a year had passed when he was apprehended in London, on Dec. 1, 1577. He was hurried off to prison, and was tendered with the oath of the Queen's spiritual supremacy, which he declined to take. He was condemned to death on Saturday, Feb. 1, 1577-8. From that hour he joyfully resigned himself to the will of God, and devoted his time to prayer and meditation, restricting himself to bread and small-beer for sustenance. On the following Monday he was removed from his dungeon to a higher part of the prison, where two of his



kinsmen were permitted to visit him. At Tyburn he besought such of the bystanders as were catholics to pray with him and for him, and declared that for the unity of the Catholic Church he most willingly suffered his blood to be shed; he besought God that it would please Him to make them, and all others, true catholics. At these words the people cried out, "Away with thee and thy Catholic Romish Faith!" After praying awhile to himself, the blessed martyr once more requested the catholics present to pray with him, "that Christ, by the merits of His bitter passion, would receive his soul into everlasting joy." When the cart was drawn away, a great multitude loudly cried, "Lord, receive his soul!" As the executioner plucked at his heart, the martyr pronounced these words: "I pardon the Queen, and all those who have been accessory to my death." His quarters were put up on four of the gates of the city and his head was spiked upon London Bridge. Thus suffered this blessed martyr, Feb. 3, 1577-8, aged about 44.

Fr. Nelson had several brothers: the eldest, Christopher, resided on the family estate at Skelton; the third brother, Martin, probably accompanied him to Douay in 1573, and after his return was exiled; the fourth, Thomas, arrived at Douay in 1575, was sent to the mission in 1577, and died at Antwerp at a very advanced age, in 1625. The youngest brother became a protestant minister. There were other members of the Nelson family who became priests.

*Challoner, Mem.*, ed. 1741, i. 20; *Dodd, Ch. Hist.*, ii. 112; *Bridgewater, Concertatio*, ed. 1594, ff. 49, 292, 302, 407; *Pollini, L'Hist. Eccles.*, p. 501; *Yepes, Hist. Particular*, pp. 304-7.

**Nelson, Lady Theophila**, born 1654, was the second daughter of George, earl of Berkeley. She married, first, Sir Kingsmill Lucy, Bart., of Broxbourne, Herts, by whom she had, besides a daughter, one son, Sir Berkeley Lucy, with whom the baronetcy expired in 1759. After the death of her husband she travelled abroad, and whilst in Rome met with her second husband, Robert Nelson, Esq., who subsequently acquired great fame as a religious writer. From him it is said that Richardson drew his character of Sir Charles Grandison. They were married, after some delay in consequence of the elopement of her sister with Lord Grey of Werke, on Nov. 23, 1682. Early in the reign of James II. she was received into the Church by

Cardinal Howard, and her conversion gave rise to much controversy. Tillotson tried in vain to induce her to return to the Anglican communion. In 1686, Lady Theophila published "A Discourse concerning a Judge of Controversies in matters of Religion," and in the next year her husband wrote "Transubstantiation contrary to Scripture." Nevertheless their religious differences did not disturb their mutual affection. Together they visited Aix-le-Chapelle on account of her health, and there she stayed whilst he paid a visit to England in 1688. Upon the revolution he returned to the continent, and travelled with his wife and her two children to Rome, residing for some time at Florence. They returned to England through Germany and the Hague in 1691, and settled at Blackheath. From Blackheath they removed to Ormond Street in 1703, and there Lady Theophila died, leaving her fortune to her husband, Jan. 26, 1705-6, aged 51.

*Kirk, Biog. Collns. MSS.*, No. 43; *Burke, Peerage, and Extinct Baronetage*; *Jones, Cheth. Popery Tracts*; *Secretan, Memoirs of R. Nelson*.

1. **A Discourse concerning a Judge of Controversies in Matters of Religion**; showing the necessity of such a Judge." Lond. 1686, 4to. "Written with a vivacity and clearness which yield no mean impression of the intellectual capacity of the lady whom Nelson had espoused."—*Secretan's Memoirs*, p. 26. It elicited a reply from Dr. W. Sherlock.

The statement that Dr. Geo. Hicks' "Several Letters" to a "Popish Priest," Lond. 1705, 8vo, refer to Lady Theophila is incorrect.

2. **Portrait**:—"Lady Theophila Lucy," 4to, engr.

**Neville, Charles**, *vide* Earl of Westmoreland.

**Neville, Edmund, S.J.**, *vide* Scarisbrick.

**Neville, Sir Edward**, martyr, was the second son of George, second Baron Bergavenny (now Abergavenny), by Margaret, daughter and heiress of Sir Hugh Fenne, Knt., sub-treasurer of England. His grandfather, Sir Edward Neville, fourth surviving son of Ralph, first earl of Westmoreland (by his second wife, Joane de Beaufort, daughter of John of Gaunt), and uncle of Richard Neville, earl of Warwick and Salisbury, commonly called the King-maker, married the Lady Elizabeth Beauchamp, only daughter and heiress of Richard Beauchamp, Lord Bergavenny and first Earl of Worcester, and thus becoming possessed of the castle and the lands of Bergavenny was summoned to Parliament as Baron Bergavenny in 1450.

Sir Edward, whose seat was at Aldington Park in Kent, was a military man of high reputation, and was made a knight-banneret in the time of Henry VIII. He married Eleanor, daughter of Andrew, Lord Windsor, and relict of Ralph, Lord Scrope, of Upsal, by whom he had two sons, Edward, who seised his cousin in 1587 as fifth Baron Bergavenny (whose descendant the fifteenth baron was advanced to the dignities of Viscount Neville and Earl of Abergavenny in 1784) and Sir Henry, ancestor of Lord Braybrooke. He had also three daughters, of whom the eldest married Clement, son of Sir George Throckmorton, of Coughton, co. Warwick. Sir Edward was charged with having devised to maintain, promote, and advance one Reginald Pole, late dean of Exeter, the King's enemy beyond the seas, and to deprive the King of his royal state and dignity. With little pretence of justice he was attainted and hurried off to the block at Tower Hill, Dec. 9, 1538.

The King ordered a book to be published professing to give proofs of the pretended treason, but Cardinal Pole declares that he had sought in vain in the King's book for some proof against them.

*Burke, Peerage; Burke, Extinct Peerage; Lingard, Hist. of Eng., ed. 1849, v. 121; Lewis, Sanders' Angl. Schism, p. 146.*

**Neville, Edmund, S.J.,** *vide* Sale.

**Neville, Edward, S.J.,** *vide* Scarisbrick.

**Newby, Peter,** schoolmaster and poet, born in 1745, was a younger son of William Newby, of Horncop Hall, Kendal, and his wife Elizabeth. In 1757 he was sent as an ecclesiastical student to Douay College. Being rejected by his family on his return, 1764, through having no vocation for the Church, he went to Liverpool, and engaged himself as steward in a "Guineaman." After a long banishment, he returned to Liverpool, Jan. 14, 1766. On the following Oct. 8 he was engaged to teach at a Catholic school near Liverpool, apparently at Woolton, where he would seem to have got married. His wife's maiden name was probably Elizabeth Gaunt. Seven years later he opened a school at Burton-in-Kendal, removed to Great Eccleston in the Fylde in 1775, and in 1780 to Gerard Hall, Haighton near Fernyhalgh. In 1799 he gave up his school and

commenced as a bookseller and printer in the Market Place, Preston. After seven or eight years he was obliged to abandon the business, and he re-opened an academy in the town. But latterly he depended upon the kindness of his friends, and upon the public generally, to procure a decent subsistence by writing letters for them and by occasionally teaching languages. During the last ten years of his life he made himself master of Spanish and Portuguese. He died at his house in Hill Street, Friargate, Preston, Dec. 16, 1827, aged 82.

His friend, Peter Whittle, the historian of Preston, says that his resignation to the divine will was exemplary. The number of his published poems, all composed between 1771 and 1787, is forty-five. They all have a moral tendency. And over his remains at Fernyhalgh is a poetical epitaph composed by himself.

*Whittle, Hist. of Preston*, i. 48, ii. 264; *Gillow, Cath. Schls. in Eng.*; *Woolton Cath. Reg. MS.*; *Douay Diaries, MSS.*

1. **The Wrongs of Almoona**; or, *The African Slave*: a poem." Liverpool, . . . 4to.

2. **Poems.** Liverpool, Hodgson, Nevitt & Son, 1790, 8vo, 2 vols., with portrait of the author by Thomas Barrow, of Great Eccleston.

They consist of odes, contemplations, epistles, miscellaneous pieces, and dramatic subjects. His "Almoona," reprinted in this collection, is perhaps one of the best pieces.

3. **Portrait**, by Thomas Barrow, engr. in his *Poems*.

**Newdigate, Sebastian, O.S. Bruno**, martyr, beatified Dec. 29, 1886, was the fourth son of John Newdigate of Harefield, co. Middlesex, serjeant-at-law. His mother was Amphelicia, daughter and heiress of John Nevill, of Mablethorpe, co. Lincoln, descended from the same stock as the earls of Westmoreland. The family was descended from Sir John Newdigate (second son of John de Newdigate, lord of the manor of Newdigate, co. Surrey) and his wife Joan, sister and heiress of William de Swanland, of the manor of Harefield.

Sebastian had two elder brothers knights hospitallers of St. John of Jerusalem, and two sisters nuns, Mary at Syon House, and Sybil, the last prioress of the Benedictine convent of Holywell, London. He himself resided at Court in as high esteem for his learning and talents as for the virtuous tenor of his life. Upon the premature death of his wife in 1524, by whom he had an only daughter, Amphelis, the wife of John

Braeme, Esq., he became a professed monk at the London Charterhouse. After the martyrdom of Prior Houghton (q.v.), Sebastian with the vicar and procurator was selected for the next sacrifice. Upon their refusal to take the oath of supremacy they were committed to the Marshalsea, and for a fortnight imprisoned with great cruelty, tightly bound to posts in a standing posture, with chains round their necks and legs, and not released for any cause whatever. Subsequently they were transferred to the Tower. The blessed martyrs were taken before the council and separately tendered the oath. They declared that they neither could nor would do anything contrary to the decrees and traditions of the Church. On June 11 they were convicted of high treason, and eight days later at Tyburn were hanged, cut down while still living, and immediately ripped up, embowelled, and quartered, June 19, 1539.

Throughout his terrible trials the blessed martyr, who is said to have been in the bloom of life, displayed a magnanimity, a patience and a resignation to the divine will which nothing but the grace of God could have effected. He and his two brethren went forth to death with bright countenances and glad hearts, full of the hope of eternal life. Their quarters were parboiled and set up on various buildings in the city. It is Maurice Chauncy who places the date of execution on June 19; Sanders, Stow, and other authorities give the preceding day.

His sister Jane, who married Sir Robert Dormer, was privy purse to Queen Mary, and a lady of great sanctity. In July 1559 she retired to Flanders, and, dying at Louvain, July 7, 1571, was buried amongst the Carthusians. Her grand-daughter and namesake, the duchess of Feria, was one of the two daughters of Sir William Dormer, K.B., by his first wife, Mary, daughter of Sir William Sidney. The duchess's half-brother, Sir Robert Dormer, was created Baron Dormer of Wenge.

*Chauncy, Hist. Aliquot*, ed. 1583, p. 71 *seq.*; *Sanders, De Schism. Angl.*, ed. 1585, p. 77; *Stow, Chron.*, p. 571; *Modern Brit. Martyr.*, ed. 1836, p. 16; *Morris, Troubles*, i.; *Harl. Soc., Visit. of Warwick*; *Burke, Commoners*; *Dodd, Ch. Hist.*, i. 242, 252, 534; *De Ran's Molanus, L'Hist. de la Ville de Louvain*, p. 786.

**Newman, John Henry**, cardinal-deacon, born in London, Feb. 21, 1801, was son of John Newman, a banker. He was educated at a private school and at Trinity College, Oxford,

where he was entered in 1816, gained a scholarship in 1818 and graduated in 1820. Two years later he was elected fellow of Oriel. He was ordained deacon in 1824, and held the several offices of vice-principal of Alban Hall (1825-26), which he resigned to become tutor of Oriel (1826-32); a preacher at Whitehall (1827); examiner in the honours school of *Literæ Humaniores* (1827, 1828); vicar of St. Mary's and chaplain of Littlemore (from 1828); pro-proctor (1830). In Sept. 1833, after a continental tour with Hurrell Froude, in the course of which he became acquainted with Dr. Wiseman, he initiated the "Tracts for the Times." In 1842, after the condemnation of Tract XC., Newman withdrew to Littlemore; there, in company with certain young men, he spent two years under a quasi-monastic discipline. In February 1843 he formally retracted the hard things he had said against Rome; in September he resigned St. Mary's, and on Oct. 9, 1845, was received into the Church by Father Dominic, Passionist. After some months spent at Oscott, he went, in Oct. 1846, to Rome, where he was ordained, and received the degree of D.D. Having returned to England on Christmas Eve 1847, he established the Oratory of St. Philip Neri in Alcester Street, Birmingham, in Jan. 1849. It was removed thence to Edgbaston. The London Oratory was erected into a separate congregation in Oct. 1850. Two years later Newman was prosecuted for libel by the apostate dominican Achilli, whom he had denounced in one of his "Lectures on the Present Position of Catholics." Newman was fined £100, and had to pay costs amounting to £14,000, which were immediately defrayed by public subscription. At the invitation of the Irish bishops, Newman went in 1854 to Dublin as rector of the Catholic University. This office he resigned in 1858, and in 1859 established the Oratory school at Edgbaston. He was elected an honorary fellow of Trinity in 1877, and in 1879 was created by Leo XIII. a cardinal-deacon, of the title of St. George in Velabro. In 1880 he preached at St. Aloysius' Church, Oxford; but, with the exception of rare visits to London, he remained thenceforth at Edgbaston. There he died on Aug. 11, 1890, aged 89.

*Memoirs, as cited under No. 71, below.*

1. *St. Bartholomew's Eve*, a Tale of the Sixteenth Century. In two cantos." Lond. 1819, 12mo, by J. H. Newman and J. W. Bowden, the

former doing the theological and the latter the historical and picturesque portions.

2. *The Undergraduate*, a small periodical like Addison's *Spectator*, edited conjointly with J. W. Bowden, begun and ended in Feb. 1819.

3. **Suggestions on behalf of the Church Missionary Society**, (Feb.) 1830, 8vo, anon., for which he was turned out of the secretaryship of the Society. Repr. in the 1868-81 ed. of his Works.

4. **Verses**, privately pr. 1832. Several of the poems were repr. in the later collection.

5. **The Arians of the Fourth Century**, their Doctrine, Temper, and Conduct, chiefly as exhibited in the Councils of the Church, between A.D. 325 and A.D. 381. By John Henry Newman, M.A., Fellow of Oriel College." London, Rivingtons, 1833, cr. 8vo, pp. xi.-425; pirated repr. under same date; 2nd ed. with a preface by G. H. Forbes, Lond., Rumley, 1854, 8vo; 3rd ed. Lond. 1871, 8vo; 4th ed. Lond. (Boston, Lincolnshire, pr.) 1876, 8vo; repr. in 1868-81 ed. of his Works.

6. "Tracts for the Times," by members of the Univ. of Oxford. Lond. 1834-41, 8vo, 6 vols. The following were written by Newman, those marked with an asterisk being repr. in the 1868-81 edit. of his Works:—

i., ii., iii., vi., vii., viii., x., xi., xv., xix., xx., xxi., xxxi., xxxiii., xxxiv., xxxviii., xli., xlv., xlvii., lxxi.,\* lxxiii.,\* lxxiv., lxxv., lxxix., lxxxii., lxxxiii.,\* lxxxv.,\* lxxxviii., xc.\*

7. "Lyra Apostolica," Lond. 1834, 12mo, *ib.* 1836; 1838; 8th ed. 1848, by Newman, J. W. Bowden, &c. Most of Newman's poems are included in "Verses on various Occasions."

8. **Parochial Sermons**. Lond. and Oxford, 1834-42, 8vo, 6 vols., frequently repr., i. 1834, 5th ed. 1844; ii. 1835, 5th ed. 1851; iii. 1836, 4th ed. 1844; iv. 1838, 3rd ed. 1842, 4th ed. materially altered, Lond. Burns, 1850; v. 1840, 2nd ed. 1842, 3rd ed. Lond. Rivingtons, 1857; vi. 1842, 2nd ed. 1845. Sermons selected from vols. i-iv., Lond. Rivingtons, 1841, 12mo. Repr. in Works, 1868-81. Also with Plain Sermons, *see* No. 25.

9. **The Restoration of Suffragan Bishops** recommended as a means of effecting a more equal distribution of Episcopal duties, as contemplated by his Majesty's recent Ecclesiastical Commission." Lond. 1835, 8vo, i.-iv. pp. 52, with an appx. Repr. in the 1868-81 ed. of his Works.

10. **Letter to Parishioners** on Laying the First Stone of the Church at Littlemore." Lond. 1835, 8vo.

11. **Elucidation of Dr. Hampden's Theological Statements**. London, 1836, 8vo.

12. **Letter to the Margaret Professor of Divinity** on Mr. R. H. Froude's Statements on the Holy Eucharist." Oxford, 1836, 8vo, repr. in Works, 1868-81.

13. **Lectures on the Prophetical Office of the Church**, viewed relatively to Romanism and popular Protestantism." Lond. (pr.) Oxford, 1837, 8vo; Lond. 1838, 8vo. Repr. in Works, 1868-81, vol. 28, *The Via Media of the Anglican Church*.

14. **A Letter to the Rev. Godfrey Faussett, D.D.**, Margaret Professor of Divinity, on certain points of Faith and Practice." Lond. Rivingtons, Oxford, Parker, 1838, 8vo, in answer to Faussett's sermon entitled "The Revival of Popery."

15. **Lectures on Justification.** Lond. Rivingtons, 1838, 8vo ; *ib.*, 1840 ; 1874, 8vo ; 4th ed. *ib.* 1885. Repr. in Works, 1868-81.

16. **The Tamworth Reading Room.** Letters to the *Times* on an Address delivered by Sir Robert Peel, Bart., on the Establishment of a Reading Room at Tamworth. By Catholicus." Lond. Mortimer (1841), 8vo. Repr. in Works, 1868-81.

17. **A Letter addressed to the Rev. R. W. Jelf, D.D.,** Canon of Christ Church, in Explanation of No. 90, in the series called 'The Tracts for the Times,' by the Author." Oxford, Parker, 1841, 8vo, pp. 30. Repr. in Works, 1868-81. See under N. Wiseman.

18. **A Letter to . . . Richard [Bagot] . . . Bishop of Oxford,** on Occasion of No. 90 . . . in the series called 'The Tracts for the Times,' Oxf. 1841, 8vo ; repr. in Works, 1868-81.

19. **The Church of the Fathers.** Lond. Rivingtons, 1842, 8vo ; *ib.* 2nd ed. sm. 8vo ; 3rd ed. revised, Dublin, Duffy, 1858, 8vo ; 4th ed. Lond. 1868, 8vo ; originally pub. anon.

20. **Select Treatises of St. Athanasius** in controversy with the Arians. Translated with Notes and Indices." Oxf. 1842-4 ; 2 vols. 8vo, forming vols. 8 and 19 of "Library of Fathers" ; repr. in Works, 1868-81.

21. **The Ecclesiastical History, to the Year 456, of M. l'Abbé Fleury,** translated by J. H. Newman." Lond. 1842-4, 8vo, 3 vols., to which the following was prefixed :—

22. **An Essay on the Miracles recorded in the Ecclesiastical History of the Early Ages.**" Oxf. Parker, Lond. Rivingtons, 1843, 8vo repr. from vol. i. of No. 21 ; and repr. in Works.

23. **Sermons bearing upon Subjects of the Day.** Lond. Rivingtons, 1843, 8vo ; *ib.* 1844, 8vo ; new ed. Lond. 1869, 8vo ; *ib.* 1879 ; *ib.* 1885, 8vo, pp. xxi.-222, edited by W. J. Copeland. Repr. in Works, 1868-81.

24. **Sermons, chiefly on the Theory of Religious Belief,** preached before the University of Oxford." Lond. Rivingtons, 1843, 8vo ; *ib.* 1844 ; 3rd ed. *ib.* 1872 ; "Between 1826 and 1843," *ib.* 1880, 8vo, pp. xxiii.-351 ; *ib.* 1884 (1883), 8vo. Repr. in Works in 1868-81.

25. "Plain Sermons," by the authors of "Tracts for the Times." Lond. 1839-48, 8vo, 10 vols., vol. v. 1843, being by Newman. Repr. in "Parochial and Plain Sermons." Lond. 1872, &c. ; Lond. Oxf. and Cambr. 1877 &c., 8vo, ed. by W. J. Copeland ; Lond. 1879, &c. ; *ib.* with preface by W. J. Copeland, 1882, &c. "Selection adapted to the Seasons of the Ecclesiastical Year from the Parochial and Plain Sermons." Lond. Rivingtons, 1878, 8vo ; *ib.* 1882, 8vo, pp. xix.-468. Reprinted in Works, 1868-81.

26. "Lives of the English Saints, by the Rev. J. H. Newman and others, comprising upwards of Thirty Biographies of the most eminent Ecclesiastics and Pious Women of the early English Church." Lond. Toovey, 1844-5, 8vo, 14 vols. Repr. in Works, 1868-81.

The Histories of St. Gundleus, St. Edelwald, and St. Bettelin (prose portion only) are by Newman.

27. **An Essay on the Development of Christian Doctrine.** Lond. Toovey, 1845, 8vo, pp. xv.-453 ; *ib.* 1846 ; Lond. 1878, 8vo. Written before his reception into the Church (Advertisement dated Littlemore, Oct. 6, 1845), but published after.



28. *Dissertatiunculæ quædam critico-theologicæ.* Romæ (Lond. Toovey), 1847, 8vo. Repr. in Works, 1868-81.
29. **Loss and Gain.** Lond. Jas. Burns, 1848, sm. 8vo, pp. 386, preface dated Feb. 21, anon.; 4th ed. 1858; "Loss and Gain: the Story of a Convert." Lond. 1874, 8vo, 6th ed.; repr. in Works, 1868-81. Transl. into Italian, Milano, 1857, 8vo.
30. **Discourses addressed to Mixed Congregations.** By J. H. Newman, Priest of the Oratory of St. Philip Neri." Lond. Longmans, 1849, cr. 8vo, pp. viii.-402, ded. to Bp. Wiseman; 2nd ed. *ib.* 1850, 8vo. Repr. in Works, 1868-81.
31. **Christ upon the Waters.** A Sermon (on Matt. xiv. 24-7) preached in substance at St. Chad's, Birmingham, on Sunday, Oct. 27, 1850, on occasion of the Establishment of the Catholic Hierarchy in this country. Published by the desire of the Bishop." Birm. M. Maher (1850), sm. 8vo, pp. 36; *id.* 4th edit.; Birm. (1852) 12mo.
32. **Lectures on certain Difficulties felt by Anglicans in submitting to the Catholic Church.** Lond. Burns & Lambert, 1850, 8vo, pp. xiv.-325; 2nd ed. *id.*; 3rd ed. *ib.* 1857, 8vo. Repr. in Works, 1868-81. Ded. to Bp. Ullathorne; divided into 12 lectures.
33. **Lectures on the Present Position of Catholics in England.** Addressed to the Brothers of the Oratory." Lond. Burns & Lambert, 1851, cr. 8vo, pp. x.-388; 3rd ed. Dublin, Duffy, 1857, 8vo, pp. xii.-376, ded. to the Archbp. of Armagh; 5th ed. Lond. Burns & Oates (1880), 8vo, pp. xiii.-416; 6th ed. Lond. Longmans, 1889, 8vo. Transl. into German by J. Dollinger, Regensburg, 1853, 8vo.
34. **The Second Spring.** A Sermon (Words taken from the Second Chapter of Solomon's Canticle of Canticles) preached in the Synod of Oscott, on Tuesday, July 13, 1852. By J. H. Newman, D.D., President of the Catholic University of Ireland." Lond. (Derby, pr.) T. Richardson & Son, 1852, 8vo, pp. 30.
35. **Discourses on the Scope and Nature of University Education.** Addressed to the Catholics of Dublin. Dublin, Jas. Duffy, 1852, cr. 8vo, pp. xxx.-449; 2nd ed. Lond. Longmans, 1859, 8vo, pp. 350; "The Idea of a University defined and illustrated." Lond. 1873, 8vo, 3rd ed. In 9 lectures.
36. **Callista: a Sketch of the Third Century.** Lond. Burns & Lambert, 1852, 8vo; *ib.* 1855; 1856; 4th ed. 1859; Lond. Burns, Oates & Co., n.d., sm. 8vo, pp. 296; Lond. Burns & Oates, 1881 (1880), 8vo, pp. xii.-532; Lond. Longmans, 1889, 8vo, pp. xii.-382. Transl. into many languages. Ded. to "H. W. W." Dramatised by Husenbeth, 1857, *vide* vol. iii. 503, No. 38; repr. 1879.
37. **Lectures on the History of the Turks, in its Relation to Christianity.** By the Author of 'Loss and Gain.'" Dublin, Duffy (Lond. Dolman), 1853, 12mo; 1854, 12mo. Repr. in Works, 1868-81.
38. **Verses on Religious Subjects.** Dublin, Duffy, 1853, 12mo, anon.; repr. in Works, 1868-81.
39. **Hymns for the use of the Birmingham Oratory.** Dublin, Duffy, 1854, 12mo. Repr. in Works, 1868-81.
40. **Who's to Blame?** Letters to the *Catholic Standard.* 1855, 12mo.

41. **The Office and Work of Universities.** Lond. Longmans, 1856, 12mo, pp. viii.-384, ded. to Jas. R. Hope-Scott, Esq., Q.C., repr. from the *Cath. Univ. Gazette*, 1854; repr. in Works, 1868-81.

42. **Remarks on the Oratorian Vocation**, privately pr. 1856, 8vo.

43. **Sermons preached on various Occasions.** Lond. Burns & Lambert, 1857, cr. 8vo, pp. 286; *ib.* 1858, fcap. 8vo; 3rd ed. Lond. 1870, 8vo; 5th ed. Lond. Burns & Oates, 1881, 8vo, pp. xi.-337.

44. **Lectures and Essays on University Subjects.** Lond. Longmans, 1859, 12mo, pp. vi.-387. Ded. to the Rt. Hon. Wm. Monsell, M.P.; made up of papers written for the Cath. Univ. of Ireland.

45. **The Tree beside the Waters.** A Sermon (on Ps. i. 3) preached in the Chapel of St. Mary's College, Oscott, on Friday, Nov. 11, 1859, at the Funeral of the Right Rev. Henry Weddall, D.D." Lond. Burns & Lambert, 1859, 8vo, pp. 24.

46. **Hymn Tunes of the Oratory.** Birm. (privately pr.) 1860, 12mo, anon.

47. **Verses for Penitents.** Privately pr. 1860, 12mo, anon.; repr. in No. 54.

48. **Mr. Kingsley and Dr. Newman: A Correspondence on the Question whether Dr. Newman teaches that Truth is no Virtue?** Lond. Longmans, 1864, post 8vo, pp. 34, Advertisement dated Jan. 31. Repr. in Works, 1868-81.

49. **Apologia Pro Vita Sua: being A Reply to a pamphlet entitled 'What, then, does Dr. Newman mean?'** Lond. Longmans, 1864, post 8vo, pp. iv.-430, dated at end May 26, besides "Appendix. Answer in detail to Mr. Kingsley's Accusations," with Notes, list of the author's writings, and Postscript dated June 4, together pp. 127; "Apologia Pro Vita Sua: being A History of my Religious Opinions." Lond. 1865, 8vo, 2nd edit. omitting nearly 100 pp. of the original vol. as being of merely ephemeral importance, but with new matter added; *ib.* 1873, 8vo; *ib.* 1890, 8vo, pp. xxviii.-395, with supplemental matter and additional notes, besides list of works corrected up to date. Transl. into French by G. du Pré de Saint Maur. Paris, 1866, 8vo.

The original consisted of 7 parts, pub. in series on consecutive Thursdays between April 21 and June 2. The Appx. appeared on June 16.

50. **P. Terentii Phormio, expurgatus in usum puerorum.** Lond. 1864, 8vo, with English notes and translations; *ib.* 1883; *ib.* 1889.

51. **Pincuna ex Terentio, expurgatus in usum puerorum.** Lond. 1866, 8vo, with English notes and translations; *ib.* 1883, 8vo.

52. **A Letter to the Rev. E. B. Pusey on his recent Eirenicon.** Lond. 1866, 8vo, pp. 159, with notes; 2nd ed. *id.* Repr. in Works, 1868-81.

53. **The Pope and the Revolution: A Sermon preached in the Oratory Church, Birmingham, on Sunday, Oct. 7, 1866.** Lond. Longmans, 1866, 8vo, pp. 43.

54. **The Dream of Gerontius.** Lond. Longmans, 1866, 16mo, ded. to Fr. Jno. Jos. Gordon, repr. from *The Month*, May-June 1865; 23rd ed. *ib.* 1888, 16mo, pp. 60; 28th ed. *ib.* 1892, 16mo, pp. 60. Transl. into French, "Le Songe de Gerontius. . . Traduction accompagnée du texte Anglais et publiée par l'éditeur d'E. de Guérin" (*i.e.*, G. S. Trebutien). Caen, 1869,

8vo, in "Appendice, Le Songe de Gérontius. . . . Lecture faite devant l'Université d'Oxford. . . . par Sir F. H. Doyle. Lettre de M. A. Nicolas à l'éditeur."

55. **Verses on Various Occasions.** Lond. 1868, 8vo, ded. to Edw. Badeley, Esq.; *ib.* 1874, 8vo; Lond. Burns & Oates, 1880, 8vo, pp. xiv. 376; Lond. Longmans, 1890, 8vo, pp. xv.-389. A collection of reprints from the "Lyra Apostolica," translations from the hymns in the Breviary. "Verses for Penitents," No. 47, and the "Dream of Gerontius."

56. **An Essay in aid of a Grammar of Assent.** Lond. Longmans, 1870, 8vo; 5th ed. Lond. Burns & Oates, 1881, 8vo, pp. viii.-501.

57. **The Trials of Theodoret.** Lond. Longmans, 1873, 8vo.

58. **Causes of the Rise and Success of Arianism.** Lond. Longmans, 1872, 8vo.

59. **A Memorial . . . Sermon preached at the Requiem Mass for . . . J. R. Hope-Scott.** Lond. Burns & Oates, 1873, 8vo, *vid.* vol. iii. 385, No. 9.

60. **The Heresy of Apollinaris.** Lond. Longmans, 1874, 8vo; repr. in Works, 1868-81.

61. **A Letter addressed to his Grace the Duke of Norfolk on occasion of Mr. Gladstone's recent Expostulation.** Lond. Pickering, 1875, 8vo, pp. 130; *id.* 12th thousand; *id.* new ed. with postscript on Mr. Gladstone's "Vaticanism."

62. **Two Sermons preached in the Church of St. Aloysius, Oxford, on Trinity Sunday, 1880,** privately pr. 1880, 8vo.

63. **Prologue to the Andria of Terence,** privately pr. 1882, 4to, pp. 7.

"Andria Terentii expurgatus in usum puerorum." Lond. 1883, 8vo; *ib.* 1889, 8vo.

64. **What is of Obligation for a Catholic to believe concerning the Inspiration of the Canonical Scriptures?** Being a postscript to an Article in the . . . *Nineteenth Century Review* in answer to Professor Healy." Lond. Burns & Oates (Birm. pr. 1884), 8vo, pp. 25.

65. "Meditations and Devotions of the late Cardinal Newman." Lond. Longmans, 1893, 8vo, edited by Fr. W. P. Neville, of the Oratory.

The editor says that the papers in this collection "were likely, most of them, to have formed part of what he proposed to call a 'Year Book of Devotion,' for reading and meditation according to the Lessons and the Feasts of the year."

66. **Contributions,** of which \* are repr. in "Works":—Personal and Literary Character of Cicero,\* 1824, Life of Apollonius Tyaneus; with a comparison of the Miracles of Scripture and those elsewhere related,\* 1824 and 1826, *Encyclopædia Metropolitana*.

Aristotle's Poetics,\* 1829, *Lond. Rev.*

The Church of the Fathers,\* 1833-5, Primitive Christianity,\* 1833-6, Convocation of Canterbury,\* 1834-5, Home Thoughts Abroad,\* 1836, *Brit. Mag.*

Fall of De la Mennais,\* 1837, Mediæval Oxford,\* 1838, Palmer's View of Faith and Unity,\* 1839, Anglo-American Church,\* 1839, Theology of the Seven Epistles of St. Ignatius,\* 1839, Prospects of the Anglican Church,\* 1839, Selina, Countess of Huntingdon,\* 1840, The Catholicity of the

Anglican Church,\* 1840, The Protestant Idea of Anti-Christ,\* 1840, Milman's View of Christianity,\* 1840, The Reformation of the Eleventh Century,\* 1841, Private Judgment,\* 1841, John Davison, Fellow of Oriel, 1842, *British Critic*.

Retraction of Anti-Catholic Statements, 1843, *Conservative Journal*.

John Keble, Fellow of Oriel,\* 1846, *Dublin Rev.* xx. art. viii.

The Office and Work of Universities,\* 1854, *Cath. Univ. Gazette*.

On St. Cyril's Formula of the *μία φύσις*,\* 1858, The Mission of St. Benedict,\* 1858, The Benedictine Schools,\* 1859, The Ordo de Tempore in the Roman Breviary,\* 1870, *Atlantis*.

The Northmen and Normans in England and Ireland,\* 1859, On the Rheims and Douay Version of Scripture,\* 1859, On Consulting the Faithful in Matters of Doctrine, 1859, St. Chrysostom,\* 1860, *Rambler*.

Saints of the Desert, 1864-6, Dream of Gerontius,\* 1865, An Internal Argument for Christianity,\* 1866, *Month*.

On the Inspiration of Scripture, 1884, *Nineteenth Century*.

#### 67. Prefaces, Editions, and Translations:—

"Remains," &c., of Rich. Hurrell Froude, 1838-9, 4 vols. 8vo, edited conjointly with Jno. Keble.

Christopher Sutton's "Godly Meditations upon the Most Holy Sacrament of the Lord's Supper," 1838, 18mo, frequently repr.

Bishop Thomas Wilson's "Sacra Privata, reprinted entire for the Clergy," 1838, 1839, 18mo.

Dean Church's Translation of "St. Cyril's Catechetical Lectures, with Notes and Indices," 1839; forming vol. ii. Library of the Fathers.

Bishop Anthony Sparrow's "Rationale, or Practical Exposition of the Book of Common Prayer of the Church of England." Oxf. 1839, sm. 8vo, repr.

"St. Cyprian's Treatises, with Notes and Indices," 1840, vol. 3 of Libr. of Fathers.

Wells' "Rich Man's Duty," 1840.

"St. Chrysostom's Homilies on the Epistles to the Galatians and Ephesians," 1840, vol. 4 Library of Fathers.

"St. Athanasius' Historical Tracts. Translated by the Rev. Miles Atkinson. With Notes and Indices." Oxf. 1843, 8vo.

J. W. Bowden's "Thoughts on the Work of the Six Days of Creation," 1845.

Bp. L. Andrews' "Private Devotions," 1865, 1867, 1883.

H. W. Wilberforce's "Church of the Empires. . . . Preceded by a Memoir of the Author," 1874, 8vo.

A. W. Hutton's "Anglican Ministry . . . with a preface by . . . Card. Newman," 1879, 8vo.

W. Palmer's "Notes of a Visit to the Russian Church. . . . Selected and Arranged by Card. Newman," 1882, 8vo.

#### 68. Selections from writings:—

"Miscellanies from the Oxford Sermons and other writings of J. H. N." Lond. 1870, 8vo.

"Six Selections from the writings of J. H. N. by a late member of Oriel Coll., Oxford [W. S. Lilly]." Lond. (Dorchester, pr.) 1874, 8vo.

"Characteristics from the Writings of J. H. N. : being Selections, personal,

historical, and religious, from his various Works. Arranged by W. S. Lilly. Lond. 1875 (1874), 8vo.

"Lyrics of Life and Light. . . Poems by . . . J. H. N.," &c., edited by F. G. Lee, 1878, 8vo.

"Lead, Kindly Light. . . Illustrated." Boston (Mass.), 1884, 8vo; ditto, by F. Dadd, with a biog. sketch by H. L. L., and the music. Lond. Nelson & Sons (1887), 4to.

"Hymns," selected by W. M. L. J. New York, Dutton & Co., n.d., 16mo, pp. 282.

"Echoes from the Oratory. Selections from the Poems of . . . J. H. N." New York, Randolph & Co., 1884, 8vo, pp. 61.

69. "The Trial of G. G. Achilli v. J. H. N." Lond. (1852) 8vo.

Achilli v. Newman. An action for libel. Tried in the Court of Queen's Bench, June 22, 1852. With an introductory preface and notes by P. D. Hardy, clearly demonstrating the abominations of the confessional," &c., Dublin, 1852, 8vo.

"Report of the Trial and preliminary proceedings in the case of the Queen on the prosecution of G. Achilli v. Dr. Newman. With an introduction . . . also with the pleadings and affidavits, and copious notes by W. F. Finlason." Lond. 1852, 8vo.

"Procès Newman et Achilli, traduit de l'Anglais par M. le Docteur B. . . ." Paris (Arras, pr.), 1853, 12mo.

70. "Facts and Documents relating to the Mission and contemplated Oratory at Oxford. Privately printed for the information of the Bishops." Birmingham, M. Maher & Son (1867), 8vo, pp. 26, by Bishop Ullathorne, relative to Cardinal Newman's contemplated foundation at Oxford.

71. **Memoirs, &c. :—**

"Father Newman's Influence on the 19th Century." Lond. 1876, 8vo, 2nd edit.

"List of Works written and edited by . . . Card. Newman in the library of Sir W. H. Cope, Bart." Portsmouth, privately pr. (? 1885) 8vo, pp. 11.

"Newman e la religione Cattolica in Inghilterra, ovvero l'Oratorio Inglese." 1887, 8vo, by Card. A. Capeceaturo in his Opere, &c., vol. ii.

"John Henry, Cardinal Newman; with Notes on the Oxford Movement and its Men. By John Oldcastle." [*i.e.*, Wilfrid Meynell.] Lond. 1885, 8vo; illustrated, forming the October (vol. v.) number of *Merry England*, and passing separately through several editions under the title—"J. H. Newman, the Founder of Modern Anglicanism, and a Cardinal of the Roman Church." By Wilfrid Meynell. Lond. Kegan Paul, 1890, &c. cr. 8vo.

"Cardinal Newman: The Story of his Life. By Henry J. Jennings, author of 'Curiosities of Criticism,' &c. New and Revised Edition." Birmingham, Houghton & Co., 1888, 8vo, pp. 125.

"An Outline of the Life of John Henry, Cardinal Newman. By William Barry, D.D." Lond. Cath. Truth Soc. (1890) sm. 8vo, pp. 32, repr. with additions from the *Tablet* of Aug. 16, 1890, vol. 76, pp. 245-52.

"The Press on Cardinal Newman, with a short Sketch of his Life. Arranged by the Rev. Michael F. Glancey." Birmingham, W. J. Cosby (1890), 8vo, pp. v-273. The preceding memoir is an abridgment from Dr. Barry's biography.

“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, pp. 126. The Reminiscences are a reprint of three memoirs in the *Paternoster Review*, the *Irish Eccles. Record*, and the *Dublin Rev.* for Oct. 1890. The Essay is “A Review of Dr. Pusey’s Eirenicon.”

“Cardinal Newman. By Richard H. Hutton.” Lond. Methuen & Co., 1891, 8vo, pp. 251, with portrait, forming vol. i. of “English Leaders of Religion,” edited by A. M. M. Stedman, M.A.

“Letters and Correspondence of John Henry Newman during his life in the English Church. With a brief autobiography. Edited, at Cardinal Newman’s request, by Anne Mozley, editor of ‘Letters of the Rev. J. B. Mozley, D.D.’” Lond. Longmans, 1891, 8vo, 2 vols., i. pp. 496, ii. pp. 513, with portraits.

#### 72. Portraits:—

Bust by T. Westmacott, 1841; engraving from photo. of the bust frontis. to Mozley’s *Letters*, &c. of Newman, vol. i. 1891.

Bust by Woolner.

Painting by Sir Jno. Millais shortly after elevation to the Cardinalate in 1879, and engraved by Barlow: in possession of Duke of Norfolk.

Painting by Oules, 1877, in Trinity Coll., Oxford, replica at Birmingham Oratory.

Drawing by Geo. Richmond, R.A., erected whilst fellow of Oriel in 1844; in possession of Mr. H. E. Wilberforce.

Miniature by Sir W. C. Ross at Littlemore for Mr. Crawley in 1847, in possession of Mr. Hen. Hucks Gibbs, sketch from which it is painted being now at Keble Coll., Oxford.

Crayon, by Miss M. R. Giberne about 1850, lithographed; reproduced on a smaller scale in Hutton’s “Card. Newman,” 1891.

Crayon, by Miss Deane, autotyped; also by the first wife of Lord Coleridge about 1876, now in possession of the present Lord Coleridge.

Woodcut, 4to, in the *Lamp*, iii. Nov. 29, 1851; photo. by Whitlock, 1870, in Glancey’s “Press on Card. Newman”; Meisenbach process, “A Sketch from St. Mary’s,” made in 1840 or 1841, “The Newman Family Group,” and two other portraits, in Meynell’s “John Henry, Card. Newman,” 1885; vignette engraving, *Ushaw Mag.*, v. Mar. 1895.

**Newman, William**, priest, *vide* Ralph Slyford.

**Newport, Maurice, S.J.**, *vide* Ewens, vol. ii. 192.

**Newport, Richard**, martyr, *vide* Smith.

**Newsham, Charles, D.D.**, Mgr., born 1792, was a younger son, by his second wife, Elizabeth Booth, of Thomas Newsham, of Westby-with-Plumpton in the Fylde, Lancashire, where his ancestors, yeomen and staunch catholics, had resided for many generations. They were descended from a younger

son of the Newshams of Newsham Hall, in the chapelry of Goosnargh, and Plumpton, in the parish of Kirkham.

In 1803, Charles Newsham was sent to Crook Hall, Durham, the representative of Douay College, whence in 1808 he was transferred with the rest of the students to the new college at Ushaw. He held various professorships in the college, and on May 24, 1837, was nominated president, in succession to Dr. Thomas Youens. The simplicity of all the college arrangements was tolerable so long as the college was struggling for a bare existence, but now the president felt it to be his duty to provide improved accommodation involving an outlay almost equivalent to the refounding of the college. He therefore, in 1837, made extraordinary exertions to raise contributions in the northern vicariate; and completed the alterations and additions in 1858.

The teaching staff was largely increased, and in 1840 the college was affiliated to the London University. The ecclesiastical ceremonial became more ample than was possible in former days. The president encouraged the practice of public speaking and the study of music, and himself wrote Masses, Litanies, and Benediction pieces, which Gounod, it is said, declared to be among the best examples of modern ecclesiastical music. The discipline of the house was rigidly enforced.

The jubilee of the president's college life was celebrated on June 22, 1853, and five years later, July 19, 1858, that of the college was commemorated. Upon the former occasion Pius IX. was pleased to raise Dr. Newsham to the dignity of a domestic prelate. The college jubilee was the culminating-point of the president's life. He had, so to speak, refounded the college, and raised it to such a state that his guiding hand was no longer necessary for its future prosperity. He was incapacitated for work by a paralytic stroke two years before his death, which happened Feb. 1, 1863, aged 71.

To fervent piety Dr. Newsham united a deep store of wisdom, and possessed a remarkably well-informed and highly cultivated mind. His exposition and annotations of sacred scripture were esteemed extremely valuable by the theological students. He was versed in ascetic and mystic theology, and in whatever related to the science of the interior and spiritual life. The great work which he effected in placing Ushaw in

the first rank of the collegiate institutions of the country will remain his memorial in future ages.

*Buller, Records of Ushaw*, pp. 167 seq.; *H. Gilloze, Chapels at Ushaw*, p. 40 seq.; *Cath. Standard*, June 25, 1853; *Tablet*, xxiv. 88, 123; *Preston Chron.*, Feb. 14, 1863; *Westby and Lytham Cath. Registers, MSS.*

1. **A Collection of Music, suitable for the Rite of Benediction.** Containing a variety of Compositions for the O Salutaris, Tantum Ergo, and Litany of Loreto. Edited by the Very Rev. Monsignore Newsham, D.D., President of St. Cuthbert's College, Ushaw. The whole Revised and an Organ Accompaniment added by John Richardson, Organist of S. Nicholas' Church, Liverpool." Lond. Burns & Oates, n.d., sm. folio, ded. to Card. Wiseman, Archbp. of Westm., "in the hope and belief that an offering however small, if made in St. Cuthbert's name, will not be unworthy of the sacred purple, from his old and affectionate friend and devoted servant in Christ, Charles Newsham," title, ded. and index 3 ff., pp. 124; frequently repr.

2. **Manuale Vitæ Spiritualis** continens Ludovici Blossii Opera Spirituality quædam selecta, ad usum præsertim studiosæ juventutis, cura et studio Caroli Newsham, S.T.D.; Prælat. Domestic. Sanctitatis Sux, et Collegii S. Cuthberti Præs. Cum præfatione Eñi et Rñi. Card. Wiseman, Archiep. Westmon." Londini, Thomæ Richardson et filii, 1859, 8vo, pp. xxvi-367.

The selection comprehends the most useful and practical of the ascetic treatises of Blossius—the *Canon Vitæ Spiritualis*, the *Speculum Spirituale*, the *Institutio Spiritualis*, and the *Monile Spirituale*, with an appendix containing short chapters *De S. Birgitta*, *De S. Catharina Senensi*, *De S. Mechtildæ*, *De S. Gertrude*, and *De auctoritate revelationum supra positarum*. The instructions are simple, solid, and, at the same time, delightful.

3. **Portrait.** "The Rt. Rev. Mgr. Charles Newsham, D.D.," photogravure, after Herbert, R.A., in Ushaw Coll. Memorial, 1894, 4to.

**Newsham, Robert**, priest, born at Westby-with-Plumpton, June 18, 1783, an older brother of the preceding, was sent to Stonyhurst College, Nov. 10, 1798, entered the novitiate at Hodder, and in due course was ordained priest. In 1807 to 1816 he taught at Stonyhurst successively rudiments, humanities and rhetoric. After the death of Fr. William Connolly, S.J., he took sole charge of St. Clement's, Oxford, and re-established a mission at Dorchester about 1823, serving it from Oxford till 1834. In or about 1832 he opened a preparatory school. In 1849 he left the Society and withdrew to Dorchester, where he continued his boarding-school until within a few years of his death, and erected a chapel. There he died Oct. 18, 1859, aged 76.



*Cath. registers and other MSS. at Westby: Cath. Directory—Hutt, Stonyhurst Lists; Lamp. 1859, ii. 303; Gilroy, Haydock Papers, Coleridge, St. Mary's Convent, York, pp. 304, 330; Cath. Spectator, iv. 5.*

1. Contributions to the Catholic periodicals, generally signed P.N., amongst which may be noted letters on the "Oxford Controversy," *Cath. Mag.*, i. 238, on the "Jewish Controversy," *ib.* 677, 759, *ib.* ii. 99, 135.

2. The Rev. Peter Maurice, M.A., chaplain of New College, Oxford, in his "Popery in Oxford," Oxford, 1833, 8vo. passes an elaborate eulogy of Fr. Newsham, and criticising his sermons says: "His compositions are eloquent, partaking of a degree of elegance above mediocrity."

**Nichols, George**, priest, venerable martyr, a native of Oxford, was admitted, apparently being fairly advanced in years, into the English College at Rheims, Nov. 20, 1581.

After he had been about five years on the mission, he was apprehended with another and much younger priest, Richard Yaxley, a gentleman named Thomas Belson, of Brill, co. Bucks, and a servant, Humphrey ap Richard, whilst staying at the St. Catharine's Wheel in Oxford, an inn kept by a pious catholic widow. The prisoners, before the vice-chancellor, readily acknowledged that they were catholics, and Fr. Nichols confessed his sacred calling. This brought on a dispute concerning religion, in which Fr. Nichols made a sensible impression upon the bystanders. The vice-chancellor ordered them all to be placed in irons, the two priests being committed to one prison and Mr. Belson and the servant to another. The persecutors then sent one of their most celebrated divines to confer with the two priests concerning the Blessed Sacrament. The next day they were subjected to examination. Pursuant to instructions from the council, they were placed upon rosinantes, with their hands tied behind them—the two priests having their legs tied under their horses' bellies, and conducted under a strong guard to London. They suffered much from the cruelty of their escort and the abuse of the populace. A young graduate of the university, who out of pure compassion had attended them all the way from Oxford, was charged with being mad, and was committed to Bedlam.

After some days' imprisonment at London, the martyrs were brought before Secretary Walsingham. "If you are a priest," said the anti-catholic secretary, "then of course you are a traitor." "A strange consequence, honoured sir," said the father, "since it is certain that they who first converted England from paganism were all priests." Upon this the two priests

were committed to Bridewell, where by torture and trickery it was sought to extract from them information against other catholics.

The prisoners were at last escorted back to Oxford to be tried, and that none of them might escape, Sir Francis Knollys, one of the privy council, was appointed to be present at the assizes in order to overawe the jury. First the good widow was cast in a *præmunire*, condemned to the loss of all her goods and to perpetual imprisonment; next the two priests were condemned to death as in cases of high treason; and lastly, Mr. Belson and the servant, Humphrey ap Richard, were sentenced to die as in cases of felony. All the martyrs received their respective sentences with cheerfulness, gave thanks to God, and mutually embraced. Upon arrival at the place of execution they saluted the crowd, saying, "Behold, we are here brought to die for the confession of the catholic faith, the old religion, in which our forefathers and ancestors all lived and died." The first to be ordered up the ladder was Fr. Nichols, who, after praying awhile, and making his profession of faith to the people, would have spoken more at large upon the subject, but was ordered to desist. So, recommending his soul into the hands of his Creator, he was thrown off the ladder, and happily finished his course, July 5, 1589.

His companions suffered with the same constancy. The bodies were cut down, bowelled and quartered—the heads set on the old walls of the castle, and the quarters on the gates of the city.

*Challoner, Mem.*, 1st ed. i. 239; *Rivadeneira, Sander's De Schism. Angl.*, ed. 1610, appx. 13 *seq.*; *Douty Diaries*; *Dodd, Ch. Hist.*, ii. 113; *Morris, Troubles*, iii.

**Nicholson, Francis**, controversialist, baptized Oct. 27, 1650, was the son of Thomas Nicholson, of Manchester, and in 1666 became servitor at University College, Oxford, where he took his M.A., June 4, 1673. Later he became rector of a parish in the vicinity of Canterbury.

At Oxford Nicholson was a pupil of Obadiah Walker, and hence was regarded by the Low Church party in the university as having "the pope in his belly." Whilst the Oates plot was still working its direful effect, he said in the course of a sermon at St. Mary's, on June 20, 1680: "In consideration of which eternal punishment, after repentance (where her discipline is in her

hands), holy church imposes penances on penitents, not only to satisfy other christians, but also to appease Divine displeasure, and through the all-sufficient satisfaction of Jesus, to escape sorer judgments, by suffering imposed or voluntary severities," &c. Dr. John Wallis at once communicated with Dr. Bury, and they reported their suspicions of Nicholson's orthodoxy to the vice-chancellor. By him the matter was then referred to an examining body of professors and doctors of divinity, and upon Nicholson's refusal to recant, his name was sent to the bishops.

Soon after the accession of James II., Nicholson was received into the Church, and engaged himself in several controversies. After the revolution he took the habit in the English Carthusian monastery at Nieuport, in Flanders, but the austerities of the Carthusian institute soon proved to be too great for his constitution, and about 1692 he returned to England. After a short stay he proceeded to Lisbon, in the service of the Dowager-Queen Catharine. After a residence of some years at the Portuguese Court, he sunk a large portion of his means in the purchase of an estate at Pera, where he spent several years in devotion, study, and agricultural pursuits. About 1720 he made over his property, real and personal, to the English College at Lisbon, on condition that his debts should be discharged and that board and lodging, besides an annual sum of about £12, should be allowed him during the remainder of his life. He died at the college, Aug. 13, 1731, aged 80.

*Dodd, Ch. Hist.*, iii. ; *Cath. Mag.*, vi. 208 ; *Bliss, Wood's Athens Oxon.*, iv. 449.

I. "A Compendious Discourse on the Eucharist. With two appendices. The First, The Doctrine of the Church of England, concerning the substantial presence, and adoration, of our B. Saviour in the Eucharist asserted ; with a Vindication of two discourses on that subject, published at Oxon, from the exceptions of a sacramentary answer, printed at London. The Second, Animadversions upon the reply to the discourses concerning the adoration of our B. Saviour in the Holy Eucharist." Oxon, 1688, 4to, pp. 142, Append. i. pp. 46, ii. pp. 27.

"The Compendious Discourse" was by Abraham Woodhead, and the two appendices were by Nicholson and his friend Obadiah Walker respectively. Nicholson vindicates Woodhead's "Two Discourses," Oxon, 1687, 4to, against Wm. Wake's "Discourse of the Holy Eucharist in the two great points of the Real Presence and the Adoration of the Host." Lond. 1687, 4to. The second appendix, by Obadiah Walker, is against Dr. Hen. Aldrich's "Reply to two Discourses."

2. **Abraham Woodland's Letter to Dr. Wilby, with his Life and List of his Works**, MS., formerly at Burton Constable.

3. **Correspondence between Mr. Fris. Nicholson, formerly of University College, Oxford, and Dr. Cuth. Constable, MSS.**, formerly at Burton Constable.

This correspondence relates to Abra. Woodhead, whose MSS. were left by his executor, Obadiah Walker, to Thos. Deane, M.A., Mr. Perkins, and Mr. Nicholson. Part of the MSS. were lost when Deane's house was burned by the mob at the revolution of 1688, and the remainder were taken to Lisbon by Nicholson. Constable applied to the latter for the MSS. in his possession, who sent them over in Jan. 1728, with the sketch of Woodhead's life and list of his works, on condition that they should be published. Constable prefixed the Life to "The Third Part of A. Woodhead's Brief Account of Church Government," Lond. 1736. 8vo.

**Nicholson, William, Esq.**, born 1816, was the eldest son of Mr. Peter Nicholson, of Thelwall Hall, Cheshire, and for some years was in partnership with his father and brother, solicitors, Warrington. He became a catholic during the Tractarian movement. For some little time he resided at Lytham, but eventually settled at Bath. On July 16, 1850, he married Constance Ferrers, second daughter of George Pickering, Esq., of Chester, and granddaughter of Edward Ferrers, of Baddesley Clinton Hall, co. Warwick, Esq. He was a major in the 3rd Royal Lancashire Militia. His death occurred during a visit to Bournemouth, Aug. 27, 1888, aged 72.

*Cath. Mag. and Reg.*, xii. 68; *Tablet*, lxxii. 332; personal acquaintance.

1. **Life and Death of Margaret Clitherow, the Martyr of York**, now first published from the original manuscript, and edited by William Nicholson." Lond. (Derby, pr.) Richardson & Son (1849), 12mo, pp. 215, ded. to the Earl of Shrewsbury, dated from Thelwall Hall, May 30, 1849, with letter of approb. from Bp. Ullathorne.

This interesting memoir is apparently from the York Bar Convent transcript of the Rev. Jno. Mush's original "Life," collated with that then in the possession of Peter Middleton, of Stockeld Park, Esq., the representative of Margaret Clitherow in the paternal line (*vide* p. 16). At the end, pp. 202-11, is a short "History of Mrs. Margaret Ward," and a memoir of "Ann Line, gentlewoman," two other martyrs, pp. 212-15.

**Nicol, James, soldier.**

1. "A Short Account of James Nicol, a Private Soldier; stating how he became a Catholic, in a Letter to a Friend." Lond. Dolman, 1854, 8vo.

**Nicolas, of the Holy Cross, O.S.F.**, *vide* Nicholas Cross, vol. i. 602.

1. **Pious Suffering and Devout Prayers on Several Points of Faith.** By the Very Rev. F. Nicolas of the Holy Cross, Recollect." Douay. Mairesse, 1695, 12mo.

**Noble, Daniel, M.D.**, born Jan. 14, 1810, was a younger son of Edward Noble, of Preston, co. Lancaster, by Mary, daughter of Mr. Daniel Dewhurst, of Preston and Penwortham. His father, a younger son of John Noble, of Lancaster, was descended from a catholic stock, originally seated at Bedale in Yorkshire, and followed his elder brother George to Preston, where they established themselves as maltsters. The latter was the grandfather of Fr. George Noble, S.J., who died March 7, 1882, aged 56. At an early age Daniel was apprenticed to Mr. Thomas Moore, surgeon, of Preston, though his own wish was to study the law. He was admitted a member of the Royal College of Surgeons and a licentiate of Apothecaries' Hall, and in 1834 commenced practice in Manchester, yet found leisure for study and acquired an intimate knowledge of German.

He received the degrees of M.D. and M.A. from the university of St. Andrews, and in 1867 was elected a fellow of the College of Physicians. He was associated with William Langton, Richard Cobden, and James Heywood in the establishment of the Manchester Athenæum. He died at Oxford Road, Manchester, Jan. 12, 1885, two days before his 75th birthday.

Dr. Noble enjoyed an extensive practice, and his study of the various forms of mental disease placed him in the front rank of this branch of his profession.

As a catholic, he was intimate with Cardinal Wiseman, who was godfather to his first child in 1841; he also occasionally corresponded with Cardinal Newman.

On June 16, 1840, Dr. Noble married Frances Mary Louisa, third daughter of Mr. Henry Ward, of Dublin. Of their eight children but three survived, one of whom, Miss Frances Noble, has achieved success as a novelist.

*Cath. Times*, Jan. 16, 1885; *Manchester Guardian*, Jan. 13, 1885; personal acquaintance; letters of Miss F. Noble; *Preston Guardian*, Aug. 11, 1885.

1. **An Essay on the Means, Physical and Moral, of estimating Human Character.** By Daniel Noble, M.R.C.S., and President of the Manchester Phrenological Society." Manchester, *Times Office*, 1835, 8vo.

2. **Facts and Observations relative to the Influence of Manufactures upon Health and Life.** Lond. Churchill, 1843, 8vo.

3. **The Brain and its Physiology;** a critical disquisition of the

methods of determining relations subsisting between the structure and functions of euephalon." Lond. Churchill, 1846, 12mo.

4. **Elements of Psychological Medicine:** an Introduction to the practical study of Insanity, &c. Lond. (Manchester, pr.) Churchill, 1853, 12mo; 2nd ed. *ib.* 1855, 8vo.

5. **Three Lectures on the Correlation of Psychology and Physiology.** Lond. Richards, 1854, 8vo.

6. **The Human Mind** in its Relations with the Brain and Nervous System." Lond. Churchill, 1858, post 8vo.

7. **On certain popular fallacies concerning the production of epidemic diseases.** Manchester, 1859, 8vo, pp. 22. Read before the Manchester Statistical Soc., Nov. 14, 1859.

8. **On the fluctuations in the death-rate**, with a glance at the causes, having special reference to the supposed influence of the cotton famine on recent mortality." Manchester, 1863, 8vo, pp. 20. Read before the Manch. Stat. Soc., Oct. 16, 1863.

9. **Evanescent Protestantism and Nascent Atheism**, the modern Religious Problem. An address delivered to the members of the Manchester Academia of the Catholic Religion at the Bishop's House, Salford, Oct. 3, 1876." Lond. 1877, 8vo, pp. 28, repr. from the Supplement to the *Tablet*, June 2, 1887.

A learned paper much applauded by the members of the *Academia*.

10. **On Causes reducing the Effects of Sanitary Reform.** Manchester, 1878, 8vo, pp. 14, read before the Manchester and Salford Sanitary Association, and published in their series of "Health Lectures for the People," vol. i.

11. Contributions to periodicals:—"Mesmerism True—Mesmerism False" (subsequently translated into Dutch and German); "The Epidemic Fever of 1847"; "Cerebro-spinal Concussion with Illustrative Cases," besides many other articles in various medical journals; also "Intellectual Dangers of the Day," a paper read before the Manchester Catholic Association, 1870, and printed in the *Month*, N.S., ii. 105 *seq.*

**Noel, Charles George**, earl of Gainsborough, born Sept. 5, 1818, was the eldest son of Charles-Noel Noel, first earl of Gainsborough, of the present creation, who was better known as Lord Barham. His mother was Elizabeth, daughter of the Hon. Sir George Grey, Bart., younger son of Charles, first Earl Grey. His paternal grandfather, Sir Gerard-Noel Edwards, Bart., son of Gerard-Anne Edwards, Esq., and his wife Lady Jane Noel, daughter of Baptist Noel, fourth earl of Gainsborough, upon succeeding to the estates of his maternal uncle, Henry, sixth and last earl of Gainsborough of the old creation, in 1798, assumed the name of Noel, and having married Diana, Baroness Barham, that barony, upon her death in 1823, devolved upon his son, Charles-Noel Noel, who was created Viscount Campden and earl of Gainsborough in 1841.

He was educated at Trinity College, Cambridge, and it was while he was there that he began to take an interest in the Oxford movement. In 1838 he founded the Cambridge Camden Society, which subsequently became the Ecclesiological Society.

In 1840 he was returned to parliament in the liberal interest as one of the members for Rutlandshire; and on Nov. 1 of the following year, being then known as Viscount Campden, he married Lady Adelaide Harriet Augusta Hay, eldest daughter of the sixteenth earl of Erroll, and Elizabeth Fitz-Clarence, his wife, sister of the earl of Munster, and daughter of King William IV., by whom he had two sons and three daughters. He and his wife were received into the Church in 1851. This brilliant and sympathetic woman, who by many is believed to have been the original of at least one of Lord Beaconsfield's feminine portraits, died in 1867.

In politics, Lord Gainsborough went through a stage of transition. It was by the late Lord Derby that he was made lord-lieutenant and *custos rotulorum* of Rutlandshire, and he was always in his later years regarded as a staunch conservative. A defect in his hearing, however, was prejudicial to his taking a very active part in public life. He died suddenly, on Aug. 13, 1881, aged 62.

Lord Gainsborough was a Knight of the Order of Christ.

*Weekly Reg.*, lxiv. 215, 231; *Burke, Peerage, and Extinct Peerage; Gorman, Converts to Rome*, p. 1.

1. **The British Chaplaincy in Madeira.** Reprinted with additions from "**The Theologian and Ecclesiastic**," for Nov. 1847. Lond. 1847, 8vo.

**Norden, John**, priest, M.D., confessor of the faith, arrived at the English College at Rheims on March 4, 1583, was ordained priest in June, and left on the 25th of that month for the English Mission. In Jan. 1595 his name appears in a list of priests confined in Wisbeach Castle. When the differences broke out amongst the prisoners in the castle, Dr. Norden took a prominent part on the secular side; whereupon the opposite faction declared that God punished him by cutting him off suddenly, "with a strange accident of repressing his tongue by dumbness until he died." Dr. Bagshaw, in his "Answer," p. 19, defends his friend, ". . . who, as he had ever lived honest and sincere, so he died in prison for the confession

of his faith of an apoplexy in quiet and Christian manner, referring his cause to be discerned by God betwixt him and his factious detractors." He died in the prison at Wisbeach in 1596.

The Rev. John Mush writes, on Nov. 18, to Fr. Henry Garnett, the superior of the Jesuits, after the pacification of 1595: "We find him most tractable, and no man of that side yielding more frankly to concord and pacification than him."

*Douay Diaries; Bridgewater, Concertatio*, ed. 1594, f. 415b; *Tierney, Dodd's Ch. Hist.*, iii. cxv.; *Law, Conflicts; Strype, Annals*, 2nd ed. iv. 196.

**Norfolk, Charles Howard**, 10th duke of, born Dec. 1, 1720, was second son and eventual heir of Henry Charles Howard, of Greystoke Castle, Cumberland, nephew of the 5th and 6th dukes of Norfolk. He was educated at the English College at Douay, and whilst in his teens, on Nov. 15, 1739, married Catharine, daughter of John Brockholes, Esq., of Claughton Hall, co. Lancaster, by his second wife, Mary, dau. and coh. of Michael Johnson, Esq., of Twyzil, co. Durham.

On Jan. 14, 1768, he was elected F.S.A., and on March 24 following F.R.S. Upon the death of his second cousin, Edward Howard, duke of Norfolk, Sept. 20, 1777, he succeeded to the family honours and estates, and died Aug. 31, 1786, aged 65.

Being disqualified by his religion from assuming the political position which his status warranted, the duke resided chiefly in the country, and is said to have indulged in many eccentricities. He was succeeded by his only son Charles, who subsequently conformed to the Established Church.

*Burke, Peerage; Howard, Memorials of the Howard Family; Jones, Miscellaneous Pedigrees, MS.; Payne, Records of the Eng. Caths.*

1. "Memorial of Charles Howard, Esq., of Greystock, and Miss Frances Howard, of the Family of Norfolk, of England; translated from the French." Lond. (1763) 4to.

Frances Howard, who died unmarried, was his sister.

2. **Considerations on the Penal Laws against Roman Catholics in England and the new-acquired Colonies in America.**" Lond. 1764, 8vo.

3. **Thoughts, Essays, and Maxims**, chiefly Religious and Political." Lond. 1768, 12mo.

4. "Historical Anecdotes, of some of the Howard Family. With an account of the office of Earl-marshal of England, taken from a manuscript in



the possession of J. Edmondson." Lond. 1769, 8vo; *ib.* 1817, 8vo; inscribed to Chas. Howard, Esq., of Greystock Castle.

Part of this work was intended for a new preface to an edition of the "Poems of Henry Howard, Earl of Surrey." It is said that it was suppressed by Mr. Howard.

**Norfolk, Henry Howard**, 6th duke of, born July 12, 1628, was second son of Henry Frederick, earl of Arundel, by Elizabeth, eld. dau. of Esme Stuart, third duke of Lennox. He was educated abroad. Mainly through the instrumentality of Evelyn, the king was persuaded to restore the dukedom of Norfolk, Dec. 29, 1660, which devolved upon his brother Thomas, who was "somewhat disturbed in his brain" and resided abroad. On Nov. 4, 1661, he became a member of Lincoln's Inn, and was high steward of Guildford from 1663 to 1673. On Nov. 28, 1666, he became F.R.S., and after the Great Fire he allowed the society the use of rooms at Arundel House in the Strand. On Jan. 2, 1667, at Evelyn's suggestion, he presented the society with the greater part of his splendid library. A portion of the MSS. was given to the College of Arms, of which a catalogue was compiled by Sir C. G. Young in 1829. The share of the Royal Society (excepting the Hebrew and Oriental MSS.) was sold to the trustees of the British Museum in 1830. Upon the proposal to erect a college for the society's meetings in 1668, Howard, who was on the committee, gave a site in the grounds of Arundel House and drew designs for the building. In 1667, Evelyn persuaded him to present the Arundel Marbles, which his grandfather had collected, to the University of Oxford. On March 27, 1669, he was created Baron Howard of Castle Rising, co. Norfolk, and in the following month he was despatched to Morocco as ambassador-extraordinary. On Oct. 19, 1677, he was created earl of Norwich, earl-marshal, and hereditary earl-marshal, and on Dec. 1 following he succeeded his brother Thomas to the dukedom.

The duke was married, first, to Anne, dau. of Edward Somerset, second marquess of Worcester, and secondly, in 1678, to Jane, dau. of Robert Bickerton, son of James Bickerton, lord of Cash in Scotland. By his first wife he had two sons and three daughters, and by his second, four sons and three daughters, two of whom became nuns. He died at Arundel House, Strand, Jan. 11, 1684, aged 55.

He is described as good-natured, but of rough manners and of small capacity. His eldest son and successor, Henry, conformed to the Established Church.

*Dodd, Ch. Hist.*, iii. ; *Evelyn, Diary* ; *Goodwin, Dict. Nat. Biog.*, xxviii. ; *Burke, Peerage*.

1. "A Letter from a gentleman of Lord Howard's Retinue, dated at Fez, Nov. 1, 1669, giving a full Relation of their Voyage thither, and of the present state of the countries under the Emperor of Morocco, with account of the Merchandising Commodities of Africa, as also of the Manners and Customs of the People." Lond. 1670, 4to.

2. "A Relation of a Journey of . . . Lord Henry Howard from London to Vienna, and thence to Constantinople." Lond. 1671, 12mo.

On Feb. 21, 1663-4, Lord Howard left London with his brother Edward to visit his friend Walter, Count Leslie, whom the Emperor Leopold I. had lately nominated his ambassador-extraordinary to Constantinople. At Vienna he was introduced to the Emperor, and was liberally entertained. He returned to England in 1665.

3. *Portrait*, P. Lelii, pinx. 1677, A. Blooteling, sc. 1678, oval ; another, by Mary Beale, is in the Nat. Portr. Gallery, and has been engr.

**Norfolk, Henry Granville Fitzalan Howard**, 14th duke of, born Nov. 7, 1815, was the eldest son of Henry Charles, 13th duke. He was educated privately, and subsequently sent to Trinity College, Cambridge. He then became a cornet in the royal horseguards, but retired on obtaining the rank of captain. From 1837 he represented the borough of Arundel in parliament for fourteen years. On June 19, 1839, he married Augusta Marie Minna Catherine, dau. of Admiral Sir Edmund (afterwards Lord) Lyons, the ambassador at Athens. Shortly afterwards he made at Paris the acquaintance of the Comte de Montalembert, who became his intimate friend and biographer. At Paris he was reconciled to the Church. Thenceforward he took part in public life only when some opportunity presented itself for furthering the interests of his co-religionists. In 1842, on the death of his grandfather, he assumed the title of earl of Arundel and Surrey. Upon the introduction of the Ecclesiastical Titles Bill he broke away from the Whig party and resolutely opposed the bill at every stage. On the dissolution of Parliament in July 1852, he finally retired from the House of Commons, but on the death of his father four years later took his seat in the House of Lords. He died at Arundel Castle, Nov. 25, 1860, aged 45.

Cardinal Wiseman, in a pastoral letter containing a panegyric

of the duke, thus spoke of his charity: "There is not a form of want or a peculiar application of alms which has not received his relief or co-operation." By his wife, who survived him till March 22, 1886, he had three sons and eight daughters, his eldest son, Henry, succeeding as 15th duke.

*Kent, Dict. Nat. Biog.*, xxviii.; *Tablet*, Dec. 1, 1860; *Burke, Peerage*.

1. **Collections relative to Catholic Poor Schools throughout England**, giving the names of the towns or villages and countries, with those of the incumbents of the missions in which they are situated, the numbers of children requiring gratuitous education, and the number of children receiving instruction in each school, the annual cost of maintaining the schools, and in what manner supported." MS., 1843, folio, pp. 134, in the library of the editor.

2. **A few Remarks on the Social and Political Condition of British Catholics.** Lond. 1847, 8vo.

3. **Letter to J. P. Plumptre, M.P., on the Bull 'In Cœnâ Domini.'** Lond. 1848, 8vo.

4. **Observations on Diplomatic Relations with Rome.** By the Earl of Arundel and Surrey." Lond. Dolman, 1848, 8vo, pp. 10.

On which subject John, Earl of Shrewsbury (*q.v.*), addressed to him a letter in 1858.

5. **The Lives of Philip Howard, Earl of Arundel, and of Anne Dacres, his wife.** Edited from the original MSS. by the Duke of Norfolk, E.M." Lond. 1857, 8vo, pp. viii.-317; *ib.* 1861, 8vo.

**Normanton, Thomas Leander**, O.S.B., born 1615, was the younger son of John Normanton, of Bury St. Edmunds, Suffolk, clothier, and Rosa Wynyard his wife. The family was protestant, and well off. He was sent to Pembroke Hall, Cambridge, where he studied for about eight years, having been admitted a fellow of that college in 1638. In his twenty-third year he was converted to the faith by reading works of the holy fathers, Bellarmine and Blessed Thomas More, and by various conferences with some Jesuits. In consequence he was expelled from his fellowship, and on Sept. 13, 1639, left England for Rome in the suite of Mgr. George Conn, and upon his arrival at Rome was hospitably entertained at the English hospice. He was admitted to the English College as a convictor, under the assumed name of Thomas Clifton, Nov. 15, 1639. Afterwards he entered the novitiate O.S.B. at Piacenza, and was professed in 1650 at St. Gregory's monastery, Douay. After filling the chair of theology at Douay for some time, in 1657 he became chaplain at the English Benedictine convent at Cambrai, and in 1661 procurator for the province at

Rome, where he remained till shortly before his death, which happened, according to Fr. Xfer Grene, S.J., at Douay, Sept. 8, 1665, aged 50.

Dom Bennet Weldon, in his "Chronological Notes," credits him with "clear wit and solid judgment," and says that he was "an excellent poet both in English and Latin."

*Dolan, Weldon's Chron. Notes; Foley, Records S.J.*, v. vi.; *Dolan, Downside Rev.*, iv. 67, vi. 136; *Oliver, Collections*, p. 521.

1. **The Lessons of the Breviary**, being taken out of the sermons and homilies of the Fathers. By L. N." MS., 8vo, formerly in the library of the English Benedictine nuns at Cambrai, and entered in their catalogue preserved in the Lille archives.

At the general chapter of the English Benedictine Congregation in 1661, a book by Fr. Normanton was examined and ordered to be published. It is probable that it is the work above referred to.

2. Some of his verses are prefixed to Fr. Augustine Baker's "Sancta Sophia," Douay, 1657, and more are printed in other works.

**Norris, John**, priest, M.A., was at Oscott College from Aug. 1844 to 1845, and was ordained priest March 24, 1847. His missionary career was spent as curate at St. Mary's, Poplar, 1847 to 1852, and at Croom's Hill, Greenwich, 1852 to 1860. He was then given the mission of Deptford, Kent, 1860 to 1862, and finally removed to Buckland, Berks, where he remained from 1862 till his death, June 24, 1880.

*Oscottian*, vii. app. 18; *Cath. Directories*.

1. **An Easy Demonstration and Catechism of Religion**. Translated from the Spanish of the Rev. James Balmes, by the Rev. J. Norris, M.A." Lond. Burns & Lambert (1855), 12mo; 2nd ed. *ib.* Burns, Oates & Co. (1872) 12mo, pp. 52, besides contents, 2 pp.

An excellent translation of a work eminently adapted to meet modern forms of error.

**Norris, Joseph**, schoolmaster, went as a student to Sedgley Park School in 1796, and became a master there in 1811.

*Husenbeth, Hist. of Sedgley Park*, pp. 187, 208; *Sedgley Park Reg.*, MS.

1. **The Good Man's Delight**; or Religion acknowledged and appreciated. By Fénelon, Archbishop of Cambrai. Translated from the French by J. Norris." Lond. . . .

**Norris, Richard**, father, S.J., born at Martinscroft, near Warrington, April 13, 1792, derived from a junior branch of the ancient catholic family of Norris of Speke. He was sent to Stonyhurst College and was ordained Dec. 2, 1816. From 1819

to 1826 he served at Wigan, Worcester, and at Pylewell, Hants. In the latter year he became prefect of the sodality at Stonyhurst, and on Aug. 21, 1827, was appointed vice-rector. On May 10, 1829, he became vice-provincial, and on Dec. 29 following he was declared rector of Stonyhurst. From May 28, 1832, for six years he was provincial. On June 5, 1838, he was made superior at the seminary, Stonyhurst. He was sent to the mission at Preston, Aug. 1, 1843, and soon after became rector of the Lancashire district. On July 16, 1845, he was again declared rector of Stonyhurst, but died at Worcester, May 5, 1846, aged 54.

*Foley, Records S.J.*, vii.; *Hutt, Stonyhurst Lists: Stonyhurst Mag.*, No. xlvi. 464-5.

1. **Letter to the Rev. Francis Law, occasioned by his late Address to the Protestants of Samlesbury.** Preston, Toy, 1835, 12mo, pp. 10, signed "A Catholic," Feb. 5, 1835.

The Rev. F. Law, B.A., became incumbent of St. Leonards, Samlesbury, in 1832. His "Address" was also answered by the Rev. Wm. Carter, the priest at Samlesbury. He then issued a "Second Address," to which both Mr. Carter and Fr. Norris rejoined, *vide* "Samlesbury Controversy," vol. i. 415.

2. **Second Letter to the Rev. Francis Law.** Preston, 1835, 12mo.

3. Contributions to Catholic periodicals, amongst which may be noticed a lucid vindication of the Holy Father from the charges brought against him in the *Edinburgh Review*, n. xlvi., inserted in several numbers of the *Orthodox Journal* under the signature of "J. S."

**Norris, Sylvester**, father, S.J., born about 1570, was probably a son of Hugh Norris, of Splate, co. Somerset, Esq., and his wife Joan, daughter of Mr. Clarke, of Oake, in the same county. Two members of this family, possibly brothers of Sylvester, are mentioned in the "Douay Diaries." Richard, the elder, was ordained priest at Laon in 1579. In 1582 he was committed to the Marshalsea. He was banished in 1585, and died in Spain in 1590. Hugh was admitted into the College at Rheims, April 3, 1582, having come straight from England.

Sylvester received minor orders at Rheims on Aug. 18, 1590, and was ordained priest at the English College in Rome. Before leaving the college he joined with the majority of the students in petitioning the Holy Father to remove the Jesuits from its management. He left Rome in 1596, and would appear to have taken the degree of D.D. at one of the continental universities. In 1600 he was one of the appellant

clergy in England, and five years later he addressed a letter to Lord Salisbury, from Bridewell, disclaiming any knowledge of the Gunpowder Plot. He also offered to repair to Rome "to procure the Pope to give satisfaction" to the English Government, "to labour him to bind all prestes, all catholickes," to be loyal subjects, and to endeavour to obtain, "for the afferminge of those things, that hostages shall be sent from the pope or other christian princes. . . ." Despite which, the Council included him amongst the forty-seven priests banished in 1606. He arrived at Rome on Oct. 9, and before the close of the year was admitted into the Society of Jesus.

For some years Fr. Norris was engaged in the Jesuit Colleges abroad, and at length was sent to the English Mission. In 1621 he was superior of the Hants district, and died there March 16, 1629-30, aged about 59.

He was undoubtedly a learned man, and noted as a preacher; and as a polemical writer ranked among the best of his time. On the mission he sometimes used the *aliases* of Smith and Newton.

*Douay Diaries*; *Dodd, Ch. Hist.*, ii.: *Southwell, Bib. Scrip. S.J.*, p. 741; *Oliver, Coll. S.J.*; *Foley, Records S.J.*, iii. vi., vii.; *Oliver, Collns.*, p. 367; *Harl. Soc. Visit. of Somerset*; *Law, Conflicts of Jesuits and Seculars*.

1. **An Antidote**, or Treatise of Thirty Controversies: With a large Discourse of the Church. In which the Sovereigne truth of Catholike doctrine is faythfully delivered against the pestiferous writings of all English Sectaryes, and in particuler against D. Whitaker, D. Fulke, D. Reynolds, D. Bilson, D. Robert Abbot, D. Sparkes, and D. Field, the chief upholders, some of Protestancy, some of Puritanisme, some of both. Devided into three partes. By S. N., Doctour of Divinity." Perm. Sup. s.l., 1622, 4to, pp. 335 and 307, ded. to the students of the universities of Oxford and Cambridge. The first vol. originally appeared (St. Omer?) 1615, 4to, pp. 322, and the second 1619, pp. 247, entitled—"An Antidote or Sovereigne Remedie against the pestiferous writings of all English Sectaries. And in particuler against D. Whitaker, D. Fulke," &c. &c. as above. The third part appeared separately as—"The Guide of Faith: or, a Third Part of the Antidote against the Pestiferous Writings of all English Sectaries, and in particuler agaynst D. Bilson, D. Fulke, D. Reynoldes, D. Whitaker, D. Field, D. Sparkes, D. White, and M. Mason. . . . Wherein the truth and perpetuall visible succession of the Catholique Roman Church is clearly demonstrated. By S. N." s.l., 1621, 4to, pp. 229, ded. to the King, to which he appended No. 2 below. Partly if not entirely pr. at the Anderton secret press. This elicited from Simon Birkbeck "An Answre to a Romish Antidotist," printed at the end of the folio edition of his "Protestant's Evidence," Lond. 1657, which Norris had attacked in 1622.

2. **An Appendix to the Antidote**, conteyning a Catalogue of the

visible and perpetuall succession of the Catholique Professours of the Roman Church, by whom the doctrine now taught under Pope Gregory the XV. hath beene in all Ages and Countreyes, since Christ, constantly and uniformly maintayned. Together with a Counter-catalogue discovering the interruption of Hereticall Sectes, amongst whome the Chiefe Protestant Articles, and their Authours, have beene in divers Ages, upon sundry occasions, contradicted and condemned by the Watchmen of the true church. By S. N., Doctour of Divinitie. Perm. Sup." S.L., 1621, 4to, pp. 107.

According to Gee, "Foot out of the Snare," 1624, Fr. John Sweet, S.J., then resident in Holborn, published a defence of the "Appendix."

3. **The Pseudo-Scripturist.** In two parts." S.L., 1623, 4to, printed by Roger Anderton at his secret press at Birchley, and yet is in the inventory of books seized at Lostock in 1613—*vide* vol. i. 39.

Said to be a work of very great merit.

4. **A true report of the Private Colloquy** between M. Smith, *alias* Norrice, and M. Walker. Held in the presence of two Worthy Knights, and of a few other Gentlemen, some Protestants. With a briefe confutation of the false and adulterated summe, which M. Walker, Pastour of S. John Evangelist in Watling Streete, hath divulged of the same." S.L., 1624, 4to, pp. 63.

Geo. Walker, an eminent puritan divine, pub. his account of the conference under the title—"The Sum of a Disputation between M. Walker, Pastor of St. John Evangelist, &c., and a Popish Priest calling himself Mr. Smith, but indeed Norris," Lond. 1623, 4to. This, being unsatisfactory to Fr. Norris, elicited the above version. Wood says that this "set and solemn disputation" took place on May 31. 1623, in the presence of "a great auditory."

5. "The Christian Vow" is the title of a work credited to Norris by Gee, in his "Foot out of the Snare," 1624.

6. **Discourse** proving that a man who believeth in the Trinity, the Incarnation, &c., and yet believeth not all other inferior Articles, cannot be saved." St. Omer, 1625, 4to, written under the name of Smith.

**North, Joseph Edward**, priest, was born at Bermondsey in 1808. It is related that when he and his elder brother, Richard, were boys, their mother, attributing to Our Lady their preservation from drowning in an accident which occurred during the launching of a ship near Greenwich, made them promise to do all they could to build near the spot a church in honour of Our Lady, Star of the Sea. After his ordination at the English College at Lisbon, in 1826, Richard obtained his appointment to the miserable little chapel at Greenwich in 1828. In 1852, with the assistance of his brother Joseph, he opened, at Croom's Hill, the beautiful church of Our Lady, Star of the Sea. In 1852 he was made a canon of the Southwark chapter, received the honorary degree of D.D. in 1853, and died missionary rector of Greenwich, Feb. 5, 1860.

Joseph studied at Old Hall, Ware (1828-30), at the English College, Lisbon, and at Oscott. At the last he was ordained priest Sept. 19, 1835. Subsequently he was a professor at Old Hall, and in the beginning of 1838 succeeded the Rev. Michael Trovell at Stoke-by-Nayland, co. Suffolk. In 1842, Gifford Hall, within Mr. North's parish, was opened as a seminary by Bishop Wareing, V.A. of the Eastern District, and Mr. North filled the office of president till the establishment was transferred, in 1845, to Northampton. From 1850, Mr. North was missionary at Deptford till the death of his brother at Croom's Hill in 1860, when he succeeded him. Four years later he was made a canon of the diocese. He died at Greenwich, Feb. 25, 1885, aged 76.

Though his talents, his learning and accomplishments were exceptional, he was simple in character, perhaps even shy and retiring, yet full of fortitude in real emergencies, and in disposition thoroughly self-reliant.

*Weekly Reg.*, lxxi. 294, 305; *Laily's and Cath. Directories; register of Old Hall, MS.*

1. Sermons in the "Catholic Pulpit," *vide* vol. iii. 531, No. 1, J. E. North, Nos. 34-5, 43 and 46, Rich. North, No. 16.

2. **A Brief Account of the New Catholic Church at Greenwich.** London, J. Gilbert & J. Burns, 1850, 8vo, an elegant specimen of typography, in the illuminated style, apparently the joint work of the Revv. R. and J. E. North, giving a sketch of the difficulties and the prospects of the beautiful church then rising at Greenwich. At the same time was published "A Prospect of the Church of Our Ladye, Star of the Sea, at Greenwich," pr. and engr. by Vizetelly.

The old chapel at Greenwich was erected in Clarke's Buildings, East Street, Maize Hill, about 1794-5, mainly through the efforts of the Rev. John Griffiths. Mr. North was preceded in the charge of the mission by the Rev. Stephen Green (d. 1815), the Rev. H. Stewart (1823-8), and the Rev. A. McCabe (1823-8).

**Northall, John**, O.S.B., a native of Shropshire, was educated at the English Benedictine monastery at Douay, under the name of Meutisse, and was there professed April 12, 1626. Subsequently he went to St. Edmund's monastery at Paris. From 1633 to 1641 he was vicar of the English Benedictine convent at Cambrai. From 1641 to 1653 he was prior of St. Gregory's; from 1645, titular prior of Norwich. From 1653 to 1657 he was prior of St. Benedict's at St. Malo, in Brittany, and then passed to the mission in England. He died at Douay, May 5, 1666.



He had a nephew, Dom Richard Clement Northall *alias* Meutisse, D.D., who was professed at the English Benedictine monastery at Lambspring, Aug. 27, 1645, and died at St. Laurence's, Dieulward, in 1686.

*Dolan, Weldon's Chron. Notes; Snow, Bened. Necrology.*

1. These things that follow are some advises given by fa: John Mutasse to some religious when he was confessour; a very able and worthy man." MS., formerly at the Convent at Cambrai, and now in the public archives at Lille. The MS. consists of 13 letters, labelled as above, addressed to certain of the religious of Cambrai convent.

**Northampton, Henry Howard, Earl of**, born at Shottesham, Norfolk, Feb. 25, 1539-40, was second son of Henry Howard, earl of Surrey, K.G., by Frances, dau. of John de Vere, 15th earl of Oxford, K.G. His father, whose execution in Jan. 1546-7 was the last tyrannical act of Hen. VIII., was eldest son of Thomas, 3rd duke of Norfolk, by his second wife, Eliz., dau. of Edward Stafford, duke of Buckingham. His brother Thomas, 4th duke of Norfolk, being attainted of high treason for his communication with Mary queen of Scots, was beheaded in 1572.

After the death of his father, Henry Howard and his brother and sisters were entrusted to his aunt, the duchess of Richmond, who engaged Foxe, the martyrologist, as their tutor. On the accession of Mary, Henry was placed by his grandfather, the duke of Norfolk, with John White, bishop of Lincoln, a sound catholic, under whom he studied philosophy, civil law, divinity, and history. On the accession of Elizabeth, White was deprived, and the queen sent Howard to King's College, Cambridge, and on May 8, 1559, restored him in blood. Subsequently he joined Trinity Hall, where, says Bishop Godwin, he was esteemed "the learnedest amongst the nobility, and the most noble amongst the learned." In 1568 his religious views seem to have been suspected, against which he protested to Burghley. On April 19 of that year he was incorporated M.A. of Oxford, and it was rumoured that he aspired to succeed Young in the archbishopric of York. He was arrested in 1572, when his brother, the duke of Norfolk, was charged with conspiring to marry Mary queen of Scots, as having been first proposed "for that object." He established his innocence, was readmitted to court and granted an annual pension. He then retired to Audley End, and

directed the education of the duke's children. In 1574 it was reported that he was exchanging tokens with the queen of Scots. His relations with Mary were undoubtedly close and mysterious. He supplied her for many years with political information, but, according to his own account, gave her the prudent advice to "abate the sails of her royal pride." Thus he managed to allay Elizabeth's suspicions. In 1582 he was again arrested, charged with heresy and treasonable correspondence with the Scottish queen. He defended himself in a letter to Elizabeth, in which he admitted that he had taken part in catholic worship, but declared that it was idle to believe that "so mean a man" as he could win Mary Stuart's "liking."

He was soon liberated, and retired to St. Albans. In 1583 he was committed to the Fleet. Mary, it was now asserted, had sent him a ring with a message that she "did repute him as his brother." In 1587 his repeated offers to serve in case of invasion from Spain were rejected.

Upon Essex's rise to power he attached himself to the new favourite; from his letters to whom Banks deduces that he was "the grossest of flatterers." But he did not neglect meanwhile to secure the patronage of Burghley, and after the earl's execution contributed "Asiatic and endless" volumes to Cecil's secret correspondence with James VI. of Scotland. Upon the death of Elizabeth, James sent Howard a ruby "as a token"; a place on the privy council was assigned him; he was made warden of the Cinque Ports and constable of Dover castle; and on March 13, 1604, was elevated to the peerage as Baron Howard of Marnhill and earl of Northampton. In 1608 he became lord privy seal. To exempt him from the stigma of catholicism he was put forward on the trials of Sir Everard Digby and Fr. Henry Garnet. It was currently reported that he had apologised to Card. Bellarmine for the anti-papal tone of the speech by which he distinguished himself on the occasion of Garnet's trial, declaring that at heart he was a catholic; but six persons who were found guilty of circulating the libel were fined by the Star Chamber. He sat on commissions for arranging terms of peace with Spain, and for expelling the jesuits. But that which most damaged his reputation was his complicity with the divorce of his grand-niece, the countess of Essex, who desired to marry the king's favourite, the earl

of Somerset. He had a share, also, in the committal of Sir John Overbury to the Tower.

Northampton remained close friends with James to the last: he interested himself in the erection of a monument to Mary queen of Scots in Westminster Abbey, and wrote the Latin inscription. Dodd says that before his death he was cited to the Star Chamber for joining in a petition with other catholic peers for liberty of conscience. Anyhow, in his will he declared himself a member of the catholic and apostolic church, saying with St. Jerome, "In qua fide puer natus fui in eadem senex morior." A letter in the archiepiscopal archives of Westminster says that he was reconciled to the Church on his deathbed. He died at his London residence in the Strand, afterwards known as Northumberland House, June 15, 1614, aged 74.

Northampton's wit and learning are generally acknowledged, but there can be no doubt that he was lacking in principle.

*Wood, Athene Oxon.*, ed. 1691, i. 730; *Dodd, Ch. Hist.*, ii. 354; *Burke, Extinct Peerage*, p. 278; *Jardine, Gunpowder Plot*; *Allibone, Crit. Dict.*, i. 900; *Foley, Records S.J.*, i., iii., iv., vii.; *Morris, Condition of Catholics*; *Eyre MSS.*, 724, 741, *Ushaw Lib.*; *Lingard, Hist. of Eng.*, ed. 1849, vii. 128 seq.; *Lee, Dict. Nat. Biog.*, xxviii. 28.

1. A Treatise on Natural and Moral Philosophy. MS., *Bodl. Libr.*, *Arch. D.* 113, dated Trinity Hall, Aug. 6, 1569. Written for his youngest sister, Cath., wife of Lord Berkeley.

2. A Tract circulated in MS. about 1580, in support of the proposed marriage of Elizabeth to the Duke of Anjou, written in answer to John Stubbes' "Discoverie of a Gaping Gulf, whereinto England is like to be swallowed by another French marriage," s.l., 1579, sm. 8vo, *Harl. MS.* 180.

3. **A Defensative against the Poyson of supposed Prophecies**; not hitherto confuted by the penne of any man, which being grounded eyther upon the warrant and authority of old paynted bookes, Expositions of Dreames, Oracles, Revelations, Invocations of damned Spirits, Judicialles of Astrologie, or any other kinde of pretended knowledge whatsoever, *de futuris contingentibus*: have beene causes of great disorder in the common wealth, and cheefely among the simple and unlearned people: very needefull to be published at this time, considering the late offence which grew by most palpable and grosse errors in Astrology." Lond. 1583, 4to; *ib.* 1620, fol.; ded. to Sir Fris. Walsingham, and said to have been elicited by Rich. Harvey's "Astrological Discourse," Lond. 1582, 16mo. Howard's book was suspected of seeming heresies, and of veiled treason, and in consequence he was sent to the Fleet.

4. **An Apology for the Government of Women**, MS., 1589. written at Burghley's request in reply to a pamphlet denouncing female government, *Harl. MS.* 7021; *Bodl. Libr. MS.*

5. "A true and perfect relation of the whole proceedings against the late most barbarous traitors, Garnet, a Jesuite, and his confederates, contayning sundry speeches delivered by the Lords Commissioners at their arraignments," &c., Lond. 1606, 4to, to which he wrote a preface to prove that the Pope had no authority to depose princes. His speeches at the trials of Digby and Garnett are in this volume, as also in "State Trials," i. 245, 266.

6. A translation into English of Charles V.'s last advice to Philip II., ded. to Eliz., *Harl. MSS.* 836 and 1056; *Cotton MS.*, *Titus C.* xviii.; *Bodl. Libr., Rawl. MS. B.* 7, f. 32; and ded. Epistle alone in *Lambeth MS.* DCCXL. 20.

7. Forms of Prayer and Devotional Treatises, *Harl. MS.* 255, *Lambeth MS.* 660.

8. Correspondence, a treatise of government, a devotional work, notes of his early correspondence with James VI. of Scotland and Cecil, and a commonplace book entitled "Concilia Privata"—folio, 1200 pp., *Cottonian MS.*, *Titus*, c. 6.

9. **Duello foild.** The whole proceedings in the orderly dissolveing of a design for single fight betweene two valient gentlemen," 1613, *Ashmole MS.* 856, ff. 126-45, printed in Hearne's "Collection of Curious Discourses," 1775, ii. 225-42, where it is erroneously assigned to Sir Edw. Coke. Northampton this year had drawn up James' well-known edict against duelling.

10. **Portrait**, dated 1606, in the possession of the Earl of Carlisle.

**Northumberland, Henry, 8th earl of**, *vide* Percy.

**Northumberland, Thomas, 7th earl of**, *vide* Percy.

**Norton, Christopher**, martyr, was the seventh son of Richard Norton, of Norton Conyers, co. York, esq., and his first wife, Susan, daughter of Richard Neville, second Baron Latimer, by Anne, daughter of Sir Humphrey Stafford, of Grafton. Lord Latimer, who died in 1530, acquired high reputation at the battle of Flodden Field, in which the family of Conyers *alias* Norton was also represented. His grandfather, Sir George Neville, summoned to parliament as Lord Latimer, was a younger son of Ralph Neville, first earl of Westmoreland, by his second wife Joan, daughter of John of Gaunt. The family was staunch to the ancient religion, and Sir John Norton, his sons Richard and Thomas, and his son-in-law Thomas Markenfeld, of Markenfeld, were found under the banner of the pilgrimage of grace. Notwithstanding, the head of the family, Richard Norton, maintained an influential position during the reigns of Henry VIII. and Edward VI. In the reign of Queen Mary, or earlier, he was governor of Norham Castle, and in the 10th Elizabeth he was sheriff of Yorkshire.

When the earls of Northumberland and Westmoreland

raised the banner in defence of religion in November 1569, they were supported by the two brothers Norton, and their relatives the Markenfelds, Mortons, Tempests, Plumptions, and others. The standard of the army was borne by the aged Richard Norton. He was surrounded by his nine sons, Francis, John, Edmund, William, Thomas, George, Christopher, Marmaduke, and Sampson. Upon the dispersion of the army the elder Norton with some of his sons accompanied the earls in their flight into Scotland. Thence Richard Norton and his sons Francis, George, Sampson, and John, escaped to Flanders. William and Marmaduke were pardoned. Christopher and his uncle were hanged, bowelled, and quartered at Tyburn, May 27, 1570. Only seven of the nine sons occur in the list of attainders. One of them saved his life by apostasy. The lands and chattels of the two martyrs were forfeited to the crown. The old man was reported by a spy, in 1575, to have gone into Spain, and thence, some said, to Rome. He was in receipt of a small pension from the King of Spain, as were his sons Francis and George, the latter of whom was at Brussels. Three years later Gregory XIII. wrote to Don John of Austria, commending the faith and sacrifices of the aged Richard Norton, who had a daughter residing with him in exile. Possibly she was by his second wife, Philippa, daughter of Robert Trappes, of London, and relict of Sir George Gifford, of Middle Claydon, co. Bucks, Knt. Cardinal Allen refers to him as being in needy circumstances in Oct. 1583, and between this and 1588 he died at a very advanced age.

Amongst the Lansdown MSS. is a pedigree of the Nortons and their connections supplied to Lord Burleigh by some informer about 1579. It is endorsed "A tribe of wicked people," and headed "Heere under dothe appeare the descent of iii severell houses, knitt together of lait in bloode and allyance so as of them is spronge a faction of daindangerous persons. . . ." It appears that Francis Norton, the eldest son, married Aubrey, sister and co-heiress, with the wife of Sir Richard Towneley, of Towneley, co. Lancaster, of Thomas Wymbishe, of Norton, co. Lincoln, and thus became possessed of a moiety of the large possessions of that ancient family. He was succeeded by his second son, Henry, who married Katherine, daughter of Thomas Tancred, of Boroughbridge, in Yorkshire, where he took up his residence and was "attached

for hearing Mass with his father-in-law Tanckard, and with his wife, in Lent, 1578." They had three sons, John, Theophilus, and Basil. The first was living at Boroughbridge, aged 67, and a bachelor, at the visitation of 1665; the other two had died *sine prole*.

Old Richard Norton's third son, Edmund, the apostate, resided at Clowbeck, in Yorkshire, and his descendant Fletcher Norton, was raised to the peerage, in 1782, as Lord Grantley, baron of Markenfeld, co. York.

*Surtees, Hist. of Durham*, i. clx.; *Harl. Soc., Visit. of York*; *Foster, Visit. of Yorks*; *Lingard, Hist. of Eng.*, ed. 1849, vi. 195 *seq.*; *Bridgewater, Concertatio*, ed. 1594, f. 406 b; *Records of the Eng. Caths.*, i., ii.; *Sanders, De Visit. Monarchia*, ed. 1592, p. 708.

1. "The Several Confessions of T. Norton and Christopher Norton," see under Thomas Norton.

**Norton, John**, gentleman, martyr, of the ancient family of Norton, of Norton-Conyers, in the North Riding of Yorkshire, resided near Ravensworth, in the chapelry of Lamesley, co. Durham, and was apprehended with his wife in his own house for harbouring the Rev. Thomas Palliser, a priest. Two other catholic gentlemen, one of whom was named John Talbot, being found in the house, were also arrested, and the five prisoners were carried to Durham. There they were all condemned to death. They were offered their lives if they would go to the established church, which the gentleman whose name is not given consented to do. Mrs. Norton, being supposed to be with child, was reprieved. The other three, Fr. Palliser, Mr. Talbot, and Mr. Norton, received the crown of martyrdom at Durham, Aug. 9, 1600.

Whilst in Durham Castle the gaoler offered poisoned broth to the three martyrs, but "the bone of mutton on the dish began to run blood in form of crosses and of O's in the broth," which caused the martyrs to abstain from it. Seeing this the servant, falling upon her knees before Fr. Palliser, begged forgiveness, and besought him to reconcile her to the Church.

*Challoner, Memoirs*, ed. 1741, i. 384; *Worthington, Relation of Sixtene Martyrs*, pp. 90-1; *Dodd, Ch. Hist.*, ii. 152.

**Norton, John, D.D.**, *vide* under E. L. Knatchbull.

**Norton, Matthew Thomas**, O.P., born in 1732, probably, at Roundhay, near Leeds, a convert, was professed in

English Dominican convent at Bornhem, under the religious name of Thomas, Oct. 23, 1754. Subsequently he studied at Louvain. On June 29, 1759, he was sent to the chaplaincy at Aston Flamvile, the seat of the Turvile family, but on Aug. 9, of the same year, went to Sketchley, and in 1765, removed the mission into Hinckley. There he built a chapel, in 1767, but being elected prior of his convent, in November of that year, left for Bornhem till March 10, 1771, when he returned to Hinckley. In 1774 he was re-elected prior of Bornhem, and on Feb. 17, 1775, instituted rector of the English Dominican college at Louvain, where he taught for five years. From 1774 to 1778 he was vicar-provincial for Belgium. About 1783 he was admitted D.D. of the university of Louvain. In Oct. 1780, he returned to Hinckley, and thence served Leicester from Oct. 1783, to Aug. 1785. Subsequently he re-established a mission at Coventry. His death occurred at his mission at Hinckley, Aug. 7, 1800, aged 69.

His funeral at Aston Flamvile, where his gravestone may still be seen in the churchyard, was attended by a numerous assemblage of people of various denominations from the adjacent villages.

*Palmer, Obit. Notices, O.S.D.; id. Merry England, xii. 316; Nichols Hist. of Leicestershire, iv. 473.*

1. **Mémoire sur la Question, Quels servient les moyens de perfectionner dans les Provinces Belghiques la laine de moutons** qui a remporté l'accessit de l'Académie Impériale et Royale des Sciences et Belles-Lettres de Bruxelles, en 1776." Bruxelles, 1776, 4to, pp. 14.

2. **Réponse à la Question, L'Emploi des Bœufs dans nos Provinces tant pour l'Agriculture que pour le transport des marchandises sur les canaux, &c. ne seroit-il pas préférable, tout considéré, à celui des chevaux dont on se sert généralement ?**" Bruxelles, 1777, 4to, pp. 32.

3. **Antwoord op de braeg. Door de Académie voor gestelt.** Loven, 1777, 4to, pp. 24.

4. **Mémoire sur la Question, Quels servient les meilleurs moyens d'élever abeilles aux Pays-Bas, et d'en tirer les plus grands avantages par rapport aux commerce et à l'économie,** &c. Louvain, 1779, 4to, pp. 36.

The Académie Impériale awarded prizes to all the foregoing essays.

**Norton, Thomas**, martyr, was a younger son of Sir John Conyers *alias* Norton, of Norton Conyers, co. York, Knt., and his wife Anne, daughter and heir of William Ratcliffe, of Rilston, in Craven, Esq. This family was descended from

Egbertus Conyers, a member of the baronial family of that name which came into England in the reign of the Conqueror, whose son Roger married the heiress of the Nortons of Norton and assumed that name. Roger's grandson, Sir Richard Norton, was chief-justice of the common pleas, and died in 1420. His great-grandson, Sir John Conyers *alias* Norton, K.B., was father of the Sir John Conyers *alias* Norton first mentioned. The Nortons were staunch Catholics. Sir John and his sons Richard and Thomas joined the pilgrimage of grace in 1537, and yet escaped the fate which overtook so many of the leaders. Again in the later great northern rising in the reign of Elizabeth the two brothers, Thomas and Richard Norton, with the latter's nine sons, and nearly all their relatives, joined the standard of the Earls of Northumberland and Westmoreland in 1569. Thomas and his nephew Christopher preferring death to conformity to the new religion, on condition of which pardon was offered, were drawn, hanged, and quartered at Tyburn, May 27, 1570.

All Catholic contemporary writers regard as martyrs those who suffered on account of the northern rising. Dr. Richard Bristow, in his "Briefe Treatise," published in 1574, specially names the Nortons in speaking of the martyrs of that time.

One unfortunate nephew recanted, and he and a sister who survived, are the subject of Wordsworth's romantic narrative poem, "The White Doe of Rylstone, or the Fate of the Nortons," which must not be accepted as historically accurate.

*Dodd, Ch. Hist.*, ii. 150; *Surtees, Hist. of Durham*, i. clx.; *Foster, Visit. of Yorks*; *Harl. Soc., Visit. of Yorks*; *Bristow, Briefe Treatise*, ed. 1599, f. 73.

1. "The several Confessions of Thomas Norton and Christopher Norton, two of the Northern Rebels, who suffered at Tyburn, and were drawn, hanged, and quartered, for Treason, May 27, 1570." Lond., Wm. How, for Rich. Johnes (1570), 16mo; repr. in Morgan's "Phoenix Britannicus," No. 5.

**Nourse, Timothy**, son of Walter Nourse, of Newent, Gloucestershire, by Mary his wife, dau. of Sir Edw. Engham, of Gunston, co. Kent, matriculated at University Coll., Oxford, 1655, of which he was elected fellow Jan. 19, 1658-9, and proceeded M.A. in 1660. After his ordination he obtained celebrity as a preacher. Having embraced the Catholic religion in 1672, he was deprived of his fellowship, Jan. 5,



1673. He then withdrew to his estate at Newent, where he devoted himself to study and the pleasures of a country life. During a visit to London in 1677 he relapsed into the Anglican communion, but almost immediately returned to his former opinions. Though he lived in great retirement, he was severely handled during the Oates plot persecution. His wife was Lucy, dau. of Rich. Harwood, prebendary of Gloucester. He died at Newent July 21, 1699.

Hearne says he was a man "of excellent parts . . . of great probity and eminent virtues," but Wood adds that he was conceited. He bequeathed a good collection of coins to the Bodleian Library, and to University College such of his books as were wanting in the college library, in thankful remembrance of his obligations to the university. He also left 120*l.* in charitable bequests.

*Bliss, Wood's Athenæ Oxon.*, pp. lxii., lxix., lxxv., lxxviii., vol. iv. 448; *Hewins, Dict. Nat. Biog.*, xli. 240; *Dodd, Ch. Hist.*, iii.

1. A refutation to Dan. Whitby's "Discourse Concerning the Idolatry of the Church of Rome; wherein that charge is justified, and the pretended Refutation of Dr. Stillingsfleet's Discourse is answered," Lond. 1674, 8vo, which if published has not been identified.

2. **A Discourse upon the Nature and Faculties of Man, in several Essays**: with some Considerations upon the Occurrences of Humane Life." Lond. 1686, 8vo; *ib.* 1689, and 1697.

3. **A Discourse of Natural and Reveald Religion in several Essays**; or the Light of Nature a Guide to Divine Truth." Lond. 1691, 8vo.

An account of this work may be seen in the Works of the Learned. Lond. 1691, 4to, by J. de la Crose.

4. **Campania Fœlix**; or, A Discourse of the Benefits and Improvements of Husbandry . . . with some considerations upon (1) Justices of the Peace and inferior officers; (2) on Inns and Ale-houses; (3) on Servants and Labourers; (4) on the Poor: to which are added two Essays, 1. Of a Country House, 2. Of the Fuel of London." Lond. 1700, 8vo; 2nd ed. *ib.* 1706, 8vo; repub. in 1708 with "The Compleat Collier, by J. C."

Prof. Donaldson, "Agricult. Biog.," p. 40, calls it "The best publication of the kind that had appeared at its date."

**Nutter, John**, priest, venerable martyr, was born at Reedley Hallows, a vaccary in Pendle Forest, in the chapelry of Burnley and parish of Whalley, co. Lancaster. The Nutters seem to have been a family of some position in Pendle Forest. John Nutter was sent to Oxford, where he took the degree of B.D. June 13, 1575, but forsaking the Anglican establishment, went to Rheims and was ordained deacon and priest in Sept. 1582.

On Nov. 24 he left Rheims for the English mission in company with two other priests, Robt. Woodroffe and Samuel Conyers. The vessel was driven to the coast of Suffolk, and Fr. Nutter being seized with fever was put on shore at Dunwich. Shortly after the vessel split upon a rock in sight of the haven, but the crew and passengers were all saved. The parson of the parish, having discovered in a bag several Catholic books, gave information to the justices, who interrogated the unfortunate passengers. As Fr. Nutter would not deny his calling, all three were taken into custody. Within ten days an order came from the council to remove Fr. Nutter and his companions to London, where upon their arrival they were examined by Secretary Walsingham at Richmond, and Fr. Nutter having acknowledged that he was a priest was committed to the Marshalsea, Feb. 1, 1582-3.

Through the charitable care of some good Catholics Fr. Nutter quickly recovered his strength, which he retained during his year's imprisonment in the Marshalsea. The gaol being crowded he was enabled to do much good, both by word and example. After about a year's imprisonment he was again brought up for examination. At length came the question which was usually put last to those whom it was intended to make away with, *viz.*, what would he do in case the pope should invade the kingdom? He replied that "he would do as a good catholic priest ought to do," and would not explain further. The next day, however, he offered Popham, the attorney-general, an answer in writing to all questions on condition that it should be delivered into the queen's own hands. Popham acquiesced, and Fr. Nutter wrote an account of the true reasons that brought him and his fellow priests into England, which were "not to disturb the peace of the kingdom, or to plot against the queen, but to invite their fellow subjects to peace with God, and so promote the true and only solid interests of their queen and country." He was nevertheless condemned to death on Feb. 7, and committed to the Tower. He was loaded with irons and confined to the pit. After five days he was drawn from the Tower to Tyburn, with the Ven. George Haydock and three other priests, and there hanged, cut down alive and bowelled and quartered, Feb. 12, 1583 4.

*Bridgewater, Concertatio*, ed. 1594, ff. 156, 409; *Pollini, L'Hist. Eccles. della Rivol. d'Inghil.*, p. 736; *Douay Diaries*; *Challoner, Memoirs*, ed.

1741, i. 156; *Dodd, Ch. Hist.*, ii.; *Wood, Athenæ Oxon.*, ed. 1691, i.; *Sander. De Schism. Angl.*, ed. 1586, *Rishton's, Diarium in Appx.*

**Nutter, Robert**, priest, venerable martyr, younger brother to the preceding martyr. was admitted with him at the English College at Rheims, Aug. 23, 1579. On Jan. 16, 1582, he left the college for the English Mission. He seems to have used the *alias* of Askew and been an itinerant missionary in the counties of Oxford, Berks, Bucks, Southampton, and Sussex, and also in London. On Feb. 2, 1583-4, he was committed to the Tower, where he remained in the pit forty-seven days. He wore fetters during forty-three days, and twice suffered compression in the iron hoop known as the "scavenger's daughter." On Nov. 10, 1584, Fr. Nutter was again confined in the pit for two months and fourteen days, and in Jan. 1585, with twenty other priests, was landed on the coast of Normandy. After a short stay at Rheims, Fr. Nutter courageously returned to England, having changed his *alias* to Rowley. It was not long, however, before he again fell into the hands of the persecutors, and was imprisoned in Newgate. Thence he appears to have been transferred to the Marshalsea. He was next committed to Wisbeach Castle. In "A note of certain priests imprisoned at Wisbitche," placed among the State Papers of 1587, though some years too early, the venerable martyr is described as follows: "Nutter *alias* Rowley, a seminary prieste, a very perilous man and desperate to attempte any mischiefe, and therefore especially to bee regarded. . . ." In the spring of 1600, with several other priests, including the venerable martyrs Thomas Hunt and Thomas Sprott, he escaped into Lancashire, where he was recaptured and committed to Lancaster Castle. He was condemned solely on account of his priestly character, and executed at Lancaster with the usual barbarities in such cases, July 26, 1600.

Dr. Anthony Champney says that he was a man of strong body and of stronger soul, who went to the gallows before his fellow sufferer, the venerable Edward Thweng, with as much cheerfulness and joy as if he were going to a feast.

Fr. Peter Malpaco, in his "Palma Fidei, S. Ord. Praed.," 1635, numbers him without question amongst the Dominican martyrs, and cites for his authority Lopez, iv. parte Histor., lib. 4, cap. 1; but there is no shadow of proof that, whether

in prison or elsewhere, he was admitted to the first order of St. Dominic. Of course he might have become a Dominican tertiary, but even of this we have no evidence.

His nephew, Ellis Nutter, born in Pendle Forest, was ordained priest April 21, 1601, and left the English College at Rome for the English Mission, April 18, 1603. He was probably son of Ellis Nutter, of Reedley Hallows, in Pendle Forest, who died in 1603. Ellis Nutter, deputy steward of the Honor of Clitheroe, is referred to in "Assheton's Journal," under date Oct. 6, 1617, as keeping the Clitheroe "Leet, Hallmot, and Wapontake, all of a day. Not soe kept in man's memory affore." The editor, Canon Raines, says that he was descended from John Nutter, living in Pendle Forest 15 and 34 Eliz.

*Bridgewater, Concertatio*, ed. 1594, f. 409; *Douay Diaries; Worthington, Relation*, p. 91; *Challoner, Memoirs*, ed. 1741, i. 381; *Law, Conflicts; Foley, Records S.J.*, i., vi.; *Sanders, De Schism. Angl.*, ed. 1586, *Rishton's Diarium in Appx.; Wkly. Reg.*, lxxix. 281, 348; *Raines, Journ. of Nic. Assheton, Cheth. Soc.*, xiv.

1. "Songe of foure Priestes that suffered death at Lancaster," MS., *vide* under Robt. Middleton.

The writer has since discovered that this most interesting and valuable volume (*Brit. Mus. Add. MSS.* 15,225) is entirely in the handwriting of "John Breereley, Priest," otherwise Fr. Lawrence Anderton, S.J. (*vide* vol. i. 34), and it is most probable that he was the author of most if not all of the poems therein contained. Other of his poems, odes, sonnets, &c. (including the "Protestant's Apologie" in verse), are in the writer's possession. It is extraordinary that the authorship of poetry of such merit should have remained so long in obscurity. Anderton was also the author of the much-admired "Jerusalem, my Happy Home," "The Song of Mary, the Mother of Christ," Lond. 1601, and "Virginalia, or Spiritual Sonnets," 1632, (erroneously attributed to Edw. Bradshaigh, vol. i. 287, No. 3), which hitherto have defied identification.

**Oakeley, Frederick**, canon, born at Shrewsbury, Sept. 5, 1802, was the youngest son of Sir Charles Oakeley, bart., formerly governor of Madras, by his marriage with Helena, only dau. of Robert Beatson of Killerie. For three years he was a pupil of Charles Sumner, curate of Highclere, Hants, afterwards Bishop of Winchester, and in 1820 matriculated at Christ Church. He is described by Newman as "an almost typical Oxford man," and as the most prominent member of the generation which first sprang up after the initiation of the movement. Having graduated in 1824 with a second class in Classics, he gained the Chancellor's prize for Latin essay in

the following year, and in 1827 that for English essay. In the latter year he was Ellerton prizeman and was elected to a Balliol fellowship. In 1830, Bishop Ryder appointed him a prebendary of Lichfield. The next year he was select preacher, and in 1835 was one of the public examiners to the University. He was Whitehall preacher for Oxford in 1837. Having become minister of Margaret Chapel, Margaret Street, London, in 1839, Mr. Oakeley became, in Mr. Wood's phrase, the "introducer of that form of worship which is now called Ritualism." Mr. Gladstone, who frequented the chapel in those days, speaks of him in the pages of the *Contemporary* as having "united to a fine musical taste a much finer and rarer gift of discerning and expressing the harmony between the inward purposes of Christian worship and its outward investiture." In 1845, on Ward's condemnation by the University of Oxford, Oakeley declared his adhesion to Tract XC. His bishop called upon him to resign and instituted proceedings against him in the Court of Arches. He was condemned with costs, and in September he joined Newman's community at Littlemore. On the 29th of the following month he was received into the Church by Fr. Newsham, S.J., in the chapel of St. Clement, Oxford. In Jan. 1846, he became a theological student at St. Edmund's College, Ware, where he was ordained priest by Dr. Wiseman, Nov. 14, 1848. He served for some time at St. George's, Southwark; and was appointed in Jan. 1850, missionary rector of St. John's the Evangelist, Islington. He became a canon of the Westminster chapter in 1852, and in 1868 was elected a member of the Roman Academy of Letters. He died Jan. 29, 1880, aged 78.

*Tablet*, lv. 179, 207, 244, 270, lviii. 749; *Weekly Reg.*, lxxii. 825, lxxvii. 313; *Cath. Times*, Feb. 6 and 13, 1880, and Nov. 4, 1881; *Dict. Nat. Biog.*, lxi. 286; *Cooper, Biog. Dict.*; *Ward, W. G. Ward and the Cath. Revival*; *Miller, Singers and Songs of the Church*, p. 497; *Newman, Apologia*, ed. 1890, p. 163.

1. **De Tribunicia apud Romanos Potestate:** Oratio Cancellarii præmio donata, et in Theatro Sheldoniano habita die Jun. 15<sup>o</sup>, A.D. 1825." Oxf. (1825), 8vo.

2. **The Influence of the Crusades upon the Arts and Literature of Europe:** A prize essay, read in the Sheldonian Theatre, Oxford, June 27, 1827." (Oxf. 1827), 8vo; repr. Engl. Prize Essays, iv. 1836. 12mo.

3. **A Letter to . . . the Duke of Wellington,** upon the Bill, now before Parliament, entitled, "A Bill for abolishing subscription to articles of

religion on certain cases." Oxf. 1835, 8vo., in reference to the Earl of Radnor's bill.

4. **A Sermon** (on Luke ix. 59-62) preached at the General Ordination of . . . Richard [Bagot], Lord Bishop of Oxford, . . . May 29." Oxford, 1836, 8vo.

5. **Remarks upon Aristotelian and Platonic Ethics**, as a branch of the studies pursued in the University of Oxford." Oxf. 1837, 8vo.

6. **Sermons**, preached chiefly in the Chapel Royal at Whitehall." Oxf. 1837-9, Oxf. 8vo, 2 vols. The "Preface to Whitehall Sermons" appeared in the latter year.

7. **Christians, the Salt of the Earth**, and the Light of the World. A Sermon [on Matt. v. 13, 16] preached on behalf of the Society for the Propagation of the Gospel . . . in the Parish Churches of Adderbury and Deddington." Oxf. 1838, 12mo.

8. **Christ Manifested to the Faithful** through his Church. A Sermon" [on Col. ii. 10]. Oxf. 1839, 12mo.

9. **The Dignity and Claims of the Christian Poor**: two sermons [on Luke vi. 20 and Matt. xxv. 36, respectively], the latter in aid of the Middlesex Hospital." Lond. 1840, 12mo.

10. **The Subject of Tract XC. examined**, in connection with the history of the Thirty-nine Articles, and the statements of certain English Divines. To which is added the case of Bishop Mountague in the reign of King James I." Lond. Rivington, 1841, 8vo, pp. 84, 2nd ed. revised; Lond. 1845, 8vo, *vide* J. H. Newman.

11. **Explanation of a passage in an article on certain works of Bishop Jewel**, published in the *British Critic*. . . . By the writer of the article." Lond. 1842, 8vo.

This famous article in the *British Critic* of July 1841, marked an era in the Oxford movement as well as a crisis in the fortunes of the review itself, a crisis which this very article helped in no slight degree to precipitate. (Edw. Healey Thompson, *Tab.*, Feb. 14, 1880.)

12. **Homilies for Holy Days and Seasons**, commemorative of our Lord and Saviour Jesus Christ, from Advent to Whitsuntide inclusive. Translated from the writings of the Saints. With Biographical Notices of the writers." Lond. Jas. Burns, 1842, cr. 8vo, pp. xlvii-277. The Homilies had previously been issued separately.

13. **Laudes Diurnæ**. The Psalter and Canticles in the Morning and Evening Service of the Church of England. Set and Pointed to Gregorian Tones; by R. Redhead, with a Preface on Antiphonal Chanting by F. Oakeley." Lond. J. Toovey, 1843, 12mo.

14. **Things dispensable and things indispensable**: The importance of distinguishing between them, with a view to true conscientiousness and Christian Joy. Two Sermons" [on Matt. xxiii. 24 and Hosea vi. 6]. Lond. 1844, 8vo.

15. "The Life of St. Augustine of Canterbury, Apostle of the English," in Dr. Newman's series of the "Lives of the English Saints." Lond. Toovey, 1844, 12mo.

Amongst various criticisms was that entitled "Modern Hagiology, . . . an examination of . . . some . . . works published under the sanction of . . . F. Oakeley," by J. C. Crosthwaite, Lond. 1846, 8vo.

16. **A Few Words** to those Churchmen, being Members of Convocation, who purpose taking no part in Mr. Ward's Case (*i.e.*, his proposed degradation at Oxford). Lond. 1845, 16mo.

17. **The claim to 'hold, as distinct from teaching, all Roman doctrine'** explained in a Letter to a Friend." Lond. 1845, 8vo; Oxf. 1845, 8vo.

18. **A Letter to the Lord Bishop of London**, on a subject connected with the recent proceedings at Oxford." Lond. 1845, 8vo, in reference to Mr. Ward's case before Convocation.

For these pamphlets he was cited before the Court of Arches by the Bishop of London, and in July 1845 his licence was withdrawn, and he was suspended from all clerical duty in the province of Canterbury.

19. **A Letter on Submitting to the Catholic Church**, addressed to a friend." Lond. 1845, 24mo; *id.* 2nd ed.

20. **Practical Sermons**, preached in 1847-8. To which is added, a Sermon preached on a special occasion." Lond. 1848, 8vo.

21. **The Order and Ceremonial of the Most Holy and Adorable Sacrifice of the Mass**, explained in a Dialogue between a Priest and a Catechumen. With an Appendix on Solemn Mass, Vespers, Compline, and the Benediction of the Most Holy Sacrament." Lond. 1848, 16mo; Lond. Burns & Oates, Ld. (1859), 16mo, pp. vi-144. Transl. into Italian by Lorenzo Santarelli, and published by authority, Roma, 1855, 16mo.

22. **The Teaching and the Practice of the Catholic Church**. Lond. 1849, 8vo.

23. **A few Words of Affection** and congratulation addressed to his fellow converts before the Mass of Thanksgiving for the conversions to the Church." Lond. (1851), 12mo.

24. **A Letter** to the Members of the Islington Protestant Institute, occasioned by a recent statement of their objects and proceedings." Lond. (Derby, pr.) Richardson & Son (1851), 8vo, pp. 15.

25. **Statements of Facts** relative to the case of Mr. William Weale, Master of the Poor School at Islington. Lond. (Derby, pr.) Richardson, 1851, 16mo, pp. 16.

26. **The Catholic Florist**: A Guide to the Cultivation of Flowers for the Altar: with a list of such as are appropriate to the several Holy Days and Seasons of the Ecclesiastical year: the whole illustrated by historical notices and fragments of ecclesiastical poetry. With a preface." Lond. (Derby, pr.) Richardson & Son, 1851, 16mo, pp. xxii-327, besides frontis. and engr. title, &c., and Floral Index, pp. xxix., Ded. to Card. Wiseman.

27. **The Religious Disabilities** of our Catholic Prisoners considered . . . in a Letter to the Viscount Palmerston." Lond. 1854, 8vo, which elicited from J. Kingsmill, "R.C. chaplains to Gaols. . . occasioned by a letter from the Rev. F. Oakeley, M.A." Lond. 1854, 8vo.

28. **The Nature and Objects of a Popular Club**: An Introductory Lecture addressed to the Islington Popular Club. Lond. 1855, 8vo, forming Lecture I. of "Popular Lectures."

29. **Personal Reminiscences of the 'Oxford Movement'**, with illustrations from Dr. Newman's 'Loss and Gain.' A Lecture addressed to the Islington Catholic Popular Club." Lond. 1855, 8vo. pp. 36, forming

Lecture II. of "Popular Lectures." It drew from R. Maguire "The Oxford Movement: Strictures on the 'Personal Reminiscences' . . . of . . . Mr. Oakeley, and others," Lond. 1855, 8vo.

A 4th Lecture appeared in the same year, but Lecture III. of this series of "Popular Lectures" does not appear to have been published.

30. **The Youthful Martyrs of Rome.** A Christian Drama (in 5 acts and in verse) adapted from (Cardinal Wiseman's) 'Fabiola; or, the Church of the Catacombs.'" Lond. 1856, 8vo.

31. **The Church of the Bible;** or, Scripture Testimonies to Catholic Doctrines and Catholic Principles; collected and considered in A Series of Popular Discourses, addressed chiefly to non-Catholics." Lond. Chas. Dolman, 1857, sm. 8vo, pp. xvi-374.

32. **Catholic Colleges and Protestant Universities.** An Oratorical Address, spoken at the Jubilee of St. Cuthbert's College, Ushaw, July 21, 1858." Lond. (Derby, pr.) Richardson & Son, 1859, 12mo, pp. 16, "Pub. by Desire."

33. "The Hidden Gem. A Drama in two Acts, composed for the College Jubilee of St. Cuthbert's, Ushaw, 1858, by H. E. Cardinal Wiseman. With a preliminary account of the celebration of the College Jubilee," by Canon Oakeley, Lond. (Derby, pr.) Thos. Richardson & Sons, 8vo, pp. xxxiv-130. Ded. to Mgr. Newsham.

34. **The Duty of Maintaining the Pope** in his temporal sovereignty. An appeal in behalf of the collection for the Pope, addressed to Roman Catholics and others . . . on the evening of Low Sunday, 1860." Lond. (1869) 12mo.

35. **The Question of University Education for English Catholics** considered principally in its moral and religious bearings in a letter to . . . the Bishop of Birmingham.\* Lond. 1864, 8vo.

36. **The Catholic Religion,** considered in reference to national morality. A Lecture delivered for a charitable purpose, at Barnsbury Hall, Islington, on Monday, March 14, 1864." London, Giles, 1864, 8vo, pp. 20.

37. **Lyra Liturgica;** Reflections in Verse on Holy Days and Seasons. Lond. 1865, 18mo, suggested by the Offices and Ceremonies of the Ecclesiastical Year.

38. **Historical Notes on the Tractarian Movement** (A.D. 1833-1845. Reprinted from the *Dublin Review*." Lond. 1865, 8vo.

39. "The Position of a Catholic Minority in a Non-Catholic Country" contributed to Card. Manning's "Essay on Religious Subjects," 1865.

40. **The Leading Topics of Dr. Pusey's recent work** reviewed in a Letter addressed (by permission) to the Most Rev. H. E. Manning, D.D." Lond. Longmans, Green & Co., 1866, 8vo, pp. 75.

"A Review of Dr. Pusey's Eirenicon, reprinted from the *Weekly Register*, with two Letters to the Editor from Dr. Pusey on his hopes of the Reunion of the Church of England with the Catholic Church: Also, letters from Dr. Newman and Canon Oakeley." Lond. (1866), 8vo, pp. 36.

"Letters on the 'Eirenicon'; by M. J. Rhodes . . . with . . . a letter from . . . Canon Oakeley," &c., Lond. 1867, 8vo.

"Anglo-Romanism Unveiled; or, Canon Oakeley and Dr. Newman at issue with the Catholic and Roman Church," &c. Lond. 1866, 8vo.



41. **Secret Societies.** Lond. 1869, 8vo.
42. **The Priest on the Mission.** A course of Lectures on Missionary and Parochial Duties." Lond. Longmans, Green & Co. 1871, 8vo, pp. xv-234.
43. **Catholic Worship:** A Manual of Popular Instruction on the Ceremonies and Devotions of the Church." Lond. 1872, 12mo; 2nd ed. *ibid.*
44. **Education to be real, must be Denominational.** An Essay suggested by the present educational crisis." Lond. Burns, Oates & Co. (1872), 8vo, pp. 24.
45. **The Athanasian Creed:** four Lectures suggested by the present Controversy." Lond. 1873, 8vo.
46. "The Holy Bible translated from the Latin Vulgate. With notes, critical, historical, and explanatory, re-collated and thoroughly revised with additions. By the Very Rev. Frederick Canon Oakeley, M.A., and the Rev. Thomas Graves Law." Lond. Virtue & Co. (1874-5), imperial 4to illus. with rich engravings, 2 vols., pp. 792 and 782 respectively (pub. in 40 parts), with separate title-pages and preface. pp. vii., signed F.O.

The second titles are those of the Rev. Geo. Leo Haydock, "revised and corrected with additions" by Oakeley & Law, with the approb. of Card. Manning, dated March 1, 1874. The publishers give a short history of Haydock's Bible and its various Editions—1811, 2 vols. fol., repr. in the course of the next year; 1845, under the authority of the vicars-apostolic of Scotland; 1852, re-issued, and simultaneously there appeared an American edition, which closely followed that of 1811; 1853, edited by Dr. Husenbeth 2 vols. 4to, with notes abridged from those of Haydock's original work; the present edition (1874) mainly following Husenbeth's edition.

47. **The Voice of Creation** as a witness to the mind of its Divine Author. Five Lectures." Lond. 1876, 8vo.

48. In 1844 he issued at Oxford a prospectus in conjunction with the Rev. J. S. Brewer, M.A. of Queen's Coll., for a translation of the entire works of St. Bernard. The undertaking, however, was abandoned, and was only revived in 1890, with the issue of "The Life and Works of Saint Bernard, Abbot of Clairvaux. Edited by Dom John Mabillon. Translated and edited by Sam. J. Eales, M.A., D.C.L." Lond. (Hodges), 1890, 8vo, vols. i. and ii.

"A Treatise on Indulgences . . . by . . . J. B. Bouvier, Bishop of Mans. . . With a Preface by . . . F. Oakeley," Lond. 1848, 12mo.

"Clifton Tracts." Historical and extra series. Lond. Burns & Lambert, 1851, 16mo. A series of tracts of various lengths, each with separate title under the general heading of "Historical Library," and all numbered. Amongst the writers of these noted tracts were Dr. Wm. A. Gillow, of Duncan House, Clifton, Edw. Healey Thompson, Lord Chas. Thynne, Wm. Maskell, Dr. Northcote, and Mrs. Parsons. Oakeley contributed four on "Rites and Ceremonies."

"On the Mission and Prospects of the Catholic Church in England" contributed to Card. Manning's "Essays on Religion and Literature." . . . 2nd Series, 1865, &c.

He was a frequent contributor to the *Dublin Review* (Arts. 3 & 7, No. 39, and Art. 10, No. 40, vol. xx., Art. 7, No. 41 and Art. 1, No. 42, xxi.); *The Month*; *Tablet*; *Weekly Register*; and other Catholic periodicals. He also

contributed one or more Sermons to the *Catholic Pulpit*, i. 1849. The last article that he wrote was in the *Times* (March 1880) on "Personal Recollections of Oxford, from 1820 to 1845," which was reprinted in Miss Couch's "Reminiscences of Oxford," Oxf. Hist. Soc. 1892.

"A full Report of the Proceedings in the case of the Office of the Judge promoted by Hodgson *v.* Rev. F. Oakeley," &c. Lond. 1845, 8vo, by C. Hodgson, Esq., *vide Tablet*, vi. 417.

"Conversion de cent-cinquante ministres Anglicans . . . avec une notice sur . . . Oakeley," &c., likewise "Conversion de soixante ministres Anglicans," &c., 1847, 12mo, both by M. J. Gondon.

49. **Portrait**—in *Weekly Reg.*, vol. 72, p. 825; *Merry England*, vol. iv. Ap. 1885, facing p. 357; *Memorials of Mr. Serjeant Bellasis*, 1895, p. 185.

**Oates, William**, publisher, born Feb. 28, 1828, was the son of Mr. George Oates of Horsforth, near Leeds. He was educated at St. Saviour's, Leeds, and at York Training College. When the clergy of St. Saviour's came over in a body Mr. Oates was received by the Rev. Nicholas Darnell at St. Anne's, Leeds, in April 1851. Subsequently Mr. Oates was appointed master of the Clifton pro-cathedral middle school. In 1857 he became managing partner in the catholic publishing business of Austin & Oates at Bristol, and in 1863 he joined the firm of Burns & Lambert, London, which then became known as Burns, Lambert, & Oates, and finally, as Burns & Oates. Mr. Oates died suddenly, of congestion of the brain, at 17 Portman Street, Dec. 28, 1876, aged 48.

He was a gentle, unassuming man, devoted to his work and loving literature for its own sake. By Annie, his wife, who survived him and died at Bath, April 1, 1893, aged 59, he left three sons: Wilfrid, who succeeded him, and carried on the business till his withdrawal in 1885; Austin Oates, K.S.G., late secretary to Cardinal Vaughan; and Francis Edward Oates.

His brother Thomas, born 1835, became a resident chorister at the vicarage, St. Saviour's, Leeds, in 1846, and two years later became a church student at St. Nicholas' College, Hurstpierpoint, Sussex, preparatory to entering Oxford; he was received into the Catholic Church at Clifton by the Very Rev. Wm. Vaughan in 1851. Five years later he entered Hammersmith Training College, obtained a first-class certificate, and returned to Clifton as master of the pro-cathedral middle school, and proprietor of the catholic publishing firm of Austin & Oates.

*Tablet*, xlvi. 848, 855, xlix. 22; *Wkly. Reg.*, lxvii. 730; *communications from T. and Austin Oates*.

Oglethorpe, Owen, bp., was probably the natural son of Owen Oglethorpe, of Newton Kyme in Yorks. He graduated at Magdalen College, Oxford, in 1525, and ten years later was elected president. He was prebendary of Lincoln and of Ripon, besides being incumbent of many other benefices, and in 1540 was appointed canon of Windsor. In that year he was placed by Cranmer on the committee whose pronouncements on seventeen questions which he proposed to them were the basis of the "Erudition of a Christian Man." During the reign of Edward VI. he reluctantly acquiesced in the use of the new service in the college chapel; and when accused of favouring the old faith, he repudiated transubstantiation and the mass. Notwithstanding, in 1552 he was superseded in the presidency; but at the accession of Mary he was restored. In 1557 he was consecrated bishop of Carlisle; and when his metropolitan, Heath of York, refused to officiate at the coronation of Mary's successor, he filled his place. The preceding Christmas (1558), it is related when, during the singing of the "Gloria," there was brought him from Elizabeth a command to forbear the elevation, he found the courage to refuse obedience. At the opening of the disputations on religion in 1559 Oglethorpe was present at Westminster; but, seeing which way things tended, declined to join in the discussion. Hereupon he was fined 250*l.*, and had to give recognisances for good behaviour, and upon his refusal to take the oath of supremacy he was deprived, with Archbishop Heath and other bishops, on May 15. He died of apoplexy, Dec. 31, 1559.

*Dodd, Ch. Hist.*, i. 487; *Tierney's Dodd*, ii. 138; *Lewis, Sanders' Anglican Schism*; *Bridgett, True History of the Catholic Hierarchy*, p. 62 *seq.*; *Wood, Athenæ Oxon.*; *Venables, Dict. Nat. Biog.*, xlii.; *Brady, Episc. Succ.*, i. 104.

1. Letters of his have been published by the Parker Society (Original Letters, i. 126, 425) and a letter to the Earl of Shrewsbury is contained in the Lansdowne MSS. (980 f. 312). Among the Additional MSS. is a reply of his to articles proposed by Sir Philip Hoby, respecting the sale of the plate at St. George's Chapel, Windsor.

O'Hare, Daniel, priest, born Liverpool, May 15, 1857, was educated at Ushaw College, and on Sept. 23, 1883, was ordained priest at the seminary at Upholland, where he was professor of theology for three years. Thence he went to St. James', Bootle, in 1887 to Ainsdale, and in the same year

was transferred to Fernyhalgh, where he remained till his death, Sept. 26, 1893, aged 36.

*Cath. News*, 30 Sept. 1893; *Liverpool Cath. Almanac*, 1894; *Ushaw Mag.*, iii. 362.

1. **An Old Lancashire Mission**: being a brief History of the Church of our Ladye of the Well, at Fernyhalgh, near Preston. By the Rev. Daniel O'Hare, Missionary Rector of the said Church." London, Westminster Press (1892), 8vo, pp. 15, with photo. frontis.; repr. from the *Ushaw Mag.*, ii.

2. **Portrait**, vignette, with memoir, *Liverpool Cath. Almanac*, 1894.

**Okely, William Sebastian**, Esq., M.A., scholar of Trinity College, Cambridge, and university travelling bachelor, became a convert some twenty years or more before his death, which occurred at Leghorn, Dec. 27, 1878, aged 48.

He married the daughter of the well-known painter, Rohden. Previously, from the time of his conversion, he lived almost constantly at Rome, with his fellow convert, Dr. Wayte.

*Tablet*, xlv. 556, l. 48, 50; *Gorman, Converts*, ed. 1885, p. 44.

1. **Missa Tempore Paschali**. Missa in Festis Semiduplicibus Sequentiæ. By W. Sebastian Okely, M.A. Lond. Novello, Ewer & Co., 4to.

The melodies of these masses and sequences are taken from the Ratisbon "Graduale" and harmonised for four voices—soprano, alto, tenor, and bass—in the *stile osservato*, with organ accompaniment. A short preface precedes each of these works. The Easter Mass is a magnificent specimen of Gregorian, full of stirring, jubilant melodies. The true Gregorian form is well preserved throughout the work.

2. **Development of Christian Architecture in Italy**. Lond. 1860, 8vo.

**Oldcorne, Edward**, Father, S.J. (*alias* Hutton and Hall), martyr, was born at York in 1561, being the son of a bricklayer. Having studied at Rheims and Rome, he was ordained in 1587. For some time he was engaged in London, and in 1588-9 was placed by Father Garnett at Hindlip Hall, the seat of the Habingtons. After the discovery of the Powder Plot, Oldcorne and Garnett were arrested. The former was put to the torture, but steadily denied all knowledge of the conspiracy. He was transferred from the Tower to Worcester, where he was found guilty of high treason as having concealed Garnett, endeavoured to procure a refuge for two of the conspirators, and as having approved the plot as a good action. The legal sentence was carried out upon him at Worcester on April 7, 1606, aged 44.

*Butler, Memoirs*, ii. 122, 446; *Dodd, Ch. Hist.*, ii. 415; *Tierney's Dodd*, iv., Apx. xxvii.; *Dodd, Apology*, p. 193; *Constable, Specimen of Amendments*, p. 213; *Cooper, Dict. Nat. Biog.*, xlii.; *Oliver, Coll. S.J.*; *Morris, Troubles*, i., ii. and iii.; *Douay Diaries*; *Challoner, Mem.*, i.; *Foley, Records S.J.*, iv., vi., vii.

1. **Portraits**:—"Odoardus Olcornus Angl<sup>s</sup> Vigorinæ p Cath<sup>a</sup> fide ab hæc<sup>s</sup> suspensus et sectus, 17 Ap. 1606." Sm. woodcut; another, slightly different, in Fr. J. H. Pollen's *Portraits of the Engl. Martyrs*, 1895, photo.; "P. Eduardus Olcornus ende Nicolaus Oudoenus beide van Societeijt worden op 'grouwelijckste ghepijnicht. Den eersten wort daernaer gheban-gen. Den tweeden sterst onder het pijnighen.—Gasper Bauttate, sculp." Pub. in Fr. C. Hazart's "Het derde Deel vervattende de Historien . . . van Enghelandt." T'Antwerpen, Michiel Cnobbaert, 1669, fol.

**Oliver, George, D.D.**, ecclesiastical antiquary, born at Newington, Surrey, Feb. 9, 1781, was sent to Sedgley Park, Staffordshire, in January 1789, and to Stonyhurst College, March 27, 1796. There he taught humanities from 1802 to 1807. He was ordained priest at Durham by Dr. William Gibson, V.A. N.D., in Whitsun-week, 1806. In Oct. 1807, he was appointed to the ancient Jesuit Mission of St. Nicholas, Exeter, as *locum tenens* for the Society. He was nearly the last of a number of secular priests, scholars of the Jesuits, who always remained in the service of the English province. Whatever time he could spare from the immediate work of the Mission he devoted to literature, and more especially to chronological and antiquarian researches. In these he acquired a high reputation among antiquaries and historians. Occasionally he engaged in courteous controversy.

On March 30, 1843, he was elected an honorary member of the Historical Society of Boston; and on Sept. 15, 1844, he received the degree of D.D. by diploma from Pope Gregory XVI. In 1852, Dr. Oliver was appointed the first Provost of the Chapter of Plymouth, which dignity he resigned in 1859. After fulfilling the active duties of St. Nicholas for forty-four consecutive years, he was requested by the Society to surrender the mission to Fr. Jas. Austin Eccles, S.J., which he did on Oct. 6, 1851, but was permitted to continue his residence at St. Nicholas' Priory till his death, March 23, 1862, aged 80.

His friend, Dr. Husenbeth, who knew him well, says that "he was a lively and interesting correspondent; and his letters, besides abounding in useful information and amusing anecdotes, were interspersed with very edifying and pious sentiments."

Dr. Oliver is frequently confounded, as in Allibone's "Crit.  
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Dict. of Eng. Lit.," with a contemporary ecclesiastical antiquary and writer on freemasonry, the Rev. George Oliver, D.D., a clergyman of the Church of England.

*Tablet*, xii. 742, xxii. 235, 251, 262; *Oliver, Collus.*, p. 368; *Husenbeth, Hist. of Sedgley Park*, pp. 46, 52; *Hatt., Stonyhurst Lists; Stonyhurst Mag.*, iii. 464; *Foley, Records S.J.*, vii. 559; *Cooper, Dict. Nat. Biog.*, xlii. 142.

1. **Historic Collections, relating to the Monasteries in Devon.** By the Rev. George Oliver, of Exeter." Exeter, R. Cullum, 1820, 8vo, pp. vii-150, Appx. pp. lxxxiii, besides title, ded. to Charles Lord Clifford of Chudleigh, and contents, and at end index, 8 pp., pub. at 10s.

A valuable Supplement to the Devonshire monasteries in Dugdale's "Monasticon Anglicanum."

2. **A Visit to Exeter.** Exeter, 1821, 8vo.

3. **The History of Exeter.** Exeter, 1821, 8vo; 2nd ed. *vide* No. 18. In certain respects the original edition is the most useful.

4. **Substance of a Discourse on the Salutation of the Cross.** Delivered in the Catholic Chapel at Exeter on Good Friday, 1822. By the Rev. George Oliver." Exeter, 1822, 8vo. Condensed reports of discourses on the same subject delivered by Dr. Oliver on similar occasions in 1823, 1825, and 1826, will be found in the *Cath. Spectator*, i. 147, iii. 133, iv. 103.

5. **Memoir of the Lord Treasurer Clifford.** London, 1823, 8vo, repr. from the *Catholic Spectator*, i. 371-3, 384-9. It was subsequently rewritten and printed in the *Exeter Flying Post*, 22 and 28 June 1857.

6. **Ecclesiastical Antiquities of Devon**, being Observations on several Churches in Devonshire, originally published in the *Exeter and Plymouth Gazette*; with a Letter on the Preservation and Restoration of our Churches." Exeter, 1828, 12mo. written in conjunction with the Rev. John Pike Jones, of North Bovey, a very fair-minded Anglican clergyman, who, however, only contributed the introduction and the descriptions of 12 churches. For so-called 2nd ed. *vide* No. 10.

In a letter to Dr. Lingard, Jan. 16, 1839, Dr. Oliver says: "I am now engaged in a work on the Ecclesiastical history of our Devonshire parishes. It is to be dedicated to Bishop Philpotts' secretary and registrar, who has given me the unreserved liberty of searching and copying the ancient episcopal register here. It will be curious for giving the lists of incumbents and patrons for the last 600 years."

7. **Cliffordiana, industria et studio G. Oliver collecta.** Exeter, T. Howe (1828), sm. 8vo, pp. 99, ded. to Lord Clifford, 100 copies privately printed. His collections for an enlarged edition were probably utilised in a series of 13 articles on the Cliffords of Devonshire," printed in the *Exeter Flying Post*, June 1 to Sept. 29, 1857.

This work, referring to the noble family of Clifford of Chudleigh, at the end contains a list of the pictures at Ugbrooke, and is supplementary to Mr. Arthur Clifford's "Collectanea Cliffordiana," Paris, 1817, *vide* vol. i. 508, No. 6.

8. **Address delivered in the Catholic Chapel, Exeter. . . .**

Nov. 16, 1828. Exeter, 1829, 8vo, in reply to accusations against Catholics.

9. **Collections towards illustrating the Biography of the Scotch, English, and Irish members S.J.** Exeter, Featherstone, 1838, 8vo, pp. xiv-259, and addenda 3 pp., ded. to Fr. Chas. Brooke, S.J.; 2nd ed. Lond. Chas. Dolman (pr. at Exeter), 1845, 8vo, pp. xiv-282, and errata 1 p.

These collections first began to appear in the *London and Dublin Orthodox Journal*, ii. 164, and continued through successive vols. The work is the result of immense research. It has been largely used by De Backer in his "Bibliot. des Ecrivains S.J." and is the groundwork of Bro. Foley's "Collectanea S.J." But Bro. Foley has omitted the bibliographical section, which is perhaps Oliver's greatest merit.

In an article entitled "Dodd *versus* Oliver," *Dolman's Mag.*, N. S., ii. 117, Mr. W. B. D. D. Turnbull makes strong objection to the frequent "cavilling at Dodd" displayed in this and other works by Dr. Oliver, who seems to have a desire to prejudice his readers against our Church historian. This is very marked in Dr. Oliver's notice of Fr. Thos. Hunter, where he vaunts Dodd's death-bed protestation as a public recantation of statements in his history.

10. **Ecclesiastical Antiquities in Devon**, being Observations on several Churches in Devonshire, with some Memoranda for the History of Cornwall." Exeter, W. C. Featherstone, 1839-40-42, 8vo, 3 vols.; 2nd ed. Lond. Nichols, 1844, 3 vols. 8vo, illus.

Though professedly a second edition of No. 5, this work possesses claims to be considered an entirely new one. The introduction is the only contribution of Mr. Jones that was retained.

11. "Merrye Englande; or, the Goldene Daies of Good Queene Besse." Lond. Dolman, 1841, sm. 8vo, pp. xi-331, repr. from the *Cath. Mag.*, ii. iii., 1838-9.

It was written anonymously by Mary Lady Arundell, *née* Grenville, with the assistance of Dr. Oliver, who collected and translated most of the materials from which the work was compiled.

12. **Description of the Guildhall Exeter.** Exeter, 1845, 12mo; 2nd edit. 1853, with frontis. and vignette. Written in conjunction with Pitman Jones.

13. **A View of Devonshire in 1630**, with a Pedigree of most of its Gentry, by Thomas Westcote, Gent. Edited by the Rev. George Oliver, D.D., and Pitman Jones, Esq." Exeter, W. Roberts, 1845, 4to, pp. 649, ded. to Baldwin Fulford, of Fulford, Esq.

This valuable work, edited from the original MS., contains pedigrees of most of the Devonshire families.

14. **Monasticon Diocesis Exoniensis**; being a Collection of Records and Instruments illustrating the ancient Conventual, Collegiate, and Eleemosynary Foundations in the counties of Cornwall and Devon, with Historical Notices, and a Supplement, comprising a list of the Dedications of Churches in the Diocese, an amended edition of the Taxation of Pope Nicholas, and an abstract of the Chantry Rolls. Exeter, 1846, folio, pp. 493, besides title, ded., contents, &c. xii. ff., 2 plates of illuminated letters and 3 of engr. seals. An "Additional Supplement . . . with a Map

of the Diocese, Deaneries, and Sites of Religious Houses" was published in 1854, folio, with separate title and pagination.

This large and most laborious compilation must have engaged much time, for in a letter to Dr. Lingard in 1840, Dr. Oliver says that he was then working at it.

15. "Liber Pontificalis" of Edmund Lacy, Bishop of Exeter, which appeared in 1847, as edited by Robert Barnes, without any mention of its principal editor, Dr. Oliver.

16. **Collections, illustrating the History of the Catholic Religion** in the counties of Cornwall, Devon, Dorset, Somerset, Wilts, and Gloucester. In two Parts, historical and biographical. With notices of the Dominican, Benedictine, and Franciscan Orders in England. By the Very Rev. George Oliver, D.D., Canon of the Diocese of Plymouth." Lond. Chas. Dolman, 1857, 8vo, pp. viii-576, ded. to Dr. Geo. Errington, archbishop of Trebizonde.

The work is really a gathering together, with corrections and additions, of his communications to various Catholic periodicals extending over a period of some thirty-five years. They are to be found in the *Cath. Spectator*, ii., iii., iv., *Wkly. and Monthly Orthodox*, i. 396, *Wkly. Reg.*, i., and *Rambler* (original series), and occasionally references are made to the *Catholicicon*, *Orthodox Journal*, *Cath. Miscellany*, and *Dolman's Mag.*

The *Rambler*, vii. 476, in a long review of this work, expresses strong dissatisfaction with the result of so many years of patient labour and research.

The copyright of this work he presented to his friend, the Very Rev. F. C. Husenbeth, D.D., together with very copious additions, and several corrections, for a second edition. It was sold at the sale of Dr. Husenbeth's library.

17. **Lives of the Bishops of Exeter**, and a History of the Cathedral ; with an Illustrative Appendix. By the Rev. George Oliver, D.D." Exeter, Wm. Roberts, 1861, cr. 8vo, pp. xiii-503, with plates of seals ; with index compiled by J. S. Attwood, 1887 ; ded. to Sir Thomas Dyke Acland, Bart.

This valuable work appeared only a few weeks before his death, and was almost immediately out of print.

18. **The History of the City of Exeter**, with the Lives of its Worthies. By the late Rev. George Oliver, D.D., with a short memoir of the author, and an appendix of documents and illustrations, collected and edited by Edward Smirke." Exeter, 1861, 8vo ; with index compiled by J. S. Attwood and privately printed in 1884.

This forms a companion work to the preceding, and was in the press when the author died, *vide* No. 3.

19. MSS., of which Dr. Oliver left great store, though where preserved is not definitely stated. Some of the MSS. for his Collections for the six Western counties (*vide* No. 16), are in the Cambridge Univ. Libr., *Mm.*, vi. 40 ; others are at Stonyhurst, with many of his letters and papers relating to other subjects.

In a letter to Dr. Lingard, dated Sept. 22, 1841, he says that in the early part of that year he drew up for Bishop T. J. Brown, V.A. of the newly created Welsh District, an historical account of his diocese, in about 104 pp.



20. **Communications to periodicals.** These are innumerable, and are mostly anonymous. Some times he signed "Exon.," as in the *Catholic Gentleman's Mag.*, 1818, p. 226, "M.A.," *Cath. Miscel.*, 1822, i. 160, "Londinensis," *Cath. Mag.*, 1832, ii. 174, and occasionally "O" and "G. O." He is said to have written in every Catholic periodical existing during his day, generally upon Catholic biography, bibliography, history, or antiquities; and he constantly supplied the provincial papers with antiquarian notes and parochial illustrations, the latter of which were so much esteemed that he was requested shortly before his death to reprint 50 or 60 of them in a volume. His communications to the *Exeter Flying Post* generally bore the signature of "Curiosus." After his death Mr. Pitman Jones collected upwards of 200 of these communications, and inserted them in two folio volumes.

Occasionally he engaged in controversy, as for instance that with Mr. Ridley, an Anglican parson, in the *Exeter and Plymouth Gazette*, reprinted *Cath. Mag.*, 1833, iii. 390.

His "Memoirs of Fr. John Gerard," *Cath. Spectator*, i.-iv., 1823-6, a translation from the MS. Latin autobiography at Stonyhurst, edited with notes, should not be overlooked. The autobiography has since been retranslated by Fr. Kingdon, S.J., and edited by Fr. John Morris, who does not, however, refer in his preface to Dr. Oliver's work.

In the Brit. Museum is a copy of Rev. Rich. Polwhele's "Hist. of Devonshire," with copious MS. notes by Dr. Oliver.

21. "The Bibliography of the Rev. G. Oliver, D.D., of Exeter. By T. N. Brushfield, M.D." Exeter, 1885, 8vo, with portrait, being a repr. from the "Trans. of the Devon. Assoc. for the Advancement of Science, Literature, and Art," xvii. 266-76.

22. **Portrait**, litho., pub. after his death by Geo. G. Palmer, Exeter; and reproduced as a frontis. to Dr. Brushfield's "Bibliography." There is also an excellent statuette.

**O'Neill, Charles**, F.C.S., F.I.C., born in Manchester, 1831, obtained high repute as an analytical chemist. As a young man he spent ten years in Russia as chemist to several important calico dye-works. He thus became a first-rate Russian scholar, and also spoke and wrote fluently both German and French. In the early days of the Manchester Technical School, Mr. O'Neill conducted the classes on dyeing, bleaching, and calico-printing. He was an admirable teacher, and did excellent service to the school at a critical time. He also undertook classes in chemistry and natural philosophy at St. Bede's College for the first two or three years after its establishment in 1876. From 1879-91 he was a representative of the Catholic interest on the Manchester School Board, and from 1885-91 was a member of the City Council. He died at Sale, near Manchester, Nov. 12, 1894, aged 63.

Mr. O'Neill was married and had a family.

*Manchester Guardian* and *Manchester Courier*, Nov. 14, and *Cath. Times*, Nov. 16, 1894; *Tablet*, lxxxiv. 782; *The Harvest*, vii. 402.

1. **Chemistry of Calico Printing**, dyeing and bleaching. . . practical and theoretical: with copious references to original sources of information, and abridged specifications of the patents connected with these subjects for . . . 1858 and 1859." Manchester, 1860, 8vo.

2. **A Dictionary of Calico Printing and Dyeing**, &c. London, 1862, 8vo.

3. **The Practice and Principles of Calico Printing**, &c. Lond. 1878, 2 vols. 8vo.

4. **The Textile Colourist**. Manchester, 1876-7, 4 vols., edited by Chas. O'Neill.

5. **Contributions**, for many years, to the *Textile Recorder*, on Dyeing, &c.; frequent communications to the press on other subjects; and one or more papers read before the Manchester "Academia of the Cath. Religion," 1877-8, printed separately or in the *Tablet*.

**Onyon, John**, priest, martyr (Eynon being the correct spelling of the name), was attached to the Church of St. Giles, Reading, and, being a special friend of Abbot Hugh Cook, was with him and another Reading priest, John Rugg, executed at that town for denial of the King's spiritual supremacy, Nov. 15, 1539.

*Gasquet, Last Abbot of Reading; Lewis, Sanders' Anglican Schism; Dodd, Ch. Hist.*, i. 224.

**O'Reilly, Bernard**, bishop of Liverpool, was born at Ballybeg, co. Meath, Jan. 10, 1824. His father was Irish; his mother was Teresa, daughter of John Blundell, of Preston, and granddaughter of Richard Blundell of Carside, Lancashire, where they had been long settled. He was educated at Navan Seminary, and at Ushaw. In 1847, a year of fever and famine, he was ordained, and was appointed to St. Patrick's Church, Toxteth Park, Liverpool. Here he remained till the separation of the Mission in Norfolk Street. The chapel was superseded in 1856 by Pugin's present church in St. James's Street, which was dedicated to St. Vincent de Paul in 1857. In 1862, Fr. O'Reilly was made a member of the chapter, and on the death of Bishop Goss was consecrated in 1873 by Archbishop Manning. He died at St. Edward's College, Liverpool, April 9, 1894, aged 70.

*Tablet*, lxxxiii. 578; *Wkly. Reg.*, lxxxix. 468; *Cath. Times*, Apr. 13 and 20, 1894; *Ushaw Mag.* v. 51, 147, 366; *Cath. News*, Apr. 14 and 21, 1894.

1. A brief introduction to "What will the World say? An American Tale of Real Life." Dublin, J. Duffy & Sons, 1885, 8vo, by R. E. White.

2. "Memoir of the Right Rev. Bernard O'Reilly, late Bishop of Liverpool.

By the Rev. John Kelly.<sup>29</sup> Published in the *Ushaw Mag.*, v. 1895, in three parts, pt. i. pp. 51-124, pt. ii. pp. 147-298, and pt. iii., in consequence of the author's death,<sup>1</sup> edited by the Very Rev. Pat. Dean Cahill, pp. 366-95; repr. and pub. separately.

3. **Portrait**, process, from a photo. by A. Vandyke, of Liverpool, *Ushaw Mag.*, v. Another, pub. separately by the *Cath. News* at time of death.

**Ornsby, Robert**, scholar and biographer, born in 1820, was third son of George Ornsby, of Lanchester, Durham. At Lincoln College, Oxford, he gained a first class in *literæ humaniores* in 1840, and in 1843 was elected to a fellowship at Trinity. He was for a time curate of St. Olave's, Chichester, and was received into the Catholic Church in 1847. Subsequently he was assistant editor of the *Tablet*, became professor of Greek and Latin literature in the Catholic University of Ireland, under Newman, and travelled as tutor with the Duke of Norfolk and his brother. In 1882 he was elected one of the first Fellows of the Royal University of Ireland. He died in Dublin, April 21, 1889, aged 68.

*Cooper, Dict. Nat. Biog.*, xlii.; *Tablet*, Apr. 27, 1889; *Foster, Alumni Oxon.*

1. **The Life of St. Francis de Sales**, Bishop and Prince of Geneva. By Robert Ornsby, M.A. London, Burns & Lambert, 1856, sm. 8vo, pp. xiii.-269.

2. 'Ἡ Καινὴ Διαθήκη. *The Greek Testament* from Cardinal Mai's edition of the Vatican Bible, with Notes, chiefly philological and exegetical; a Harmony of the Gospels, Chronological Tables, &c." Dublin, 1860, 8vo.

3. **Memoirs of James Robert Hope-Scott**, of Abbotsford, D.C.L., Q.C., late Fellow of Merton College, Oxford. With selections from his correspondence." London, John Murray, 1884, 2 vols. cr. 8vo, i. pp. 331, ii. pp. 308.

**Orrell, John**, priest, born in 1744, was a son of James Orrell, of Blackbrook House, Parr, in the parish of Prescot, Lancashire, gent., by Hannah Bayle, his wife.

The Orrells of Blackbrook are supposed to have derived directly from the Orrells of Turton Tower, near Bolton, who were descended from the ancient manorial lords of Orrell, in the parish of Wigan. The manor of Turton was sold by William Orrell, July 19, 1628, to Humphrey Chetham, the founder of the Chetham Hospital at Manchester. William Orrell then retired to Tottington, the seat of his brother-in-law, Thomas Nuthall, where he died in 1642. About four years previous to this, Humphrey Orrell, of Pemberton, in the parish of Wigan, was paying his fines for recusancy, as likewise another of the

same name and place, with his wife Maria, in 1682. Probably the latter was the father of Humphrey Orrell, who moved from Pemberton to Blackbrook in Parr. Bryan Orrell *alias* John Martin, born about 1666, who was admitted an alumnus at Douay College in 1686, came direct to serve the mission at Blackbrook House, where he died Nov. 25, 1738, aged 72, and was buried at Windleshaw. The elder brother, Humphrey, who was a wealthy tanner, registered his estate as a catholic non-juror in 1717. He married Ann, daughter of Christopher Gradell, of Barbles Moor, gent., by Ann, daughter of Thomas Nelson, of Fairhurst, Esq., and was succeeded by his son and heir, James Orrell, the father of the subject of this notice.

John Orrell was admitted an alumnus of Douay College, May 27, 1764, and appears in the diary as general prefect for the years 1771-2-3. In the latter year he was sent to succeed the Rev. Edw. Helme (vol. iii. 263-4) at Manchester, and on June 3, 1776, opened St. Chad's chapel in Rook Street. In 1778 Mr. Orrell removed to Blackbrook, in succession to the Rev. Philip Butler, and there he remained till his death, Jan. 28, 1810, aged 65.

His brother, the Rev. Joseph Orrell, born Oct. 24, 1747, was educated at Douay College and at St. Gregory's Seminary at Paris. Having been ordained priest, he was appointed to Great Singleton, Lancashire, in succession to the Rev. Wm. Husband, in or about 1774. After the death of his brother John, in 1810, he served Blackbrook conjointly with the Rev. Marmaduke Wilson, of Appleton, until the end of 1814, when Mr. Orrell took up his residence at Blackbrook House. There he died, March 5, 1820, aged 72, and was buried in the catholic cemetery at Windleshaw. His brother James Orrell, Esq., of Blackbrook, married Anne, daughter of James Corne, of Bexley, co. Stafford, Esq., and sister of the Revs. James and John Corne, and had issue, with whom this family came to an end. Mrs. Orrell's grandmother, Elizabeth, wife of James Corne, of West Chester, was the daughter of Charles Butler, a younger son of the Rawcliffe Hall family, and ancestor of the Butlers of Pleasington Hall, and consequently a connection of the Rev. Philip Butler, the chaplain at Blackbrook. Of the last generation of the Orrells—Charles, who was educated at Crook Hall, succeeded to the estates, and died unmarried June 23, 1843; Rev. James, educated at Ushaw College, died at Blackbrook,

March 1825; Rev. Philip, born Oct. 6, 1800, educated and ordained priest at Ushaw, stationed at Congleton, 1827-8, Pleasington Priory, 1828-34, Poulton-le-Fylde, 1834-62, died at Ushaw College, Oct. 13, 1866, aged 66; and four sisters, who all lived and died unmarried at Blackbrook. Blackbrook House is now a convent of Sisters of Mercy. The whole of their extensive property was given to various ecclesiastical uses.

*Gillow, Lanc. Recusants, MS.; Douay Diaries; Family MSS.*

1. "Philosophia Naturalis. Præside Rev. Dom. Antonio Lund, Philos. Profess; Tueri conabuntur in aula Coll. Angl. Duaceni, Joan. Daniel et Joan. Orrell, 30 Aprilis 1766, Gul. Tancred et Joan. Perry, eodem die." Duaci. s. sh. fol. 1766.

2. Poemata in Honorem S. Augustini scripta a Poetis Collegii Anglorum Duaceni," MS., 1767, 4to, containing Latin verses by John Orrell and others; formerly in the library at Burton Constable.

**Osbaldeston, Edward**, priest and martyr, son of Thomas, younger son of John Osbaldeston, of Osbaldeston Hall, co. Lancaster, Esq., by Margaret, daughter of George Stanley, Lord Strange, eldest son of Thomas, first Earl of Derby, was educated at Douay College during its residence at Rheims, where he was ordained priest in 1585, and thence came to the English Mission in 1589. After labouring in the north for some years, he was betrayed by a fallen priest, named Thomas Clark, at Towler-ton, co. York, Sept. 30, 1594, and committed to York Castle. He was tried and condemned on account of his priestly character, and suffered at York, Nov. 16, 1594, aged about 34.

*Challoner, Memoirs, ii.; Dodd, Ch. Hist., ii.; Douay Diaries; Gillow, Lanc. Recusants, MS.; Foley, Records S.J., iii.*

**Osbaldeston, Sir Edward**, mathematician, born 1573, was the eldest son and heir of John Osbaldeston, of Osbaldeston, co. Lancaster, Esq., by Ellen, daughter and co-heiress of John Bradley, of Bradley Hall, Esq. Whatton states that he was "skilled in mathematics," in which he found "great entertainment" for his leisure; that his learning was acquired in France (probably at one of the English colleges), whither he was sent in his youth. "In fencing and riding he excelled any one in the county; in natural philosophy he was a bright ornament, and many experiments were made by him" in science. His wife was Mary, daughter and heiress of Francis Farrington, of

Hutton Grange, Esq., by whom he had a large family. He died at Osbaldeston Hall, and was buried at Blackburn, Feb. 6, 1636-7, aged 63.

His third son, Francis, joined the English Franciscans, and spent most of his missionary career in or about Newcastle and at Osmotherley, and in 1680 was thrown into prison at York Castle under *præmunire*, suspected of being a priest and for refusing to take the oaths of allegiance and supremacy. In March 1684-5 he was still detained in prison, and had been bedridden for nearly two years, being then 80 years of age. About this time he obtained his release, and passing over to Douai died in his monastery there in 1685 or 1686.

*Abram, Hist. of Blackburn; Gillow, Lanc. Recusants, MS.; Thaddeus, Franciscans in England; Foley, Records S.J., v.*

1. **Portrait.**—"Sir Edward Osbaldeston, Knight. From a lost monumental brass in Blackburn Church."

The inscription read—"Here lyeth the body of Sir Edward Osbaldeston, a charitable, courteous, and valliant knight, *qui obiit* A.D. 1636, *æt.* 63."

**Ovington, John, O.P.**, born 1651, was probably a native of Ovington, in the parish of Forcett, North Riding of Yorkshire, where Anthony Ovington, yeoman, and Elizabeth Ovington, widow, were returned as recusants in 1604. John Ovington, of Knighton, and Alice his wife also appear in the same list. John Ovington was professed at the English Dominican Convent at Bornhem, Dec. 15, 1675. He was made procurator Sept. 21, 1686, vicar-in-capite, or vicar-prior, 1688, and prior 1691. He died at Bornhem, March 25, 1696, aged 44.

*Palmer, Obit. Notices O.P.; Oliver, Collns., p. 464; Peacock, Yorkshire Papists.*

1. **Fourteen Meditations upon the Blessed Sacrament, with Short Considerations upon the same.** MS.

The editor possesses a transcript of the above, "Copied from Rev. Father John Ovington's hand, of the Order of St. Dominick, by Sister Mary Cath. Yates," of the English Augustinian convent at Louvain, 4to, pp. 84, besides title and index 2 pp.

The meditations are short and very beautiful, and are worthy of being edited for modern use.

**Owen, Hugh, alias John Hughes**, father, S.J., a native of Anglesea, born 1615, was ordained priest at Rome in 1641-2, and came to the English Mission in 1643. After labouring for five years as a secular priest, he was admitted into the

Society at Watten in 1648, and returned to the mission in South Wales in 1650. Between 1655 and 1667 he appears to have taken charge of the Jesuit Mission at Holywell, known as "The Star," the secular mission in the same place being called "The Cross Keys." Under cover of those appellations the priests were enabled to attend to the stream of pilgrims to St. Winefrid's Well with as much safety as could be compassed in those times of persecution. Fr. Owen died at The Star, leaving behind him a great character for sanctity, Dec. 28, 1686, aged 71.

*Oliver, Coll. S.J.; Foley, Records S.J., iv., vi., vii.; De Backer, Bib. des Ecriv.; Orthodox Journ., 1836, ii. 82.*

1. **Maint Pechod Marwol**—[The grievousness of Mortal Sin, especially of Heresy.] Yn Luyck [Liege], 1668, 12mo. This is apparently the treatise incorporated, and occupying 59 pages, in the succeeding work.

2. **Allwyd neu Agoriad Paradwys i'r Cymru.** Hymay yw : Gweddion, Devotionau, Cyngorion ac Athrawicethau tra duwiol ac angenrheidiol i bob Christian yn mynw agoryd y Porth a myned i mewn i'r Nef. Wedi eu cyrmull o amryn lyfrau duwiol, a'i cyfeithu yn Gymraeg : neu wedi eu cyfansoddi, gan I. H. Yn Luyck, a'imprintiwyd yn y Flwyddyn," 1670, 12mo, title and calendar 24 pp., pp. 478, Index 2 pp., and Appx. containing Errata 5 pp., Glossary 7 pp., Collect of St. Luke 1 p., Vocabulary 7 pp., Dissertation, part English and part Welsh, on the proper pronunciation of Latin, 10 pp., and 1 p. blank.

The body of the work contains prayers, instructions, and meditations similar to those usually found in English prayer-books.

Possibly the work was partially compiled from the English "Key of Paradise," an edition of which was printed at the secret press set up by the Andertons at Lostock Hall, Lancashire. After the death of James Anderton, Esq., on Sept. 22, 1613, this press was raided by the Bishop of Chester, and the "Key of Paradise" was one of the works seized.

3. The Catechism translated into Welsh, London, 1688.

4. Report in Welsh of the miraculous cure of lameness, on Aug. 28, 1667, of Roger Whetstone, of Bromsgrove, a Quaker, aged about 60, by drinking water from St. Winefrid's Well, Holywell. MS., dated July 6, 1668.

**Owen, John, Esq.**, of Godstow, co. Oxford, was great-grandson of Dr. George Owen, the famous royal physician in the time of Henry VIII., Edward VI., and Queen Mary, into whose hands fell Godstow Abbey, where he often resided. The doctor's eldest son, Richard, inherited Godstow, and by his wife Mary, daughter of Sir Leonard Chamberlayne, of Sherborne Castle, was the father of four sons, of whom the eldest, George, was probably the father of the subject of this notice.

John Owen, like other members of his family, was a staunch catholic, and in 1615 was tendered the oaths of allegiance and spiritual supremacy, which in conscience he declined to take. A false charge was then brought against him that he held it lawful to kill the King, since he was excommunicated. The jury brought in a verdict of guilty, and sentence of death was passed. Dodd, citing Wood, says that Owen suffered May 17, 1615, but it appears that, after remaining in prison in the King's Bench for three years, he was liberated and pardoned on July 24, 1618, at the request of the Spanish Ambassador, on condition of his leaving the country within twenty days.

*Dodd, Ch. Hist.*, ii. 427; *Harl. Soc., Visit. Oxford*; *Lee, Dict. Nat. Biog.*, xlii. 408.

**Owen, Nicholas**, lay brother S.J., confessor of the faith, nicknamed "Little John," was a member of the Society in 1580. Campion, Garnett, and John Gerard, together with many others, had often to thank his skill as a designer of hiding-places. He both escaped from imprisonment in the Tower and is said to have contrived the escape of John Gerard in 1597. He was arrested finally at Hindlip Castle, with Fr. Henry Garnett, and after commitment to the Marshalsea prison, was soon afterwards removed to the Tower. There he underwent the so-called "examinations," being racked so often and with such horrible brutality that "his bowels gushed out with his life," May 3, 1606.

There is some doubt as to the exact date of his death. The commissioners were anxious to keep it quiet and gave out that he had committed suicide. One necrology places it so late as Nov. 12.

1. **Portrait**, see under E. Oldcorne.

*Oliver, Coll. S.J.*; *Foley, Records S.J.*, iv., vii.; *Law, Cal. of Engl. Martyrs*; *Norris, Condition of Caths.*; *Challoner, Memoirs*; *Pollard, Dict. Nat. Biog.*, xlii.; *Constable, Specim. of Amend.*, p. 212; *Dodd, Apol.*, p. 193.

**Owen, Thomas**, father, S.J., a native of Hampshire, born in 1556, joined the Society at Lyons in 1579. From 1610 till his death he held the offices of prefect of the English Mission and rector of the English College at Rome, succeeding Father Robert Persons. It is recorded at the English College that he and his brother Cyprian were of a very ancient Catholic house. He died on Dec. 6, 1618, aged 62.



*Dodd, Ch. Hist.*, ii. 417; *Oliver, Coll. S.J.*; *Dict. Nat. Biog.*, xlii.; *Foley, Records S.J.*, iv., vii.; *Butler, Memoirs*, ii. 141, 160.

1. **A Letter of a Catholic Man beyond the Seas**, written to his Friend in England, including another of Peter Coton, Priest, of the Society of Jesus, to the Queene Regent of France . . . Touching the imputation of the death of Henry the III., late K. of France, to Priests, Jesuits, or Catholike Doctrine." (St. Omer), 1610, 8vo.

The author subscribes himself "T. A.," Audoenus being the latinised form of Owen.

2. **The Copie of a Letter sent from Paris** to the Reverend Fathers of the Society of Jesus who live in England. Contayning an Answer to the Calumniations of Anti-Coton against the same Society in generell, and Fa. Coton in particular." (St. Omer), 1611, 4to.

3. "Cardinal Perron's Letter to Isaac Casaubon," St. Omer, 1612.

**Oxburgh, Henry**, Jacobite, born in Ireland, was a member of a Catholic family settled in that country, but probably descended from the Oxburghs of Emneth in Norfolk. He first served in the army of James II., being a captain in the regiment of his kinsman, Sir Heward Oxburgh, of Bovin, King's County. In 1696 he took service under Louis XIV. in France. He returned to England about 1700 and purchased an estate in Lancashire. He was appointed colonel in the army of the Chevalier de St. George, and negotiated the terms of surrender at Preston on Nov. 13, 1715. He was arraigned for high treason in the following May, and was hanged, drawn, and quartered at Tyburn, May 14, 1716.

In his dying speech he protested: "I believe England is the only country in Europe where prisoners at discretion are not understood to have their lives saved."

*Seccombe, Dict. Nat. Biog.*, xliii.; *Faithful Reg. of the late Rebellion*, pp. 33, 240, 287, 399; *Duckett, Penal Laws*.

1. "A true copy of a Paper delivered to the Sheriff of London by Col. H. Oxburgh, who was drawn, hang'd and quarter'd at Tyburn for High Treason," &c., London, 1716, fol., with portrait.

"A Collection of several Papers delivered by Mr. J. Gordon, the Earl of Derwentwater, Vt. Kenmure, Col. Oxburgh," &c., Lond. 1716, 8vo.

2. **Portrait**, rough sketch, engraved to adorn his dying speech; reproduced in Caulfield's "Portraits of Remarkable Persons," ii. 138-41.

**Oxenford, John**, dramatic author and critic, was born at Camberwell, Aug. 12, 1812. He received elementary instruction during two years under Mr. S. T. Friend, but for the rest was self-taught. He was intended for the legal profession, but soon turned to literature. He became well acquainted with

German, Italian, French, and Spanish literature in the original, and translated many modern classics into English. He wrote largely for the stage. For many years, from 1850, Oxenford was dramatic critic to the *Times*. He died of heart disease at Southwark, eighteen months after his reception into the Church, Feb. 21, 1877, aged 64.

*Cooper, Suppl. to A New Biog. Dict.*; *Legge, Dict. Nat. Biog.*, xliii.; *Cath. Standard*, Apr. 7, 1877.

1. **My Fellow Clerk.** A Farce in one Act." Lond. 1835, 12mo. Produced 20 Apr. 1835.
2. **A Day well Spent.** A Farce in one Act." Lond. 1836, 12mo; transl. into German and Dutch. Also in Duncombe's *Brit. Drama*, vol. 31; Hilsenberg's *Modern Engl. Comic Theatre*, Series 2, 1843, &c. Performed 4 Apr. 1835.
3. **Twice Killed.** A Farce in one Act." In Duncombe, vol. 21. Performed 26 Nov. 1835. Transl. into German, also into French; and some years after a comic Opera, "Bon soir, Monsieur Pantalon," was founded on it. The latter was translated back into English, and so the *Times* critic was called upon to notice his own piece under a new name.
4. **What have I done?** A Farce in one Act." In Duncombe, vol. 32.
5. **The Dice of Death!** A romantic Drama in three Acts." Lond. n.d. 12mo; Duncombe, vol. 28. Produced June 1836.
6. **The Rape of the Lock.** A Burletta in two Acts." Duncombe, vol. 33. Performed 27 March 1837.
7. **No Followers.** A Burletta in one Act." Lond. 1837, 12mo; Duncombe, vol. 34.
8. **I and my Double.** A Farce in two Acts." Duncombe, vol. 35.
9. **Doctor Dilworth.** A Farce in one Act." In Webster's *Acting National Drama*, vol. 7. Produced 15 Apr. 1839.
10. **Tales from the German,** comprising specimens from the most celebrated authors. Translated by J. Oxenford and C. A. Feiling." Lond. 1844, 8vo, being part of the series entitled "The Foreign Library."
11. **Dearest Elizabeth.** An original Farce in one Act." In Webster, vol. 14. Produced 22 Jan. 1848.
12. **The Autobiography of Goethe.** Truth and Poetry: from my own Life. Translated from the German, by J. Oxenford, Esq., *Thirteen Books*." Lond. 1848, 8vo, Bohn's Standard Library. The concluding books 14-20 were transl. by the Rev. A. J. W. Morrison, M.A., Lond. 1849, 8vo.
13. **The Hemlock Draught.** Produced about 1848.
14. **The Reigning Favorite.** A Drama in three Acts." In Lacy's *Acting Edit. of Plays*, Lond. 1850, 12mo, vol. 1.
15. **Conversations of Goethe** with Eckerman and Soret. Transl. from the German." Lond. 1850, 8vo, 2 vols.; Lond. 1874, 8vo, which the *Athenæum* declared possessed "qualities of style superior to the original."
16. **History of the Insurrection in China.** . . . By MM. Callery and Yoan. Transl. from the French, with a supplementary chapter, narrating the most recent events." Lond. 1853, 8vo.
17. **Flügel's complete Dictionary of the German and English**

**Languages.** Adapted to the English Student, with additions by C. A. Feiling, A. Heimann and J. Oxenford." Lond. 1853, 2 vols. 8vo; Lond. 1857, 2 parts, 8vo.

18. **Hellas**; or the Home, History, Literature, and Art of the Greeks. Transl. from the German of Friedrich Christian Wilhelm Jacobs." Lond. 1855, 8vo.

19. **Five Pounds Reward.** A Farce in one Act." In Lacy's Acting Edit. of Plays, vol. 24. Produced 3 Dec. 1855.

20. **Lenora.** The English version, transl. from the German of Bürger." Birmingham, 1855, 4to. Performed at the Birm. Mus. Festival, 1855.

21. **Only a Halfpenny!** A Farce in one Act." In Lacy, vol. 22. Performed 30 May 1855.

22. **The Illustrated Book of French Songs** from the Sixteenth to the Nineteenth Century. Translated and edited by J. Oxenford." Lond. 1855, cr. 8vo; also forming a vol. of the Chandos Classics, Lond. 1868, &c. 8vo.

23. **A Family Failing.** A Farce in one Act." In Lacy, vol. 29. Produced 17 Nov. 1856.

24. **Francis Bacon of Verulam.** Realistic Philosophy and its Age. By Kuno Fischer. Transl. from the German." Lond. 1857, 8vo.

25. **A Doubtful Victory.** A Comedietta in one Act." In Lacy, vol. 36. Produced 20 Apr. 1858.

26. **The Porter's Knot.** A Serio-comic Drama in two Acts." In Lacy, vol. 39. Produced 2 Dec. 1858.

27. **Retained for the Defence.** A Farce in one Act." In Lacy, vol. 41. Produced 23 May 1859.

28. **The Magic Toys.** A Ballet Farce in one Act." In Lacy, vol. 42. Produced 24 Oct. 1859.

29. **Uncle Zachary.** A Comic Drama in two Acts." In Lacy, vol. 45. Produced 8 March 1860.

30. **Robin Hood.** An Opera in three Acts. Written by J. Oxenford. Composed by J. A. Macfarren." (Lond. 1860) 8vo.

31. **Timour the Tartar!** or, the Iron Master of Samarkand-by-Oxus. An Extravaganza, by J. Oxenford & Shirley Brooks." In Lacy, vol. 49. Produced 26 Dec. 1860.

32. **A Legal Impediment.** A Farce in one Act." In Lacy, vol. 53. Produced 28 Oct. 1861.

33. **The World of Fashion.** A Comedy in three Acts. From the French, "Les Doights de Fée." In Lacy, vol. 55. Produced 17 March 1862.

34. **Bristol Diamonds.** A Farce in one Act." In Lacy, vol. 56. Produced 11 Aug. 1862.

35. **The Lily of Killarney.** A grand romantic Opera, in three Acts." Lond. (1862) 8vo; Melbourne, 1863, 12mo. In conjunction with Dion L. Boucicault.

36. **Richard Cœur de Lion.** A Cantata. The words by J. Oxenford (in verse). The music by J. Benedict." Lond. (1863) 8vo.

37. **An allegorical Masque** in honour of the nuptials of H.R.H. the Prince of Wales and H.R.H. the Princess Alexandra, entitled Freya's Gift." Lond. 1863, 8vo.

38. **Beauty or the Beast.** An original Farce in one Act." In Lacy, vol. 60. Produced 2 Nov. 1863.

39. **The Monastery of St. Just.** A Play in three Acts. Adapted from the French of Casimir Delavigne." In Lacy, vol. 63. Produced 27 June 1864.

40. **A Young Lad from the Country.** An original Farce in one Act." In Lacy, vol. 64. Produced 21 Nov. 1864.

41. **Billing and Cooring.** A Comedy in two Acts." In Lacy, vol. 65. Produced 16 Jan. 1865.

42. **Lara.** An Opera in three Acts. Music by Aimé Maillart, libretto by MM. E. Cormon and Michel Carré. Translated by J. Oxenford." Lond. (1865) 8vo.

43. **Felix, or the Festival of Roses.** An Opera in two Acts." Lond. (1865) 8vo.

44. **A Cleft Stick.** A Comedy in three Acts." In Lacy, vol. 68. Produced 8 Nov. 1865.

45. **Please to remember the Grotto; or, the Manageress in a Fix.**" In Lacy, vol. 70. Produced 26 Dec. 1865.

46. **Der Freischütz.** A grand romantic Opera in four Acts. The music by Carl Maria von Weber, the words by J. Oxenford." Lond. (1866) 8vo; in Lacy, vol. 69. Performed 2 Apr. 1866.

47. **Neighbours.** A new Comedy in two Acts." In Lacy, vol. 73. Produced 10 Nov. 1866.

48. **A Life Chase.** A Drama in five Acts. By J. Oxenford and Horace Wigan." In Lacy, vol. 86. Produced 6 Nov. 1869.

49. **Down in a Balloon.** A Farce in one Act." In Lacy, vol. 92. Produced 10 Apr. 1871.

50. **Much too Clever; or, a Friend indeed.** Extravagant Comedy in one Act and three Scenes, adapted from the French by J. Oxenford and Joseph Hatton." In Lacy, vol. 114. Produced 23 Feb. 1874.

51. **A Waltz by Arditì.** Farce in one Act." In Lacy, vol. 101. Produced 7 March 1874.

52. **The Two Orphans.** A Drama in eight tableaux, divided into six Acts." Lond. 1874, 8vo. In Lacy, vol. 106. Produced 14 Sept. 1874.

53. **The Porter of Havre.** Produced 15 Sept. 1875.

54. **Wagner Festival,** Royal Albert Hall, May 1877. Selections from the German texts of *Der Ring des Nibelungen*, *Rienzi*. . . . With English versions by Dr. F. Hueffer and J. Oxenford." Lond. (1877) 4to.

55. **Goethe's Boyhood,** 1749-64, being the first five books forming part i. of Goethe's Autobiography. Translated by J. Oxenford." Lond. 1888, 8vo, in Bohn's Select Library.

56. He wrote the essay on "Iconoclasm in Philosophy" in the *Westminster Rev.* based on Schopenhauer's "Parerza und Paralipomena," which may be said to have made Schopenhauer famous in England. He also translated Calderon's "Vida es Sueño," and a large portion of Boiardo's "Orlando Innamorato," Molière's "Tartuffe," Goethe's "Dichtung und Wahrheit" (Lond. 1846).

**Oxenham, Henry Nutcombe,** ecclesiologist, born in 1829, was the eldest son of the Rev. Wm. Oxenham, second master

of Harrow, and nephew to Canon T. T. Carter. From Harrow School he proceeded with a scholarship to Balliol. He was elected president of the Union in 1852, and is said to have damaged his chances of a fellowship by a motion expressive of admiration for the Society of Jesus and similar indiscretions. He graduated, with a second in classics, in 1850. In 1854 he was ordained to the curacy of Worminghall; he afterwards held the curacy of St. Bartholomew the Less, of which Mr. Denton was the incumbent; and in November 1857 closed his brief career as a protestant clergyman, being received by Dr. Manning into the Church. Having a doubt of the certain invalidity of his Anglican ordination, he proceeded no further than the reception of two minor orders. He preserved a strong attachment for his former friends and for the Established Church; and Dr. Pusey's "Eirenicon" was the occasion of a letter of sympathy from his pen, addressed to Father Lockhart, I.C. Shortly after becoming a Catholic he went to Germany, where he devoted some years to the study of the language and literature. Then began his intimate acquaintance with Dr. von Döllinger, with whom he was associated in the two Bonn conferences, and whose Lectures on the Reunion of the Churches he translated, dedicating the work to Cardinal Newman, the object of his lifelong enthusiastic admiration. In politics he was a follower of Mr. Gladstone up to the time of his conversion to Irish Home Rule. He taught successively at St. Edmund's College, Ware, and at the Oratory School at Edgbaston. No account of his life, however brief, must omit reference to the heterogeneous society, of which he was the moving spirit, known to his friends as the Panhæreticon. He died at Kensington, fortified by the rites of the Church and the papal blessing, March 23, 1888, aged 58.

*Manchester Guardian*, March 31, 1888; *Saturday Review*, lxxv. No. 1692 (March 31, 1888); *Morning Post*, March 26, 1888; *Weekly Register*, lxxvii. p. 405; *Rigg, Dict. Nat. Biog.*, xliii.

1. **The Angels, God's ministers of judgment and mercy.** A Sermon (on Gen. xxxii. 1). Lond. (Oxf. pr.) 1854, 8vo.

2. **The Sentence of Kaires, and other Poems.** Oxf. 1854, 8vo; Lond. (Oxf. pr.) 1867, 8vo, 2nd ed.; "Poems," Lond. 1871, 8vo, 3rd ed. Intensely Catholic in sentiment and of considerable literary merit.

3. **Manual of Devotions for the Blessed Sacrament . . . compiled from various sources.** Lond. 1854, 8vo.

4. **Simple Tracts on Great Truths**, by clergymen of the Church of England." Oxf. 1854, 8vo.

5. **The Tractarian Party and the Anglican Church**. A letter to an Anglican friend." Lond. 1858, 8vo, in which he justified his secession.

6. **The Catholic Doctrine of the Atonement**; an Historical Inquiry into its Development in the Church, with Introduction on the Principle of Theological Developments." Lond. (Oxf. pr.) 1865, 8vo; Lond. 1869, 8vo, 2nd ed.

7. **Dishonest Criticism**. Some remarks on two articles in the *Dublin Review* for July and Oct. 1865." Lond. 1865, 8vo.

8. **The First Age of Christianity and the Church**. By J. Ignatius von Doellenger. . . . Translated by H. N. Oxenham." Lond. 1866, 2 vols. 8vo; *ib.* 1867, 8vo; *ib.* 1877, 8vo.

9. **Dr. Pusey's 'Eirenicon' considered** in relation to Catholic Unity. A letter to the Rev. Fr. Lockhart." Lond. 1866, 8vo; 2nd ed., *ib.* 1871, 8vo.

10. **Postscript on Catholic Unity**, among the "Essays on the Reunion of Christendom," edited by the Rev. F. G. Lee. Lond. 1867, 8vo.

11. **Recollections of Ober-Ammergau in 1871**. Lond. 1871, 8vo; (reprinted from the *Guardian*) Lond. 1880, 8vo, pp. x-80.

12. **Lectures on the Reunion of the Churches**. By . . . Ignatius von Döllinger . . . . Translated with Preface by H. N. Oxenham." Lond. 1872, 8vo.

He attended the Synod of "Old Catholics" held at Bonn, under Doellenger's presidency, in 1874, with which movement he had at first some sympathy, but of its later development he totally disapproved.

13. **A History of Christian Councils**. . . . By . . . . C. J. von Hefele, Bishop of Rottenburg. Vol. ii. Translated and edited by H. N. Oxenham." Edinburgh, 1876, 8vo (vol. i. 1871 and vol. iii. 1883).

14. **Catholic Eschatology and Universalism**. An essay on the doctrine of future retribution." Lond. 1876, 8vo; 2nd ed. enlarged, Lond. 1878, 8vo. A reprint, revised and expanded, of a series of articles from the *Contemporary Rev.*, xxvii. It elicited from the Rev. A. Jukes—"Catholic Eschatology" examined. A reply to . . . . H. N. Oxenham's recent papers in the *Contemporary Review*." Lond. 1876, 8vo.

Oxenham rejoined in the *Christian Apologist*, Oct. 1876.

15. **What is Truth?** Lond. 1876, 8vo.

16. **An Eirenicon of the Eighteenth Century**. Proposal for Catholic Communion." Lond. 1879, 8vo. A reprint of an anonymous "Essay towards a Proposal for Catholic Communion," first published in 1704 by Joshua Basset, *vide* vol. i. 154.

17. **Moral and Religious Estimate of Vivisection**; reprinted. . . . from the *Gentleman's Magazine*." Lond. (1879) 8vo.

18. **Short Studies in Ecclesiastical History and Biography**. Lond. (Bungay, pr.) 1884, 8vo, pp. x-402, repr. from the *Saturday Rev.*

19. **Short Studies, Ethical and Religious** (reprinted after . . . . revision . . . . from the *Saturday Review*). Lond. 1885, 8vo, pp. x-433.

20. **Memoir of Lieutenant Rudolph de Lisle, R.N.**, of the Royal Naval Brigade on the Upper Nile. By the Rev. H. N. Oxenham, M.A." Lond. 1886, 8vo, with portraits, &c. in photos. pp. xiv.-292.

21. Contributions for many years to the *Saturday Review*, of which his series of articles, written in 1870 on the proceedings at the Vatican Council in the spirit of intense hostility to ultramontaniam, attracted much attention.

22. The Memoir, "Henry Nutcombe Oxenham," by the Dean of Manchester, in the *Manchester Guardian*, March 31, 1888, was subsequently published in pamphlet form.

**Page, Anthony**, priest, ven. martyr, of an ancient family seated at Sudbury Court, in the parish of Harrow, co. Middlesex, was ordained priest at Rheims, Sept. 21, 1591, came to England Jan. following, was seized at Heworth Hall, near York, Feb. 2, and was executed at York, solely for being a priest, April 20, 1593.

*Dodd, Ch. Hist.*, ii. ; *Challoner, Memoirs*, i. ; *Douay Diaries ; Hist. Soc., Visit. Lond.*, ii. ; *Morris, Troubles*, iii.

**Page, Francis**, father, S.J., ven. martyr, a relative of the preceding, born in Antwerp, was brought up a protestant and to the practice of the law. Having been converted by Fr. Jno. Gerard, he went to Douay, was ordained priest April 1, 1600, and returned to England in that year. Two years later he was condemned under the Act of 27 Eliz., and executed at Tyburn, April 20, 1602.

He was received into the Society whilst in Newgate.

*Foley, Records S.J.*, i., vii. ; *Challoner, Memoirs*, i. ; *Douay Diaries ; Exemplar Literarum*, p. 55 ; *Fitzherbert, Defence*, f. 13.

1. **Portrait**, "P. Franciscus Pagius, Anglus, Soc. Jesu, Lond. pro Cathol. Fide suspensus et sectus, 30 April 1602," sm. 12mo, engr. ; either a copy or the original in oil is in the Roman College.

**Paget, Charles**, fourth son of William lord Paget and Anne, daughter of Henry Preston, Esq., of Lancashire, was a member successively of Gonville and Caius College, where he matriculated in 1559, and of Trinity Hall. In 1572, being discontented with the position of ecclesiastical affairs, he took up his residence in Paris, where he acted as secretary to Archbishop Beaton, Queen Mary Stuart's ambassador. He was joined in the office by Henry Morgan, and corresponding with the queen's secretaries in England, "they four governed from thenceforth all the queen's affairs at their pleasure," and having fallen out with Father Persons and Dr. Allen, inspired Mary with a distrust of Spain and the Jesuits. Yet in 1581-2 Paget was corresponding with Walsingham, proffering allegiance to Elizabeth and service on the sole condition of liberty

of conscience. In 1587, none the less, he was by Act of Parliament attainted of treason. He clung to the idea that all hope for religion lay in the prospect of a foreign invasion; but having entered the service of the Spanish king still played a double game and wrote to Cecil in 1597 an expression of his desire to witness an alliance between Elizabeth and the catholic prince who had relieved him in his banishment. When the English catholic exiles split into a Spanish and a Scottish faction, Paget, who in 1599 had thrown up his appointment in Spain, was recognised as the leader of the latter. Returning to Paris he followed out his customary policy and placed himself at once in communication with the English ambassador, Sir Henry Neville. His attainder was reversed and his paternal estates were restored by James I., who also granted him 200*l.* a year, being part of a fee-farm rent reserved by a patent of Elizabeth. Leaving a good estate to his sister's sons, he died, probably in England, in Feb. 1611-12.

*Butler*, ii. 15-16; *Tierney*, iii. App. xcv.; *Cooper*, *Dict. Nat. Biog.*, xliii. 46; *Dodd*, i. 470; *Knox*, *Records of the Engl. Caths.*, i. and ii.; *Law*, *Conflicts of Jesuits and Seculars*; *Law*, *Archpriest Controversy*; *Estate of Engl. Fugitives*, 1595, pp. 47, 65 *seq.*

1. **A Brief Note of the Practices that Divers Jesuits have had for killing Princes and changing of States.** MS. June, 1598, "State Papers, Dom. Eliz.," cclxvii. art. 67.

2. "A briefe declaration of the miserable State of Catholicks in England," an abstract of which appearing in Weston's "True Relation," 1601, is said to have been drawn up in 1597 by the Rev. Robt. Fisher from letters and notes written chiefly by Paget and Dr. W. Gifford, *vide* *Law*, "Conflicts," pp. 97, 111.

3. **Replie to a Certaine Libell lately published by a Seditious Jesuit, calling himself N. D.** Paris, 1600, 4to.

Referring to this answer to Fr. Robt. Persons' "Conference about the next Succession to the Crowne of England," 1594, John Petit, writing from Liège to Peter Halins, July 25 (O.S.), 1600, says: "A book has come out in answer to that one on the succession to the Crown of England, which is all for the Scot, but I cannot get sight of it. Clitheroe was the author, and he being dead, Charles Paget has paid for its printing" ("Col. State Papers, Dom. Eliz.," 1578-1601, pp. 456, 460). Paget is credited with having written the latter part of the book.

4. **An Answer made by me, Charles Paget, Esquier, to certayne untruths and falsityes, toching my selie, contayned in a booke, intituled a briefe Apologie or Defence, of the Catholike Hierarchie and Subordination in Englande, & cet.** Pp. 1-24, printed in Dr. H. Ely's



"Certaine Briefe Notes," Paris (1603), 12mo, *vide* vol. li. 166. In answer to Fr. Persons.

**Paget, Thomas**, third baron Paget of Beaudesert, was second son of William, first lord Paget, and brother of the preceding (*q.v.*). He matriculated at Gonville and Caius College in 1559, and on the death of his brother Henry succeeded to the title and estates. Having been restrained of his liberty on account of his religion, Paget fled, on the discovery of Throgmorton's conspiracy in 1583, to Paris. There he spent much of his time with his brother Charles, in company with whom he was subsequently attainted of treason, by Act of Parliament, in 1587. In June 1584 the English ambassador at Paris made a formal demand for his surrender, but the French king declined to comply. Paget, however, left Paris in that year for Milan and Rome, and afterwards went to Spain, where he obtained a pension from the king, his estates and goods having been seized immediately after his flight from England. He married Nazaret, daughter of Sir John Newton, of Barrs Court, Somerset, by whom he had an only son, William, fourth lord Paget. He died at Brussels in 1589.

*Dodd*, i. 469; *Cooper, Dict. Nat. Biog.*, xliii.; *Knox, Letters and Mem. of Card. Allen*; *Estate of Engl. Fugitives*, 1595, pp. 47, 54, 65-6; *Burke, Extinct Peerage*; *Foley, Records S.J.*, vi.; *Morris, Letter-Books of Sir A. Poulet*.

1. "Act for the confirmation of the Attainders of Thomas, Lord Paget, Anthony Babington, of Dethicke, co. Derby, Thomas Salisbury, and others, for Treason." (Lond.) 1587, sm. fol., B.L., woodcut title.

**Pakenham, Charles Reginald**, C.P., born at Longford House, Dublin, Sept. 21, 1821, was fourth son of Thomas, earl of Longford, by Georgiana Emma Charlotte Lygon, daughter of William, first earl Beauchamp. His paternal aunt was wife to the great Duke of Wellington. From Winchester he was sent to Sandhurst, and afterwards served in the 72nd Highlanders, the 69th Foot, and the 1st Battalion of Grenadier Guards.

He was received into the Church by Dr. Wiseman, Aug. 15, 1850. On May 23, 1852, he was professed a Passionist, and after the Beatification of B. Paul of the Cross, assumed the religious name of Paul Mary of St. Michael. He was ordained priest at Oscott, Sept. 30, 1855, and then went to Rome to complete his studies. Nine months later he was appointed

rector of the new Retreat at Harold's Cross, Dublin, where he laboured till his death, March 1, 1857, aged 35.

His "Memoir" was written by his former master for the edification of novices.

*Salvian, Memoir; Spencer, Life; Burke, Peccage.*

1. **Memoir of the late Father Paul Mary of St. Michael, Passionist** (formerly the Hon. Charles Reginald Pakenham), by the Rev. Father Salvian, Master of Novices, St. Saviour's Retreat, Broadway." MS., 4to.

2. **An Account of the Life, Conversion, and Holy Death of the late Hon. and Rev. Chas. Reg. Pakenham**, in religion Fr. Paul Mary of St. Michael, superior of B. Paul's Retreat of the Passionists, Harold's Cross. Revised by the Very Rev. Ignatius (Spencer)." Dublin, Warren, (1857), 16mo, pp. 21.

3. **Glimpses of the Very Rev. F. Paul Mary (Pakenham), Passionist.** 1857, 16mo.

**Paley, Frederick Athorp**, classical scholar, born Jan. 14, 1815, at Easingwold, near York, of which his father was rector, was grandson of the author of the "Evidences." He was educated at Shrewsbury and St. John's College, Camb., where he graduated in 1838. In 1846, being suspected of having encouraged one of his pupils, John Morris (afterwards S.J.), to join the Catholic Church, he was ordered to give up his rooms, and having been received into the Church, left Cambridge. In 1847 he became tutor to Bertram Talbot, from 1852 held a similar post in the Throckmorton family, and from 1852 to 1856 was non-resident tutor in the family of Kenelm Digby.

On July 31, 1854, he married Ruth, sixth daughter of G. M. Burchell, Esq., of Scotsland, Bramley, Surrey, by whom he had two sons and one daughter. In 1860, on the partial removal of religious disability, he returned to Cambridge, where he examined in the classical tripos in 1873-4. In the latter year he undertook the professorship of classical literature at the catholic university college at Kensington. He was classical examiner to the University of London (1875-80), and also to the Civil Service Commission.

He married, secondly, Oct. 3, 1871, Selena Frances, youngest daughter of the Rev. T. Broadhurst, of Bath, and died at Bournemouth, Dec. 9, 1888, aged 73.

*Marchant, Dict. Nat. Biog.*, xliii.; *Allibone, Crit. Dict.*

1. A transl. of G. F. Schömann's "De Comitibus Atheniensibus." 1838.

2. **The Church Restorers**: a Tale treating of Ancient and Modern Architecture and Church Decoration." Lond. 1844, 8vo.
3. **The Ecclesiologist's Guide to the Churches within a circuit of seven miles round Cambridge.** With Introductory Remarks." Camb. 1844, 12mo, pp. 51, with 2 folding plates.
4. **Illustrations of Baptismal Fonts.** 1884, 8vo, of which only part of the letterpress is his.
5. **Æschyli quæ supersunt Omnia**: recensuit, et brevi Commentario instruxit." 1844-7, 2 vols. 8vo, issued in 7 parts; . . . 1850, 8vo; which established his reputation as a Greek scholar.
6. **A Manual of Gothic Mouldings.** 1845, 8vo; 1847; 3rd ed., with addns. by W. Fawcett, . . . 1865; 4th ed. 1877; 5th ed. 1891. A truly learned work.
7. **A Manual of Gothic Architecture.** 1846, 12mo, with 70 illustrns.
8. **A Brief Review of the Arguments alleged in Defence of the Protestant Position,** addressed to those who call themselves 'Anglo-Catholics' in the Church of England." Lond. 1848, 8vo, pp. 38.
9. **Some Account of the Faith and Doctrines of the Early English Church,** and the Nature of its Dependence on the See of Rome. Being an answer to certain statements in Mr. Soames' recent work, 'The Latin Church during Anglo-Saxon Times.'" Lond. 1848, 8vo, repr. with addns. from *Dolman's Mag.* for Sept. and Oct. 1848. In this learned work he gave a severe castigation to Mr. Soames. He followed it with a 3rd article in *Dolman's Mag.* for Dec.
10. **On the Architecture of Peterborough Cathedral.** Peterborough, 1849, 8vo.
11. **Propertius, with English Notes.** Lond. 1853, 8vo; 2nd ed. 1872.
12. **Ovid's Fasti.** Lond. 1854, 12mo; 2nd ed. 1886; bks. i. and iii. 1888.
13. **The Tragedies of Æschylus, with English Notes.** Lond. 1855, 8vo; 2nd ed. 1861; 3rd ed. 1870; 4th ed. 1879. The first of his contributions to the "Bibliotheca Classica."
14. **The Tragedies of Euripides, with an English Commentary."** Lond. 1857-8-60, 3 vols. 8vo, in "Bib. Class.;" New York, 3 vols. 18mo.
15. **Æschylus: a Recension of the Text.** Camb. 1858, 16mo; Camb. Greek and Lat. texts.
16. **A few Words on Wheat-ears.** Lond. 1859.
17. **Notes on Twenty Parish Churches round Peterborough.** 1859.
18. **Flora of Peterborough.** 1860.
19. **The Epics of Hesiod, with English Notes.** Lond. 1861, 8vo; 2nd ed. 1883.
20. **Theocritus, with short Latin Notes.** Camb. 1863, 8vo; 2nd ed. 1869.
21. **A Prose Translation of Æschylus.** Lond. 1864, 8vo; 2nd ed. 1871.
22. **The Iliad of Homer, with English Notes.** Lond. 1866, 2 vols. 8vo; 2nd ed. 1884.

23. **Verse Translations from Propertius, Book Five, with Revised Latin Text and brief English Notes.** Lond. 1866, 8vo.
24. **Homer's Iliad, i.-xii.** 1867, schl. ed.
25. **Homer's Iliad, i.-xii.: Recension of the Text.** Camb. 1867, 16mo.
26. **On the Late Date and Composite Character of our Iliad and Odyssey,** 1868, 4to.
27. **Select Epigrams of Martial.** Camb. 1868, 8vo, ed. with W. D. Stone.
28. **The Odes of Pindar, translated into English Prose, with Introduction and Notes.** 1868, 8vo.
29. **Religious Tests and National Universities.** 1871, 8vo.
30. **Aristotle's Ethics, V., X., translated into English.** 1872, 8vo.
31. **Architectural Notes on Cartmel Priory Church.** Cartmel, 1872, 8vo.
32. **Aristophanes' Peace, with English Notes.** 1873.
33. **Plato's Philebus, translated with Notes.** 1873, 8vo.
34. **Select private Orations of Demosthenes.** Camb. 1874, 2 vols. 8vo, ed. with J. E. Sandys; 2nd ed. 1886.
35. **Milton's " Lycidas," with a version in Latin Hexameters.** 1874.
36. **Various Readings in Demosthenes De falsa legatione, for the Cambridge Philological Society.** 1874.
37. **Plato's Thætetus, translated with Notes.** 1875, 8vo.
38. **Aristophanes' Acharnians, with English Notes.** 1876, 8vo.
39. **Homerus Periclis ætate quinam habitus sit quæritur.** 1877.
40. **Commentatio in scholia Æschyli Medicea.** Camb. 1878, 8vo.
41. **Aristophanes' Frogs, with English Notes.** 1878.
42. **Homeri quæ nunc exstant an reliquis Cycli carminibus antiquiora jure habita sint.** Lond. 1878, 8vo.
43. **Quintus Smyrnæus, and the 'Homer' of the Tragic Poets.** Lond. 1879, 8vo.
44. **On Post-Epic or Imitative Words in Homer.** Lond. 1879.
45. **Greek Wit: Smart Sayings from Greek Prose Writings.** 1880-1, two series.
46. **Sophocles, with English Notes,** Lond. 1880, 8vo, being vol. ii. of Blaydes' edit.
47. **Poems by Alfred Lord Braye, edited with a Preface on the latest School of English Poetry.** Lond. 1881, 8vo.
48. **Bibliographia Græca; an Enquiry into the Date and Origin of Book-writing among the Greeks.** Lond. 1881, 8vo.
49. **A Short Treatise on Greek Particles and their Combinations.** 1881, 8vo.
50. **On Professor Mahaffy's 'Epic Poetry' and 'History of Classical Greek Literature.'** 1881, 8vo.
51. **Æschyli Fabulæ 'Ικετίδες, Χρηφόροι, cum scholiis Græcis et brevi annotatione critica.** Camb. 1883, 8vo.
52. **The Truth about Homer, with Remarks on Professor Jebb's 'Introduction.'** Lond. 1887, 8vo.
53. **The Gospel of St. John: a Verbatim Translation from the Vatican**

MS.; with the notable Variations of the Sinaitic and Beza MSS., and brief Notes." 1887, 8vo.

54. **Fragments of the Canic Greek Poets, with Renderings in Verse.** Lond. 1888, 8vo; 2nd ed. 1892.

55. **Literary Contributions:** *Ecclesiologist*, whilst organ of the Camb. Camden Soc.; *Edinb. Rev.*, articles and reviews of classical books; *Catholic Instructor*, tales, "The Hermit of Peterborough," "The White Lady," "The Solitary," &c.; *Tablet*; *Dolman's Mag.*; *Dublin Rev.*; *American Catholic Quarterly*; *Hermathena*; *Journal of Philology*; *Trans. of the Camb. Philolog. Soc.*; *Frazer's Mag.*; *Journ. of Hellenic Studies*; *Athenaeum*; *Academy*; *Macmillan's Mag.*; &c. He also edited, in "Camb. Greek Texts with Notes," the greater part of the Greek tragedies separately, his work for this series being continued until his death.

**Palliser, Thomas**, priest, ven. martyr, a native of Ellerton-upon-Swale, parish of Catterick, north riding of Yorkshire, was educated at Rheims and at Valladolid, where he was ordained priest in 1596. His missionary labours appear to have been spent in the county of Durham, where he was apprehended in the house of Mr. John Norton, near Ravensworth. At Durham he was condemned to death under the statute of 27 Eliz., and was executed Aug. 9, 1600.

*Valladolid Diary, MS.*; *Douay Diaries*; *Worthington, Relation*, p. 90; *Challoner, Memoirs*, i.; *Dodd, Ch. Hist.*, ii.; *Foley, Records S.J.*, iii.; *Fitzherbert, Defence*, f. 10.

**Palmer, Francis Paul**, surgeon, went to Sedgley Park School in 1816, and subsequently became assistant-surgeon to Dr. Richard Cooper, of Bilston, whose sister he married. He practised at Walsall, and died in 1879.

*Sedgley Park Reg., M.S.*; *Simms, Bibl. Staff.*

1. **The Wanderings of a Pen and Pencil.** By F. P. Palmer and A. Crowquill. Lond. How, 1846, 4to, pp. 375.

**Palmer, Sir James Frederick**, youngest son of Rev. John Palmer, rector of Gt. Torrington, Devon, was born in 1804. His maternal great-uncle was Sir Joshua Reynolds. He went in 1839 to New South Wales, where he practised medicine, but subsequently became a wine merchant. In 1846 he was mayor of Melbourne. He was elected member of the legislature for Port Phillip in 1848, and in 1851 was returned by Normanby district as member of the legislative council of Victoria, of which he was elected speaker. He became in 1856 president of the legislative council set up in 1855. Five times he was re-elected, and in 1857 was knighted. He

married in 1832 Isabella, daughter of Dr. Gunning, C.B., and died at his residence at Hawthorn, April 23, 1871, aged 66.

*Harris, Dict. Nat. Biog.*, xliii.

1. **The Surgical Works of John Hunter**, F.R.S., &c. With Notes by J. F. Palmer." Lond. 1835, 4 vols. 8vo, with an Atlas of 60 plates in 4to, 1837.

2. A Glossary to the "Dialogue in the Devonshire Dialect" of his great-aunt, Mrs. Mary Palmer. Lond. 1837.

3. **Contributions** to the *Dublin Review*, Art. iv. of 3rd No., i. of 4th No., viii. of 4th No. conjointly with the Rev. Dr. Cox, viii. of 7th No. vol. iv., ii. and vii. of No. 14, vol. vii.

**Palmer, John**, architect and antiquary, born Jan. 28, 1785, was the fourth son of William Palmer, of Sunderland Bridge and Bishop's Middleham, co. Durham, and his wife Elizabeth, dau. and coh. of Robt. Whitfield, of Bishop's Middleham and Pitlington, co. Durham, the representative of an ancient family. After spending some time in London, studying architecture, he settled, about 1812, in Manchester, where he attained considerable professional repute as the architect of Pleasington Priory, 1816-19; St. Peter's, Blackburn (Prot.), 1819-21; St. Augustine's, Manchester, 1820; Blackburn parish church, 1819-26, and other erections in the pseudo-gothic style of that period. On Dec. 24, 1809, he married Harriet, dau. and coh. of Thomas Smith, of Norwich. Palmer was intimate with Michael Jones, Dr. Hibbert-Ware, and other well-known Lancashire antiquaries and historians, and appears, from an early period of his settlement in Manchester, to have devoted much time to similar pursuits. He died at his residence in Chorlton-upon-Medlock, Aug. 23, 1846, aged 61.

*Palmer MSS.*; *Harland, Baines' Hist. of Lanc.*, i. 421; *Abram, Hist. of Blackburn*, p. 626.

1. **The History of the Siege of Manchester by the King's Forces**, under the command of Lord Strange, 1642. By John Palmer, architect. To which is added, the complaint of Lieutenant-Colonel John Rosworm, against the inhabitants of Manchester, relative to that event." Manchester, 1882, 8vo, frontis., plan of Manchester and Salford, title, and ded. to Sir Oswald Mosley, Bart., 3 ff, pp. iii.-107.

2. **Guide to the Collegiate Church of Manchester.** Manchester, 1829, post 8vo, pp. 30, frontis.

3. "An Architectural Description of the Collegiate Church and College of Manchester, by John Palmer, architect," forming Pt. ii., pp. 185-368, vol. ii. of Dr. Hibbert-Ware's "Hist. of the Foundations in Manchester," 1830, 4to, with illustrns., mostly by himself or his son Thos. Whitfield Palmer.

4. **Palmer's MS. Collections**, Chetham Library, No. 11,394, 9 vols., viz. —A., 4to, "Extracts from Kuerden's MSS. in Chetham's Library, Manchester, taken by John Palmer, architect, from 1836 to 1840," pp. 262, and 1-115, inclus. of Index; B., 4to, "Extracts from Kuerden's MSS. preserved in the College of Arms, London, extracted in the autumn of 1842," pp. 182, besides contents, 2 pp.; C., 4to, "Miscellanea (Lancast.)," irregular pagin.; D., 4to, "Extract from Kuerden's MSS. in the Herald's Coll.," copied in 1835; E., 4to, "Lancashire Pedigrees," pp. 538, besides Index, 9 ff.; F., folio, "Miscellaneous Pedigrees," pp. 351; G., thick 8vo, copies of the registers of the Collegiate Church, Manchester, 1573-1843; H., 4to, "A Collection of Ancient Pedigrees: from the greatest part of which the family of Dent, of Piercebridge, in the County Palatine of Durham, is collaterally descended. Collected from various sources of Authentic Information, by John Palmer, architect in 1842," pp. 212, besides Index, 2 ff; I., folio, "Pedigree of John Francis Butler, Esq., of Pleasington Hall, in the County Palatine of Lancaster, descended from the family of Rawcliffe Hall in the same County, lineally deduced from Herveus, Lord of Amounderness and Preston, temp. Will. Conq., and from his grandson Theobald Walter, otherwise Le Botiler, who was created hereditary Chief Butler of Ireland by King Henry II., A.D. 1172. Compiled by Michael Jones, Ex. Soc. Linc. 1815." Copied from the original by Palmer, *vide* M. Jones, iii. 668.

5. **The Arms of all the Lords, Knights, and Esquires that do now dwell or hitherto have dwelled in the County Palatine of Lancaster**, emblazoned in alphabetical order by John Palmer, architect, Manchester," 1844, MS., 4to, *apud me*, bound with

"The Visitation of Lancashire made anno 1567 by William Smith, Rouge Dragon, and now transcribed from a copy in the College Library of Manchester by John Palmer, architect, Manchester, 1844." MS. 4to, with the arms neatly blazoned in tinctures.

The Chetham Library MS. was long erroneously ascribed to Wm. Smith. The original MS. of the 1567 visitation is preserved in the Herald's College. It was by Wm. Flower, Norroy, and was edited by Canon Raines for the Chetham Society, vol. lxxxi., in 1870.

6. "A Reply to the Remarks of E. J. W. [Edw. Jas. Willson, . . .] on the Gothic building now erecting at Pleasington," *Catholic Gentleman's Mag.*, vol. iv. 1818. In a footnote he refers to his having made drawings, while residing in London some six years before, of parts of Westminster Abbey.

**Palmer, John Bernard**, O. Cist., mitred abbot, born Oct. 15, 1782, son of Wm. Palmer, a small farmer at Charmouth, Dorset, was brought up a Protestant. He was received into the Church by Fr. Leonard Brooke, S.J., chaplain to Thomas Weld, of Lulworth Castle, Dorset, into whose service he had entered as valet. In 1808 he became a novice in the Cistercian monastery at Lulworth, where he was professed under the name of Bernard, Nov. 21, 1810. On Aug. 15, 1838, he was ordained priest at Oscott, and in 1841 he was appointed prior of the little community which had been established in 1835 in

Charnwood Forest, Leicestershire. In 1844 the community took possession of the new monastery, called Mount St. Bernard, which, four years later, was erected into an abbey, with independent jurisdiction. Fr. Palmer was unanimously elected its first abbot, and was solemnly consecrated Feb. 18, 1849, the first mitred abbot in England since the so-called Reformation. After a long and painful illness he died of dropsy, Nov. 10, 1852, aged 70.

He was a man of profound humility, boundless charity, and severe self-mortification.

*Tablet*, xiii. 740-1; *Smith, Concise Hist. of Cis. Order*; *Oliver, Collns.*, p. 371.

1. Literature connected with Mount St. Bernard's Abbey:—*vide* under Hen. Rob. Smith, "Concise Hist. of the Cis. Order," with preface and ded. by Abbot Palmer.—A. W. N. Pugin, *Present State of Eccles. Archit. in Eng.*—Shrewsbury, "Appeal to the Caths. of Eng."—"A Full Report of a most Extraordinary Investigation which took place on Tuesday, June 26, 1849, at Mount St. Bernard Monastery, Leicestershire, relative to atrocious charges brought against the inmates, in a pamphlet recently published in Birmingham, entitled 'A Narrative of Six Years' Captivity among the Monks of St. Bernard, Charnwood Forest, Leicestershire'; Full Confession and Conviction of the Author, and his Examination before the Magistrates on a charge preferred against him by his patrons and supporters." Birm. M. Maher (1849), sm. 8vo, pp. 28, which should be credited to M. Maher, vol. iv. 391, under No. 1.

2. *Portrait*, 8vo, T. Turner, lith., 8, Hatton Garden, "John Bernard Palmer, First Abbot of the Cistercian Abbey, Mount St. Bernard, Leicestershire. Born 13 Oct. 1782. Died 10 Nov. 1852." Pub. by Dolman, London.

**Palmer, William**, theologian and archæologist, born July 12, 1811, was eldest son of Rev. W. J. Palmer, rector of Mixbury. Archdeacon Palmer, and Roundell Palmer, first earl of Selborne, were his brothers. He was educated at Rugby, and at Magdalen College, Oxford, of which he was elected first a demy and in 1832 a fellow, having taken a first-class in the classical schools, and won in 1830 the chancellor's Latin essay prize. In an unpublished introduction to the XXXIX. Articles, Palmer anticipated the argument of Tract XC., and in 1840 he entered upon the campaign which had for its object to win for the Anglican Church the recognition of the Russo-Greek communion. The terms offered him at least required of him an admission of the œcumenical character of the Greek Church, and that he should anathematise forty-four heresies as contained in the XXXIX. Articles. Soon after the Privy Council's decision,



in the Gorham case, he made a fresh application for admission to the Greek Church, but the requirement that he should be rebaptized unconditionally proved a final obstacle. The winter of 1853-4 he spent in Egypt. He afterwards went into retreat under Passaglia at Rome, and was received into the Church in the chapel of the Roman college on Feb. 28, 1855. For the rest of his life he resided in the Eternal City, where he died, April 4, 1879, aged 67.

A personal friend of his later years, herself a convert, wrote of him in the *Tablet* of Dec. 14, 1895, that, so far was he from cherishing any such attachment for the Greek communion as might imply unfaithfulness towards the Catholic Church, that she "never saw a man more thoroughly Catholic and Roman, . . . He seemed to have quite cast aside his former Greek propensities."

*Rigg, Dict. Nat. Biog.*, xliii.; *Tablet*, liv.-467, lxxxvi. 954; *Orthodox Journ.*, xvi. 294; *Lamp*, viii. 205.

1. **Tyrus, Carmen Latinum**, in *Theatro Sheldoniano recitatum*, A.D. 1830." Oxon. (1830) 16mo. Chancellor's prize, "Tyne, Translation of the Oxford and Cambridge Latin Prize Poems," 1833, 8vo.

2. **De Comœdia Atticorum**. Oratio Cancellarii præmio donata . . . . A.D. 1833." Oxon. (1833) 8vo.

3. **A Speech read at a . . . . Meeting of the S.P.C.K. . . . on moving resolutions against the assumption and exercise of Episcopal functions by the Society.**" Oxf. 1840, 8vo.

4. **Aids to Reflection on the seemingly double character of the Established Church.** Oxf. and Lond. 1841, 8vo. Being the notes and appendices to his "Protest against Prusso-Anglican Protestantism," lodged with Archbp. Howley in reference to the recently established Jerusalem bishopric, and which, at the archbishop's request, had been withheld from publication.

5. **A Letter to the Rev. C. P. Golithly.** Oxf. 1842, 8vo.

6. **A Letter to a Protestant-Catholic.** Oxf. 1842, 8vo.

7. **A Letter to the Rev. Dr. Hampden.** Oxf. 1842, 8vo.

8. "History of the Church of Russia," translated by R. W. Blackmore, and edited by W. Palmer, Oxf. 1842, 8vo.

9. **Examination of an Announcement made in the Prussian State Gazette concerning the 'Relations of the Bishop of the United Church of England and Ireland in Jerusalem, with the German Congregation of the Evangelical Religion in Palestine.'** Oxf. 1842, 8vo.

10. **Short Poems and Hymns**, the latter mostly translations." Oxf. 1843, 8vo.

11. **Harmony of Anglican Doctrine with the Doctrine of the Eastern Church.** Aberdeen, 1846, 8vo; transl. into Greek, Athens, 1851.

12. **An Appeal to the Scottish Bishops and Clergy, and generally to the Church of their Communion.** Edinb. 1849, 8vo.

13. *Ταπεινὴ ἀναφορά τοῖς πατριάρχαις*, Athens, 1850.
14. *Διατριβαὶ περὶ τῆς Ἀγγλικῆς Ἐκκλησίας*, Athens, 1851.
15. *Διατριβαὶ περὶ τῆς Ἀνατολικῆς Ἐκκλησίας*, Athens, 1852.
16. **Dissertations on subjects relating to the Orthodox or Eastern-Catholic Communion.** Lond. 1853, 8vo.
17. **Remarks on the Turkish Question.** Lond. 1858, 8vo.
18. **An Introduction to Early Christian Symbolism: being the Description of a Series of Fourteen Compositions from Fresco-paintings Glasses, and Sculptured Sarcophagi; with three Appendices.** Lond. 1859, 8vo; new edit., "Early Christian Symbolism: a Series of Compositions," &c., edit. by J. G. Northcote and W. R. Brownlow. Lond. 1885, fol.
19. **Egyptian Chronicles: with a Harmony of Sacred and Egyptian Chronology, and an Appendix on Babylonian and Assyrian Antiquities.** Lond. 1861, 2 vols. 8vo.
20. **The Patriarch and the Tsar.** The Replies of the humble Nicon, . . . Patriarch, against the questions of Boyar S. Streshneff and the answers of the Metropolitan of Gaza, P. Lagarides. Translated from the Russ by W. Palmer." Lond. 1871-6, 6 vols. 8vo.
21. **Commentatio in Librum Danielis.** Rome, 1874, 8vo.
22. **Notes of a Visit to the Russian Church in the years 1840, 1841. . . Selected and arranged by Cardinal Newman.** Lond. Kegan Paul, 1882, 8vo. Dr. Newman, to whom Palmer used to pay an annual visit at Edgbaston, undertook to edit this after his death.
23. Voluminous MSS., chiefly autobiographical.
- A correspondence between Palmer and M. Khomiakoff, in the years 1844-53, appears in the first vol. of "Russia and the English Church during the last Fifty Years." Lond. 1895, edited by W. J. Birkbeck, M.A.

**Palmes, William**, father, S.J., *alias* Conyers, was the third son of John Palmes, Esq., of Naburne, co. York, where he was born in or about 1594. His mother Joan was daughter of George Dawnay, younger brother to Sir Thomas Dawnay, of Seazay, whose sister married Sir George Conyers, which may account for the *alias* used by Fr. Palmes. He was ordained priest at the English College, Rome, April 29, 1618. From 1625-32 he was chaplain to Mrs. Doro. Lawson (*q.v.*) at St. Anthony's, near Newcastle-on-Tyne. Subsequently he removed to Yorkshire, and in 1651 suffered imprisonment on account of his priesthood. After his release he seems to have remained in his native county till his death, Jan. 8, 1670, aged 75.

*Oliver, Collectanea S.J.; Foley, Records S.J., v., vi., vii.; Foster, Visit. of Yorks.*

1. **Life of Mrs. Dorothy Lawson.** Lond. 1855, 8vo, *vide* vol. iv. 165, No. 1.

**Panting, John**, father, S.J., born in London, Nov. 26, 1732, ordained priest at Liège, April 17, 1757, was minister at Watten,

for some years, and subsequently director to the English Poor Clares at Gravelines. In 1766 he came to the mission at Bonham House, Stourton, Wilts, where he died May 30, 1783, aged 50.

*Oliver, Collns.*, p. 370, and *Collns. S.J. ; Foley, Records S.J. ; Downside Rev.*, xii. 158.

1. **Life of St. Aloysius.** St. Omer, 1761, 8vo, transl. from the French of Père d'Orléans.

2. **Life of St. Mary Magdalene de Pazzi**, MS. 1755-6, fol. pp. 403, formerly at Ugbrooke Park, compiled from the Four Folios on the Saint's Life and intended for the use of the Poor Clares at Gravelines. Fr. Lezin de S. Scholastique's French transl. from the Italian (Paris, 1670) of "The Life of St. Mary Magdalene of Pazzi, a Carmelite Nunn," was transl. into English, with the addition of a preface and discourse, by Dr. Tho Smith, V.P. of Magdelen, a non-juring protestant divine, Lond. 1687, 4to, pp. 134.

3. **Life of St. Jane Frances de Chantal**, MS., fol. pp. 152, formerly at Ugbrooke, which was made use of by Dr. Coombes, *vide* vol. i. 560, No. 11.

**Parker, Gilbert**, O.P., born 1667, was possibly a member of the ancient catholic family of Parker, of Flemings, in the parish of Runwell, co. Essex. He was professed at the Dominican convent at Bornhem, Dec. 28, 1690. In 1696 he went to the college established by his Order at Louvain, and was lector of philosophy and theology. He was installed prior of Bornhem, Oct. 21, 1703. On his way to the English mission he was drowned in the port of Ostend, Dec. 8, 1707, aged 40.

*Palmer, Obit. Notices, O.P. ; Oliver, Collns.*, p. 465.

1. **Theses Theologicæ** ex Primâ Secundæ, juxta inconcussa tutissimaque, Dogmata Angelici et quinti Ecclesiæ Doctoris D. Thomæ Aquinatis." Lovanii, 1701, 4to, unpag., 4 chapters.

**Parkinson, Cuthbert Anthony**, O.S.F., born about 1666, was probably a younger son of Robert Parkinson, of Blindhurst, Lancashire, son and heir of James Parkinson, of Blindhurst, gent., and his wife, Anne, daughter of Cuthbert Hesketh, of White Hill, co. Lancaster, Esq. He was professed at the Franciscan Monastery at Douay, where he took the religious name of Anthony, and was appointed professor of philosophy in 1692. He came on the mission in 1695, was *preses* of Warwick, 1698-1701; of Birmingham, 1701-10; guardian of Worcester, 1704-7, and of Oxford in 1710-13; elected provincial May 3, 1713, and again April 11, 1722. He was

guardian of Coventry in 1726, being then, as he had been for a long time, chaplain to the Eystons of East Hendred, Berks, where he died Jan. 30, 1728, aged 61.

Hearne, the antiquary, commends him "as a very worthy learned man, and of an excellent, good-natured temper."

*Oliver, Collns.*, pp. 557, 570; *Reliquiæ Hearnianæ*, p. 585; *Gillow, Lanc. Recusants, MS.*; *Fund Book, O.S.F., MS.*; *Thaddeus, Franciscans in Engl.*

1. **Statuta Fratrum Minorum Recollectorum Almæ Provinciæ Angliæ, pro Missione.** 1713, 12mo; repr. 1747. This little vol. also contains the Rule and Testament of our Holy Father St. Francis and some prayers.

2. **Notes concerning the Restoring of the English Franciscan Province, and about the Nuns of Princen-Hofte at Bruges.** MS. 1721, 4to, 14 ff., in the Franciscan Archives.

3. **Collectanea Anglo-Minoritica**; or, A Collection of the Antiquities of the English Franciscans, or Friars Minors, commonly called Gray Friars. In Two Parts. With an Appendix concerning the English Nuns of the Order of Saint Clare. . . . Compiled and Collected by A. P." London, Thos. Smith, 1726, 4to, Pt. I. pp. xxviii.-272, beside prefatory letter of commendation from Tho. Hearne, and Errata, 2 ff., Pt. II. pp. viii.-42, Appx. pp. ii.-4, and Errata 1 f., illus. with 4 plates of costumes of friars and nuns.

4. Lowndes, "Bib. Man.," incorrectly credits him with "A Legend of the Foundation of Saint Begas Abbey. White, 1826. Privately pr., only 12 copies.—Wragham."

**Parry, Pierce**, priest, born in Wales, 1716, was son of John and Mary Parry. He was educated at the English College, Rome, and at Lisbon, whence he came to the English mission in 1742. In 1751 he succeeded Rev. Jas. Rigby at Claxby, co. Lincoln, the seat of the Markhams. He removed to Walsall and Oscott in 1762. He retired in 1785, and died at Aldridge, Dec. 30, 1792, aged 76.

*Kirk, Biog. Collns. MS.*, No. 30; *Gillow, Hist. of Missions, MS.*

1. **Baptismal Register of Claxby, co. Lincoln, 1753-62, and Walsall, 1762-6**, MS. at Oscott College.

2. "The Diary of the Eng. Coll., Rome, from 1579 to 1773," as edited by Bro. Henry Foley, S.J., vol. vi. Record's S.J., purports to be a translation from the unreliable and imperfect transcript of "The Annals of the College at Rome" in the Public Record Office. This transcript was obtained by the late Fr. Joseph Stevenson, S.J., for the Royal Historical Manuscript Commission, but Cardinal Manning insisted upon the omission of certain portions, and the work of expurgation was intrusted by order of his Eminence to Dr. O'Callagan. In illustration (at random) of the extent of the expurgation it may be noted that Nos. 391 and 725 in Bro. Foley's "Diary" are

Nos. 444 and 801 in the original MS. Parry, the subject of this memoir, of a much later period, is entirely ignored by Bro. Foley.

**Parsons, Daniel**, Esq., born 1811, son of John Parsons, vicar of Sherborne, matriculated from Oriel College, Oxford, May 20, 1828, and graduated 1832. After serving as curate of Marden, and then of St. James', Longton, he was received into the Church in 1843. On April 8, 1845, he married Gertrude (*q.v.*), daughter of Capt. John Hext, a convert. He resided at Stuarts Lodge, Little Malvern, where he died July 5, 1887, aged 76.

He had collected a valuable library, a considerable portion of which, including a remarkable collection of heraldic book-plates, with notes, was presented by his widow to Downside Monastery.

*Tablet*, vi. 255; *Boase, Dict. Nat. Biog.*, xliii.; *Downside Rev.*, vii. 72-3.

1. **The Diary of Sir Henry Slingsby of Scriven**: with his Trial, Father's Legacy, Family Correspondence, Genealogical Memoir, &c. Edited by the Rev. D. Parsons." Lond. 1836, 8vo.

In the preface the editor complains that the extracts from the MS. given by Sir Walter Scott in his 1806 edition of Slingsby's "Original Memoirs," are not given fairly or with judgment.

2. **Plain Parochial Sermons**. Lond. 1838, 12mo.

**Parsons, Gertrude**, novelist, born at Restormel, Cornwall, March 19, 1812, was fourth daughter of Capt. John Hext, of Trenarran, in the same county, by Eliz., youngest daughter of Thos. Staniforth, of Liverpool. She became a convert in 1844, and in the following year married Daniel Parsons (*q.v.*). She died at Teignmouth, Devon, Feb. 12, 1891, aged 78.

She was a deeply religious woman, and, having no children, devoted her leisure to literature and to supplying the want of catholic stories.

*Tablet*, lxxvii. 336, 348; *Boase, Dict. Nat. Biog.*, xliii.

1. **Thornberry Abbey: a Tale of the Established Church**. 1846, rev., *Rambler*, viii. 79.

2. **Well-known to the Police**.

3. **A Search after Truth**. (About 1858.)

4. **Joe Baker; or, The One Church**. 1853, repub. in "Clifton Tales," Lond. Burns & Oates, n.d., 12mo, vol. i. pp. 96.

5. **Edith Mortimer; or, The Trials of Life at Mortimer Manor**. By Mrs. Parsons." Lond. Dolman, 1857, sm. 8vo, pp. 168, besides title, ded. to Lady Chas. Thynne, at whose suggestion the story was written for the entertainment of her daughter, and contents, 3 ff.

6. **Emma's Cross: a Tale**. . . . 1859.

7. **George Morton, the Boy and the Man.** . . . 1859.
8. **Afternoons with Mrs. Maitland: a Book of Household Instruction,** . . . 1860.
9. **The Life of St. Ignatius of Loyola.** . . . 1860.
10. **Dyrbington Court; or, The Story of John Julian's Prosperity.** A Tale. Lond. 1861, 8vo.
11. **Ruth Baynard's Story.** 1861.
12. **A Great Relic.** About 1863. ? separate pub. in *Lamp*, 1863, i. 389, 401.
13. "The Workman, or Life and Leisure: a Magazine of Literature and Information," edited by Mrs. Parsons, 25 nos., 7 Jan. to 24 June 1865, and its continuation, "The Literary Workman, or Life and Leisure," 29 July to 30 Dec. 1865.
14. **The Romance of Cleaveside.** 1867, 3 vols.
15. **Ursula's Love Story.** 1869, 3 vols.
16. **Avic Arden: the Old Man's Romance.** 1870, 2nd ed. (1st about 1858).
17. **Heath-House Stories.** (? 1870.)
18. **Sun and Shade.** 1871, 3 vols.
19. **The Village of Downe: a Short Chronicle.** 1872.
20. **Beautiful Edith.** 1873, 3 vols.
21. **The Story of Fordington Hall.** 1873.
22. **Twelve Tales for the Young.** 1874, 2nd ed.
23. **Twelve Tales for Children.**
24. **Married Trust.** 1874, 3 vols.
25. **Major Vandermere.** 1876, 3 vols.
26. **Wrecked and Saved.** 1878, 1st ed. about 1865.
27. **Under Temptation.** 1878, 3 vols.
28. **The Life of St. Collete, the Reformer of the Three Orders of St. Francis,** especially of the Poor Clares, among whom she revived the first fervour of their illustrious Founder." 1879, cr. 8vo, pp. 290.
29. **Love-knots.** 1881, 3 vols.
30. **The Sisters of Ladywell.** 1881.
31. **Thomas Rileton, his Family and Friends.** 1890.
32. "Rhymes Gay and Grave," for popular reading, chiefly by Mrs. Parsons. Lond. 1864.
33. **Contributions:**—*Lamp*, many tales and verses; *Once a Week*; *Notes and Queries*; *London Society*.

**Paslew, John, B.D.**, abbot of Whalley, martyr, was a member of the family of the Paslews of Wiswall Hall. He presided over the abbey for seventeen years, and for his part in the Pilgrimage of Grace suffered the penalty of high treason in a field called the Holehouses, Whalley, opposite the house of his birth, March 10, 1536-7.

*Whittaker, History of Whalley*, i. 106 seq.; *Dodd*, i. 242; *Stonyhurst Mag.*, xxii. 174; *Abram, Hist. of Blackburn*, pp. 67-70.

**Pate, Richard** (sometimes called Pates), bishop, was son of John Pate, by Elinor, sister of John Longland, bishop of Lincoln. He was born in Oxfordshire, and graduated B.A. from Corpus Christi College, Oxford, in 1523. He graduated M.A. at Paris, and held prebends at Lincoln, of which diocese he became archdeacon. In 1533 he was appointed ambassador in the Court of Charles V., and in 1541 bishop of Worcester. He was present at the Council of Trent in April 1547, September 1549, and in 1551. During the reign of Edward VI. Pate remained in banishment, but he returned to the country on the accession of Mary. By Elizabeth he was deprived and thrown into the Tower. On regaining his liberty he withdrew to Louvain, where he died Oct. 5, 1565.

*Brady, Episcop. Succession*, i. and ii. ; *Tierney*, ii. 138 ; *Cooper, Dict. Nat. Biog.*, xiv. ; *Dodd*, i. 488.

1. **Portrait**, in Holbein's "Ambassadors" in the National Gallery.

**Paterson, Sister Alban**, a nun in the English convent, Carm Street, Bruges.

*Laity's Dir.*, 1788.

1. **The Attestation of the Physician** on the miraculous cure wrought by the intercession of the V. B. I. Labre on Ash-Wed., 25 Feb. 1784, on Sister Alban Paterson." Lond. 1787, 8vo.

**Paterson, William**, O.S.A., of the Scots College at Douay, and provincial of his Order in Scotland, was possibly the "Pateson, a Jesuite, lodging in Fetter Lane," named by Gee in his list of priests in and about London in 1623.

*Gee, Foot out of the Snare ; Dodd, Ch. Hist.*, ii.

1. **The Protestant's Theologie** ; containing the True Solutions and Grounds of Religion, this day mainteyned and intricated betwixt the Protestants and Catholicks. The I. Part." Imprinted 1620, 4to, approv. by Dr. Thos. Worthington of Douay Coll., and ded. to the Earl of Argyll.

**Patmore, Coventry Kearsy Dighton**, poet and essayist, born July 23, 1823, at Woodford, Essex, was son of Peter George Patmore—the friend of the Lambs, Hazlitt, and Leigh Hunt—and his wife Elizabeth, *née* Robertson. From 1846 to 1868 he held a post at the British Museum. He married, first, the daughter of a Congregational minister, Emily Andrews, the original of the "Angel in the House," who died in 1862. He was received into the Church in Rome by Father Cardella, S.J., in 1865. At this time he married Miss Marianne

Caroline Byles, daughter of the Judge. It was in the early years of that marriage that he wrote most of the "Unknown Eros" odes, first issued privately from Heron's Ghyll. Later, he lived at Hastings, where he built the church of our Lady Star of the Sea. He married, thirdly, Miss Harriet Robson, by whom he left one son. Of the six children his first wife bore him four survived him. He spent his later years at Lymington, where he died on Nov. 26, 1896, aged 73.

Of the "Angel," over ten thousand copies were sold in England alone in the ten years which preceded his death; and Mr. Ruskin (who said of the author that he was "the only man who could make him a Catholic") in "Sesame and Lilies" invited all youthful ladies to have its lines by heart. His first collection of essays and aphorisms was published under the title "Principle in Art," and deals with the relation between art and morality. His other prose works, "Rod, Root and Flower" and "Religio Poetæ," show him as a mystic and as a master of the experimental science of the spiritual imagination.

*Weekly Register*, lxxiii. 823; *Tablet*, Dec. 5, 1896; *Allibone, Crit. Dict.*, ii.

1. **Poems.** Lond. E. Moxon, 1844, fcp. 8vo, pp. iv.-137.
2. **Tamerton Church Tower, and other Poems.** Lond. 1853, fcp. 8vo; *ib.* 2nd ed. 1853. It is really a second edition of "Poems" with large additions.
3. **The Angel in the House. The Betrothal.** Lond. 1854, 12mo; Boston, 1856, 16mo.
4. **The Angel in the House: Part II., The Espousal.** Lond. 1856, 12mo; Boston, 1856, 16mo.  
The two Parts together, Lond. 1858, 12mo, 2nd ed.; *ib.* 1860, 8vo; *ib.* 1863, 2 vols. fcp. 8vo; *ib.* 1863, r. 18mo; *ib.* and Cambridge, 1866, r. 18mo, 4th edit., pp. xi.-313; *ib.* and Edin., 1878, 8vo, 5th ed., and *ib.* 6th ed. 1885, 8vo; Cassell's Nat. Libr., No. 70, 1887, 8vo.
5. **Faithful Forever. A Poem.** Lond. 1860, fcp. 8vo; Boston, 1860, 16mo.
6. **The Victories of Love.** Lond. 1862, 16mo; *ib.* 1863, fcp. 8vo; *ib.* 4th ed., 1878, 8vo; Cassell's Nat. Libr., vol. 122.
7. **The Children's Garland, from the best Poets. Selected and arranged.** Cambridge (Lond. pr.), 1862 (1861), 8vo; Cambr., Golden Treas. Ser., 1863-4, 18mo; Cambr., Mass., 1863, 16mo; Lond. 1873, 8vo, illus. by J. Lawson; *ib.* 1883, 8vo, pp. xvi.-344.
8. **Odes.** Lond. 1868, 8vo.
9. **The Unknown Eros, and other Odes.** Lond. 1877, 8vo; *ib.* 3rd ed.



10. **Amelia**, Tamerton Church Tower," &c. With a prefatory study on English metrical law. Lond. and Edinb. 1878, 8vo.

11. "Florilegium Amantis." (Selections from the Poems of C. Patmore. Edited by Rich. Garnett.) Lond. Bell, 1879, 8vo; *ib.* 1892, 8vo.

12. **Poems**. Lond. Bell, 1879, 8vo, in 4 vols. (another copy of vol. iv. has a special title-page, beginning: "the Unknown Eros," substituted for the general one); 3rd collective edit. Lond. Bell, 1887, 8vo, 2 vols.

13. **Saint Bernard on the Love of God**. Translated by M. and C. Patmore." Lond. 1881, 8vo; *ib.* 1884; in collaboration with his wife.

14. **How I managed and improved my Estate**, &c. Lond. 1886, 8vo.

15. **Principles in Art**, &c. Lond. Bell, 1889, 8vo, repr. from the *St. James's Gazette*.

16. **Religio Poetæ**, &c. Lond. Bell, 1893, 8vo, pp. viii.-229.

17. **The Rod, the Root, and the Flower**. (Aurea Dicta, &c.) Lond. Bell, 1895. 8vo.

18. **Portrait**, in oil, painted 1894 by Jno. S. Sargent, R.A., in the Nat. Portrait Gallery.

**Patmore, Henry John**, third son of the preceding, was born at Finchley, May 8, 1860. In 1870 he began his school life at Ushaw, and in 1877 passed the London Matriculation examination with honours. In the spring of 1881 he went out to the Cape, but soon after his return was attacked by a congestion of the lungs. The next year he was articled to Mr. Henry Watson Parker, of Cornwall; but he returned to Hastings, and there a career that had already shown promise of literary greatness was cut short by pleurisy. He died Feb. 24, 1883, aged 22.

*Weekly Register*, lxxvii. 272, 345; *Biog. Note in his Poems; Ushaw Mag.*, i. 161.

1. **Poems**. By Henry Patmore, Oxford, Daniel, 1884, 4to, pp. v.-40, priv. pr. 125 copies, with biographical note by Gertrude Patmore.

**Patten, Thomas**, O.S.B., born in or near Preston, Lanc., 1727, was the only son of William Patten, of London, third son of Thomas Patten, of Patten Lane, Preston, Esq., ancestor of Lord Winmarleigh. His mother was Mary, dau. of Edmund Farnworth, of Runshaw Hall, near Preston, gent. He was educated at St. Gregory's Monastery, Douay, and was there professed July 3, 1746. He came to the mission in Lancashire in 1758, and was at Standish Hall, 1767-9, if not during the whole period. He then returned to Douay, went to St. Edmund's, Paris, in 1779 till 1786, when he withdrew to his monastery at Douay to die, June 4, 1787, aged 60.

*Dolan, Weldon's Chron. Notes; Snow, Necrol., O.S.B.; Gillow, Hist. of Missions, MS.*

1. **Sermons**, MSS. 1779, 1787. Cambrai Convent MSS. at Hotel de Lille.

**Pattenson, Matthew**, M.D., physician in ordinary to Charles I.

*Dodd, Ch. Hist.*, ii. ; *Bliss, Wood's Athenæ Oxon.*, iv. ; *Butler, Hist. Memoirs*, 3rd ed. iv. 453 ; *Foley, Records S.J.*, i. 672.

1. **The Image of bothe Churches, Hierusalem and Babel**, Unitie and Confusion, Obedienc and Seditiō. By P. D. M." Tornay, Adrian Quinque 1623, sm. 8vo, pp. 461, besides titl<sup>r</sup>, ded. to Charles, Prince of Wales, Gratia Posteritate, and poem ; "Jerusalem and Babel ; or, The Image of Both Churches, being a Treatise Historically discussing whether Catholikes or Protestants be the better Subjects. By P. D. M. The Second Edition. Reviewed and corrected." Lond. 1653, 12mo, A 12—pp. 643.

Wood says that the work was mostly collected from the answers of Anti-Cotton (*pseud.* Franc. Garasse, S.J.) and John Brekeley, Priest (*i.e.*, Fr. Lau. Anderton, S.J.).

**Pattison, William**, priest, V. martyr, a native of Durham, was admitted into the English College at Rheims, May 1, 1584 and on Jan. 17, 1589, left for the English Mission. Whilst on a visit to London to obtain a theological decision he was seized in Mr. Lawrence Mompesson's house in Clerkenwell, on the third Sunday in Advent, 1591. He suffered under the statute of 27 Eliz. at Tyburn, being cut down and ripped open whilst speaking to the hangman, Jan. 22, 1592.

The night before his martyrdom he converted six of the seven malefactors with whom he had been cast into the condemned hole.

*Challoner, Memoirs*, i. ; *Pollen, Acts; Douay Diaries; Ribadeneira; Appx.*, p. 44, to *Sanders' De Schism. Angl.*, ed. 1610.

**Pauncefote, John**, Esq., son and heir of Richard Pauncefote, of Pauncefote Court, Hasfield, co. Gloucester, Esq., by Doro., dau. of Jno. Ashfield, of Heythrop, Oxon., withdrew to the Continent on account of religion in 1584. He married Doro., fifth dau. of Lord Windsor, of Bradenham, Bucks, and was succeeded by his son Richard, who sold the ancient family estates. He was living in exile at Rouen in 1596.

*Dodd, Ch. Hist.*, ii. 150 ; *Foley, Records S.J.*, vi. 726 ; *Pauncefote pedigree; Douay Diaries*, 362, 408.

1. **The Firme Foundation of Catholike Religion** against the Bottomlles pitt of heresies, wherein is showed that onely Catholikes shal be

saved, and that all heretikes of what sect soever are excluded from the Kingdome of Heaven. Compyled by John Caumont of Champanye, and translated out of Frenche into Englishe by John Paunchfoot the elder, Esquire, in the tyme of his banishment," sm. 8vo, pp. 120, besides licence of censor, Antwerp, 1590. Possibly an edition was privately printed in England three or four years earlier—Pollen, "Acts," 239. One edition was printed at the secret press at Lostock Hall, *vide* Gillow's "Lostock Hall" in Philips' "Old Halls of Lanc. and Chesh.," p. 67.

**Paxton, Stephen**, violoncellist and musical composer, was born in 1735. His fine bowing is praised by Burney. In 1780 he was a professional member of the Catch Club, and he gained many prizes for part-songs. He also wrote two masses, some motets, and pieces for his instrument. These he sold at 29 Titchfield Street, London. He died at Brompton Row, August 18, 1787, aged 52.

*Dict. Nat. Biogr.*, xlv. ; *Cansick, Epitaphs*, i. 64 ; *Grove, Dict. of Mus.*, ii.

1. A list of his compositions for the violin and violoncello, glees, masses, &c., will be found in Grove and Burney.

**Payne, John**, priest, B. martyr, born in Northamptonshire, left Douay for the English Mission April 24, 1576. He resided chiefly at Ingatestone Hall, Essex. He was committed July 14, 1581, to the Tower, where he was most cruelly tortured. He was condemned and executed at Chelmsford, April 2, 1582.

*Bridgewater, Concertatio Eccles.*, 81 ; *Rishton, Diarium in Turri*, 1586 ; *Hist. del Glorioso Martyr.*, 1583, p. 163 ; *Douay Diaries* ; *Challoner, Memoirs*, i. ; *Fitzherbert, Apology*, ff. 19 seq., 23.

1. Challoner, cites a printed account by an eye-witness of the Martyr's death, published in 1582. This evidently refers to the work entitled "De Persecutione Anglicana Libellus," Romæ, 1582, 18mo.

**Payne, John Chrysostom**, student, born Jan. 1810, son of Capt. Jno. Payne and his wife Ismena, died a church student at Oscott, Sept. 11, 1824, aged 14.

He was a model of edification, and has been called "the St. Aloysius of Oscott."

*Cath. Spectator*, ii. 346 ; *Husenbeth, Life of Weedall*, p. 128 ; *Oscottian*, vi. 54.

1. "Discourse at the Funeral of J. C. Payne," Birm. 1824, 8vo, *see* under Hen. Weedall.

2. **Portrait**, engr., full length., in cassock and surplice at foot of monumental tablet.

**Peach, Edward**, priest, born 1771, was the son of Mr. Richard Peach, of Gloucestershire, who was probably grandson

of Henry Peach, by his wife Elizabeth Yate, of the ancient family of Yate of Arlingham. In 1783 he went to Sedgley Park School, whence in 1791 he proceeded to Douay College. Thence he escaped during the French Revolution, Aug. 4, 1793, and proceeded to Old Hall Green with nine other refugees, and there he was ordained priest Aug. 15, 1796. His first mission was Husband's Bosworth, co. Leicester, the seat of the Turvile family. In Sept. 1806 he was appointed to establish a new mission in Birmingham. Three years later he erected St. Chad's chapel in Bath Street. There he continued for nearly thirty years, and was called to receive his eternal reward, Sept. 8, 1839, aged 68.

*Husenbeth, Memoirs of Parkers*, ii., MS.; *Gillow, Haydock Papers, and Register of Sedgley Park School*, MS.; *Register of Old Hall Green*, MS.

1. **The Virtuous Scholar.** Translated from the French of the Abbé Progart." 1801, 12mo; 2nd ed. 1804; frequently repr.
2. **Pious Biography**, or, Models of Piety, translated from 'Les Trois Héroïnes' of the Abbé Carron." 1804.
3. **The Model of Young Men**, translated from the French of the Abbé Progart. 1805, ded. to Masters Hen. and Fris. Turvile, the latter of whom became a priest.
4. **Sermons for every Sunday and Festival of the Year.** Chiefly taken from the Sermons of M. Massillon, Bishop of Clermont." Lond. Keating, Brown & Keating, 3 vols. 12mo, i. 1807, pp. xx.-520, ii. 1808, pp. iv.-520, iii. 1808, pp. iv.-515. Only taken in substance from Massillon. Repr. 1821, 1828.
5. **A Sermon preached on the Festival Day, Feb. 17, 1808**, at the Catholic Chapel, Water Street, Birmingham." Lond. 1808, 8vo.
6. **Pious Biography, for Young Men.** Translated from 'Les Ecoliers Vertueux' of the Abbé Carron." 1813.
7. **Pious Biography**; or, Models of Piety for Young Ladies. Translated from 'Les Trois Héroïnes' of the Abbé Carron." 1815, ded. to the young ladies of Mrs. Senn's school near Birmingham.
8. **Fénelon's Letter to the Bishop of Arras** on Reading the Holy Scriptures in the Vulgar Tongue. Translated from the original French." Lond. 1816, 8vo, appr. by Bp. Milner.
9. Narrative of the Exorcism of a possessed woman at King's Norton by Mr. Peach. 1816.
10. **Familiar Correspondence on the Subject of Infant Baptism and Original Sin**, between a Member of the Baptist Congregation and a Catholic Clergyman, occasioned by the perusal of Langley's 'Letters.'" 1818. Langley (*vide* iv. 133) was assisted by Mr. Peach in writing his "Letters."
11. **Practical Reflections for every Day throughout the year.** By the Rev. Robert Lane (*alias* Bowes), enlarged and edited by the Rev. Edw. Peach." Lond. Keating & Brown, 1821, 8vo, pp. iv.-480; "To which are added, Practical Reflections for the Principal Festivals of the Year,"

Dublin, 1825, 12mo, pp. iv.-247, 12th edit. ; new edit. 1828, 12mo ; 3rd edit. 1833 ; "New and Improved Edition." Dub. 1853, 8vo. *Vide* R. Bowes, i. 282.

The original contained lessons for six months only, and none for particular seasons. So Mr. Peach filled up the year with "Reflections" of his own. The design was better than the execution. He did not succeed in imitating the nervous and sententious style of the original work.

12. **Remarks on a Pamphlet entitled 'Reformed Religion Vindicated.'** 1825.

13. **A Series of Familiar Discourses for every Sunday and Festival of the Year.** Lond. Keating & Brown, 2 vols. cr. 8vo, i. 1827, pp. viii.-429 and ii. 1828, pp. 467 ; Lond. 1849, 8vo. Entirely of his own composition, the addresses are full of fervour and devotion, but without any regular plan or method.

14. **Practical Reflections Exemplified ;** or, Lessons for Every Day in the Year, containing a short life of the Saint of the Day, followed by Suitable Reflections on the life of that Saint." Lond. 1838, 12mo, 2 vols. ; 1850 ; intended as an accompaniment or sequel to the "Practical Reflections for Every Day."

15. **Contributions :** *Orthodox Journ.*, 1814-5-6, on the "Catholic Board" and "State of Cath. Affairs" ; controversy in *Swinney's Journal*, 1815 ; *Cath. Mag.*, 1831-6, of which he was one of the editors throughout its career.

**Peckham, Sir George**, succeeded his father, Sir Edmund, in the family estate at Denham, Bucks, and was knighted in 1570. In 1572 he was sheriff of his county. In 1574, with Sir R. Grenville, Sir H. Gilbert, and Christopher Carleill, he petitioned the queen "to allow of an enterprise . . . for the discovery of sundry lands . . . fatally reserved for England and for the honour of her majesty," their purpose being to found a catholic colony. A patent was granted, and in 1583 appeared a "reporte of the late discoveries and possession taken of Newfound-landes."

Sir George and his family were staunch recusants. In 1584 he was accused by the apostate John Nichols, and in consequence he was thrown into the Tower. The Peckhams were closely identified with the cases of Exorcism which made so much stir in and about 1586. Through these or other troubles he became embarrassed, and in 1595 the manor of Denham was forfeited to the crown. He died in the early part of 1608.

He married, in 1554, Susan, daughter and heiress of Henry Webbe. She died in childbed in the following year. By a second wife he had two sons, Edmund and George, the latter of whom became his heir.

*Laughton, Dict. Nat. Biog.*, xlv. ; *Foley, Records S.J.*, vi. ; *Bridgewater, Concertatio*, ff. 232, 407 ; *Douay Diaries* ; *Morris, Troubles*, ii.

1. **A True Reporte** of the late Discoveries, and Possession, taken in the Right of the Crowne of Englande of the Newfound Landes: By that valiaunt and worthy Gentleman, Sir Humfrey Gilbert, Knight. Wherein is also breefely sette downe her Highnesse lawfull Tytle thereunto," &c. Lond. J. Hinde, 1583, 4to, ded. to Sir Fris. Walsingham by "G. P.;" Lond. 1598 ; repr. in Hakluyt's "Principal Navigations," iii. 165.

**Pembridge, Michael Benedict**, O.S.B., born in London 1725, was professed at St. Gregory's Monastery, Douay, Oct. 15, 1741. After his ordination he came to the mission, and was at Greystoke Castle, Cumberland, the seat of the Howards, 1755-71, Holme Lacy, Herefordshire, 1771-81 ; Bath, Somerset, 1781-6 ; Dorking, Surrey, 1786-91 ; Bath, 1791-2 ; Dorking, 1792 ; Tixall, Stafford, 1792-8 ; and finally returned to Bath, 1798, till death, Nov. 27, 1806, age 81.

He held the titular honours of Cathedral Prior of Gloucester, 1785 ; that of Winchester, 1794 ; and Definitor of the Regimen, 1794-1806. It was he who prepared the new chapel in Corn Street, Bath, which was opened at Christmas, 1786.

*Snow, Bened. Necrol.* ; *Dolan, Weldon's Chron. Notes* ; *Oliver, Collns.*, pp. 57, 374, 521 ; *Kirk, Biog. Collns. MSS.*

1. **The Whole Duty of a Christian, and a Guide to Perfection** ; with Directions to Parents in the Christian Education of their Children. By M. P. Permissu Sup., 1775, 8vo.

2. **The Family Manual** of Morning and Evening Prayers. Prayers before Mass on Sundays, Holy Days and Common Days: on Ember Days and in Lent ; Prayers and the Renewal of the Promises made at Baptism, on the First Sunday of every Month. Afternoon and Evening Prayers on Sundays and Holy Days." Hereford : 1777, 16mo, pp. viii.-61 ; Lond. Coghlan, . . . 12mo, with the addition of Private Prayers during the Holy Sacrifice of the Mass, by M.P. ; 3rd ed., Lond. Coghlan, 1800, 12mo.

The first edition, pub. anon., says that the Manual was designed for a private family, by whom it had been used in MS. for upwards of eighteen years.

3. **A Manual of Daily Prayers** and the Duties of a Christian, with Historical Lessons from the Old and New Testament, very useful for children. By M. P." Lond. 1785, 12mo.

4. "The General History of the Christian Church. . . By Sig. Pastorini," *i.e.*, Bp. Chas. Walmesley, was edited by Mr. Pembridge, with a preface, and some account of the author, Lond. 1798, 8vo.

5. **A Pious Practice**, recommended to the sincere and devout Christian, by M. P." Bath, 1799, 12mo.

6. **A Devout Exercise Preparatory to Death.** Bath, 1800, 12mo.

7. **The Child's Christian and Moral Instructor**, according to the Tenets of the Roman Catholic Church and Religion, grounded on Holy

Writ. Comprised in three separate parts. Part I. A Catechism of the Christian Doctrine. II. A Prayer-book, with Christian Duties explained. III. A Guide to Christian Virtue and Morality. By the Rev. Michael Pembridge, O.S.B." Pt. I., Bath, W. Gye, 1801, 32mo, pp. xii.-122, besides Index, &c., 5 ff., ded. to Edw. Smythe, jun., Esq., of Acton-Burnell Hall, Shropshire; Pt. II., 1802; Pt. III. appeared as follows:—

8. **The Christian and Moral Instructor**; or, Guide to Virtue and Morality. Adapted to the capacity of Youth; according to the Tenets of the Holy Roman Catholic Church and Doctrine, grounded on Holy Writ. By Rev. M. Pembridge, O.S.B." Bath, R. Cruttwell, 1803, 12mo, pp. xi.-43, Youth's Catholic-Christian and Moral Instructor, pp. 4-vi.-194, and at end Declaration, &c., 1 f., ded. to Edw. Smythe, jun., Esq.

9. **The Roman Catholic Church and Religion Vindicated**; the True Church of Christ, and the Christian Religion, the Holy Catholic Church (professed by the Apostles' Creed), deduced from the Holy Bible and Tradition. By Rev. Michael B. Pembridge, O.S.B." Bath, 1806, 8vo, pp. xx.-608, besides Index, &c.

**Pendrell, Richard**, of Hobbal Grange, in the parish of Tong, co. Salop, gent., was one of the five brothers who were primarily instrumental in the escape of Charles II. after the battle of Worcester, Sept. 3, 1651. They were sons of William Penderel, or Pendrell, of Boscobel House, co. Salop. They were all exempted from the action of the penal laws against catholics, and various grants were made to them besides the settlement upon each of a pension of £100 a year. They were made gentlemen of coat armour, and commanded to attend at Court once a year. Richard resided with Henry Arundell in Great Turnstile, Lincoln's Inn Fields, where he was carried off by fever, Feb. 8, 1671-2.

One brother, William, died in 1706, aged 84. The grandson and namesake of another, Humphrey, who had Queen Catharine for godmother in 1678, became a secret agent of the exiled Stuarts, and was created Marquis Penderel di Boscobello, a title which still exists, by Charles Emmanuel III. of Sardinia.

*Hughes, Boscobel Tracts*; *Smith, Brewood*; *Payne, Eng. Cath. Non-jurors*; *Foley, Records S.J.*, vi., vii.; *Dodd, Ch. Hist.*, iii. 178-81; *Brodhurst, Dict. Nat. Biog.*; *Cath. Mag.*, iii. 388, v. 422, 504.

1. "The Pendrell Rent," being a copy of Charles II.'s grant dated 24 July 1675. *Cath. Mag.*, v. 422-6.

2. **Portraits**:—Folio, oval frame, mezzo., Zoust, pinxt., R. Houston fecit. "Richard Penderill, called by K. Charles the Second 'Trusty Dick' for concealing Him in an Oak Tree. Done from the Original in the Collection of Charles Jennins, Esq., published March 1st, 1798, by W. Richardson, York House, No. 21 Strand." Another in "Account of the Preservation of King Charles II. after the Battle of Worcester," post 8vo, 1803.

There are also several engraved portraits of "William Pendrill of Boscobel, in the County of Salop, ætatis suæ 84," in oval frame over a representation of "The Royall Oake," and at foot a long inscription in double columns.

**Pendrell, Thomas**, one of the six sons of Wm. Pendrell, of Boscobel House, co. Salop, became a gentleman volunteer in the royal army, and was slain at Stow-in-the-Wold, co. Gloucester, during the civil wars.

*Castlemaine, Cath. Apol.*

**Pendleton, Henry**, D.D., a native of Manchester, and a member of an ancient and wealthy local family, is said to have entered Brasenose College, Oxford, about 1538, to have graduated B.A. and M.A. in 1542 and 1544, and D.D. in 1552. The "Dictionary of National Biography" and most previous writers confuse him with his nephew, Dr. Edward Pendleton. It was the latter who became Fellow of the Collegiate Church of Manchester and died vicar of Eccles.

During Henry VIII.'s reign he distinguished himself by preaching against Lutheranism, but on Edward VI.'s accession he seems to have conformed to the times, and in 1552 accepted the vicarage of Blymhill, co. Stafford. Shortly after Mary's accession his zeal for the restoration of the ancient faith brought him into prominence. He was collated to prebends in St. Paul's and Lichfield, in April and June 1554, and received the living of Todenham, co. Gloucester, and St. Martin Outwich, London, in Feb. 1554-5. About the same time Bishop Bonner chose him as one of his domestic chaplains. According to Strype, he acquired the reputation of a great preacher. In 1556 he exchanged his vicarage of St. Martin Outwich for the living of St. Stephen's, Walbrook, and died in Sept. 1557.

*Wood, Athene Oxon.*, i. : *Strype, Eccles. Mem.*, iii. ; *Foxe, Acts and Mon.*, vi., vii., viii. ; *Dodd, Ch. Hist.*, i. ; *Raines, Hist. of the Chantries, Fellows of the Coll. Ch. of Manchester* ; *Gillow, Lanc. Recusants, MS.* ; *Simms, Bib. Staffordiensis*.

1. The first Book of Homilies, called "Bonner's Homilies," was pub. July 1, 1555, and two of them are signed "H. Pendleton, D.D."
2. Foxe, in his "Acts and Monuments," professes to give the substance of Pendleton's communication and discussions with Lau. Sanders, John Bradford, Barth. Green, and others, in 1555, but they are not reliable.
3. **His Declaration in his Sickness of his Faith or Belief in all Points as the Catholick Church teacheth against Sclaunderous**



**Reports against him.** By Henry Pendleton, D.D. Lond. Rob. Caley, 1557, 4to and 8vo.

**Pendryck, William** (Eliseus of St. Michael), O.C.D., born in 1587 of an ancient family of Fraserburgh, co. Aberdeen, was sent to Paris, and there became a catholic. He was professed a Discalced Carmelite Feb. 24, 1613. On July 3, 1618, he arrived in England with the title of vicar-provincial. He took up his abode at Linstead Lodge, Kent, the seat of Christopher Roper, afterwards Lord Teynham, after whose death in 1622, Fr. Elias removed to Eltham, the seat of the third Lord Teynham. There, with a temporary change of lodgings on account of persecution in 1626, he remained till 1636, when he withdrew to London or its vicinity, and in 1637 to Exeter. Thence in 1640 he went to Wells, in Somerset, and so to London in 1641, where he was imprisoned for a short time. In 1646 he is found again at Wells. Shortly afterwards he was misled by the report that catholics could subscribe in good conscience the articles of Fairfax, which he did, and hence came under censure. He therefore went to Antwerp in June 1648, and thence through the nuncio sent three formal retractions to Rome. Having been absolved from the censure, he returned to England in 1649 and became chaplain to Lady Copley at Gatton, where he died May 28, 1650, aged 62.

*Carmelite MSS.; Gillow, Hist. of Missions, MS.; Zimmerman, Carmel in Engl.*

1. A short Exposition of, or Meditations on, the Lord's Prayer, in Latin, ded. to his patron Lord Teynham, pr. at Antwerp.
2. A treatise on the Sacrifice of the Mass as proved by the modern laws of England. Pr. at Antwerp.
3. Admonitio ad suos discipulos Academicos Scotos, written in English, and approved but not pub.
4. Lives of early English saints belonging to the Carmelite Order. MS.

**Penketh, Richard**, D.D., born in Lancashire, was descended from the ancient catholic family of his name seated at Penketh, near Warrington. In 1670 he was admitted into the English College at Valladolid, where he was ordained priest in 1677. In 1697 he was chaplain to the Sherburnes at Leagram Laund, Chipping. He was buried at Chipping Church, Aug. 7, 1721.

At Valladolid Dr. Penketh assumed the name of Rivers, but on the mission he seems to have been known under his proper name. He took his degree at Seville.

*Valladolid Diary, MS.*; *Dodd, Flores*, 1699; *Kirk, Biog. Collns., MS.*, *Gillow, Tyldesley Diary*.

1. Dr. Penketh and Dr. Roger Hesketh, the Chaplain at Stonyhurst, both took part in the conflict with the supposed demoniac of Surey, near Whalley. A list of the Surey Demoniac Tracts, 1697-9, will be found in Col. Fishwick's "Lancashire Library," pp. 353-4. Zach. Taylor had previously published in 1696, "The Devil Turn'd Casuist; or the Cheats of Rome laid open, in the Exorcism of a Despairing Devil, at the house of Thomas Pennington in Orrell" (*vide* *ibid.* p. 372). Dr. Penketh's nephew served the mission at Orrell a few years later, but at this time the Rev. Tnos. Young *alias* Brooks was in charge.

2. "The Spiritual Combat" is said to have been translated by Dr. Penketh. If so, it was probably the edition pub. at Brussels, 1709, 16mo. For other translators, *vide* under Jno. Barnes, Miles Pinkney, Robt. Pinckard, and Joseph Jerome Vaughan.

3. "Pedigree of the Lancashire Family of Penketh of Penketh, near Warrington," large sheet, with arms, privately printed (1896), by Mr. Chas. Hen. Penketh, of Manchester; copious, but very incorrect and unreliable.

**Penketh, William**, *alias* Rivers, priest, born 1679, son of Robert Penketh, of Lancashire, by Alice, daughter of Hugh Charnley, of Durton in Broughton, near Preston, gent., made his rudiments at Ladywell, Fernyhalgh, under his uncle the Rev. Charles Penketh *alias* Rivers, and thence proceeded to the English College at Rome, where he was admitted Sept. 12, 1699. Having been ordained priest, Aug. 10, 1704, he came to the English Mission from Paris in 1706. He is found at Crossbrook, Orrell, in Lancashire, and on April 10, 1716, was convicted of recusancy at the Lancaster quarter sessions. There he is supposed to have passed the remainder of his life, dying "with great sentiments of piety *in domo D.*," Dec. 25, 1762, aged 83.

*Kirk, Biog. Collns. MS.*; *Foley, Records S.J.*, vi.; *Gillow, Hist. of Missions, MS.*

1. **Rivers' Manual**; or, Pastoral Instructions upon the Creed, Commandments, Sacraments, Lord's Prayer, &c., collected from the Holy Scriptures, Councils, Fathers, and Approved Writers in God's Church. With Prayers conformable thereunto, for the use of such as want to be instructed in the Principles and Duties of Christian Religion." Wigan, R. Ferguson, 1782, 8vo, title, preface, &c., 26 pp., pp. 488; Liverpool, Ferguson & Sadler, 1799, 8vo, title, &c., 24 pp., pp. 506, besides Pious Supplications, pp. 6; 1813, 8vo; 1817, 8vo; London, 1830, 8vo, new edit. carefully revised and corrected by a Catholic clergyman and pub. under the express sanction of Bp. Penswick, embellished with engravings; Newcastle-upon-Tyne, 1830, 8vo, pp. iv.-533, and at end contents, &c., 2 pp., illus.; Liverpool, W. Bethell, 1832, 8vo; London, 1832, 8vo, pp. xvi.-535; Lond. 1836, 8vo.

It is said that the work was written early in the 18th century, but the present writer has not found it in print earlier than 1782.

**Penswick, Thomas**, bishop, born March 7, 1772, was the second son of Mr. Thomas Penswick, of the Manor House, Ashton-in-Makerfield, Lancashire, steward to the Gerards of Bryn. He was sent with his elder brother Randal to Peter Newby's boarding-school at Haighton, near Preston, and thence proceeded to Douay College. During the French Revolution he escaped from Douay College, Oct. 12, 1793, the day before the President and students were taken to prison. In December he joined those of his fellow collegians at Old Hall Green, Herts. Thence he was transferred with the students belonging to the northern vicariate to Crook Hall, Durham, where he was ordained priest, April 1, 1797. He left for the mission at Chester, where he built a new chapel, which he served till his appointment to the new chapel of St. Nicholas, erected on Copperas Hill, Liverpool, in 1812. After serving this mission for ten years he was, on June 29, 1824, consecrated at Ushaw College by Bishop Poynter to the see of Europum *in partibus* as coadjutor to Bp. Smith, V.A.N.D. In July 1831, Bishop Penswick succeeded to the northern vicariate *per coadjutoriam*. In 1833 he obtained a coadjutor in the person of the Rev. John Briggs. He died at the residence of his brother Randal, at the Manor House, Ashton-in-Makerfield, Jan. 28, 1836, aged 63.

Bishop Penswick was a handsome man, affable, generous, and diligent. His talents were not splendid, but they were useful.

*Kirk, Biog. Collns., MS.; Gillow, Haydock Papers; Catholicon, i. xxxiii.; Brady, Episc. Succ., iii.*

1. **The Love of Jesus in the Adorable Sacrament of the Altar.** A new Translation from the French of Henry Mary Boudon." Manchester. T. Haydock, 1801, 12mo, pp. 103.

2. **A Sermon** preached at Chester.

3. "The Grave of Dr. Penswick, late Vicar Apostolic of the Northern District, Windle's Abbey," a poem by Robert Shepherd, *Orthodox Journal*, vii. 1838, p. 220.

The bishop was buried in the ancient Catholic cemetery at Windleshaw.

**Percy, Henry**, eighth earl of Northumberland, born about 1532, was second son of Sir Thomas Percy, who was executed for his share in the Pilgrimage of Grace. He was M.P. in 1554 for Morpeth, knighted in 1557, and as a soldier distin-

guished himself before Leith against the Scots (1560). Dodd says that in religion he was an occasionalist. During the life of his elder brother he declared for the new religion, and vigorously supported the Government during the great northern rising of 1569. Nevertheless he was presently in communication with Mary Stuart, who was in confinement at Tutbury, offering to become her "servant" and to procure her escape. He was arrested in 1571, and after eighteen months' detention in the Tower was brought to trial on a charge of treason. He was fined and forbidden to leave his home at Petworth, but soon after was set at liberty. After his brother's execution in 1572 he succeeded to the title. He took his seat in the House of Lords in 1575-6, but in 1582 he was arrested on the charge of complicity in Throckmorton's plot to release Queen Mary. He was soon released, but was deprived of his post of governor of Tynemouth Castle. In 1583 he received the two Pagets (*q.v.*) at Petworth, and offered advice as to the manner of landing French troops; so, at least, it was "confessed" under torture by William Shelley. Northumberland's aim, it was said, was not only to secure Queen Mary's release, but to extort from Elizabeth religious toleration. In 1584 he was sent to the Tower for the third time. Six months later he was found dead in his bed in his cell, shot through the heart, on June 21, 1585, aged about 52.

The jury returned a verdict of *felo de se*, but there can be little doubt that he was murdered. By his wife Catharine Neville, daughter and coheirress of John, last Lord Latimer, he had eight sons and two daughters, of whom Henry, the eldest, succeeded him as ninth earl.

*Dodd*, ii. 41, 357; *Sharpe, Memorials*, pp. 351-65; *Lee, Dict. Nat. Biog.*, xlv.; *Bridgewater, Concertatio*, ff. 204, 410; *Yepes, Historia*, p. 595; *Persons' edit. of Rishton's Sanders*, 1586, p. 474; *Cath. Mag. New Series*, ii. 697.

1. "Crudelitatis Calvinianæ Exempla Duo Recentissima ex Anglia; quorum primum continet barbarum ac sævum Calvinianorum Edictum recenta editum contra Catholicos: Alterum vero, exhibet indignissimam mortem Illustrissimi viri Comitis Northumbriæ in Castro Londinensi occisi mense Julio hujus anni 1585. Præmissa est Præfatio ad Principes Populosque Catholicos de Claudibus quas Hæresis infort Rebuspubl. cum Congratulatione de Pace recenter facta in Gallia. Adjectum est in fine Exemplar quarundum Literarum ex Anglia." (Cologne), 1585, 8vo; Transl. into German, 1586, 4to, English, Lond. 1585, 12mo, French, Italian, and Spanish.

In this the Government was charged with Northumberland's murder, and to allay the public excitement a Star Chamber inquiry was ordered, and the following report issued :

2. "A True and Summarie Reporte of the Declaration of some Part of the Earl of Northumberland's Treasons, with the Examinations and Depositions of sundrie Persons concerning the manner of his Murder in the Tower of London," &c. Lond. C. Barker, 1585, 4to, pp. 22 *exclus.* of preface.

**Percy, John** (*alias* Fisher and Fairfax), father, S.J., born Sept. 27, 1569, was son of John Percy, of Holmside, co. Durham, yeoman, and his wife Cecilia Lawson, both Protestants. Having been converted at the age of 14, he was sent to the English College at Rheims, and thence, in 1589, to Rome, where he was ordained priest March 13, 1592-3. He entered the Jesuit novitiate at Tournay in 1594, and in 1595 came to the English Mission, but was immediately arrested in London and committed to Bridewell, whence, after about seven months' confinement, he effected his escape through the roof. He then went to Yorkshire, where he laboured from 1596 to 1598. In the latter year he became *socius* to Fr. Jno. Gerard, first at Stoke Poges, Bucks, and subsequently at Harrowden, co. Northampton. Occasionally he visited Oxford, where he became acquainted with William Chillingworth, whom he persuaded to renounce protestantism. In 1599 Sir Everard Digby obtained Fr. Percy as chaplain at Gothurst, co. Bucks, but after Sir Everard's arrest in 1605, Fr. Percy returned to Mrs. Eliz. Vaux at Harrowden. There, in Nov. 1610, he was arrested, with Fr. Nic. Hart. He was conveyed to London, and there was tried and condemned to death, but after a year's confinement in the Gatehouse prison he was released at the instance of the Spanish ambassador and sent into banishment. At Brussels he discharged the duties of vice-prefect of the English Jesuit Mission, and subsequently became professor of Holy Scripture at St. John's, Louvain. Eventually he ventured back to England, but was at once seized and sent to the new prison on the banks of the Thames, where he was confined for three years. He seems, however, to have been allowed considerable freedom of action, for during this period he held several conferences and reconciled 150 protestants to the Church. In 1625, upon the betrothal of the daughter of the King of France with Prince Charles, the French ambassador obtained a free pardon for Fr. Percy. In Dec. 1634 he was

again apprehended, brought before the privy council at Whitehall, and ordered to depart the realm, after giving bail never to return. But as he declined to find sureties, he was sent to the Gatehouse till Aug. 1635, when he was released at the intercession of the queen. During the last two years of his life he suffered from cancer. He died in London, Dec. 3, 1641, aged 72.

*Oliver, Coll. S.J.*; *Foley, Records S.J.*, i., vi., vii.; *Dodd*, ii.; *Bliss, Wood's Ath. Oxon.*, iv.; *Morris, Life of Fr. Gerard*; *De Backer, Bib. des Ecriv.*

1. **A Treatise of Faith**; wherein is briefly and plainly shown a Direct Way by which every Man may resolve and settle his Mind in all Doubts, Questions, and Controversies concerning Matters of Faith." Lond. 1600, 8vo; "Reviewed, corrected and amended, with marginall Notes by A. D., Student in Divinity." St. Omer, 1614, 8vo, pp. 188.

The Rev. Ant. Wotton issued "The Trial of the Roman Clergy's Title to the Church, by way of Answer to a Popish Pamphlet written by one A. D., and entitled, A Treatise of Faith." Lond. 1608, 4to; and the Rev. John White replied in "The Way to the True Church," Lond. 1608, 4to. To these Percy rejoined with

2. **A Reply made unto Mr. Anthony Wotton and Mr. John White**, Ministers, wherein it is showed that they have not sufficiently answered the Treatise of Faith, and wherein also the Chief Points of the said Treatise are more clearly declared and more strongly confirmed." St. Omer, 1612, 4to, pp. 264.

White rejoined with "A Defence of the Way to the True Church against A. D., his Reply," Lond. 1614, 4to, which elicited from Fr. Thos. Worthington, "Whyte dyed Black," 1615, from an anonymous author "A Treatise of the Church, in which it is proved Mr. J. W. his way to the True Church to be no Way at all to any Church," 1616, 4to, and from Fr. Wm. Wright, "A Discovery of certain notorious Shifts," 1619.

3. "A Challenge to Protestants; requiring a Catalogue to be made of some Professours of their Fayth in all Ages since Christ. The Second Part." Appended to the preceding work, pp. 265-325, at end 3 pp. of Index and 2 pp. of "Conclusion to the Carefull Reader."

This is occasionally found separately, or bound with Fr. John Floyd's "Overthrow of the Protestants Pulpit-Babels, convincing their Preachers of Lying and Rayling, to make the Church of Rome seeme mysticall Babell. Particularly confuting W. Crashawe's Sermon at the Crosse, printed as the patterne to justify the rest," &c., s.l. 1612, 4to, pp. 328, besides contents, &c., 4 pp. Both works were printed at the same press.

Geo. Webb, bp. of Limerick, replied with "Catalogus Protestantium, or, the Protestant's Calendar; containing a Survey of the Protestant Religion long befor Luther," Lond. 1624. W. C. wrote "A Dialogue about this Question, Where was your Church before Luther? discovering Fisher's Folly," Lond. 1623. Geo. Walker, the puritan divine, wrote "Fisher's Folly unfolded, or the vaunting Jesuit's Challenge answered," 1624. And later Hen. Rogers answered with "The Protestant Church Existent, and by whom their Faith professed in all Ages," Lond. 1638.

4. **True Relations** of sundry Conferences had betweene certaine Protestant Doctours and a Jesuite called M. Fisher," &c. (S. Omer), 1626, 4to.

Percy, under the initials A. C., probably issued in MS. or otherwise his account of the conferences in 1623. In the preceding year, James I. ordered a series of disputations to be held before the Countess of Buckingham, who had been attracted towards Catholicism by the Jesuits. Percy, under the *alias* of Fisher, was brought from his prison to defend the Catholic side, and Fris. White, subsequently bp. of Ely, brother of Percy's former antagonist John White, opposed him. The king and his favourite, the countess' son, attended the conferences. The third and last was held May 24, 1622, the subject being "Infallibility," when Wm. Laud, bp. of St. David's and subsequently Archbp. of Canterbury, replaced White by the king's command. The Jesuit converted the countess, but failed to convince her son or the king. The latter proposed to Fisher nine points in a document entitled "Certain Leading Points which hinder my Union with the Church of Rome until she reforms herself, or is able to satisfy me." Fisher issued a separate reply to these points. White published a ponderous volume with his own portrait or frontispiece (for which vanity he was rallied by its reproduction in his opponent's "Answer," 1626), entitled "Replie to Jesuit Fisher's Answers to some Questions propounded by King James," Lond. 1624, fol.

Laud's "Relation of the Conference" appeared first as an appendix to White's "Replie." The 2nd and first complete edition appeared in 1639, and elicited "A Replie" by "A Witnessse of Jesus Christ," 1640, 4to. An edition of the latter, published at Aire, 1684, 8vo, is said to be by T. T.

5. **An Answer to a Pamphlet**, intituled: "The Fisher catched in his owne Net, showing the Protestant Church not to be the True One. By A. C." (S. Omer), 1623, 4to.

On June 27, 1623, F.F. Fisher and Jno. Sweet held a conference in the house of Sir Humphrey Lynde with Dr. Fris. White and Dr. Dan. Featley. An account of this conference was privately printed under the title, "The Fisher catched in his owne Net," 1623, 8vo (*vide* under Jno. Sweet), whereupon Archbp. Abbot ordered Featley to publish a report of that and other conferences, entitled, "The Romish Fisher caught and held in his owne Net; or, a True Relation," &c., Lond. 1624, 4to. Featley then rejoined with "A Defense of Dr. Featley's proceedings in the Conference, with a Refutation of Fisher's Answer," Lond. 1624, and "An Appendix to the Fisher Net, with a description of the Romish Wheele or Circle," Lond. 1624. Hen. Rogers wrote "An Answer to Mr. Fisher, the Jesuit, &c. in a Dialogue," 1623.

6. **A Reply to Dr. Featley and Dr. White**, who have undertaken to show a visible Protestant Church in all ages" (S. Omer), 1625, 4to, pp. 169.

7. **An Answere unto Nine Points** of Controversy proposed by our late Soveraygne (of Famous Memory) unto M. Fisher, of the Societie of Jesus; And the Rejoinder unto the Reply of Dr. Francis White, Minister. With the Picture of the sayd Minister, or Censure of his Writings prefixed." (St. Omer), 1625, 4to, pp. 400. The "Picture" of Dr. White prefixed is printed in 1626, and comprises 160 pages. Fisher's replies to the King's points are said to have been revised by Fr. Jno. Floyd, S.J., who wrote "An

Answer to the Nine Articles offered by King James to Father John Fisher, S.J." St. Omer, 1625, 4to.

In 1625 Fr. Lau. Anderton, S.J., *alias* John Brereley, Priest, alludes to this controversy in some pithy lines in his MS. verse (*ap. me*) addressed "To Protestant Religion." After describing the character of the works of the principal protestant writers—

"When Calvin, Beza, Jewell, Whitaker,  
Reynolds, Sparkes, Parkins, and such others were"—

he thus expresses his contempt for the controversial literature of his own time :—

"But now the bookes thou makst thy scribes to write—  
As 'fisher catcht in's nett,' the booke of White,  
'Looke beyond Luther,' 'th' Visibility,'  
'Austin's Religion,' 'th' Masse's Scrutiny,'  
And such like fruits of thy now-agèd braine —  
Such crumbes of trashe and kitchin-stuffe containe  
And after such a sottishe maner range,  
As one would wonder to behold the change.  
But what's the cause therof? Sure it denotes  
That now thou drawest nere thy end—and dotes."

8. **Portrait**, in oil, dated 1598, in possession of the late Mgr. Provost Consitt, at Durham.

**Percy, Lady Mary**, abbess, O.S.B., born June 11, 1570, was the youngest child of Thomas, 7th earl of Northumberland (*q.v.*) and his countess, Anne Somerset (*q.v.*). She was carried to the Continent by her mother just after her birth, and educated in various convents. After the death of her mother in 1596, Lady Mary took up her residence in the Low Countries to take possession of what her mother had left. She had vowed virginity and had decided to devote herself to a religious life. With this end in view she lodged at the Augustinian convent called Jericho in Brussels, and subsequently at St. Ursula's convent of the same order in Louvain. Finally she decided to found an English Benedictine convent at Brussels, and purchased premises for that purpose in 1598. It was commenced under the superiorship of Dame Joan Berkeley, from the convent at Rheims, who was consecrated abbess on Nov. 14, 1599, and eight days later Lady Mary received the habit of the order. Upon the death of the lady abbess Berkeley in 1616, Lady Mary Percy succeeded as second abbess, and so continued till her death in 1642, aged 72.

*Cath. Mag., New Series*, ii. 487, 581; *Cath. Miscel.*, iv. 209; *Tierney's*



*Dodd*, ii. 179 seq., iii. Ap. xc., iv. 103; *Downside Rev.*, iv. 253; *Husenbeth, Notices of Engl. Coll. and Convents*, p. 60; *Chron. Mon. Brussels*.

1. After the destruction of the abbey church in 1794 the sepulchral monument of the abbess disappeared for many years. It came to light again in April 1885, and has been placed in the cloister at the Benedictine Convent at East Bergholt, Colchester, where the old Brussels community is now settled. The marble effigy of the abbess is in slight relief, on a grey stone, and is probably a faithful likeness. An escutcheon bears the Percy arms impaling those of the convent.

**Percy, Thomas**, 7th earl of Northumberland, beatified martyr, born in 1528, was the elder son of Sir Thomas Percy, a younger son of Henry Algernon, fifth earl of Northumberland, and brother and heir-presumptive to Henry Algernon, the sixth earl. Sir Thomas took a prominent part, with his younger brother, Sir Ingelram Percy, in the Pilgrimage of Grace in 1536. Both were taken prisoners. Sir Thomas was attainted and executed at Tyburn, June 2, 1537, being interred in the Crutched Friars Church, London. Thereupon his elder brother, the sixth earl, fearing the effect of the attainder on the fortunes of the family, voluntarily surrendered his estates to the crown, and on his death in 1537 the title fell into abeyance. Sir Thomas' widow was Eleanor, dau. of Sir Guiscard Harbottal, of Beamish, Durham, who fell at Flodden Field in 1513, and had inherited Preston Tower and a large estate, to which she withdrew with her two sons, Thomas and Henry, after her husband's execution.

Subsequently the two boys were entrusted to the care of Sir Thomas Tempest, of Tong Hall, and in 1549 they were restored in blood.

After the accession of Queen Mary, Thomas Percy soon obtained royal favour, and he received the governorship of Prudhoe Castle. In 1557, in consideration of "his noble descent, constancy, virtue, and valour in arms, and other strong qualifications," he was promoted to the earldom of Northumberland, and was nominated high marshal of the army in the north. Upon Elizabeth's accession he was harassed by criticism, and in 1560 resigned his office. He was elected K.G. in 1563, but in 1565 was reported "dangerously obstinate in religion" by Burghley's agents. When Mary Queen of Scots was brought to Carlisle, Northumberland interviewed her and expressed his sympathy. He was suspected of favouring the suggested match between Mary and the Duke

of Norfolk. At any rate, he received orders to depart from Carlisle. Indignant that his liberty should be thus hampered, the earl readily lent an ear to the suggestion of one Thomas Markenfield, a gentleman who had lived some time abroad; and together with the earl of Westmorland he contrived the rising of 1569. Startled into premature action by the preventive measures of the Government, the leaders marched a force through Durham, where mass was for the last time said in the cathedral, to Ripon. After a month of indecisive action their force melted away. The Government treated with rigour all who fell into their hands, some sixty-six being executed. Northumberland fled, and for a time led a hunted life, ultimately taking refuge in Scotland, where he was placed in custody. In Aug. 1572 he was handed by the regent, the earl of Mar, to Elizabeth's officers for a consideration of 2000*l.* He was taken to York, where he was offered his life if he would abandon his religion, but stoutly proclaiming with his last breath his faith in the catholic church, he was beheaded Aug. 22, 1572, aged 44.

The earl married Anne, third dau. of Henry Somerset, second earl of Worcester, by whom he had a son, who died young in 1560, and four daughters. Of the latter, three married, and the fourth was Lady Mary Percy, foundress of the English Benedictine Abbey at Brussels (*q.v.*). The title passed to Northumberland's brother Henry, 8th earl (*q.v.*).

After the earl's flight to Scotland his wife remained on the borders, so that she might the better be able to render him assistance. She made every effort to raise money for his ransom. In Aug. 1570 she arrived at Antwerp with her newly born child, Mary, and obtained funds and devised a plan by which her husband might be sent into Flanders. But her energetic endeavours to purchase his liberty failed. For a time she resided at Liège, and in 1573 she was at Mechlin, and subsequently removed to Brussels. In 1576, at Queen Elizabeth's request, she was temporarily expelled from Spanish territory. She died of smallpox in a convent at Namur, Oct. 17, 1596.

*Dodd, Ch. Hist.*, ii. 18, 38; *Lewis, Sanders' Angl. Schism*; *Lee, Dict. Nat. Biog.*, xliv.; *Sharpe, Mem. of the Rebel.*, pp. 317-50; *Phillips, Ushaw Mag.* v. 331-63, vii. 35-48; *Yepes, Hist. de Inglaterra*, pp. 297-304; *Bridgewater Concertatio*, ed. 1594, f. 45 seq., 410; *Records of Eng. Caths.*, i., ii.

1. **Manual of Prayers, MS.**, 4to, in the Earl's own hand, in the collection of Mr. Geo. Brown, of Troutbeck, Kendal, 1897. Described and illustrated by Rev. Geo. Phillips. *Ushaw Mag.*, vii. 322 *seq.*, viii. 35-48.

2. "Martyrium Illus. ac sanctissimi viri Thomæ Percei, Comitiss, Northumbriæ, Anno Domini 1572. Scriptum a doctissimo viro Nicolas Sanderò." Printed in Bridgewater's "Concertatio Eccles. Cath. in Angl." 1588 and 1594.

"Discours des troubles du Comte de Northumberland," Liège (? 1572), 8vo, written by the Earl's countess.

A ballad on the Earl's surrender to the English Government, in Percy's "Reliques."

Pathetic verses on the Earl, in Cotton MS., "Calig. B." iv. 243, by Richard Singleton, Esq., of Broughton Tower, co. Lancs., then a prisoner for religion at York, subsequently exiled.

3. **Portrait**, "Thomas Percy, 7th Earl of Northumberland. Ætatis sue 38. Ano Dni. 1566, et die dec<sup>o</sup> Junii. (From an Original Picture at Petworth.) R. Easton, sculp." in Sir Cuth. Sharp's "Memorials of the Rebellion of 1569." Reproduced as frontispiece to Rev. Geo. Phillips, "Blessed Thomas Percy, Martyr, Seventh Earl of Northumberland," *Ushaw Mag.*, v.

A copy by Phillips of another old portrait, representing him in the robes of the Garter, is at Alnwick Castle.

A third, painted on panel, formerly belonged to Sir Chas. Slingsby of Scriven.

**Percy, Thomas**, conspirator, a younger son of Edward Percy, of Beverley, co. York, Esq., by Eliz., dau. of Sir Thos. Waterton, of Walton, was second cousin of the ninth earl of Northumberland, who appointed him governor of Alnwick Castle. He became a catholic in his youth. In 1602 he carried a letter to James VI. of Scotland petitioning, on behalf of his co-religionists, tolerance from James in case he should succeed to the crown. His majesty's acknowledgment was interpreted as favourable; hence James' subsequent reluctance to act in accordance with it caused great discontent among the petitioners. It was he who, in 1604, hired in his own name the house from which it was designed to undermine the parliament house. The royal proclamation after his flight described him as tall, with a red beard turning grey, stooping shoulders, red-coloured face, long feet and short legs. He died two days after his capture of wounds received in the final desperate affray at Holbeach, Nov. 10, 1605.

His wife was a sister of John Wright, his fellow-conspirator, and by her he left a son Robert, besides two daughters, one of whom married Catesby's son Robert.

*Lec, Dict. Nat. Biog.*, xliv. ; *Jardine, Gunpowder Plot*; *Dodd, Ch. Hist.*, ii. ; *Foster, Visit of Yorks.*

1. **Portrait**, "Thomas Percius, nobilis Anglus Conspirationis A. MDCV. initæ Princeps," inscribed round oval frame.

Also in Crispin van de Pas' engraving *ad vivum* of Guy Fawkes and confederates.

"Thomas Perci, Nobilis Anglus, Magni Britannicæ Regis, Stipendiarius, Anno 1605," with Latin verses, C. van de Pas, exc., inscribed round oval frame, at bottom a barrel, and in the four corners ovals with figures representing his actions.

**Perrot, John**, D.D., *vere* Barnesley, born in Worcestershire in 1631, was descended from the ancient family of Barnesley of Barnesley Hall, near Bromsgrove, co. Worcester. His mother was probably a daughter of John Perrot, of Over Arley, Esq., descended from the Perrots of Bell Hall, co. Worcester. On becoming a catholic he went over in 1647 to the English College at Lisbon, of which in 1659 he was appointed vice-president, and president in 1662.

In 1670, in consequence of ill-health, Dr. Perrot sent in his resignation of the presidency of Lisbon College. On April 26, 1672, he was elected at the general assembly of the chapter archdeacon of Northamptonshire, Hants, and Cambridgeshire, on Dec. 13, 1675, he was installed sub-dean of the chapter, vicar-general *in solidum* to the dean, April 13, and dean, in succession to Dr. Waring *alias* Ellis, Sept. 18, 1676.

"When the troubles and severe persecution of catholics began on the 28th Sept. 1678, in consequence of Oates' plot. . . . Dr. Perrot," says Bishop Giffard, "the actual and acting superior of the clergy, chose rather to hazard all dangers and suffer all inconveniences than quit his pastoral charge, which he continued to exercise while no superior of any other ecclesiastical body remained in town, keeping a constant correspondence with the brethren in France, Flanders, and all the counties of England." He continued in office till his death, May 27, 1714, aged 83.

*Dodd, Ch. Hist.*, iii. ; *Old Chapter Records, MSS.*; *Kirk, Biog. Collns. MS.*; *Cath. Mag.*, vi. 103, 574; *Lisbon Reg. MS.*

1. "Monita quedam utilia pro sacerdotibus seminaristis missionariis Angliæ. Una cum methodo agendi cum hæreticis schismaticis et catholicis Angliis, Authore Richardo Smitheo, episcopo Chalcedonensi, Angliæ et Scotiæ ordinario, Cui adjectum est Legatum Antonii Champnei, doctoris Sorbonici, fratribus suis cleri Anglicani sacerdotibus, testamento relictum. Editio nova, Londini, 1695;" 12mo, title, ded. to his brethren, dat. Lond. Cal. Jan. 1696, signed

J. P., 3 ff. pp. 3-106, preface to the "Legatum," 2 ff. pp. 107-142, and at end approb. to the 1646 edition, 1 f., *vide* under Rich. Smith and Ant. Champney.

Dr. Perrot edited this work under a resolution of the Chapter in assembly in 1674. At the same time it was resolved that he and Dean Ellis should revise and print the "Little Ritual."

2. He published other works, but all anonymously.

**Perry, John**, priest, born 1804, educated at Sedgley and Oscott, was ordained priest on July 5, 1834. For a short time he served at Birmingham, and then at Aston-le-Walls, co. Northampton, till 1850, when he joined the Dominicans at Hinckley. In 1852 he was stationed at Atherstone, co. Warwick, till 1858. He then left the Dominican order, and retired to the Convent at Hurst Green, near Stonyhurst, and finally to Preston, where he died Sept. 2, 1860, aged 56.

*Sedgley Park Reg., MS.*; *Oscottian*, vii.; *Cath. Mag.*, v. cxxxii.; *Laity's and Cath. Directories*.

1. **A Practical Comment on Intolerance.** By the Rev. J. Perry, Catholic Pastor of Aston-le-Walls." Banbury, 1838, 12mo.

2. **The Protesting Christian**, whether he be Church of England Man or other Dissenter, standing before the Judgment-seat of Christ, to Answer for his Protest against that Parent Church which Christ built upon a Rock, with the promise: 'The Gates of Hell shall not prevail against it.'—Matt. xvi. 18. By the Rev. J. Perry, Catholic Pastor of Aston-le-Walls." London (Banbury, pr.), 1839, 12mo, pp. 86; Lond. 1849, 12mo.

3. **The Voice of God to the Heart of His Servants who Aspire to Perfection.** Lond. 1846, 12mo; frequently repr.

It consists of meditations partly translated from Fr. Dan. Pawlowski, S.J.

4. **Self-Destruction of the Protestant Church; or, Her Articles, Canons, and Book of Common Prayer, giving a Death-blow to each other. Addressed to all those of her Clergy who presume to attack the Catholic Church.** By the Rev. John Perry." Lond. Dolman, 1848, 12mo, pp. 24; *ib.* 2nd ed.

5. **A Full Course of Instructions** for the use of Catechists: being an Explanation of the Catechism, entitled 'An Abridgment of Christian Doctrine.'" Lond. 1848-9, 2 vols. 8vo; *ib.* 1851, 8vo; *ib.* 3rd edit.

6. **Man Seeking and Securing his Last End**, by uniting meditation with his daily employments." Lond. 1849, 12mo.

7. **Practical Sermons for all the Sundays and Holidays of the Year.** On the plan of the 'Full Course of Instructions.' By the Rev. John Perry." Lond. Dolman, 1857, 8vo, pp. xi.-395; *ib.* Cath. Pub. and Book-selling Co., 1870, 2nd edit., 8vo; repr. with Second Series.

8. **A Second Series of Practical Sermons** for all the Sundays of the Year." Lond. 1859, 8vo; 6th ed. with the First Series, in 2 vols; New Edition, with a brief sketch of the author's life. Lond. 1875, 8vo, pp. 425.

Both series are partly original and partly compiled from various sources.

9. **Mary's Pre-eminent Dignity, Sanctity, and Merit, and the Efficacy of her all-powerful intercession.** Lond. 1859, 12mo.

10. **God's Special Goodness to His Servants.** By the Rev. John Perry." Lond. . . . 12mo.

11. **The Excellency of the Devotion called the Way of the Cross.** Lond. . . . 12mo.

12. **Prayers and Aspirations of a Loving Soul.** Chiefly selected from Blossius and the Raccolta." Lond. . . . 12mo.

13. Correspondence with Rev. H. Thorpe, rector of Aston-le-Walls, on "Protestant Burial Service," *Orthodox Journ.*, 1840, x. 108-110, 119-121.

**Perry, Philip Mark**, D.D., born April 25, 1720, son of Peter Perry, and his wife Jane Westwood, of Bilston, co. Stafford, was educated at Douay College and the English Seminary of St. Gregory at Paris. On Sept. 2, 1748, and June 10, 1750, he took his degrees in arts at the University of Paris, and received the doctor's cap in divinity on May 22, 1754. He was ordained priest Dec. 19, 1750.

In June 1754, Dr. Perry became chaplain to Rowland Eyre, Esq., at Hassop Hall, co. Derby, whence after some years he went to Heythrop Park, Oxon, the seat of the earl of Shrewsbury. Owing to some disagreement he quitted it, telling his lordship that, though he was master of his own house, he was not of his understanding. It was probably in 1765 that he left Heythrop and went to reside with Bishop Hornyold at Longbirch, co. Stafford. Two years later, Dr. Challoner nominated Dr. Perry to the rectorship of the English College at Valladolid. He arrived there April 15, 1768. In May 1774, college business called him to Madrid, where he died Sept. 4, 1774, aged 54.

His ability and zeal had resulted in great benefit to the college and to the mission. On May 5, 1756, he had been elected to the honorary dignity of archdeacon of the Old Chapter.

*Valladolid Diary, MS.; Kirk, Biog. Collns. MS.; Records of the Old Chapter, MS.; Cath. Mag.*, iii. 106; *Douay Diary MS.*

1. **An Essay on the Life and Manners of the Ven. Robert Grosseteste, Bishop of Lincoln**, from his own works, and from contemporary writers," MS., 8vo, pp. 502, now at Blairs College.

2. **The Life and Death of John Fisher, Bishop of Rochester, and Cardinal-Priest of the title of S. Vitalis, and Martyr.**" MS. 3 vols. 8vo.

Vol. i. pp. 614, and vol. ii. pp. 558, were in the possession of Bishop Cameron at Edinburgh and are now in the library of the Archbishop of St. Andrews. Vol. iii., the whereabouts of which is unknown, treats of Fisher's opposition to Hen. VIII. in the matter of divorce and supremacy, and of his martyrdom. The work is very ably written, very learned and correct, but dreadfully prolix.

**Perry, Stephen Joseph**, father, S.J., astronomer, born Aug. 26, 1833, was son of Stephen Perry, of London, head of the well-known firm of steel-pen manufacturers. In 1842 Gifford Hall, Suffolk, was opened as a seminary, and young Perry was sent there for a year and a half. He was then transferred to the English Benedictine college at Douay. After a seven years' course he proceeded to the English college at Rome. He joined the Jesuit novitiate at Hodder, in Nov. 1853, went in 1854 to Beaumont Lodge, near Windsor, and afterwards studied at St. Acheul, near Amiens, and at St. Mary's Hall, Stonyhurst. He studied astronomy in London and Paris, and in 1860 became professor of physics and mathematics at Stonyhurst. He was ordained priest Sept. 23, 1866, and in Feb. 2, 1871, took the solemn vows. In his methods of research his biographer points to the fruitfulness of the patience, the humility, and the obedience which he had learned in religion. At various times six Government expeditions were committed to his guidance. First, in Dec. 1874, he was appointed by Sir G. B. Airy, astronomer-royal, to command the expedition whose business it was to observe the approaching Transit of Venus from Desolation Island in the South Pacific. The second Transit in this century occurred in 1882, and Father Perry led an expedition to Nos Vey in Madagascar. He was also the leader of four expeditions for the observation of total eclipses of the sun, in 1870, 1886, 1887, and 1889.

His post of observation in 1889 was the Iles de Salut, a French convict settlement. Father Perry was already suffering from dysentery when he arrived, and as the preparations were pushed forward under his direction, he grew daily weaker. When photographs of the phenomenon had been secured, and the critical moment was passed, he feebly waved his helmet while the men cheered, and from that moment began rapidly to sink. He died, after receiving the last sacraments with all devotion, some 70 miles out of Demerara, on Dec. 27, 1889, aged 56.

He was a member of the council of the Royal Society and of that of the Royal Astronomical Society, president of the Liverpool Astronomical Society, fellow of the Royal Meteorological Society, and member of the Physical Society of London. Also he was a member of the Pope's academy of the Nuovo Lincei, of the société scientifique of Brussels and the société

géographique of Antwerp. In 1886 he received from the Royal University of Ireland the degree of D.Sc., *honoris causâ*.

*Cortie, Fr. Perry; Times*, Jan. 6, 1890; *Tablet*, lxxv. 128; *Cath. News*, Jan. 11; *Cath. Times*, Jan. 10 and 24, 1890; *Men of the Times*, 1884; *Clarke, Dict. Nat. Biog.*, xlv.

1. **Notes of a Voyage** to Kerguelen Island to observe the Transit of Venus, Dec. 8, 1874." Roehampton, 1876, 8vo, repr. from *The Month*, vi. and vii.

2. **Report on the Meteorology of Kerguelen Island.** Lond. 1879, 4to.

3. **Contributions** on meteorology, astronomy, and magnetism will be found in the publications of the Royal Astronomical Soc., the Royal Soc., in *The Observatory*, *Copernicus*, *Nature*, *Brit. Journ. of Photo.*, *The Month*, &c. &c. A complete list is in the appx. to Cortie's memoir.

4. "Father Perry, the Jesuit Astronomer. By A. L. Cortie, S.J." Lond. Cath. Truth. Soc., 1890, 8vo, pp. 113, with portrait and illustr.

**Persall, John**, father, S.J., more properly Peshall, born in Staffordshire, 1633, was probably a grandson of Sir John Peshall, of Horsley, co. Stafford, created a baronet in 1612. He entered St. Omer's College under the *alias* of Harcourt, about 1648, and the novitiate at Watten in 1653. He proceeded to Rome in 1663, where he probably was ordained. About 1668 he was appointed professor of philosophy at Liège College, and from 1672-9 held the chair of theology, passing from that time under his real name. In 1680 he was confessor at Liège, and from 1683-5 was a missionary in the Hants district. He was appointed one of James II.'s preachers in ordinary, and he resided at the college opened by the Jesuits in the Savoy in 1687. From 1694 to 1698 he was rector of Liège College, and in 1696 was elected vice-provincial. He was in the London district in 1701, and there probably died Sept. 9, 1702, aged 69.

*Foley, Records S.J.*, v., vii.; *Oliver, Collns. S.J.*; *Stonyhurst Mag.*, No. lx. p. 795; *Burke, Extinct Baronetage*; *Grazbrook, Visit. of Stafford*; *Dodd, Ch. Hist.*, iii.

1. **A Sermon** preach'd before the King and Queen in their Majesties Chappel at St. James's upon the twentieth Sunday after Pentecost, Oct. 25, 1685. By the Rev. Father John Persall, of the Society of Jesus, Professor of Divinity. Published by his Majesties Command." Lond. Hen. Hills, 1686, 4to; repr. in vol. ii. of "A Select Colln. of Cath. Sermons," Lond. 1741, 8vo, pp. 17, "Of a Soul in Sin."

2. **A Sermon** preach'd before the King and Queen in their Majesties Chappel at Windsor, upon Trinity Sunday, May 30, 1686. By the Rev.



John Persall, . . ." Lond. H. Hills, 1686, 4to; repr. in vol. ii. of "A Select Colln. of Cath. Sermons," 1741, pp. 22, on the B. Trinity.

**Persons, Robert**, father, S.J., born at Nether Stowey, Somerset, June 24, 1546, was the 6th son of Henry and Christiana Persons. He was educated at Stowgursey grammar school, and at the free school at Taunton. Thence in 1564 he was sent to St. Mary Hall, Oxford. After graduating B.A., he was elected fellow of Balliol in 1568, and proceeded M.A. in 1572. He distinguished himself as a tutor, and became bursar and dean of his college. He twice subscribed the oaths of supremacy but was never ordained. In consequence of a quarrel with Adam Squire, the proctor, which originated, says Foley, in the accusation of popish sympathies, but according to Dr. R. Abbot in a challenge of his legitimacy, he resigned his fellowship in 1574, and set out for Padua, with the intention of studying medicine. He halted at Louvain and made a retreat under F. William Good, by whom probably he was reconciled to the Church. At Rome, on July 24, 1575, he entered the Society of Jesus. He studied theology at the Roman college, and having been ordained priest in 1578 was appointed to assist the Grand Penitentiary and to preside over the novices of the second year. He offered himself for service in India, but, with Edmund Campion, was sent by Gregory XIII to England, where, in the disguise of a soldier, he landed on June 12, 1580. Having exhibited his credentials to a synod in Southwark, Persons made a tour through the counties of Northampton, Derby, Worcester, Gloucester, and Hereford, in the course of which he made many converts; among the most important were Lord Compton, Thomas Tresham, William Catesby, and Robert Dymoke, the champion. In November he took refuge with Mendoza, the Spanish ambassador. With characteristic energy he set up a secret printing-press at East Ham in Essex, whence various controversial works began to issue. In 1581, Parliament was convened "to find a remedy for the poison of the Jesuits." It passed an Act by which it was made treason to be reconciled to the Church of Rome, or to be absolved by a priest, while the fines for recusancy were increased. At once, under the pseudonym of John Howlet, there appeared a "brief discourse," unfolding the "reasons why Catholics refuse to go to church." The last production of the press, which had been removed to Stonor Park, was Campion's

“Decem Rationes,” of which copies were secretly spread about the benches in the university church about the time of Commemoration. After the arrest of Campion in 1581, Persons, seeing that concealment was no longer possible, retired to the Continent. At Eu, in Normandy, he founded a college for English boys, while he continued to pour forth controversial literature. In 1582 Father Creighton arrived at Eu to take counsel for the deliverance of Mary queen of Scots. The following year plans were being concerted with Lennox and the king of Spain for the invasion of England, and Persons was urging the appointment of Dr. Allen to the see of Durham. The raid of Ruthven and its consequences put a stop to the plan of invasion. In 1587 Persons had the gratification of seeing a cardinal’s hat bestowed upon his friend Dr. Allen, who wrote, “Under heaven, Father Parsons made me cardinal.” The school at Eu being of necessity abandoned, the college at St. Omer was founded in 1592. In 1588 he held the rectorship of the English college at Rome, but on Nov. 6 he was sent, upon business of the Society, to Spain and Portugal, where he remained nine years. In 1589 he founded St. Alban’s, Valladolid, and St. Gregory’s, Seville. He prepared, in 1591, a residence for English priests at San Lucar, and a similar establishment at Madrid in 1592. Two years later appeared the “Conference about the next Succession,” which pointed to the infanta of Spain, as being a descendant of John of Gaunt. It was subscribed with the name Doleman; and Dr. Gifford, afterwards archbishop of Rheims, denounced the book as “the most pestilent ever made.” The clergy at home were terrified by its audacity, and the Spanish policy was denounced as the origin of every misfortune. Thence arose the contention between Jesuits and Seculars which troubled the peace of Wisbeach prison. The scholars at the English college, Rome, broke into revolt, but the dauntless Persons, returning in the spring of 1597, quickly reduced the young men to order. He held the rectorship till his death, and the office enlarged the sphere of his influence. He procured the appointment of George Blackwell to be archpriest, with instructions to consult on all matters of gravity with F. Henry Garnet; thus the reinstatement of a hierarchy seemed to be indefinitely postponed. William Bishop and Robert Charnock, who were sent to Rome to represent the case of the secular clergy, who disliked this

arrangement, were by Persons' contrivance confined in the English college. A petition, signed by thirty-three priests, was sent to Rome in November 1600 by the hands of four of their number, and Persons bore the brunt of the attack. In the course of the controversy which ensued there appeared the least creditable of the great Jesuit's brochures: "The Manifestation of the Folly of certain calling themselves Secular Priests." In the result the archpriest was forbidden to consult with the Jesuit superior in the affairs of the secular clergy. Upon the accession of James I., Persons, in view of the accomplished fact, acquiesced; and on the eve of the Powder Plot, of which he knew nothing, he was urging on Garnet the Pope's command to abstain from all attempts at insurrection. F. Persons also virtually made himself master of Douay College, through his influence over Dr. Worthington, the president, who was under a secret vow of obedience to the Society. He retired to Naples for a brief space, being, for some cause unknown, less cordially received at the Vatican; but upon the accession of Clement VIII. he returned, and was confirmed prefect of the English mission in 1606. He died at Rome, after a short illness, April 15, 1610, aged 64.

As a controversialist in his own day he was unequalled, and his style is commended by Swift as a model of simplicity and clearness. He was of middle size, says Dodd, his complexion rather swarthy, which with strong features made his countenance somewhat forbidding. But his address and suavity in conversation quickly dissipated aversion.

*Oliver, Coll. S.J.; Foley, Records S.J., i.-vii.; De Backer, Bibl. des Ecriv.; Dodd, Ch. Hist., ii. 6, Apol., and Secret Policy; Hunter, Modest Defence; Constable, Specimen of Amend.; Tierney, Dodd's Ch. Hist., iii.-v.; Berington, Memoirs of Panzani; Plowden, Remarks; Butler, Hist. Memoirs, i.-ii.; Records of the Engl. Catholics, i.-ii.; More, Hist. Prov.: Simpson, Edm. Campion; Wood, Athenæ Oxon.; Laro, Conflicts of Jesuits and Seculars, Archpriest Controversy, i.-ii., and Dict. Nat. Biog., xliii.*

1. **A Brief Discours** containyng certayne Reasons Why Catholiques refuse to goe to Church. Written by a Learned and Vertuous man to a frend of his in England. And dedicated by I. H. to the Queenes most excellent Maiestie. Imprinted at Doway by John Lyon. 1580. With Privelege," 8vo, B.L., title, Epistle Ded. signed J. Howlet, sig. i.-ii, in eights, Answer to a Letter, ff. 1-2, The I. Parte containyng Reasons of Refusal, ff. 3-67, To the Reader Touchinge the omission of the Seconde and Third Parte promised at the beginning, ff. 68-70.

This book, though bearing the imprint of Doway, was really printed by

Stephen Brinkley (*q.v.*) at Greenstreet House, belonging to Mr. Edw. Brooksby, at East Ham, Essex, now known as Boleyn Castle.

In his notice to the Reader, Fr. Persons promises, when occasion offers, to write a second part, "how the onely waye, which Catholickes have of remedye or easement in these their afflictions is instant and fervent prayer to Almighty God, and humble recourse unto the good nature, mercye, and wisdom of the Queenes most excellent Maiestye, confuting and utterly condemning the custome of al Hereticke and Sectaries of our time, which in every countrey, where they are contraried, seeke to disturbe and molest by rebellion their Lordes and Princes," &c. "The third parte is to give certayne considerations, wherby they may be relieved a middest their gretest miseryes, and be encoraged also, to beare patiently and with contentation, or rather with ioye and consolation, what soe ever pressure that shal be layd upon them, for Christ, and this his Catholique cause." He accounts for the omission of the 2nd and 3rd parts "partly by evil disposition of bodye, and partlye by other sodaine business falling upon him enforced to leave the place wherein he wrote this." Many years later he returned to the subject with No. 30.

The immediate occasion of this publication was the treatise by Langdale circulated in MS. by Mr. Clitheroe, as described vol. iv. 117, No. 2, but in that note, following Wood and others, it is said that this work bore a running title similar to Greg. Martin's "Treatise of Schisme," (*vide* iv. 486, No. 1), and that for printing it Wm. Carter (i. 415, No. 2) suffered death. Persons' work was undoubtedly printed by Brinkley, and does not bear that running title. In 1607 he returned to the subject, *vide* No. 30.

It elicited "A Checke or Reproofe of M. Howlets untimely shreecking in his Maiesties Eares, with an Answer to the Reasons alleaged in a Discourse thereunto annexed, Why Catholickes (as they are called) refuse to go to Church." Lond. 1581, 4to; "A briefe Confutation of a Popish Discourse, lately set forth, and presumptuously dedicated to the Q. Most Excellent Maiestie, by John Howlet, or some other Birde of the night under that name." Lond. 1581, 4to, by Dr. Wm. Fulke; and, "A Caveat for Parsons Howlet, concerning his untimilie flighte, and scriching in the cleare daylighte of the Gospel." Lond. 1581, 16mo, ded. to the Earl of Leicester, by John Field.

2. **A brieff censure** upon two bookes written in answere to M. Edmonde Campions offer of disputation." Doway, John Lyon, 1581, sm. 8vo, 86 pp., but really printed by Brinkley at Greenstreet House.

This was in refutation of two books by Wm. Charke and Meredith Hanmer, puritan ministers, entitled respectively "An Answer to a seditious Pamphlet lately cast abroad [in MS.] by a Jesuit, with a discovery of that blasphemous sect," Lond. 1580 and 1581, and "The great Bragge and Challenge of M. Campion a Jesuite, confuted and answered," Lond. 1581. Replies by Charke and Hanmer were respectively entitled "A Reply to a Censure" and "The Jesuites' Banner," both Lond. 1581. Persons rejoined with No. 4.

3. **A Discoverie of I. Nicols**, Minister, misreported a Jesuite, latelye recanted in the Tower of London. Wherein, besides the Declaration of the Man. is contayned a ful Answer to his Recantation, with a Confutation of his Slaunders, and Prooffe of the Contraries, in the Pope,

Cardinals, Clergie, Students, and private Men of Rome. There is also added, a Reproofe of an Oration and Sermon, falsely pretended by the said Nicols to be mayd in Rome, and presented to the Pope in his Consistorye; Whereto is annexed, a late Information from Rome, touching the late Autētical Copie of Nicol's Recantation," s.c. et a., sm. 8vo, 194 pp. unpag., really pr. by Brinkley, 1581.

John Nichols, an informer, had published three infamous books, entitled "A Declaration of the Recantation of John Nichols, for the Space of two Years the Pope's Scholar at the English Seminarie at Rome"; "Pilgrimage, wherein is displaid the Lives of the proude Popes, ambitious Cardinals, lecherous Bishops, fat bellied Monkes, and hypocritical Jesuites"; and "The Oration and Sermon made at Rome upon the Paine of Death"; all London, 1581, 16mo. Notwithstanding the evident character of the man, he found a defender in the person of an old puritan named Dudley Fenner, who replied to Persons with "An Answer unto the Confutation of John Nichols his Recantation," &c. Lond. 1583, 4to, and in the same year appeared Nichols' confession, *vide* No. 7.

4. **A Defence of the Censure** gyven upon two Bookes of William Charke and Meredith Hanmer, whiche they wrote against M. Edmond Campion, and against his Offer of Disputation. With an Epistle, unto the sayd William Charke, by the setterforth of this Booke. An. 1582," 8vo, pp. 173, besides Epistle, Answer to the preface, Contentes, and at end Table. This was printed at Rouen in the winter of 1581, and led to the conversion of Fr. Fris. Walsingham, S.J. It elicited from Charke—1<sup>o</sup> "An Answer," Lond. 1583, 4to, and 2<sup>o</sup> "A Treatise against the Defense of the Censure, given upon the Books of W. Chark and M. Hanmer," Camb. 1586, 8vo.

5. **De Persecutione Anglicana** Epistola qua explicantur afflictiones et acerbissima martyria quæ Catholicici nunc Angli patiuntur." Bononiæ, 1581, 12mo, written at Rouen in the winter of 1581; "acced. Exemplar Litterarum a Sacerdote quodam Alex. Brianto, Collegii Rhemensis alumno intra turrim Londinensem concenso, nunc inclyto Christi Martyre, ad patres Societatis Jesu in Anglia degentes," Romæ, ex typ. G. Ferrarii, 1582, 18mo, with 6 plates; Ingolstad, 1582, 12mo; De Persecutione Anglicana commentariolus a Collegio Anglicano Romano, hoc Anno Domini 1582 in Urbe editus, et jam denuo Ingolstadii excusus: Additis Litetis S.D.N.D. Gregorii Papæ xiii. hortatoriis ad subveniendum Anglis, &c. Ex officina Weisemhorniana apud Wolffgangum ederum Anno eodem," pp. 153 besides title, 1 f. Also printed in the "Concertatio Eccles. Cathol.," Aug. Trev. 1583, 1588, and 1594, in the latter, ff. 19-40. Transl. into French by M. de Launay, Paris, 1582, and thence "An Epistle to the Persecution of Catholicikes in Englande. Translated out of Frenche into Englishe and conferred with the Latyne copie by G. T. To whiche there is added an Epistle by the Translator to the r. hon. Lordes of her Majesties preevie councill towchyng the same matter." Doway in Artois, (1582) 12mo, pp. 167, "An Admonition sent by Gerard to the reader touching the former Epistle," 3 pp., "The copie of a Letter sent from a priest being prisoner in the Tower of London to the Fathers of the Society of Jesus in England," &c., 14 pp., "The Epistle touchinge the Persecution of Catholicikes in Englande. To his verie lovinge frende M. Gerarde at Bononie in Italie."

6. **The First Booke of Christian Exercise**, appertayning to resolution," &c., with Privylege, 1582, 12mo, pp. 431. Pr. by Geo. Flinton during the winter of 1581 at Persons' private press at Rouen, preface signed R. P.; "A Christian Directorie, guiding Men to their Salvation, commonly called the Resolution. Devided into three Bookes. With Reprofe of the Corrupt and Falsified edition. . . . published by E. Buny," s.l. 1585, sm. 8vo, abt. 900 pp., pr. at Persons' private press by Flinton and Stephan Brinkley during the winter of 1584; frequently repr. at Louvain, Doway, and St. Omer; Lovan., 1598, 8vo, pp. 718; "The Christian Directory guiding men to eternal salvation, Devided into three Bookes. The First whereof teacheth how to make a good Resolution. The Second, how to begin well. The Third, how to persevere and end happily. In this volume is onely contayned the first Booke, consisting of Two Partes, wherof the former layeth downe the motives to Resolution; and the others removeth the impediments; both of them having byn lately reviewed, corrected, and not a little altered by the Author himselfe, for the greater commodity and utility of the Reader," s.l., 1607, 12mo, pp. 684, without preface or tables; the *Seconde Part*, 1610; s.l., 1622, 12mo, pp. 816, "Sixth and last edition"; s.l., 1650, 8vo, pp. 758; s.l., 1673, sm. 4to, pp. 775, besides title, table of chapters, and at end the "Method for the use of all," with table of matters, pp. 14; Lond. Hen. Hills, 1687, 8vo, pp. 775 and at end Method, &c!; *ib.* 1696, 8vo; Dublin, P. Lord, 1753, 8vo, pp. xxviii.-588, besides table, to which is added "the Life of the Author"; *ib.* 1767, 8vo; New York, W. H. Creagh, 1820, 12mo, 2 vols. Transl. into French, Italian, German, and Welsh, the latter in 1591, by Robt. Gwynne, priest, *vide* iii. 70, No. 1.

Soon after its appearance a Protestant version of the work was issued at Lond. 1584, by Edm. Bunny, a Calvinist divine, who greatly perverted and corrupted it, besides adding a "Treatise tending to Pacification." Persons' "reproof," in his 1585 edition, elicited from Bunny "A briefe answer unto those idle and frivolous quarrels of R. P. against the late edition of the Resolution," 1589, 8vo. Bunny's version has passed through innumerable editions, and other Protestant editions of the "Christian Directory" have been issued by Dr. George Stanhope and others.

7. "A true Report of the late Apprehension and Imprisonment of John Nicols, Minister at Roan, and his Confession and Answers, made in the time of his durance there. Whereunto is added the satisfaction of certaine, that of fear or frailtie have lately fallen in England." Rhemes, Jno. Fogny, 1583, 16mo, 34 ff., exclusive of preface and admonition.

Oliver ("Coll. S.J.") believes that Persons was the author of this work. It is not unlikely that he had a hand in it, and it is still more probable that it was he who edited the Latin translations of Nichols' letters and confession in the 1590 edition of Sanders' "De Schism. Angl."—"Exemplar Literarum, quas Joannis Nicolæus ad Doct. Alanum Scripsit, postquam esset Rhotomagi captus, nulla dictione vel litera mutata," pp. 416-179; "Aliæ Literæ ab edoem ad eundem scriptæ, nulla dictione mutata," pp. 420-3; and "Joannis Nicolai Confessio Publica, qua fatetur se mutta mendacia contra summum Pontificem, Cardinales, et Catholicos Anglos protulisse eo tempore, quo in Anglia versabatur," pp. 424-453.

8. **Nicolai Sanderi De Origine ac Progressu Schismatis Anglicani.** Libri Tres . . . Aucti per Edouardum Rcishtonum, et impressi

primum in Germania, nunc iterum completius et castigatius editi. Cuiusq. libri argumenta, pagella versa monstrabit. Cum Privilegio, et Licentia Superiorum." Romæ, Barthol. Bonsadini, 1586, 8vo, pp. 500, besides title, preface, &c. 4 ff., and at end, Diarium . . . in Turri Londin. Index, &c., 17 ff.

In the preface to the first edition of this work, nominally printed at Colonia Agrippinæ 1585, Rishton informs us that whilst in Paris in the previous year he was persuaded to edit it by his old friend "Dr. Iodocus Skarnhart, of Cologne," *i.e.*, Fr. Persons, to whom he sent the MS. for publication, and by whom it was probably printed at his own press. Persons was fond of adopting pseudonyms with a meaning, and in this case he probably had in mind St. Iodoc, the Welsh exiled prince, for Persons himself claimed Welsh descent and likened himself to the broken-hearted (skarnhart) bishop. Meanwhile Rishton died, and Persons printed the above edition at Rome in 1586 with many interpolations and alterations, from which subsequent editions and translations were made. In 1889 the late Mr. W. E. Gladstone drew attention to the difference between the English translation by the late Mr. David Lewis and one or other of the later Latin editions, and practically accused Mr. Lewis of mistranslation. The fact is that Mr. Lewis' is a faithful translation of the first (1585) edition. Lewis was defended by Fr. T. E. Bridgett, C.S.S.R., but, owing to the present writer's inability at the time to produce documentary evidence in support of his conviction of Persons' editorship, no satisfactory account was given of the authorship of the interpolations. Since this controversy appeared (*Tablet*, 1889, vol. 74, pp. 725, 730, 741), the interpolations, in Fr. Persons' own hand on a copy of Rishton's first edition, have been discovered at Rome.

9. *Informacion que da el P. Rob. Personio,* &c. Valladolid, 1589, 8vo.

10. *Relacion de algunos martyrios, que de nuevo han hecho los Hereges en Inglaterra y de troas cosas tocantes à nuestra Santa y Catolica Religion. Traduzida de Ingles en Castellano.* Madrid, 1590, sm. 8vo.

11. *Elizabethæ Angliæ Reginæ Hæresim Calvinianam propugnantis, Sævissimum in Catholicos sui regni edictum, quod in alios quoque Reipublicæ Christianæ Principes, contumelias continet indignissimas. Promulgatum Londini 29 Novembris 1591. Cum responsione ad singula capita, qua non tantum sævitia et impietas tam iniqui Edicti, sed mendacia quoque, et fraudes, et imposturæ deteguntur et confutantur.* Per D. Andriam Philopatrum presbyterum, ac Theologum Romanum, ex Anglis olim oriundum." Lugduni, ap. J. Didier, 1592, and 1593, sm. 8vo, title and preface 8 ff. pp. 278, index 7 ff.; Augustæ, ap. Joan. Fabrum, 1592, pp. 268; (Rome), 1593, pp. 361; Antwerp, 1612.

12. *Relacion de un Sacerdote Yngles, escrita à Flandes, a un cavallero de su tierra, desterrado por ser Catolico: en la qual le da cuenta de la venida de su magestad à Valladolid, y al Colegio de los Yngleses, y lo que alli se hizo en su recibimiento. Traduzida de Ingles en Castellano, por Tomas Ecclesal, cavallero Ingles.* Madrid, Pedro Madrigal, 1592, 12mo.

This little book is a minute account, "precisely like a modern newspaper report," says Dr. Jessopp ("One Generation of a Norfolk House," p. 193), of the reception of Philip II. at the seminary at Valladolid, Aug. 3, 1592.

Orations were delivered by the students in ten languages. The youth who delivered the principal speech was presented to the king by Fr. Persons, by whom it is said it was written, and published in various languages in order to spur his majesty to help the English Catholics. One oration is said to have been in Hebrew; the others were as follows according to the "Valladolid Diary":—Jno. Worthington (postea S.J.), *Latin*; Rob. Drury (postea sacerdos et martyr.), *English*; Jno. Bennett (p. sac.), *Welsh*; Wm. Johnson (p. S.J.), *Gaelic*; Thos. More (p. sac.), *Gaelic*; Peter Martin (p. sac.), *Spanish*; Geo. Chamberlayne (p. sac.), *Spanish and Flemish*; Jno. Thompson (p. S.J.), *French*; Rich. Thorn (p. sac.), *Italian*; Fris. Champ (p. sac.), *Latin*; Rich. Walpole (p. S.J.), *Greek*.

13. **A Conference about the next Succession** to the Crowne of England: Divided into Two Partes. Whereof the First containeth, The Discourse of a Civill Lawyer, how, and in what manner Propinquity of Blood is to be preferred. And the Second, The Speech of a Temporall Lawyer, about the particular Titles of all such as do or may pretende (within England or without) to be the next Successor. Where unto is also added, a New and Perfect Arbor or Genealogie of the Descents of all the Kinges and Princes of England, from the Conquest unto this day; whereby each man's Pretence is made more plaine. Directed to the Right Honourable the Earl of Essex . . . Published by R. Doleman. Imprinted at N. [St. Omer] with license, 1594," 16mo, Pt. i. pp. 220, Pt. ii. pp. 267, with large folding genealogical table; "Re-printed at N., with License, 1681," (London), 8vo, Pt. i. pp. 175, besides title, Sum of both pts., Ded., Contents, and Preface, Pt. ii. pp. 202, besides preface, and at end genealogical tree. Watt, "Bib. Brit." cites an edit., Lond. 1690, 8vo.

Oliver ("Coll. S.J.") will only allow that Persons assisted in the writing of this famous book, but Tierney, "Dodd's Ch. Hist.," iii. 31-5, takes considerable pains to prove that Persons alone was the author, and that Allen and Englefield had only read and approved it. The first part is an historical and legal argument in favour of the people's right to alter the direct line of succession for just causes, especially for religion. The second part is a genealogical argument, summing up the various claims, and pointing to the infanta of Spain, a descendant of John of Gaunt, as the most appropriate successor to Elizabeth. The book created a tremendous sensation, and parliament made it high treason for any one to have a copy in his possession. It has been said that the printer was hanged, drawn, and quartered for it, but this is doubtful, as the book was probably printed at St. Omer. Two thousand copies were reported to have been printed. The book was strongly denounced by a large section of the Catholic body. It was possibly an exile who wrote "A Discoverie of a Counterfecte Conference helde at a Counterfecte Place, by Counterfecte Travellers, for the Advancement of a Counterfecte Tytle," Collen, 1600, 8vo, pp. 96. Sir Jno. Hayward, Sir Tho. Craig, and others also replied to it.

The 1681 reprint was issued by the extreme Protestant party in furtherance of the exclusion from the throne of the catholic Duke of York, and it again gave rise to violent controversy. Portions of the "Conference" have been frequently reprinted.

14. **A Memorial for the Reformation of England**, conteyning certayne notes and advertisements which seeme might be proposed in the



first parliament and nationall Councell of our country after God of his mercie shall restore it to the Catholique faith for the better establishment and preservation of the said Religion. Gathered and set downe by R. P." 1596, 4to, disseminated in MS. only, a copy of which is in the Archiepisc. Archives of Westminster; "The Jesuits' Memorial; or the intended Reformation of England under their first Popish Prince. Published from the copy that was presented to the late king James II., with an Introduction by Edward Gee." Lond. 1690, 8vo.

Lest he should not "himself live to see the reduction of England," he here set down some hints for the guidance of the Government. He disapproved of the leniency displayed to fallen priests and of the toleration of the retention of ecclesiastical property by spoilers in Queen Mary's reign, and advocated thoroughness for the new Reformation.

15. **A Temperate Ward-Word** to the Turbulent and Seditious Watchword of Sir Francis Hastings, Knight, who indevoeth to slander the whole Catholique cause, and all professors thereof, both at home and abroad. Reduced into eight several encounters, with a particular speeche directed to the Lordes of her Maiesties most honorable Council. To whome the arbitrimt of the whole is remitted. By N. D." (Antwerp), 1599, 4to, pp. 129, besides title, preface, and contents 6 pp.

This was a reply to Sir Fris. Hastings' "Watch-word to all Religious and Truehearted Englishmen," Lond. 1598, 16mo. Dr. Matt. Sutcliffe intervned with a scurrilous tract, under the initials O. E., entitled "A briefe Replie to a certaine odious and slanderous Libel, lately published by N. D., entitled 'A Temperate Wardword' . . . inscribed to N. D. *alias* Noddie," and with it appeared "A new Challenge made to N. D., concerning the fundamentall Pointes of his former whole discourse. By Sir Fris. Hastings," Lond. 1600, 4to. Sutcliffe was answered by Fr. Rich. Walpole, S.J. (*q.v.*), and Persons rejoined with No. 21.

16. "The copie of a letter written by F. Rob. Parsons, the Jesuite, 9 Octob. 1599, to M. D. Bish[op], and M. Ch[arnock], two banished and consigned Priests, the one in Fraunce, the other in Lorraine, by the suggestions of F. Parsons for presuming to goe to Rome in the affaires of the Catholicke Church." Printed in "The Copies of Certaine Discourses," Roane, 1601, 4to, pp. 49-67. It elicited "A Censure" from the Rev. Jno. Bennett (vol. i. 185, No. 2), an "Answer" from Dr. Bishop (vol. i. 222, No. 8) and "A Letter" from Rev. Jno. Mush (vol. v. 149 *seq.*), all printed in the "Discourses" as above, *vide* Law, "Conflicts of Jesuits and Seculars," p. cxxx., and Tierney's account of the Archpriest Controversy, "Dodd's Ch. Hist.," iii. Appx.

17. **An Apologicall Epistle**: directed to the right hon. Lords and others of his majesties privie counsell. Serving as well for a Preface to a Booke intituled 'A Resolution of Religion': as also, containing the Author's most lawfull Defence to all Estates, for publishing the same." Antwerp, A. Coninx, 1601, 8vo. The work is signed R. B., *vide* No. 6.

18. **A Briefe Apologie** or Defence of the Catholike Ecclesiastical Hierarchie, and Subordination in England, erected these later yeares by our holy Father Pope Clement the Eyght; and impugned by certaine libels printed and published of late both in Latyn and English by some unquiet persons under the name of Priests of the Seminaries. Written and set forth

for the true information and stay of all good Catholikes, by Priests united in due subordination to the Right Reverend Archpriest, and other their Superiors." (St. Omer, 1601), 8vo, ff. 222, besides title, preface, &c. Translated "Apologia pro Hierarchia Ecclesiastica A Smo D. N. Clemente P.P. VIII., his annis apud Anglos instituta cum Appendix scripta ab iis sacerdotibus qui Archipresbytero parent &c." (St. Omer, 1601), 8vo, pp. 157, besides title, preface, &c. It is a fairly accurate reproduction in Latin of the "Apologie," even in type, and was probably printed at the same time as the English edition. The Preface is dated Primo Julii 1601.

19. **An Appendix to the Apologie** lately set forth, for Defence of the Hierarchie and Subordination of the English Catholike Church, impugned by certaine discontented Priestes. Wherein two other books or libels of the impugnors, the one in English, the other in Latin, no lesse intemperate then the former, are examined, and considered, by the Priestes that remaine in due obedience to their lawful superior," s.l. (1602), 8vo, pp. 56. It refers to Rev. Jno. Bennett's "Hope of Peace" (*vide* vol. i. 185, No. 1) and Dr. C. Bagshaw's "Relatio" (*vide* vol. i. 101, No. 1). Translated into Latin "Appendix ad Apologiam pro Hierarchia Ecclesiastica a Smo D. N. Clemente Papa VIII. apud Anglos instituta. Qua Latinus eiusdem Apologia interpres R. G. indicium suum, censuramque fert de octo libellis famosissimis sub inquietorum presbyterorum nomine recens in lucem editis. . . . Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis." (St. Omer), 1602, 8vo, pp. 197, besides Table, &c.

The translator or editor, probably Fr. Thos. Stevenson, S.J. (who subsequently wrote "Verti in Latinum sermonem libros aliquot R. P. Personii," on A 2 says, "I have published this without the author's explicit leave, at the request of *virum quidam primarii*, with whom I am sure he would have agreed. It was written to be bound up with the Apology." The eight books referred to are—(1) *Spes Pacis concepta ex dubiorum et manifestorum quorundam mendaciorum ab Archipresbytero divulgatorum detectione.* (2) *Relatio Compendiosa.* (3) *Relatio Factionis Wisbicensis.* (4) *Considerationes quadam graves.* (5) *Detectio parca Jesuitarum Anglorum.* (6) *Memoriale de calamitoso statu Angliæ.* (7) *Colloquium seu collatio Sacerdotis secularis cum nobili laico.* (8) *Liber quodlibeticus.*

20. **A Manifestation of the Great Folly and bad spirit of certayne in England calling themselves Secular Priestes.** Who set forth dayly most infamous and contumelious libels against worthy men of their own religion, and divers of them their lawful Superiors, of which libels sundry are heer examined and refuted. By priestes lvyng in obedience." S.l., 1602, 4to, ff. 115, besides title, preface and contents 4 ff.

Chapter vii. refers to "A Sparing Discoverie" and "A Decacordon of Ten Quodlibetical Questions" by Wm. Watson, "A Dialogue," edited by the same, "An Answer" by Ant. Copley (not Ant. Champney, as credited vol. i. 464, No. 1), and Rev. Robt. Fisher's "Memorial against the Jesuits," published in Dr. C. Bagshaw's "True Relation."

21. **The Warn-Word to Sir Francis Hastings West-Word:** conteyning the issue of three former Treatises, the Watch-Word, The Ward-Word, and The West-Word (intituled by Sir Francis, an Apologie or Defence of his Watch-Word) together with certaine admonitions and warnings to the said knight and his followers. Whereunto is adjoynd a brief rejection of an

insolent and vaunting minister marked with the letters O. E., who hath taken upon him to wryte of the same argument in supply of the Knight. There go also foure several Tables, one of the chapters, another of the controversies, the third of the chief shifts and deceits, the fourth of the particular matters conteyned in the whole book. By N. D., author of the Ward-Word." (Antwerp), 1602, sm. 8vo, title, &c., Epistle, and Table 8 ff., pp. 131, Part II., pp. 138, besides Table, &c., 11 ff.

*Vide* No. 15. Meanwhile Sir Fris. Hastings had published "An Apologie, or Defence of the Watch-word against the Ward-Word, published by an English-Spaniard, lurking under the title of N. D." Lond. 1600, 4to. And in his usual style Sutcliffe rejoined with "A ful and Round Answer to N. D., *alias* Robert Parsons, the Noddie, his foolish and rude Warne-Word." Lond. 1604, 4to, subsequently reissued under two different titles.

22. **De Perigrinatione.** Lib. I., 12mo.

23. **A Treatise of Three Conversions of England from Paganisme to Christian Religion.** The First under the Apostles, in the first age after Christ: The second under Pope Eleutherius and K. Lucius, in the second age. The Third under Pope Gregory the Great and K. Ethelbert, in the sixth age; with divers other matters thereunto apperteyning. Divided into three partes, as appeareth in the next page, the former two whereof are handled in this booke, and dedicated to the Catholikes of England. With a new addition to the said Catholikes, upon the news of the late Q. death, and succession of his maiestie of Scotland to the crowne of England. By N. D., author of the Ward-Word." (St. Omer), 1603, sm. 8vo, pp. 658, besides half-title, title, Epis. Ded., an addition of the author to the aforesaid Catholiques, contents, Preface, dated The Vigil of the Nativity, 1602, and errata, 36 ff., and at end Table 16 ff.; repr. Lond. Hen. Hills, 1688, fol. pp. 224.

24. **The Third Part of a Treatise** intituled Of three conversions of England. Conteyninge an examen of the Calendar or Catalogue of Protestant Saintes, Martyrs and Confessors, devised by Fox, and prefixed before his huge Volume of Actes and Monuments: With a Paralel or Comparison thereof to the Catholike Roman Calendar, and Saints therein conteyned. The first Six Monthes. Whereunto in the end is annexed A Defence of a certain triall, made before the King of France, upon the Yeare 1600, betweene Monsieur Peron, Bishop of Evreux, and Monsieur Plessis Mornay, Governour of Saumur, about sundry points of Religion. By N. D." (St. Omer), 1604, sm. 8vo, pp. 530, besides contents 14 pp. *See* No. 26.

25. **The Third Part of a Treatise** intituled Of three conversions of England. Conteyninge an examen of the Calendar or Catalogue of Protestant Saintes, Martyrs and Confessors, devised by Fox, and prefixed before his huge Volume of Actes and Monuments: With a Paralel or Comparison thereof to the Catholike Roman Calendar, and Saints therein conteyned. The last Six Monthes. Whereunto is annexed in the end, another severall Treatise, called: A Re-view of ten publike Disputations, or Conferences, held in England about matters of Religion, especially about the Sacrament and Sacrifice of the Altar, under King Edward and Queene Mary. By N. D." (St. Omer), 1604, sm. 8vo, The Examen, pp. 465, preceded by titles, Epist. Ded. (dated Nov. 1, 1603), Contents, Calendar, &c., 59 ff., and "A Review" with separate title and pagination as No. 27.

26. **A Relation of the Triall** made before the King of France upon the yeare 1600 betwene the Bishop of Evreux and the L. Plessis Mornay. Newly reviewed. . . . with a Defence thereof against the impugnations both of the L. Plessis in France and O. E. in England. By N. D." (St. Omer), 1604, sm. 8vo, pp. 237.

27. **A Review of Ten Publike Disputations** or Conferences held within the compasse of foure yeares, under K. Edward and Qu. Mary, concerning some principall points in Religion, especially of the Sacrament and sacrifice of the Altar. Wherby may appeare upon how weake groundes both Catholike Religion was changed in England; as also the fore-recounted Foxian Martyrs did build their new opinions, and offer themselves to the fire for the same, which was chiefly upon the credit of the said Disputations. By N. D." (St. Omer), 1604, sm. 8vo, pp. 370 inclus. of title. The review is preceded by an undated Preface.

Nos. 23-27 were translated into Italian by Fran. Giusep. Morelli, sac. Florentino, under the title "Le Tre Conversioni del l'Inghilterra da Paganesimo alla Religione Cristiana," Tomo I., Roma, Ant. de Rossi, 1752, 4to, pp. lxxxvii.-466, containing "Vita del Padre Roberto Personio della Compagnia di Gesu', Fondatore della Missione Inglese, Succintamente raccolta dal Tomo dell' Inghilterra del P. Daniello Bartoli," with fine portrait of Persons, Carol. Gregori, fec.; Tomo II., Roma, Rossi, 1753, "Esame del Cal. Prot. detto Foxiano . . . . Dopo i quali vien la Conferenza, seguita fra M. de Peron e M. Plessis Mornay," pp. 544, besides title, ded. &c. 8 ff.; Tomo III., Roma, G. Lazzarini, 1750, "Esame del. Cal. Prot. . . . Dopo i quali segue l'Esame di dieci pubbliche Dispute," pp. 333, besides title, ded. &c., 8 ff., and at end, "Revisione delle Dieci Pubbliche Dispute," pp. 176.

The "Relation" and the "Review" are sometimes found separately.

O. E. (Matt. Sutcliffe) wrote, "Subversion of R. Parsons his confused and Worthlesse Worke, entitled A Treatise of three Conversions," Lond. 1606, 4to; and "A Threefold Answer unto the third Part of a certaine triobolar Treatise of three supposed Conversions," *ib.* 1606.

28. **The Fore-runner of Bels** downfall, wherein is briefly answered his bragg'nig [sic] offer of disputation and insolent late challenge. . . . With a briefe answer to his crakinge and calumnious confutinge of Papistes by Papistes themselves." (? St. Omer), 1605, 8vo; Doway, 1606, 8vo.

Thos. Bell, a notorious apostate and informer, had issued a series of virulent invectives entitled "The Anatomy of Popish Tyranny," 1603, "Counter Blasts against Parsons," 1603, "The Downfall of Popery, proposed by way of a Challenge to all Papists," 1604, and "Motives concerning Spanish Faith and Religion," 1605. He now responded to Persons with "The Pope's Funeral, in Answer to a Libel, called, The Fore-runner of Bell's Downfall," 1606, and "The Jesuits' Antipart, a Reply to R. Parson's Answer to the Downfall," 1608. Persons rejoined with No. 32. *See* also under Bp. Ric. Smith.

29. **An Answer to the 5th Part of Reportes** Lately set forth by Syr Edward Cooke, Knt., the King's Attorney Generall, concerning the Ancient and Moderne Municipall lawes of England, which do apperteyne to spirituall Power and Jurisdiction. By occasion wherof, and of the principall Question set downe in the sequent page, there is laid forth an evident,

plaine, and perspicuous Demonstration of the continuance of Catholicke Religion in England, from our first Kings christened, unto these dayes. By a Catholicke Devyne." (St. Omer), 1606, 4to, title, ded. to Sir Edw. Coke, table and preface, 36 ff., pp. 386, and at end table 7 ff.

Coke referred to this in the preface to his 6th Part.

30. **Quæstiones duæ** : quarum 1<sup>ma</sup> est, an liceat Catholicis Anglicanis, rebus sic se habentibus, et magistratu publicæ sub gravissimis pœnis id exigente, Protestantium Ecclesias, vel preces adire : 2<sup>nda</sup> utrum si non precibus, ut concionibus saltem hæreticis, ad easdem vitandas pœnas, licite possint interesse, easque audire : inutraque quæstione pars negativa multis argumentis asseritur. (Andomari), 1607, sm. 8vo.

In this he returns to the subject of his "Howlet," No. 1.

31. **A Treatise tending to Mitigation** towards Catholike Subjectes in England, wherein is declared, that it is not impossible for subjectes of different religion (especially Catholikes and Protestantes) to live together in dutifull obedience and subjection, under the government of his Majesty of Great Britany ; Against the seditious wrytings of Thomas Morton, minister, and others. By P. R." (St. Omer), 1607, 8vo, pp. 556, ded. to the two universities. The first part treats of rebellion, the second of the doctrine of equivocation. Morton, subseq. bp. of Chester, of Lichfield, and of Durham in succession, had issued a number of virulent anti-Catholic pamphlets, "Apologia Catholica, ex meris Jesuitarum contradictionibus conflata," Pt. i., 1605, "An Exact Discoverie of Romish Doctrine in the case of Conspiracie and Rebellion," 1605, "Apologiæ Catholicæ, in qua paradoxa, hæreses, blasphemias, scelera, quæ Jesuitæ et Pontificii alii Protestantibus impingunt," 1606, and "A Full Satisfaction concerning a Double Romish Iniquitie, hainous Rebellion, and more than heathenish Æquivocation," 1606, *vide* "Treatise of Equivocation" under H. Garnett, vol. ii. 394, No. 8, and Fris. Tresham, and J. Barnes, vol. i., 40, No. 1. For Morton's rejoinder, *see* under No. 36.

32. **The Doleful Knell of Thomas Bell**, That is A full and sounde Answer to his Pamphlet Intituled, The Popes Funeral. Which he published against a Treatise of myne called The Fore-runner of Bels Downefal. Wherein his manifest untruthes, gross corruptions, cunning slightes, vaine cavils, immodest railing, insolent challenging, and idle excursions, be noted, examined, and refuted. By B. C., student in Divinitye. Divided into two bookes, and severall chapters according to Bels method. The particular contents whereof are to be founde in the ende of this booke." Roane, 1607, 8vo, pp. 414, ded. to the R. Hon. Lorde Thomas Egerton, Baron of Ellesmere.

Bell rejoined with "The Triall of the Newe Religion," 1608, and Persons with—

33. **Bells triall examined**, that is, A Refutation of the Treatise intituled The Triall of the newe Religion. By B. C. Likewise a short review of one T. Rogers." Roan, 1608, 8vo.

Thos. Rogers, a minister, had just reprinted his "English Creede, consenting with the True, Auncient, Catholique and Apostolique Church," Lond. 1607, and again under the title, "The Faith, Doctrine, and Religion professed and protected in the Realm of England, . . . expressed in Thirty-nine Articles" Camb. 1607. Bell then published "The Catholick

Triumph ; or a Reply To the pretended Answer of B. C. against the Trial of the New Religion," 1610.

34. **The Judgment of a Catholicke Englishman** living in banishment for his religion . . . concerning a late booke entituled: *Triplici Nodo Triplex Cuneus*, or, An Apologie for the Oath of Allegiance . . . wherein the said Oath is shewn to be unlawful." (St. Omer), 1608, 4to, pp. 128.

This was occasioned by the publication in 1607 of the King's book on the oath. It elicited "An Answer to a Catholick Englishman," 1609. For controversy on the Oath of Allegiance about this period, *see* under J. Barclay, i. 127, No. 5 ; G. Blackwell, i. 230, Nos. 1 and 6 ; T. Fitzherbert, ii. 287, No. 8 ; H. Leech, iv. 186 ; E. Leedes, iv. 187, No. 7 ; J. Redman, W. Howard Visc. Stafford, W. Warmington, R. Widrington, and W. Wright.

Wm. Barlow, then bp. of Rochester, wrote "An Answer to a Catholike Englishman (so by himself entituled)," 1609, to which Persons rejoined with No. 37.

35. **Dutifull and respective considerations** upon foure severall heads of Tryall in matters of Religion, proposed by the high and mighty Prince James . . . in his late book of Premonition to all Christian princes. . . . By a late minister and preacher in England." St. Omer, 1609, 8vo. This work passed under the name of H. Leech (*vide* iv. 186, No. 2), but the original MS. in Persons' own hand was formerly in the library of the Engl. Coll. at Rome.

36. **A Quiet and Sober Reckoning** with M. Thomas Morton, somewhat set in choler by his adversary P. R. concerning certaine imputations of willful falsities objected to the said T. M. in a Treatise of P. R., intituled of Mitigation, some part whereof he hath lately attempted to answere in a large Preamble to a more ample Rejoynder promised by him. There is also adjoynd a peece of a Reckoning with Syr Edward Cooke, now L. Chief Justice of the Common Pleas, about a *Nihil decet*, and some other points uttered by him in two Preambles to his Sixt and Seaventh Partes of Reports." (St. Omer), 1609, 4to, pp. 668.

Morton, *see* No. 31, had rejoined with "A Preamble unto an Incounter with P. R., the Author of the deceitfull Treatise of Mitigation : concerning the Romish Doctrine both in question of Rebellion and of Æquivocation," 1608. He now wrote, "The Encounter against M. Parsons, by a Review of his last Sober Reckoning and his Exceptions urged in the Treatise of Mitigation," 1610, which probably Persons did not live to see.

37. **A Discussion of the Answere of M. W. Barlow**, D. of Divinity, to the Booke entituled : The Judgment of a Catholike Englishman living in banishment for his Religion, &c., Concerning The Apology of the New Oath of Allegiance. Written by the R. Fr., F. Robert Persons, of the Society of Jesus. Whereunto since the said Fathers death is annexed a generall Preface, laying open the Insufficiency, Rayling, Lying, and other Misdemeanour of Mr. Barlow in his writing." (St. Omer), 1612, 4to, preface 116 pp., pp. 543, and supplement 120 pp. This was completed by Fr. Thos. Fitzherbert, S.J., who subsequently added a separate supplement (*vide* vol. ii. 287, No. 5). Fr. Edw. Coffin wrote the Preface (vol. i. 523, No. 1).

38. **Epitome Controversiarum hujus temporis.**" MS. at Balliol Coll. (Coxe's MSS. Oxon., Balliol, No. 314).

39. **De Vita Campiani**, MS., opus imperfectum, Transcript by Fr. Xfer. Grene at Stonyhurst, Angl. A. vol. ii. n. 14.

Oliver thinks that he was also the author of "The Epistle to the Reader" in "A True Report of the Death and Martyrdom of M. Campion," (1582), *vide* E. Campion, vol. i. 390, No. 21, and J. Dolman, ii. 93, No. 1.

40. **De editione Concertationis Anglicana**, opus imperfectum Personii, MS., 3 large vols., at Stonyhurst. It was planned as a full history of the reformation from the beginning of the reign of Hen. VIII.

41. **A Storie of Domestical Difficulties**, in the English Catholike Cause." 1599, MS.

The author had this most important work on hand up to the time of his death. The commencement is at Stonyhurst (from 1558—about 1582). Another fragment was in Tierney's hands, but is now lost.

42. "Autobiographical Notes," opus imperfectum, commenced in the autumn of 1598, besides two vols. of copies of his letters, transcribed by Fr. Xfer. Grene, at Stonyhurst.

43. **Punti della missione d'Inghilterra**. MS., 1605, at Stonyhurst.

44. Persons was an indefatigable writer, and a vast quantity of his work is still in existence at Rome and elsewhere. He probably had a hand in more works than he is credited with. On the other hand, several works, such as "Leicester's Commonwealth," 1584, and "A Declaration of the True Causes of the Troubles presupposed to be intended against the realme of England," 1592, were falsely attributed to him by his enemies.

45. "The Life of Fr. Parsons, an English Jesuite," in Thos. James' "Jesuits Downfall," Oxf. 1612, 4to, is simply a collection of scurrilous passages culled from Bell, Watson, &c.

Memoirs will be found in Hen. More's "Hist. Prov. Angl. S.J." 1660; Bartoli's "Dell' Istoria della Compagnia: L'Inghilterra"; Wood's "Athenæ Oxon."; Dodd's "Ch. Hist."; Oliver's "Coll. S.J."; Foley's "Records S.J."; Southwell's "Bib. Scrip. S.J."; De Backer's "Bib. des Ecriv. S.J."; and similar works; but no adequate biography of Persons so far exists. It is understood that an able collector and writer is now engaged with such a "Life,"—Fr. J. H. Pollen, S.J.

46. **Portrait**, engr. by Jac. Neeffs, in "Kerkelijcke Historie," iii. 378, by Fr. Cornel. Hazart, S.J., Antwerp, 1669; engr. by Wierix, in "Theatrum viror. erud.," Antwerp, 1685, p. 274, by Treherus; Carol. Gregori, fec., in Morelli's translation of Persons' "Le Tre Conversioni," i. 1752; engr. by "B. from an original picture, 1793," in the possess. of Mich. Maittaire, *Gent. Mag.*, 1794, Pt. i. 409; in Laity's Dir. 1815; process, in Pollen's "Portraits of the Engl. Martyrs," 1895.

**Peryn, William**, O.P., supposed to be of Shropshire, went from Oxford to London and obtained notoriety by his sermons against Lutheranism. For some time he was chaplain to Sir John Port, judge of the King's Bench. When Mary ascended the throne, in 1553, he was made prior of St. Bartholomew's in Smithfield, notwithstanding a temporary lapse during the preceding reign. On Feb. 8, 1558, he

preached at St. Paul's Cross, and died in the same year, being buried at his priory, Aug. 22, 1558.

*Wood, Athenæ Oxon.*, i.; *Pitts, De Illus. Angl. Script.*, p. 751; *Dodd, Ch. Hist.*, i.; *Foster, Alumni Oxon.*; *Gasquet, Edw. VI.*, p. 50; *Strype, Eccl. Mem.*; *Pollard, Dict. Nat. Biog.*, xlv.; *Lewis, Sanders' Angl. Schism.*

1. **Thre Godlye and notable Sermons** of the most honourable and Blessed Sacrament of the Author." Lond. (1545?) 8vo; *ib.* 1546 and 1548. Preached in the Hospital of St. Anthony, London, upon *Hoc est corpus meum*, &c., and ded. to Edm. Bonner, bp. of London.

2. **Spiritual Exercyses** and Goostly Meditacions, and a neare waye to come to Perfection and Lyfe contemplatyve; very profitable for Religious, and generally for all other that desyre to come to the perfect Love of God, and to the contempe of the worlde. By F. Wylliam Peryn." Lond. John Waley, 1557, 16mo; Caen, 1598, 16mo. Ded. to "Suster Katherine Palmer, of the order of Saincte Brigit in Dermount, and Suster Dorothe Clement of the order of Saint Claire in Lorraine."

3. A Treatise in defence of, and for the frequent celebration of Holy Mass.

**Peterson, William**, priest, martyr, a commissary at Calais, was condemned to death for denying the King's spiritual supremacy, and was executed in the Market-place, with another priest of Calais, April 10, 1540.

*Stow, Chron.*, p. 579; *Dodd, Ch. Hist.*, i. 209, 342; *Wilson, Eng. Mart.*, appx.

**Petre, Benjamin**, bishop, born Aug. 10, 1672, was a younger son of John Petre, of Fithlers, co. Essex, Esq., by his second wife, Elizabeth, dau. of John Pincheon, of Writtle, Esq. His grandfather, John Petre, the third son of the first Lord Petre, married Doro., daughter of the eminent serjeant-at-law, Sir Fris. Moore, Knt., of Fawley, co. Berks, whose son Henry was created a baronet in 1627. He was educated at Douay College, where he adopted the *alias* of White, his stepmother's maiden name. In or about 1702 he became tutor to James Radcliffe, son of the second Earl of Derwentwater. On July 20, 1710, the Old Chapter honoured him with a canonry. It is probable that he had already decided to settle in London, where he spent the remainder of his missionary career.

In March 1721, propaganda elected Benjamin Petre to be coadjutor *cum jure successionis* to Bishop Giffard, V.A. of the London District, and he was consecrated to the see of Prusa in Bithynia *in partibus* at London on Nov. 11. He succeeded to the vicariate on the death of Bishop Giffard in 1734, and



obtained a coadjutor in the person of Dr. Richard Challoner in 1739. About this time he resided in the house of Mr. George Jerningham in London. He died at his episcopal residence in King Street, Golden Square, Dec. 22, 1758, aged 86, and was buried in the churchyard of Old St. Pancras.

*Kirk, Biog. Collns. MS.; Old Chapter Records, MSS.; Douay Diaries; Brady, Episc. Succ., iii.; Gillow, Hist. of Eng. Missions, MS.; Payne, Cath. Non-jurors, and Records.*

1. "Copies of the Letters from Bishop White *alias* Peters." Lond. 1830, *vide* the notice of his cousin, Sir Rich. Fris. Moore, No. 1.
2. "Monita quædam pro Sacerdotibus Missionariis Angliæ," by Bp. Rich. Smith, Lond. 1741, sm. 8vo, edited by Bp. Petre.
3. "An Appeal to the Public, in relation to an affair that passed between James Dowdall and the Right Rev. Bishop Wh—te," Lond. 1742, 8vo.
4. **Pastorals**, latterly signed, as in the one dated Nov. 21, 1753, "B. P. and R. D.," *i.e.*, Benj. Petre and Rich. Debrun (Challoner).

**Petre, Lady Catherine**, born 1832, was the 3rd surviving dau. and coh. of Wm. Howard, 4th earl of Wicklow, K.P., by Lady Cecil Frces. Hamilton, dau. of the 1st marquis of Abercorn, K.G. She married, July 4, 1855, the Hon. Arthur Chas. Augustus Petre, of Coptfold Hall, Essex, younger son of Wm., 11th Lord Petre, by his 2nd wife, Emma Agnes, dau. of Hen. Howard, of Corby Castle, Esq., by whom she had a numerous family. She died at Ryde, Dec. 28, 1883, aged 51.

*Howard, Genealog. Collns. of R. C. Families, Pt. i. 43; Tablet, lx. 781, lxi. 16, 23, 26; Wkly. Reg., lxxvii. 28.*

1. **Sacred Verses.** Lond. Burns & Oates, 1864, 12mo, pp. 80.
2. **Hymns and Verses.** Lond. Burns & Oates (1884), 8vo, pp. vii.—181.
3. Contributions to *The Month* for 1875–6–7, 1882, &c.

**Petre, Hon. Mrs. Charlotte Elizabeth**, born at Thorndon Hall, Essex, Jan. 25, 1822, was dau. of the 11th Lord Petre by his 1st wife, Frces. Charlotte, dau. of Sir Rich. Bedingfeld, of Oxburgh Hall, Norfolk, Bart. She married, May 23, 1849, her cousin Chas. Edw. Petre, captain 7th Dragoon Guards, eldest son of the Hon. Hen. Chas. Berney Petre, of Shenfield House, Essex. Her only son was the Rt. Rev. Mgr. Augustus Petre, who died in 1897. She died . . .

*Howard, Genealog. Collns. of R. C. Families, Pt. i. 43.*

1. **The Spanish Mother. A Novel.** Lond. 1869, 8vo, 3 vols.
2. Communications to Catholic periodicals, "Historical Account of Thorndon Hall," *Lamp*, 1860, ii. 77, &c.

**Petre, Edward**, father, S.J., better known as Father Peters, confessor of James II., born in London in 1631, was second son of Sir Francis Petre, bart., of Cranham Hall, Essex, grandson of the first Baron Petre. In 1649 he was sent to St. Omer, in 1652 entered the Society at Watten under the name of Spencer, and was professed in 1671. Upon the death of his brother, Sir Francis, in 1679, he succeeded to the baronetcy. At the time of the Oates Plot, 1678-9, he was rector of the Hants District. He was arrested and imprisoned in Newgate for over a year, obtaining his liberation on bail through the intervention of the Duke of York in 1680. He was then made rector of the London District, and vice-provincial of England. Upon the news of this promotion leaking out, he was rearrested, and confined till Feb. 1683. Upon the accession of James II. Petre was appointed clerk of the closet, and with Sunderland, Richard Talbot, and Henry Jermyn, formed an inner council to advise the king. His majesty had previously made an appeal to Innocent XI. for the father's promotion to episcopacy and the sacred college. In Nov. 1687, James named Petre a privy councillor, a step for the indiscretion of which he afterwards pleaded, by way of excuse, that he was "bewitched by my lord Sunderland and father Petre." D'Adda, the papal nuncio, wrote to Rome that this appointment gave a very powerful handle against the king. Popular scurrility attributed to him the procuration, or even the paternity of the prince born in 1688. He was resolutely set against the flight of the king, but was finally compelled himself to flee in disguise to the Continent. The next year he spent at St. Omer, and in Dec. 1689 went to Rome, where, according to Luttrell (i. 616), he was "not much lookt on." In 1693 he became rector of St. Omer's College, and in 1697 he was sent to Watten, where he died, May 15, 1699, aged 68.

*Oliver, Coll. S.J.; Foley, Records S.J., v., vii.; Dodd, Ch. Hist., iii.; Brady, Episc. Succ., iii.; Berington, Memoirs of Panzani, p. 358; Seccombe, Dict. Nat. Biog., xlv.; Tablet, liv. 364; Duckett, Penal Laws.*

I. "A Letter from . . . Father Petre . . . to . . . Father la Chese . . . touching the present affairs of England, dated S. James, Feb. 9, 1687. Translated from the French." (Lond. 1688?), 4to, being the second of "Three Letters: I. From a Jesuit at Liège to a Jesuit at Friburg, giving an account of the unhappy progress of religion in England; II. From F. Petre. . . III. The Answer of F. la Chese to a letter of F. Petre, . . . Great Almoner to the King of England upon the Method . . . he must

observe with his Majesty for the conversion of his Protestant subjects, dated Paris, March 7, 1688"; repr. in "The Fate of France," Lond. 1690, 4to; Lettre du R. P. Peters . . . écrite au R. P. La Chaize . . . touchant les affaires présentes d'Angleterre." (Amsterdam?, 1688), 4to; Trans. into Dutch and German, 1688, 4to.

2. **Correspondence** with his brethren at St. Omer, dated from the Court of James II., formerly preserved at the English Coll. at Bruges, but lost when the college was plundered in Oct. 1773. A few of his letters are preserved at Stamford Hall, the seat of Lord Braye.

"A Dialogue between Fr. P . . . rs (Peters) and William P . . . n (Penn)," (1687?) 4to; "A Dialogue between Fr. Peters and the Devil," 1687; "Fr. Peters Policy Discovered; or, the P(rince) of W(ales) proved a P(rince) Perkin." Lond. (1688?), s. sh. fol., a scurrilous ballad of the birth of the Prince of Wales; another, Lond., printed for P. M. (1688?) s. sh. fol.; "The Hue and Cry after F. Peters, by the deserted Roman Catholicicks," Lond. 1688, s. sh. fol.; "Fr. Peters Farewell Sermon," Lond. 1688, s. sh. fol., a satire; "The Last Will and Testament of Fr. Peters," (Lond.? 1688?), s. sh. fol., satirical verses; "Fr. Peters his New Year's-Gift to my Lord Chancellor." Lond. 1689, s. sh. fol., a political satire in the form of a letter to Lord Jeffreys, signed Petre; "Rome in an Uproar, or the Pope's Bulls brought to the Baiting Stake by old Fr. Petre," 1689, fol., a song; "The Popish Champion; or, a compleat history of the Life of Richard Earl of Tyrconnel. . . . To this treatise is added the Life and Memorable Actions of Fr. Petre," Lond. J. Dunton, 1689, 4to, pp. 58; "A Friendly Letter to Fr. Petre concerning his part in the late King's Government. Published for his defence and justification," Lond. 1690, 4to, an ironical brochure; "Histoire des Intrigues Amoureuses du Père Peters," Cologne, 1698, 12mo, pp. 448, a scandalous libel.

3. **Portrait**, "Edward Petre (commonly called) Father Peters, Counsellor and Confessor to K<sup>s</sup> James the 2nd,"  $\frac{3}{4}$  1<sup>g</sup>th.; and many caricatures.

**Petre, Edward Robert**, Hon., born Sept. 28, 1794, was son of Robert Edward, 9th Lord Petre of Writtle, by his second wife, Juliana Barbara, dau. of Henry Howard, of Glossop, co. Derby, Esq., great-grandson of Hon. Fred. Howard, earl of Arundel. From Sept. 10, 1808, to June 30, 1810, he studied at the Dominican college at Carshalton, and then at Oscott College, Aug. 1810-13. On July 21, 1829, he married Laura Maria Stafford-Jerningham, dau. of Lord Stafford (*q.v.*). Till about 1831 he resided at Stapleton Park, Pontefract, but his affairs becoming much involved, he settled at Chelsea. In 1830 he was elected lord mayor of York, and was also high-sheriff for the county. In 1832 he was returned to Parliament as member for Ilchester. He closely identified himself with the questions of catholic emancipation and national reform. The establishment of the Poor School

Committee in 1847 was largely due to his exertions. Untiring in his benevolence, he never spared himself or his purse when the claims of charity or religion solicited his co-operation. He was also the owner of one of the most celebrated horses of modern times—the “Colonel,” and won the St. Leger Stakes three years running. In 1844 he received from Gregory XVI. the honour of knighthood of the Order of Christ. He died at his house in Wilton Crescent, June 8, 1848, aged 53.

*Oscotian*, iv. 148, vii. appx.; *Cath. Mag.*, ii. 383, 390; *Cath. Miscel.*, 1830, p. 192; *Dolman's Mag.*, viii. 86; *Tablet*, v. 421, xxxiii. 82, lxxxvii. 578; *Truthteller*, v. 397; *Clarke, Life of Hon. Mrs. Edw. Petre*.

1. **A Letter to the Freeholders of the County of York, by an English Catholic.** Leeds, Edw. Baines, 1826, 8vo, written to vindicate the Catholic question. He was probably the author of other anonymous pamphlets during this controversy.

2. **Letter on the London Charities.** ? 1843, rev. *Tab.*, iv. 179.

3. **Notices of the English Colleges, &c.** Norwich, 1849, 4to, *vide* under Husenbeth, vol. iii. 501, No. 26.

4. **Correspondence**, in the *Truthteller*, *Orthodox Journal*, and other Catholic periodicals.

**Petre, Francis**, bishop, born Oct. 2, 1692, was the third son of Joseph Petre, of Fithlers, co. Essex, Esq., by his first wife, Cath., dau. of Sir Wm. Andrews, of Downham, co. Essex, Bart. He was admitted an *alumnus* at Douay College, April 24, 1718, and came to the mission in Sept. 1724. In October 1729 he succeeded his brother Joseph to his estate of Fithlers.

On July 11, 1733, he was elected a member of the Old Chapter. In 1750 he was consecrated to the see of Amoria *in partibus*, as coadjutor to Bp. Dicconson, of the Northern District, whom he succeeded in 1752. From that time he resided at Wycliff and other convenient houses, and latterly principally at Showley Hall, the ancient Lancashire seat of the Walmesleys. There he died, Dec. 24, 1775, aged 83, and was buried in the ancient chapel of Stydd, near Ribchester. He was the last male survivor of the Fithlers branch of the Petre family.

*Brady, Episc. Succ.*, iii.; *Kirk, Biog. Collns. MS.*; *Chapter Records, MSS.*; *Douay Diaries*.

1. The compilers of the index to the “Douay Diaries” and others have confused him with his namesake, Rev. Francis Petre *alias* Squib, son of Robert Petre and Mary his wife, born Sept. 25, 1691. He took the oath at

Douay, Nov. 3, 1709, and was vice-president from 1730 till his death, Jan. 26, 1762, aged 70.

**Petre, Hon. Henry William**, born Jan. 23, 1820, was second son of Wm. Hen. Fris., 11th Baron Petre, by his first wife, Frces. Charlotte, eldest dau. of Sir Rich. Bedingfeld, of Oxborough, co. Norfolk, Bart. In Aug. 1830 he was sent with his elder brother, subsequently the 12th Lord Petre, to Oscott College, and in Aug. 1832 to St. Edmund's College, Old Hall Green.

In the autumn of 1839 he formed one of the "First Colony of New Zealand," consisting of about 1200 persons, who emigrated under the direction of the New Zealand Company. In 1841 he paid a visit to England, and wrote his work on the settlements of the company. He married at Brentwood, on June 6, 1842, Mary Ann Eleanor, only dau. of Rich. Walmesley, of South Weald and Middleton Hall, Essex, and Glanmire House, Kent, Esq. He then settled at Woburn, New Zealand, until 1855, when he finally returned to England, residing at Cowes, London, and Springfield Lawn in Essex, of which county he was appointed deputy lieutenant.

Mr. Petre had seven sons and nine daughters.

*Howard, ped. of Petre in Geneal. Collns., Pt. i.; Oscotian, N.S., vi. 155, vii. appx.; Petre, Account of the Settlements.*

1. **An Account of the Settlements of the New Zealand Company**, from personal observations during a residence there. By the Hon. Henry William Petre. Lond. 1841, 8vo; 2nd edit. *ib.* pp. 94, illus.

**Petre, Laura (Mary of St. Francis)**, sister of Notre-Dame, born Jan. 15, 1811, dau. of Geo. Wm., Lord Stafford, by Frces.-Henrietta, youngest dau. and coh. of Edw. Sulyarde, of Haughley Park, co. Suffolk, Esq. In 1829 she married the Hon. Edw. Robt. Petre (*q.v.*), who died childless in 1848. In 1850 she entered as a postulant the convent of Notre-Dame at Clapham, and in 1852 was professed at the mother-house of the congregation at Namur. Of this convent she became superior in Dec. 1875, and retained the office till her death, at Namur, June 24, 1886, aged 75.

*Clarke, Life; Jones, Miscel. Pedigrees, MS.*

1. **Life of the Hon. Mrs. Edward Petre** (Laura Stafford-Jerningham), in religion Sister Mary of Saint Francis, of the Congregation of the Sisters of Notre-Dame of Namur. By A. M. Clarke. With a Preface by

the Right Hon. Lord Clifford." Lond. and Leamington, Art Book Co., 1899, 8vo, pp. xii.-354, with portraits and illustrns.

**Petre, Ralph William**, attaché, born in London, Aug. 3, 1856, was the eldest son of the Hon. Arthur Charles Augustus Petre, of Coptford, co. Essex (son of the 11th Lord Petre), by Lady Cath. Howard, dau. and coh. of William, 4th Earl of Wicklow, K.P. He was educated at Oscott and Stonyhurst. He matriculated at London University in 1873 and proceeded in intermed. arts in 1876. Entering the diplomatic service, he became an unpaid attaché, and was appointed secretary of the English Legation at the Belgian Court. He gained the confidence of many of those with whom he came in contact, and was an excellent catholic. His vigorous denunciation of the Belgian Education Law of 1879 made him an object of aversion to the Liberal Ministry, and eventually he had to leave Brussels. Shortly after his return to England his promising career was brought to a termination by his early death, April 14, 1884, aged 27.

*Oscotian*, N.S., iv. 60, vii. appx.; *Stonyhurst Mag.*, No. xv. 290; *Hatt, Stonyhurst Lists*.

1. **Articles.** "On the Belgian Education Law of 1879," anonym. *Dublin Review*, Oct. 1880, 1881, and 1883. These denunciations of the odious law of 1879 excited against him the wrath of the prime minister, M. Frère. His last act of treason to the Belgian Liberals was to expose the Dumont affair, which thus came to nought with great disgrace to the whole Liberal party.

**Petre, Robert Edward**, 9th Lord Petre, born in London in 1742, only son of Robert James, 8th Lord Petre, was probably educated at St. Omer's College. When about twenty years of age he was married, April 19, 1762, to Anne, dau. of Philip Howard, of Beckenham, co. Norfolk, Esq., by whom he had four sons and one daughter. She died Jan. 15, 1787, at Thorndon Hall, and on Jan. 16, 1788, his lordship married, secondly, Juliana Barbara, dau. of Henry Howard, of Glossop, Esq., by whom he had a son and two daughters.

Lord Petre took a leading part in all the proceedings of the Catholic Committee, and in every transaction which led to the passing of the first Catholic Relief Act of 1778. A few months after the passing of the Relief Act, George III. and Queen Charlotte paid Lord and Lady Petre a state visit at Thorndon, and stayed two days. Yet when, with the express leave and

encouragement of Government, he had raised a corps of 250 men for his majesty's service, his son's religion was held to disqualify him for the command, and Mr. Petre had to serve in the ranks.

His connection with the Catholic Committee, his patronage of Dr. Geddes (*vide* vol. ii. 410 *seq.*), and probably his association with Freemasonry (he was Grand Master of the Freemasons of England), excited the implacable hostility of Bishop Milner, who in 1821 published a report, which Charles Butler denounced as entitled to no credit, that Lord Petre on his death-bed made a retraction of acts and writings inconsistent with his faith and religious duty, into which he had fallen in the management of catholic affairs, and that he caused all the papers in his possession of that nature to be burnt in his presence. He died at his town house in Park Lane, July 2, 1801, aged 59.

"All his actions," wrote Charles Butler, "were distinguished by rectitude, openness, and dignity; his ample fortune sunk under his beneficence. He was the centre of a numerous band of illustrious friends, eminent for their strong and undeviating attachment to civil and religious liberty. . . . His death, though his conscientious adherence to his religious principles had excluded him from those situations to which his birth entitled him, was generally bewailed as a public loss."

*Butler, Hist. Memoirs*, 1822, iii. 295, iv. 5, 178-9, 419, 515; *Milner, Sup. Mem.*, 57, 68-9, 239, 302, 306, 321, 333; *Butler, Works*, 222; *Foley, Records S.J.*, ii.; *Tablet*, lxi. 779; *Howard, R. C. Geneal. Collns.*, Pt. i.; *Amherst, Hist. of Cath. Eman.*

1. "Report of the Cricklade Case; comprehending the whole of the proceedings in the Courts of Law, before the Select Committee of the Commons, and in both Houses of Parliament." Lond. 1785, 8vo.

2. **Letter to the Right Rev. Dr. Horsley**, Bishop of St. David's, on account of some remarks which he has made on the Papists. With an Appendix." Lond. 1790, 8vo, dated Feb. 17, 1789, in reply to Dr. Sam. Horsley's remarks on the English Catholics in his "Review of the Case of the Protestant Dissenters," Lond. 1786.

3. "Report of a Case argued and determined in the Court of Exchequer, in Easter Term, 40th Geo. III., between Robert Edward, Lord Petre, Plaintiff, and Lord Auckland and Earl Gower, Postmaster-General, Defendants, with an Appendix. By J. J. Dillon." Lond, 1800, 4to.

4. "Reflections on the Policy and Justice of an Immediate and General Emancipation of the Roman Catholics of Great Britain and Ireland. By the late Lord Petre. To which is added some Strictures on the same subject by the Editor (first published in the year 1782). Dedicated to his

Royal Highness the Prince of Wales." Lond. E. Booker, 1804, 8vo, pp. xxv.-59, edited by Felix M'Carthy, and dated St. James' Place, June 2, 1804.

M'Carthy's original "Strictures" on the Rev. Jos. Berington's work (*vide* vol. i. 192, No. 5) had elicited an anonymous "Address to the President of the Protestant Associations, including remarks on Strictures lately published on the State and Behaviour of English Catholics," Lond. 1782, 8vo, pp. 72.

**Petre, Robert James**, 8th lord, born June 3, 1713, was the posthumous son and only child of Robert, 7th Lord Petre, of Writtle, by Cath., dau. of Barthol. and sister and sole heir of Fris. Walmesley, of Dunkenhalgh, co. Lancaster, Esq. On May 2, 1732, he married Anna Maria Barbara Radcliffe, only dau. of James, 3rd earl of Derwentwater, by whom he had a son and three daughters. He is said to have been a nobleman of great accomplishments and distinguished taste. He was carried off by the smallpox in London, July 2, 1742, aged 39.

*Kirk, Biog. Collns. MS.; Howard, R. C. Geneal. Collns.*

1. "Concerning some Extraordinary Effects of Lightning." *Philos. Trans. Abr.* viii. 583, 1742.

**Petre, Sir William**, born 1500, was son of John Petre, of Torbryan, co. Devon. He was placed at Exeter College, and in 1523 was elected fellow of All Souls. He took the degree of doctor in canon and civil law in 1532, and was made principal of Peckwater Inn, becoming also tutor to George Boleyn. It was to Boleyn's sister Anne that Petre in a measure owed his first steps of promotion. Through Thomas Lord Cromwell he was employed in a visitation of the monasteries, and as proxy for him in his capacity of vicar-general he sat at the head of the bishops and clergy. With continual promotion to the end of Edward VI.'s reign he stored up wealth chiefly out of church lands. Yet when Mary ascended the throne he continued to enjoy the royal countenance; and upon her decease he was still employed by her successor as secretary of state. "Upon all these occasions he behaved in such a manner as if it were not in the power of fortune to jostle him out of his post," remarks Dodd. "However [he concludes], if there can be any true merit without religion this gentleman was master of it; being useful to his king and country in any other respect." But his importance presently



declined under Elizabeth, and his attendances at the council became less frequent. After 1566 they ceased altogether, and Petre retired to his manor at Ingatestone, Essex, where he founded a hospital for twenty indigent persons. He was twice married: first, to Gertrude, dau. of Sir Jno. Tyrrel, of Warley, by whom he had a son, who died *sine prole*, and two daughters; and, secondly, to Anne, dau. of Sir Wm. Browne, lord mayor of London, and relict of John Tyrrel, of Heron, by whom he had seven children. Of the latter family the second son, Sir John Petre, eventually succeeded to the estates, and in 1603 was created Baron Petre of Writtle, co. Essex. Sir William died at Ingatestone, Jan. 13, 1571-2, aged 71.

*Dodd, Ch. Hist.*, ii.; *Howard, Genealog. Collns. of R. C. Families*, Pt. i.; *Oliver, Collns.*, pp. 197-8; *Morris, Troubles*, ii.; *Pollard, Dict. Nat. Biog.*, xlv.

1. **Correspondence**, of which a mass is summarised in the Cal. of State Papers, and many originals in the Cottonian, Harleian, and Add. MSS. in the Brit. Mus. His transcript of the notes for Edw. VI.'s will is in the Inner Temple Library.

2. **Portraits**, three in the possession of Lord Petre, one by Sir Antonio More, another by Holbein, and a third of doubtful authenticity, all in the Tudor Exhibition. A fourth is in the hall at Exeter Coll., Oxford.

**Petre, William**, Hon., born at Ingatestone Hall, July 28, 1602, was 3rd son of William, 2nd Lord Petre, by Kath., dau. of Edw. Somerset, 4th earl of Worcester. He became a gentleman-commoner at Exeter College, Oxford, early in 1612, and soon after migrated to Wadham, after its completion by his great aunt, Dame Dorothy Wadham, and of that college he was the first nobleman. He entered the Inns of Court, and subsequently travelled on the Continent. He married, in 1629, Lucy, dau. of Sir Richard Fermor, of Somerton, co. Oxon., Knt., and had a numerous family. His father had settled upon him the estate of Belhouse, in Stanford Rivers, co. Essex, where he died Jan. 15, 1677-8, aged 75.

*Wood, Athenæ Oxon.*, ii.; *Howard, R. C. Geneal. Collns.*, Pt. i.; *Dodd, Ch. Hist.*, iii.

1. **The Lives of Saints**, with other Feasts of the Year, according to the Roman Calendar. Written in Spanish by the Rev. Fr. Peter Ribadeneira, Priest of the Society of Jesus, and translated into English by W. P., Esquire. To which are added all those which have been put into the Calendar since the author's edition, until the year 1669; besides those Feasts of Spaine which the author himself hath inserted. Printed with Licence, S. Omers, Joachim Carlier, 1669, folio, pp. 1036, besides title, &c., and at end, The

Lives of Saint Francis Sales and another, approb. to the translation dated Saint Omer, 12 d'Auril 1665, fine plates, besides engr. title "Flowers of the Lives of Saints Gathered by the R. F. Ribadensira of the Society of Jesus"; 2nd edit. Lond. 1730, fol. 2 vols., with frontis., edited by Fr. Thos. Coxon, S.J.

**Petre, William**, 4th Lord Petre of Writtle, born 1627, was the eldest son of Robert, 3rd lord, by Mary, dau. of Anthony Browne, 2nd Visct. Montagu. He was twice married: first, to Elizabeth, dau. of John Savage, 2nd Earl Rivers, by whom he had no issue; and, secondly, to Bridget, dau. and coh. of John Pincheon, of Writtle, co. Essex, Esq., by whom he had a daughter, Mary, wife of George Heneage, of Hainton, co. Lincoln, Esq.

During the Commonwealth Lord Petre had to compound for his estates, and in 1655 was imprisoned. In 1678, Titus Oates pretended that Lord Petre had received from the hands of the general of the Jesuits a commission as lieutenant-general in a popish army destined to invade England. Upon this absurd charge Lord Petre, together with four other catholic noblemen, was committed to the Tower, Oct. 28, 1678. A special Act of Parliament was passed excluding him and the other catholic peers from the House of Lords. On April 9, 1679, he appeared at the bar of the Lords, and it was ordered that he might, in the custody of the lieutenant of the Tower, call and see his lady on his return to the Tower. His wife had just given birth to his only child on the 25th March. During the remainder of his life Lord Petre was kept a prisoner without trial. In the autumn of 1683 this deeply injured nobleman addressed a pathetic letter to the king, and shortly afterwards died in the Tower, a confessor for the faith, Jan. 5, 1683-4, aged 56.

*Howard, R. C. General Collns.*, Pt. i.; *Foley, Records S.J.*, v.; *Lingard, Hist. of Eng.*, 5th ed. ix. 365, x. 95; *Dring, Cat. Lords*, 1655.

1. **The Declaration of the Lord Petre upon his Death-Bed**, touching the Plot, in a Letter to His Most Sacred Majestie." Lond. T. B. per R. Mead, 1684, s. sh. fol., which elicited "Observations on a Paper intituled: The Declaration of the Lord Petre touching the Plot, being a full Answer thereto." Lond. 1684, s. sh. fol., with the text of the Declaration, which was severely criticised in "A Pair of Spectacles for Mr. Observer; or, Remarks on the phanatical Observations on my Lord Petre's Letter to the King." (Lond.) 1684, fol., said to be written by Sir Roger L'Estrange.

**Petre, William Joseph**, Rt. Rev. Mgr., 13th baron Petre of Writtle, born Feb. 26, 1847, was the eldest son of William

Bernard Petre, 12th baron, by Mary Theresa, eldest daughter of the Hon. Charles Thomas Clifford, of Irnham, 2nd son of the 6th Lord Clifford of Chudleigh. He succeeded to the title in 1884. He was a domestic prelate at the court of the Vatican and deputy-lieutenant for the county of Essex. In 1857 he was sent to Stonyhurst, whence he was removed to the Benedictine college at Downside in 1860. In 1865 he went to Oscott for about a year, spent a little time at Stonyhurst, and subsequently travelled a great deal. In Sept. 1872 he decided upon an ecclesiastical state of life, and entered upon his theological course under the Benedictines at Belmont, but with a view to the secular priesthood. Early in 1873 he removed to the Jesuit college at St. Beuno's, North Wales, and remained there, but finally, abandoning the idea he had cherished for a while of entering the Society, he was ordained priest in London by Cardinal Manning, May 30, 1874. He then spent three years at Downside. Desiring to reform the methods of Catholic educators in this country, he opened in 1877 a school at Woburn Park, Surrey. In 1877 appeared the pamphlet in which he justified the new departure—"Remarks on the Present Position of Catholic Liberal Education." In this he seemed to praise the protestant public schools at the expense of catholic methods, and the pamphlet gave great offence. It was followed up by "The Problem of Catholic Education," in which, as he afterwards confessed, he assumed an attitude hardly to be distinguished from defiance, in his determination to vindicate his position as a catholic. In deference to his father's wish he gave up Woburn in July 1884, having sold the property. After his father's death in that year he started a school at Northwood Park, I.W., but this was continued only from Sept. 1884 to the summer of 1885. Mgr. Petre died in London after a series of epileptic attacks, May 8, 1893, aged 46.

In politics he was a conservative, and his handsome face was well known at the Carlton Club.

*Tablet*, May 13, 1893, vol. lxxxii. p. 744; *Weekly Register*, lxxxvii. pp. 594, 598; *Catholic Times*, May 12 and 19, 1893; *Downside Rev.*, xii. 89-107.

1. **Remarks on the Present Condition of Catholic Liberal Education.** By the Hon. and Rev. Wm. Petre." Lond. 1877, 8vo.

The first of a series of contemplated pamphlets in which he discussed "the adequacy or inadequacy of the arrangements of Catholic public schools," under the heads of scholarship, composition, and the extent to which Catholic education succeeded in imparting "expansion of mind,

earnestness of purpose, and definiteness of aim." As might be expected, this pamphlet produced much correspondence in the Catholic periodical press, both hostile and sympathetic.

2. **The Problem of Catholic Liberal Education.** Lond. 1877, 8vo.

3. **The Position and Prospects of Catholic Liberal Education.** Lond. 1878, 8vo.

4. **Catholic Systems of School Discipline.** Lond. 1878, 8vo, in which he discusses the systems of the Jesuits. This pamphlet was intended to be one of a series dealing with various Catholic systems.

For the correspondence arising from these pamphlets, *vide Tablet*, vols. 50-2, and Dr. Ward's articles in the *Dublin Rev.*, 1877-8.

5. **Catholic Education: Its Present State and Future Prospects.** An Outline." Privately pr. but not circulated, (1883) 8vo.

6. **At Antioch Again. . . . A Sermon.**" Lond. Burns & Oates, (1886) 8vo.

7. **The Amœba**, the Woburn School Gazette, which passed through several vols., *vide Tablet*, lix., lxii.; education at Woburn, lviii. 940; System of Education, lix. 830; School at Woburn, lx. 1030; typical boy, lxii. 419, 577; corporal punishment, lxvi. 577, 617; Woburn Park, lxvi., 1018; *Wkly. Reg.*, lxxi. 763. Lieut.-Col. C. Raleigh Chichester wrote a pamphlet entitled "Schools" in reference to Woburn School.

8. Other pamphlets published anonymously.

9. **Portrait**, "D. Leo, 1893," vignette, *Downside Rev.*, xii.

**Peyto, Humphrey Placid**, O.S.B., confessor of the faith, was probably the eldest son of William Peyto, Esq., of Chester-ton, co. Warwick, by Eleanor, daughter of Sir Walter Aston, of Tixall, co. Stafford, Knt. His grandfather, Humphrey Peyto, married Anne, daughter of Basil Feilding, of Newnham, co. Warwick, ancestor of the earls of Denbigh. The Peyto family are now represented by the Peyto-Verneys, barons Willoughby de Broke.

Humphrey Peyto was professed at the Benedictine abbey of St. Facundus, Sahagun, early in the 17th century. Upon his return to England, where he seems to have used the *alias* of Budd, he was imprisoned, but escaped in 1615. After many years' labour on the mission, he died, under sentence of death, in Newgate, March 28, 1642-3.

*Dolan, Weldon's Chron. Notes; Snow, Bened. Necrol.; Harl. Soc.; Camden's Visit. of Warw.*

**Peyto, William**, in religion Peter, O.S.F., cardinal, son of Edward Peyto, of Chesterton, co. Warwick, Esq., the representative of a very ancient family, by Goditha, dau. of Sir Thomas Throckmorton, of Coughton Court, Knt., was educated among the Grey Friars at Oxford and there took the degree of B.A., wherein

he was incorporated at Cambridge in 1502-3, and commenced M.A. there in 1505. He was elected fellow of Queen's College in 1506, had the college title for orders 1507-8, and was incorporated M.A. at Oxford in 1510. He was professed a Franciscan of the Regular Observance at Greenwich. For some time he appears to have been chaplain to John Bouchier, Lord Berners, lieutenant of Calais, well known by his translation of Froissart, and he was confessor to the Princess Mary in her early years. It is also said that for a time he was chaplain to Queen Catharine of Arragon, and, taking advantage of Henry VIII.'s visit to Greenwich, preached a sermon before his majesty in the convent church, on Easter Sunday, March 31, 1532, in which he denounced the king's intended divorce and inveighed against the proposed marriage with Anne Boleyn. After the sermon the king sent for the courageous friar and argued the point with him, but failed to move him. Before parting, Peyto, who was provincial of his order, obtained permission to attend a general chapter of the province at Canterbury. Next Sunday the king ordered Hugh Curwin, his own chaplain, to preach a sermon at the same place justifying his majesty's proceedings. Peyto being absent at Canterbury, the warden of the convent, Henry Elstow, boldly replied to Curwin from the rood-loft. Peyto was then recalled to Greenwich and ordered to deprive the warden, and as he refused they were both arrested and committed to "a tower in Lambeth over the gate." Later in the year, however, they obtained their liberty and went abroad. Peyto spent some time at the Franciscan convent at Pontoise, and in the following year together with Elston was at Antwerp, where he printed his answer to "The Glass of Truth," in July 1533, and was in constant communication with the English friars, More, Fisher, and other defenders of Queen Catharine. He remained in the Low Countries for some years. In 1538 he went to Italy, and in the latter part of the year was at Venice and Padua. On Nov. 30, 1538, he was indicted in Sussex, and thereupon attainted of treason by act of parliament for having repaired to the pope and renounced his natural sovereign. Subsequent years he passed in various convents of his order on the Continent, and was for some time at Rome, where he was *custos* of the English Hospital. He was appointed to the see of Salisbury by consistorial act of March 30, 1543, and was consecrated bishop

in Rome some time between March 1544 and Sept. 1545. As, of course, he was unable to take possession of the see, he meanwhile retained his wardenship of the English Hospital. In 1554, after the accession of Queen Mary, his attainder was reversed, and he came over to England, and Mary made him her confessor. As Capon, the bishop of Salisbury by Henry's appointment, received dispensation as bishop of Salisbury from Cardinal Pole, he retained the see till his death in 1557. Mary wrote to the pope Oct. 31, 1558, that she had offered the bishopric to Peyto, but that he excused his acceptance of the dignity by reason of his great age and other causes alleged. Meanwhile Peyto is said to have ordinarily resided with Cardinal Pole at Lambeth till the queen enabled him to re-settle at his old convent at Greenwich. He was highly esteemed by Paul IV., who, as Cardinal Caraffa, had known him at Rome, and on June 14, 1557, his holiness created him cardinal-priest. At the same consistory he was nominated legate *a latere* in place of Cardinal Pole. Peyto, however, wrote to decline these honours, feeling himself too aged to undertake so heavy a burden. Moreover, the appointments were made in disregard of the wishes of the queen, who had the nuncio stayed at Calais, his despatches clandestinely forwarded to England, and the letters for Pole's revocation secreted or destroyed. Cardinal Charles Caraffa, whom the pope sent that year to Philip II. in Flanders, was then commissioned, among other things, to get Peyto to visit Rome, but the attempt was ineffectual, for Peyto was already worn out with age, and apparently in his dotage, as the English ambassador represented to the pope. It is generally said that he died in France, in April 1558, but it is more probable that his death occurred at Greenwich shortly before the accession of Elizabeth.

He is described as a very godly and devout man, yet simple and unknowing of matters of state, which, together with his extreme age, rendered him unequal for the post designed by the pope.

*Cooper, Athen. Cantab.*, i.; *Bliss, Wood's Athen. Oxon.*; *Brady, Episcop. Succ.*, i. and ii.; *Gairdner, Dict. Nat. Biog.*, xlv.; *Parkinson, Coll. Anglo-Minor*, pp. 253, 270; *Dodd, Ch. Hist.*, i.; *Gasquet, Hen. VIII. and the Engl. Monasteries*, i.; *Harl. Soc., Visit. Warwick*.

1. *Philaethæ Hyperborei in Anticatoptrum suum, quod pro-prediem in lucem dabit, ut patet proxima pagella, parasceue; sive adversus improborum quorundam temeritatem Illustrissimam Angliæ Reginam ab*

Arthuro Walliæ principe priore marito suo cognitam fuisse impudenter et inconsulte adstruentium, Susannis extemporaria." Lunenburg, Sebastian Golsen, July 1533 4to.

This book was in reality surreptitiously printed at Antwerp, the printer's name and address being fictitious. It was an answer, or at least the preface to an answer, to "The Glass of Truth" published in England in justification of the King's divorce. Peyto's book was rigorously destroyed by the authorities whenever discovered, and to-day only one copy is known to exist, that in the Grenville Library in the Brit. Mus.

**Phillips, Morgan**, divine, a native of Monmouthshire, and nephew of Henry Morgan, the last catholic bishop of St. David's, entered the University of Oxford in or about 1533, where, Wood says, "he was commonly called Morgan the sophister." He was elected a fellow of Oriel College April 17, 1538. He was rector of Cuddington, principal of St. Mary's Hall, and one of the *triumviri* who publicly disputed against Peter Martyr. In 1549 he was presented to the vicarage of St. Winnock, Pembrokeshire. Through conscientious motives he resigned his principalship of St. Mary's Hall in 1550, and shortly after the restoration of religion in 1553 he became precentor of St. David's Cathedral. Upon the accession of Elizabeth he was deprived, and withdrew to Louvain. In the autumn of 1567 he set out on a pilgrimage to Rome in the company of his former pupil, William Allen, and of Dr. Vendeville. He co-operated with Allen in establishing the college at Douay, and resided there from its opening until his death, Aug. 18, 1570. To Douay College he left his whole property

*Bliss, Wood's Athenæ Oxon.*, i.; *Dodd, Ch. Hist.*, ii.; *Foster, Alum. Oxon.*; *Records of the Eng. Caths.*, i., xxv., xxx.-i., 3, 5; *Lewis, Sanders Angl. Schism.*; *Bridgewater, Concertatio*, 1594, 404b.

1. **Tractatio** et Disputatio de Sacramento Eucharistiæ et Disputatio de eodem, Oxonii habitæ A.D. 1549." Lond. 1549, 4to, Contra D. Pet. Martyrem.

2. **A Treatise** concerning the Defence of the Honour of the Right Highe, Mightye, and Noble Princesse Marie, Queene of Scotlande and Dowager of France; with a Declaration as well of her Right, Title, and Interest to the succession of the Crowne of Englande, as that the Regimente of Women ys conformable to the Lawe of God and Nature. Made by Morgan Philippes, Bachelor of Divinity, an. 1570." Leodie, apud Gualterum Morberium, 1571, 8vo.

These two treatises, in three books, are generally considered to be a second edition of the work published by John Leslie, bishop of Ross, London, 1569. It varies, however, very considerably from Leslie's publication, and is shorter. The portion dealing with the succession was drawn from the secret legal opinions of chief-justice Sir Anthony Browne and

Serjeant John Caryll. The third book refutes John Knox's "First Blast of the Trumpet against the monstrous Regiment of Women," 1558, 16mo.

**Phillip, Robert**, oratorian and confessor to Q. Henrietta Maria, belonged to the Phillip family of Sanquehar, was ordained priest at the Scots College, Rome, and in 1612 was sent to the mission in Scotland. In Sept. 1613 he was betrayed by his own heretical father, seized whilst saying or about to say mass at Kirkconnell, and tried at Edinburgh, on Sept. 14, for being "a seminarie priest." He and another priest were condemned "to losse their heades," but the sentence was commuted into exile. In France he was attracted by the devotedness of the newly instituted congregation of the French Oratory, which he joined. When Cardinal de Berulle, the founder and general of the French Oratory, was commissioned by Louis XIII. to conduct his sister, Queen Henrietta-Maria, to England, Fr. Phillip was appointed her confessor. He was highly esteemed by her majesty, and it was to him that she appealed to intercede with the pope for aid against the Long Parliament in 1640. Rumours of the negotiations which ensued were construed by the House to signify a "Popish Plot." Early in 1641 a letter from Phillip to his friend the Abbot Walter Montagu was intercepted, and he was sent for by the House. After evasion of the first summons a warrant was issued for his arrest, but he was not to be found at his rooms in Whitehall. On the following day, however, June 25, 1641, by the king's direction, he appeared before the House, and admitted the authenticity of the letter. Subsequently articles of impeachment were exhibited against him, containing a number of vague charges, such as that he had attempted to pervert Prince Charles and was, together with Sir Tobie Matthew, a secret emissary and spy of the pope. The English ambassador at Paris reported that Richelieu was much displeased by the mention made of his name in these articles, and in consequence the matter was allowed to drop. Phillip was merely ordered to hold himself in readiness to appear again when sent for. On Nov. 2, 1641, the lords' committee summoned him to be sworn and examined touching state matters. Thinking that some one had betrayed the secret of the queen's negotiations with Rome, he raised the preliminary objection that the English bible was no true bible, and that he could not be sworn on it. The lords committed him to the



Tower, where numerous catholics resorted to see him. During the month the queen wrote a diplomatic letter to the speaker on his behalf, and in December, upon his own petition, he was removed to Somerset House, on condition of his not going near the court. Early in 1642, with another priest, he accompanied the queen to the Hague; he subsequently resided in her household at Paris, and continued to be her confessor till his death there on Jan. 4, 1647.

*Gordon, Cath. Ch. in Scotland*, p. 607; *Foley, Records S.J.*, v.; *Secombe, Dict. Nat. Biog.*, xlv.; *Berington, Memoirs of Panzani*, p. 90.

1. "The copy of a letter sent from the Earle of Traquere in Ireland, the 3rd of October 1641, to old Father Philips, heere in England, and now a prisoner in the Tower." (Lond. 1641) s. sh. fol., a clumsy forgery.

"The impeachment and articles of complaint against Father Philips the Queene's confessor." (Lond. 1641), s. sh. fol.

"A perfect copy of the Popes breve sent from Rome to Fr. Philips by Seignor Georgio." (Lond. 1641), s. sh. fol., another ridiculous forgery.

**Phillips, Thomas**, priest, born July 5, 1708, was the eldest son of Thomas Phillips, an attorney living at Ickford, Bucks, and lord of the manor of Tetsworth. The family had connections by marriage with the family of John Milton, the poet. His father, who married Eliz., only dau. of Johnson Crosse, Esq., had been converted by the conversation and example of his mother's brother, William Lyde *alias* Joyner (iv. 355), which so incensed his father—the grandfather of the subject of this memoir—that he left the manor of Tetsworth to his son-in-law, and in effect, says Fr. Phillips, deprived the offspring of his son of the inheritance unless they returned to the worship their father had quitted.

At an early age Thomas Phillips was sent to a protestant school, where he supplied the deficiency in religious teaching by reading the "Imitation of Christ," the "Introduction to a Devout Life," and "Telemachus." At length his father removed him to St. Omer, where he carried off first prizes in all the schools. He was admitted to the Society at Watten, Sept. 7, 1726, and made the simple vows Sept. 8, 1728. He then went to the English college at Liège. On July 17, 1731, he voluntarily renounced all his actual and contingent property in favour of the Society. About this time, he tells us, he contracted a close intimacy with a fellow student, who was suddenly snatched away by fever. "With this associate he became

dissatisfied with some of his superiors in the university, as . . . pedants, but not scholars. The two friends . . . were charged with valuing themselves on singularity; they were misrepresented, decried, and their situation rendered far from agreeable." Oliver explains that, "not having acquired the spirit of indifference as to employments, and receiving a refusal to his petition for returning to St. Omer's College to teach the *belles lettres* . . . he had become uneasy and dissatisfied in his vocation." He took his dismissal from the Society, July 4, 1733, and set out on a tour, improving his mind generally, the summary of his observations being committed to writing.

He went to Rome in 1737, and was admitted into orders. Prince James Edward Francis procured for him a canonry at Tongres in 1739. He then came to England, and was appointed chaplain to the 15th earl of Shrewsbury, at Heythrop Park, Oxon, where he remained till about 1753. Next he became chaplain to Sir Richard Acton, Bart., of Aldenham Hall, Salop. In 1763 he removed to Spetchley Park, co. Worcester, the seat of Mrs. Berkeley. In 1765 Mr. Phillips left Spetchley, and shortly afterwards retired to Liège, and was making arrangements for re-entering the Society when it was suppressed by Clement XIV. on July 21, 1773. Mr. Phillips died in the college, at Liège, in July 1774, aged 66.

During the last years of his life he was afflicted with epileptic fits. The writer of his memoir in the *European Magazine* for Sept. 1796, eulogises him as "a man of eminent piety, always strongly affected with the idea of the presence of God."

*Kirk, Biog. Collns. MS.; Cath. Mag.*, iii. 223, v. 150; *Cath. Miscel.*, i. 433; *European Mag.*, xxx. 169; *Oliver, Coll. S.J.; De Backer, Bibl. aes Ecriv. S.J.; Foley, Records S.J.*, v., vii.; *Payne, Cath. Non-jurors.*

1. **To the Right Reverend and Religious Dame Elizabeth Phillips**, on her entering the Religious Order of St. Benet, in the Convent of the English Dames of the same Order at Gant." S.l. et a. (1731), 4to, repr. *European Mag.*, Sept. 1796; *Cath. Mag.*, iii. 228; *Annals of Eng. Bened. of Ghent*, p. 172. Eliz. Mary Baptist, only sister to Mr. Phillips, born 1713, was educated at the English Benedictine Convent at Ghent, and in 1731 passed direct from the school to the novitiate at the age of 16. In 1761 she was elected 11th Abbess of the Monastery, and died in office Nov. 9, 1781.

2. **A Letter to a Student at a Foreign University on the Study of Divinity**, by T. P. s. c. t." (*i.e.*, senior canon of Tongres), Lond. 1756, 8vo, pp. 126; 2nd ed. 1758; 3rd ed., "The Study of Sacred Literature fully

stated and considered, in a Discourse to a Student in Divinity." Lond. 1765, 8vo, at the end of which the author added some strictures on his opponents and some corrections of mistakes. It was addressed to Fr. John Jenison, S.J., a student of great promise. It was transl. into Italian by F. Bruni, of Rome.

3. **Philemon.** S.l., 1761, 8vo, a privately printed pamphlet, suppressed by the author. It is a concise review of his own life, and in it he feelingly laments the premature death of his great college friend.

4. **The History of the Life of Cardinal Pole.** Oxford, 1764, 4to, in 2 pts., I. pp. 460, besides hlf. title, title, preface, contents, expln. of references, pedigree of Pole, and portrait by Major, II. pp. 248, besides title and contents, and Appendix. Lond. 1767, 4to; repr. Dublin, 1765, 2 vols. 12mo; 2nd edit., without author's name on title, Lond. 1767, 2 vols. 8vo, i. pp. xxxi.-495, besides folding portrait and folding ped., ii. pp. xii.-340.

The author informed Fr. Chas. Plowden that his object in writing this valuable piece of biography was to give to the English nation a correct idea of the Council of Trent. Dr. Oliver says that the work produced almost inconceivable stir and consternation "amongst the ranks of bigotry, the enemies of free discussion, and the fiery champions of civil and religious intolerance."

"A Letter to Mr. Phillips, containing some Observations on his Hist. of the Life of Reg. Pole. By Rich. Tillard, A.M." Lond. (1765), 8vo.

An edition of Rev. Jno. Jones' "Catholic Faith and Practice," Lond. 1765, 8vo, "Addressed to the ingenious Author of the Life of Card. Pole."

"Animadversions upon Mr. Phillips' Hist. of the Life of Card. Pole. By Timothy Neve, D.D." Oxfd. 1766, 8vo, ded. to the Archbp. of Cant., pp. 562, and in *Appendix*, "Some Remarks upon Mr. Phillips' history," by Rev. Jno. Jortin, D.D.

"The Life of Cardinal Pole, written originally in Italian by Lodovico Beccatelli, Archbp. of Ragusa; and now first transl. into English. With notes critical and historical. To which is added an Appendix, setting forth the plagiarisms, false translations, and false grammar in Thomas Phillips' Hist. of the Life of Reg. Pole. By the Rev. Benj. Pye, LL.B." Lond. 1766, 8vo, pp. xxiv.-225. Ded. to the Bp. of Durham.

"Review of Mr. Phillips' Life of Reg. Pole. By Gloucester Ridley, LL.B." Lond. 1766, 12mo.

"Remarks upon the Hist. of the Life of Reg. Pole. By Edw. Stone, clerk, A.M." Oxfd. 1766, 8vo, which first appeared in the *Public Ledger*.

Wm. Cole, the antiquary, wrote "Observations" on the answers to Phillips' book, "Brit. Mus. Add. MS." 5831, f. 117 b, and Phillips himself appended to his "Study of Sacred Literature," 1765, "An Answer to the principal Objections," and again replied in his "Appendix" to the Life of Pole in 1767.

5. **Censura Commentariorum Cornelii à Lapide.** S.l. et a, s. sh. 4to.

6. A metrical transl. of the "Lauda Sion Salvatorem," beginning "Sion, rejoice in tuneful lays."

7. Watt, "Bibl. Brit.," credits him with "Reasons for the Refusal of the Laws against the Papists," in which Rose, De Backer, Allibone and others

follow, but this work was written by Robt. Berkeley (*vide* i. 201, and supply omission), though Phillips possibly assisted him.

8. **Correspondence** with Wm. Cole, the antiquary, "Brit. Mus. Add. MS." 5831, ff. 101 b-126 b.

**Pibush, John**, priest, martyr, born at Thirsk, co. York, was probably a son (or near relation) of Thos. Pibush, of Great Fencott, by Jane, sister to Peter Danby, of Scotton, Esq. He went to the English College at Rheims in 1580, was ordained priest in 1587, and came to the English mission in 1589. His labours seem to have been in Gloucestershire; anyhow he was there apprehended, at Morton Henmarsh, in July 1593, and imprisoned in Gloucester gaol. Thence he was committed to the custody of Topcliffe, the torturer, who kept him in the Gatehouse at Westminster for a year, and then returned him to Gloucester for trial at the Summer Assize of 1594. Though the martyr admitted his priesthood, the judge for some reason did not sentence him to death, but remitted him back to Gloucester gaol. Thence he escaped, but was recaptured and carried up to London. He was tried at Westminster and sentenced to death for his priesthood, June 25, 1595. Notwithstanding he was kept prisoner in the King's Bench for nearly six years, when, after a day's notice, he was hanged, drawn, and quartered at St. Thomas Watering, Feb. 18, 1601.

*Challoner, Memoirs*, i.; *Pollen, Acts of Engl. Mart.*; *Douay Diaries*; *Morris, Troubles*, ii.

**Pickering, John**, O.P., martyr, was probably a member of the ancient Westmoreland family, and possibly a younger son of Sir James Pickering, Knt., of Winderwath, by Mary, dau. of Sir Robt. Lowther, Knt. He proceeded B.D. at Cambridge in 1525, being prior of the house of his order in that university. Subsequently he became prior of York, and, having taken a leading part in the Pilgrimage of Grace in 1536, was executed at Tyburn, May 25, 1537.

*Cooper, Athen. Cantab.* i.; *Harl. Soc., Visit. of Yorks.*; *Archbold, Dict. Nat. Biog.*, xlv.

1. Song commencing "O faithful people of the Boreal Region," which obtained great popularity. It is often mentioned in the depositions referring to the Pilgrimage of Grace.

**Pickering, Thomas**, O.S.B., martyr, born about 1621, whose father was slain during the civil wars in the king's

service, was probably a member of a junior branch of the ancient catholic family seated in Westmoreland. He became a lay-brother at the English Benedictine Monastery, Douay, where he was professed in 1660. Subsequently he was sent to serve the Benedictines at Somerset House, and acted as procurator for the order in London. He had an allowance of £50 a year from the queen. For conspiring to murder the king, the perjurers Oates and Bedlow being the only witnesses against him, this lay-brother was condemned to death. He was detained for nearly three months in Newgate, whence he was drawn to Tyburn and there hanged and quartered, May 9. 1679, aged 58.

The martyr's grand-nephew, Lancelot Pickering, son of John Pickering, of Westmoreland, was ordained priest at the English College at Rome in 1706, and after spending some years in Paris went, on Jan. 13, 1713, to Lartington Hall, co. York, where he continued till his death, Jan. 14, 1763, aged 83.

*Challoner, Memoirs*, ii. 1742, p. 376; *Dodd, Ch. Hist.*, iii.; *Oliver, Collns.*, p. 500; *State Trials*; *Corker, Remonstrance*, p. 7; *Snow, Bened. Necrol.*; *Dolan, Weldon's Chron. Notes*.

1. "The Tryals," &c., *vide* under Jno. Grove, iii. 64, No. 1.

"An Exact Abridgment of all the Trials (Not omitting any Material Passage therein) which have been published since the Year 1678; Relating to the Popish, and pretended Protestant-Plots, in the reigns of King Charles the 2<sup>d</sup> and King James the 2<sup>d</sup>." Lond. 1690, sm. 8vo, pp. 464 and appx. pp. 11.

2. **Portrait**, oval, woodcut, sm. 8vo, "Fr. Thomas Pickering Ordinis Sti. Benedicti Monachus passus Lond. 9 Maii 1679. Æta. suæ 53."

**Pickford, John Jerome**, *alias* Daniel, O.S.F., a native of Cornwall, and brother to the Rev. Edw. Pickford *alias* Daniel, D.D. (*q.v.*), was ordained priest at Douay in 1618, and in the same year joined the restored English Franciscan province. He was appointed the second guardian of the convent at Douay, and was elected provincial May 28, 1647. He died in or about 1664.

*Wadding, Script. Ord. Min.*; *Oliver, Collns.*, pp. 283, 380, 551 *seq.*, 566-7; *Dodd, Ch. Hist.*, ii. 368; *Douay Diaries*, p. 21; *Hope, Fran. Mart.*, p. 107; *Thaddeus, Franciscans in Eng.*

1. **The Safe-garde from Shipwracke**, or, Heavens Haven, wich is not to be attained without the shippe of St. Peter. Compiled by J. P., Priest. Printed at Douay, by Peter Telu." 8vo, pp. 285, epistle ded., Index, A True catalogue of the Pops of Rome, &c., prefixed. To this Dr. Dan. Featley

replied with—"Vertumnus Romanus; or, Animadversions on a book entitled, A Safegard from Shipwracke to a prudent Catholike," Lond. 1642, 4to.

2. Other controversial works, seized and destroyed by his protestant opponents.

**Picquot, Julius**, D.D., was ordained priest at St. Edmund's College, Old Hall, in 1814, and retained as a professor till 1818. He was at Spanish Place, 1818-45; Winchester, 1845-8; Colchester, 1848-56; and Burton Park, 1856-7. In the latter year he retired to Chelsea, where he died, June 13, 1860.

He received his honorary degree of D.D. in 1842.

*Old Hall register MS.; Laity's and Cath. Directories.*

1. **Manual of Serving at Mass.** By Dr. Picquot. Lond. Jones, 1855, 12mo.

**Pierson, John**, priest, confessor of the faith, became a minor canon of Durham, and taking part in the restoration of religion in the cathedral during the "Rising in the North" in 1569, was indicted at Durham. For many years Sir John was kept in close confinement at Durham, till, worn out with cruel treatment, he passed to a better life.

In pre-reformation times the title "Sir" was usually applied to secular-priests who had not taken university degrees.

*Sharp, Memorials of the Rebellion; Morris, Troubles, iii.*

**Pierson, Walter**, Carthusian, beatified martyr, a professed lay-brother at the London Charterhouse, was one of the nine brethren who were killed by slow starvation in Newgate for declining to acknowledge the king's spiritual supremacy. He died June 10, 1537.

*Hendriks, London Charterhouse; Morris, Troubles, i.; Hist. Cartusianorum, p. 116; Tierney, Dodd's Ch. Hist., i. 283.*

**Pigott, Edward**, Esq., astronomer, born in 1768, was son of Nathaniel Pigott, the astronomer (*q.v.*), in whose steps he followed. He resided mostly abroad, devoting himself entirely to astronomical studies, and was still making observations in 1807.

*Clerke, Dict. Nat. Biog., xlv.; Watt, Bibl. Brit.*

1. Watt gives a long list of his communications to the *Phil. Trans.*, and Miss A. M. Clerke gives further particulars of his observations.

**Pigott, Harriot**, born 1766, was daughter of the Rev. Wm. Pigott, rector of Chetwynd, and niece of Robt. Pigott, of Chetwynd Park, co. Salop, Esq. Having become a catholic, she went abroad and became an habituée of Parisian society after the Restoration. She died at Geneva in 1839.

*Alger, Dict. Nat. Biog.*, xlv. ; *Burke, Landed Gentry*.

1. **The Pride of Ancestry.** Lond. 1804, 4 vols. 12mo.
2. **The Labyrinths of Life**; a Novel." Lond. n.d., 12mo.
3. **Excessive Sensibility**; a Novel." Lond. n.d. 12mo.
4. **Fatal Follies**; a Novel." Lond. n.d. 12mo; all being written under the *nom de plume* of "Mrs. Thomson."
5. **Private Correspondence of a Woman of Fashion.**" Lond. 1832, 8vo.
6. "The Dream of Destiny, and other poems, by John Galt." Lond. 1839, 12mo, priv. pr., with a preface by H. Pigott.
7. **Records of Real Life** in the Palace and the Cottage. . . . Revised by the late John Galt." Lond. 1839, 12mo, 3 vols., partly autobiographical,
8. **The Three Springs of Beauty**: a legend of the Cyclades. Lond. 1844, 16mo, pub. posthumously.
9. Her Diary and other MSS. she bequeathed to the Bodleian Library.

**Pigott, Nathaniel**, barrister, born 1661, was the eldest son and heir of Adam Pigott, a London merchant. His brother Adam, born 1673, became a Jesuit, and died in 1751. Nathaniel was admitted to the Inner Temple, March 19, 1682, and for many years practised as a chamber-counsel. "In the conveyancing branch of the law," says Charles Butler, "his eminence was undisputed." His opinions were largely obtained by catholics when in any way pressed by the penal statutes. His town house was in Holborn Row, Lincoln's Inn Fields, and his country residence was at Whitton, Middlesex, which was handed down to his descendants. He also inherited from Fris. Butler, Esq., the manor of Bodingham, in Essex. Both he and his brother were intimate friends of Pope, who was once upset by Nathaniel's coachman in crossing a ford over the Thames. The poet eventually eulogised him in an epitaph, on his monument at Twickenham, wherein he referred to his learning, judgment, experience, and integrity, adding that he was deprived of the highest stations only by his conscience and religion. "Many he assisted in the law: more he preserved from it. A friend to peace, a guardian of the poor, a lover of his country, he died July 5, 1737, *æt.* 76."

By his wife Rebecca he had six sons and two daughters.

His son Ralph predeceased him, but left a son, Nathaniel (*q.v.*), to succeed him in the Whitton estate.

*Payne, Records of the Eng. Caths. and Engl. Cath. Non-jurors; Butler, Hist. Memoirs*, iv. 459.

1. **Treatise on Common Recoveries**, and their Nature and Use. To which are added, the Case of Page and Hayward . . . and also a Case between the late Earl of Derby and the Co-heirs of his elder Brother; with Precedents for amending Recoveries. By N. Pigott." Savoy, 1739, sm. 4to; 2nd edit. by Mr. Serjeant Wilkinson, 1770, 4to.

2. **New Precedents in Conveyancing**; being a great variety of curious Draughts, chiefly drawn by himself, printed from original MSS." Lond. 1739 and 1742, fol.

3. In "MS. Cases on the Popery Laws," fol., ff. 1469, at Ushaw College, will be found a number of his opinions; also in the Grimshaw MSS., ap. me.

**Pigott, Nathaniel**, F.R.S., astronomer, born at Whitton, Middlesex, was the eldest son of Ralph Pigott, of Whitton, Esq. (and grandson of Nathaniel Pigott, *q.v.*), by Alethea, dau. of the eighth Viscount Fairfax. He married Anna Mathurina, dau. of M. de Bériol, and spent some years at Caen, in Normandy, where he was chosen a foreign member of the local Academy of Sciences about 1764. He continued his astronomical and geographical observations throughout his career, residing mostly abroad, where he died in 1804.

His second son, Charles Gregory, in 1793 assumed the name of Fairfax on succeeding his cousin, Anne Fairfax, dau. and heiress of the 10th and last Viscount Fairfax, to the estate of Gilling Castle, Yorkshire.

*Clerke, Dict. Nat. Biog.*, xlv.; *Burke, Landed Gentry, under Fairfax; Watt, Bib. Brit.*

1. Many of his astronomical observations from 1765 to 1786 appear in the vols. of the *Phil. Trans.* of the Royal Soc. of Lond., of which body he was elected fellow Jan. 16, 1772. He also transmitted his observations on the transit of Venus, 1769, to the Paris Academy of Sciences. Other communications appear in the "Memoirs of the Brussels Academy of Sciences" (i. 1777). He was elected a foreign member of the Brussels Academy in 1773 and a correspondent of the Paris Academy in 1776.

**Pilling, William Leo**, O.S.F., younger brother to Fr. John Bonaventure Pilling, O.S.F., was born in Lancashire in 1741, his family having originated from Clayton-le-Moors. He took the habit at Douay, where he taught philosophy, 1770-6, and theology, 1776-82. He was ordained priest in 1773. He probably came to the mission in 1782, was at Hereford



1785-7, and subsequently in London, finally retiring, a few months before his death, to Lower Hall, Samlesbury, co. Lancaster, where he died Dec. 4, 1801, aged 60.

*Oliver, Collns.*, pp. 559, 571; *Kirk, Biog. Collns. MS.: Thaddæus, Franciscans in Eng.*

1. **A Caveat addressed to the Catholics of Worcester**, against the insinuating Letter of Mr. Wharton, by Mr. William Pilling." Lond. 1785, 8vo, in reply to the "Apology" for his apostasy by the late Jesuit missionary at Worcester, Charles Wharton. *Vide* under Jos. Berington, vol. i. 192, No. 6.

2. **A Letter to the Rev. Mr. Joseph Reeve** on his view of the Oath said to be tendered by the legislature to the Catholics of England." Lond. Coghlan, 1790, 8vo. *Vide* under Jos. Reeve, No. 6.

3. **A Dialogue between a Protesting Catholic Dissenter and a Catholic**, on the Nature, Tendency, and Import of the Oath lately offered to the Catholics of England." Lond. Coghlan, 1790, 8vo. In it he replies to Sir John Throckmorton and others.

**Pinkard, Robert**, *alias* John Typper, priest, son of George Pinkard by Susan, daughter of Robert Needham, of Hilston, in the parish of St. Maughan, co. Monmouth, Esq., was born in London, went to Douay College 1718, was ordained priest 1727, taught syntax, and left May 1729. Then for many years he lived in London, and was elected a canon of the Old Chapter in 1743. He also acted as London agent for Douay College, to which he retired in 1762, and there died, Jan. 24, 1766.

*Kirk, Biog. Collns. MS.; Douay Diaries MSS.; Old Chapter Records, MSS.; Payne, Records.*

1. **The Instructions 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. 1741, 8vo. For other translations, *vide* under N. Leyburne, vol. iv. 238, and W. Maire, iv. 397, No. 2.

2. **The Spiritual Combat**. The Life of Man upon Earth is a Warfare," Job vii. ver. 1. Done into English by J. T." Lond. F. Needham, 1742, 12mo, pp. viii.-261. For other translations, *vide* under R. Penkerh.

3. "The New Testament," and "The Holy Bible translated from the Latin Vulgat," pub. under the editorship of Bp. Challoner (*vide* vol. i. 455, Nos. 20 and 21) in 1749 and 1750, upon which Mr. Pinkard was mainly employed. F. Needham, the publisher in Holborn, was Mr. Pinkard's cousin. The business was continued by W. Needham, and probably Jas. Marmaduke (*vide* vol. iv. 462) issued from this firm.

**Pinkney, Miles**, *alias* Thomas Carre, priest, born 1599, of an ancient family seated at Broom Hall, in the parish of St. Oswald, near Durham, was ordained priest at Douay

College on June 15, 1625. Upon his return to the college after a short visit to England he was made procurator, an office which he retained till 1634. In the previous year Mary Tredway and some English ladies of the French abbey of St. Augustine at Douay were inspired by Mr. Carre to found an English convent of the same order. With the assistance of Cardinal Richelieu and the consent of the archbishop of Paris they settled, in 1633, in the Faubourg St. Michel, and were placed under the jurisdiction of Bishop Richard Smith. Mr. Carre then obtained leave to withdraw from Douay to become their chaplain. The community presently removed to the Faubourg St. Antoine, and finally, in 1639, to the rue Fossés St. Victor. Mr. Carre spared neither time nor labour in the foundation of this convent. He repeatedly crossed the Channel in its interest, and most of his own money was spent upon it. For forty years he devoted himself almost exclusively to his charge.

Mr. Carre stood well with the Court, and particularly with Cardinal Richelieu, who, through his mediation, became a generous benefactor of exiled English catholics. In controversy he was able, diligent, tactful and moderate, and avoided joining in the internal disputes which divided the clergy and religious at this period. He was held in very high esteem by his brethren, who elected him a canon of the chapter. In 1667 he gave a sum of £600 towards the establishment of St. Gregory's Seminary at Paris, to take the place of that formerly known as Arras College, in the university of Paris. Thus he had the merit of first settling the Paris seminary on a permanent foundation. In the second session of the general assembly of the English Chapter held in London in 1667, Mr. Carre was unanimously nominated the first superior of the new foundation, which was to be at a house adjoining the Augustinian convent, purchased for the purpose by Mr. Carre. This office, however, Mr. Carre did not take up, and in 1668 Dr. John Betham was appointed first superior by the archbishop of Paris. About twelve years before his death he became palsied, and in consequence, in this very year, he had to apply for an assistant chaplain. He died at the convent Oct. 31, 1674, aged 75.

*Kirk, Biog. Collns. MSS.*, No. 16; *Dodd, Ch. Hist.*, iii.; *Tierney's Dodd*, iii. 133; *Cath. Mag.*, iii. 95; *Palatine Note Book*, iii. 102, 144; *Cooper, Dict. Nat. Biog.*, ix.; *Records of the Old Chapter, MSS.*; *Cédoz, Un Couvent de Relig. Anglaises*, p. 109.

1. **A Treatise of the Love of God.** Written in French by B. Francis de Sales, Bishope and Prince of Geneva. Translated into English by Miles Car, Priest of the English Colledge of Doway. The 18th edition." Doway, Gerard Pinchon, 1630, sm. 8vo, pp. 790, besides engr. title, portrait, ded. to the Ladie Eliz. Dormer, ded. prayer, author's preface, contents, translator's address, a—b4 in eights, and at end errata: Lond. Keating & Brown, 1835, 8vo.

2. **A Draught of Enternitie.** Written in French by John Peter Camus, Bishope of Belley. Translated into English by Miles Car." . . . Doway, widowe of Marke Wyon, 1632, 18mo, pp. xxii.—479, ded. to Lady Anne Arundell, wife of the Rt. Hon. Comte Arundell, Lord of Wardour.

3. **A Spirituall Combat.** A Tryall of a Faithfull Soul; or, Consolation in Temptation. Written in French by J. P. Camus, Bishope of Belley, and Translated into English by M. C. P." Doway, widowe of Mark Wyon, 1632, 18mo, pp. xvi.—288, in 2 pts. and 44 chapters, ded. to the Rt. Rev. and Rt. Hon. Lady Marie Percy, Abbess of the English Monasterie of our Blessed Ladye at Brussels, signed Miles Car.

4. **The Principall Points of the Faith** of the Catholike Church. Defended against a writing sent to the King by the four Ministers of Charenton. By the Most Eminent Armand Jhon de Plessis, Cardinal Duke de Richelieu. Englished by M. C., Confessor to the English Nuns at Paris." Paris, Sebastian Cramoisy, 1635, sm. 8vo, pp. 335, besides title, author's Epistle to the King, and to the Reader, Translator to the Reader, and at end table of contents.

5. **Of the Following of Christ:** Reviewed and corrected in divers things, by M. C., Confessor to the English Nuns at Paris." Paris, Mistris Blageart, 1636, 24mo, ded. to "his much honored good lady, Marie Tredway, Abbess of the English Nunnery, and to all the religious dames, her pious and obedient daughters," with a life of the author added by the editor. A very rare and curious edition.

6. **Rule of St. Augustine** and Constitutions. Translated for the English Augustinian Nuns at Paris, by M. C." Paris, 1636, sm. 8vo.

7. **Occasional Discourses.** I. Of Worship, and Prayers to Angels and Saints. II. Of Purgatory. III. Of the Pope's Supremacy. IV. Of the Succession of the Church." Paris, 1646, 8vo. Principally against Dr. John Cosin, subsequently Bp. of Durham, but at that time chaplain to the protestant part of Q. Henrietta Maria's household at Paris.

8. **Carmen Deo Nostro, Te decet Hymnus:** Sacred Poems, collected, corrected, augmented, by R. C., Paris, 1652, sm. 8vo, pp. 131, besides title, anagrams, &c., with many vignettes. These poems by Richard Crashaw were edited after his death by his intimate friend Miles Pinkney (*vide* vol. i. 585, No. 3).

9. **Thomas à Kempis**, Canon Regular of St. Augustine's Order, his Sermons of the Incarnation and Passion of Christ. Translated out of Latin." Paris, 1653, 12mo, ded. to the Lady Abbess Tredway.

10. **The Soliloquies of Thomas à Kempis.** Translated by Thomas Carre, Priest." Paris, 1653, 12mo, title, ded. to Lady Marie Tredway, First Abbess of the English Monasterie of S. Augustine's Order established in Paris, and Table of Chapters, A1—12, pp. 274.

11. **Viator Christianus**, or, the Christian Traveller. By Thomas of

Kempis. Translated from the original Latin, and never before published in these countries." Paris, 1653, 12mo; Dublin, 1804, 8vo, pp. 471; ded. to the Lady Tredway, first Abbess of the Convent at Paris.

12. **Spiritual Exercise** according to the Custome of Windesem, Anno Dom. 1400, Englished by Thomas Carre, Confessour of Sion, who also added Meditations of Sinne, Death, Judgment, Heaven and Hell." Paris, 1657, 12mo.

13. **Sweete Thoughts of Jesus and Marie**, or Meditations for all the Feastes of our B. Saviour and His B. Mother, together with Meditations for all the Sundayes of the Yeaere. And on our Saviour's Passion. For the use of the Daughters of Sion. By Thomas Carre, Priest of the English Colledge of Doway, their unworthy Confessor." Paris, 1658, 12mo; Paris, Vin. du Moutier, 1665, 8vo, in two parts, Pt. i. pp. 356 inclus. of title, "Medit. for all the Sundayes in the Yeaere Drawn out of their respective Gospells. Composed by the same Author;" Pt. ii. pp. 431. Ded. to the Abbess, Lady Marie Tredway; Lond. Burns & Oates, 1889, 12mo, pp. xiv.-146, edited by Orby Shipley, Esq., M.A., with biog. in preface by J. Gillow.

14. **A Christian Instruction** composed longe agoe by that eminent Cardinall Armond John de Plessis, Cardinall of Richelieu, newly translated by Thomas Carre, Confessour of the Religious Daughters of Sion. The Third Edition." Paris, L. de la Fosse, 1562 [misprint for 1662], 12mo, pp. 468, besides title, ded. to Walter Montague, Abbot of St. Martin's and Lord Almoner of the Queen's Maiestie of Great Britanie, 12 pp.

15. **Meditations and Prayers on the Life, Passion, Resurrection, and Ascension of our Saviour Jesus Christ.** Written in Latine by Thomas of Kempis. Paris, 1664, 12mo, title, ded. by Thos. Carre to Marie Tredway, first abbess, &c., and table, 11 ff., pp. 180, "An Entertainment for Whitsuntide, or Medits. of the Holy Ghost," pp. 216, "Medit. upon our B. Saviour's Passion," pp. 152.

16. **A Proper Looking Glasse** for the Daughters of Sion, or St. Augustine's Life, abridged and reduced into Points of Meditation, with Meditations for a Spirituall Exercise at Cloathings and Processions, by Thos. Carre, their Confessour." Paris, 1665, sm. 12mo.

17. **Pietas Parisiensis**, or a Short Description of the Pietie and Charitie comonly exercised in Paris. Which represents in short the pious practises of the whole Catholike Church. By Thomas Carre, Confessour of Sion." Paris, Vin. du Moutier, 1666, 12mo, title, ded. to his honoured friend W. D., Esq., dated 20 July 1666, pp. 252 inclus.

An abridgment of this work was published by Abraham Woodhead (*q.v.*) in his "Pietas Romana et Parisiensis," 1687.

18. **The Funerall Sermon of the Queene of Great Britanie.** [Translated from the French.] By Thomas Carre." Paris, Vin de Moutier, 1670, 8vo, pp. 52.

19. "The Funerall Sermon of Mr. Miles Pinckney *alias* Thomas Carre." Paris, 1675, 4to, *vide* Edw. Lutton, vol. i. 354, No. 1.

20. **Portrait** of the Rev. Myles Pinkney (*alias* Thomas Carre). Natus 1599, obiit. 1674. Sometime Procurator at the English Secular College at Douai, and subsequently, in conjunction with Lady Mary Tredway, co-founder of the Convent, and first chaplain of the English Augustinian Nuns at Paris. From an original oil-painting belonging to the Benedictine

College at Douai, copied by L. Bulewski, 1878," sm. fol., pub. by Lemer cier et Cie. Paris, engr. by J. S., vignette in oval frame. Another portrait in oil is at the convent at Paris.

**Pitchford, John**, botanist, practised as a surgeon and apothecary in Norwich, especially among the catholics, from 1769, and there he died Dec. 22, 1803, aged 66.

His son Thomas, educated at Douay and Old Hall, was ordained priest at the latter college in 1800, and died at York in 1808.

*Smith, Corr.*, i. 41, 107, 128; *Linn. Trans.*, vii. 295; *Britten, Brit. and Irish Botanists*.

1. He contributed to "Eng. Bot." (27, 229, &c.), and was a fellow of the Linnean Society.

**Pitts, Arthur**, D.D., born at Iffley, co. Oxford, in 1557, was a younger son of Arthur Pitts (or Pyttys), LL.B., sometime fellow of All Souls', registrar of the diocese, and impro prietor of Iffley, Oxford, and his wife Margaret Secoll, of the diocese of Worcester. Arthur became a chorister at All Souls' and Brasenose colleges, but did not graduate. About 1575 he matriculated at the University of Douay. In Aug. 1577 he was sent to colonise the English college at Rome, where he was ordained priest. On Feb. 6, 1582, he was arrested in London, and with twenty other priests by order of the queen was shipped from the Tower Wharf, Jan. 21, 1584-5, and landed on the coast of Normandy. Pitts went to Rheims University, whence he came out doctor in law and divinity. The Cardinal of Lorraine, archbishop of Rheims, appointed him chancellor of his diocese and dean of Liverdun, and for about fourteen years he resided at Pont-à-Mousson. In July 1602 a charge of disaffection to the King of France was brought against him by a renegade Jesuit, and he was committed to prison. After his release he came over to England. His later years were spent with the Stonors of Blount's Court, where he died in or about 1635, aged about 78.

He was one of the first canons of the chapter erected by the bishop of Chalcedon and became titular archdeacon of London. He was buried in the church of Rotherfield Peppard, near Henley.

*Dodd, Ch. Hist.*, iii. 80; *Bliss, Wood's Athene Oxon.*, ii.; *Foster, Alum. Oxon.*; *Records of the Eng. Caths.*, i. and ii.; *Foley, Records S.J.*, iii, vi.; *Law, Jesuits and Sec.*; *Pollen, Acts*; *Shaw, Dict. Nat. Biogr.*, xlv.; *Morris,*

*Troubles*, ii. ; *Tierney's Dodd*, iii. 155-8 ; *Old Chapter Records MS.* ; *Harl. Soc. Mar. Lic. Fac. Office* ; *Law, Archpr. Controversy*.

1. "A Reply to a Notorious Libell," s.l., 1603 (1602), 4to, pp. 390, incorrectly ascribed to T. Bluet, vol. i. 244, very probably was by Pitts.

2. **In quatuor Jesu Christi Evangelia et Acta Apostolorum Commentarius.** Neapoli, 1603, 4to ; Duaci, 1636, 4to, said to be pub. by the English Benedictines at Douay.

**Pitts, John, D.D.**, born 1560, was son of Henry Pitts, of Alton, Hampshire, Esq. His mother was sister to the famous Dr. Nicholas Sanders. Pitts was sent to Winchester College in 1571, and became a probationer-fellow of New College in 1578. He was admitted to the English college at Rheims, Aug. 12, 1581, but on Aug. 27 left for Rome, where he was admitted into the English college on Oct. 18, 1581. There he was ordained priest. After two years at Rheims, where he was professor of rhetoric and Greek, he left the college for Lorraine, having been appointed tutor to a nobleman's son. He passed M.A. and B.D. at Pont-à-Mousson, became licentiate of divinity at Trèves in 1592, and completed the degree of D.D. at Ingoldstadt, in Bavaria, in 1595. He was appointed to a stall in the cathedral of Verdun, which two years later he resigned in order to become confessor and almoner to the Duchess of Cleves. On her death, some twelve years later, Pitts was promoted to the deanery of Liverdun. There he died, Oct. 17, 1616, aged 56.

He was interred in the collegiate church at Liverdun, where a monument bearing the Latin inscription copied by Wood was erected to his memory.

*Dodd, Ch. Hist.*, ii. 374 ; *Douay Diaries* ; *Foley, Records S.J.*, iii., vi. ; *Pitts, De Illus. Angl. Script.*, p. 817 ; *Bliss, Wood's Athen. Oxon.*, ii. 172 ; *Foster, Alum. Oxon.* ; *Kirby, Annals of Winchester*, p. 289 ; *Cooper, Dict. Nat. Biog.*, xlv.

1. **De Legibus. Tractatus Theologicus.** Trevir. 1592, 4to.

2. **De Beatitudine. Tractatus Theologicus.** Ingolstadt, 1595, 4to.

3. **De Peregrinatione. Libri septem. Jam primum in lucem Editi.** Düsseldorfii, 1604, 12mo, ded. to the Princess Antonia, Duchess of Cleves.

4. **Joannis Pitsei, Angli, S. Theologiæ Doctoris, Liverduni in Lotharingia, Decani, Relationum Historicarum de Rebus Anglicis Tomus Primus Quatuor Partes complectens, quorum Elenchum pagina sequens indicat.** Parisiis, 1619, 4to, pp. 990, besides title, ded. by the editor, and two letters to him from the author, dated 23 Sept. 1615 and 6 Feb. 1616, pp. 16. The principal running title is, "De Illustribus Angliæ Scriptoribus," and by this the work is commonly referred to. It was finished, as

stated at the end of the vol., in Sept. 1613. No other vol. was published. The work was edited by William Bishop, bishop of Chalcedon, after the death of the author, whose memoir appears on p. 817. The bulk of the vol. is not original, being largely compiled from the "De Scriptoribus Majoris Britannicæ" of John Bale, a most unreliable authority, and the "Ecloga Oxonio-Cantabrigiensis" of Thos. James. The notices of the Catholic writers from the reformation to his own time form the really valuable part of the work. The three other volumes of this work were preserved in MS. in the archives at Liverdun. They were entitled "De Regibus Angliæ," "De Episcopis Angliæ," and "De Viris Apostolicis Angliæ."

**Plant, Thomas Livesley**, meteorologist, born 1819, son of Geo. Halewood Plant, iron merchant, and his wife Ann Livesley, of Low Moor, Bradford, Yorks, was educated at Ushaw College. On June 21, 1845, he married Jane Horne. He died suddenly at Birmingham, Aug. 31, 1883, aged 64.

His attention had early been turned to the study of meteorology, and for the last forty-six years of his life he kept systematic records.

*Athenæum*, Sept. 1883, p. 310; *Woodward, Dict. Nat. Biog.*, xlv.

1. **Meteorology: its Study important for our Good.** Birmingham, 1862, 8vo.

2. Papers read before the Brit. Association, but not printed: 1<sup>o</sup>, in 1862, "On Meteorology, with a Description of Meteorological Instruments which contained an account of Osler's anemometer; and 2<sup>o</sup>, in 1865, "On the Anomalies of our Climate." He was a constant contributor to the local press on meteorological subjects, and furnished meteorological information to the *Times* newspaper.

**Plantin** *vere* **Platt, Laurence**, priest, born in 1597 or 1598, was a son of Bartholomew Platt, gent., and his wife Margaret, of Batrington, Berks. On account of persecution, his parents were compelled to migrate into Normandy. Of their six sons two became priests, Laurence and Francis, at Douay and Rome respectively. Laurence left Douay for the English mission June 15, 1629. From London he was despatched to Rome in 1655, as agent for the chapter, to supplicate for a successor to Bishop Smith. On June 27, 1656, he was elected canon, and subsequently seems to have lived in or near London, dying Jan. 24, 1663, aged 65.

*Old Chapter Records MSS.*; *Dodd, Ch. Hist.*, iii.; *Foley, Records S.J.*, vi.; *Turnbull, Serjeant's Old Chapter*, pp. 79, 95.

1. "The Right Religion, review'd and enlarged. By L. P., gent.," [of which a MS. transcript, pp. 48, by J. M. (? Jas. Marmaduke), London, 1742, is now at Ratcliffe College], may not improbably be by Plantin.

**Plasden, Polydore**, ven. martyr, whose true name would appear to have been Oliver Palmer, was born near Fleet Bridge, London, about 1562. After studying at the English colleges at Rheims and Rome he was ordained priest Dec. 7, 1586. On Nov. 8, 1591, he was apprehended in the house of Mr. Swithin Wells, in Holborn, whilst Fr. Edm. Gennings was saying Mass, condemned to death for being a priest, and executed at Tyburne, with Fr. Eustace White and three catholics, Dec. 10, 1591, aged 29.

*Douay Diaries; Foley, Records S.J.*, vi.; *Gennings, Life of Edm. Gennings*, ed. 1887, p. 40 seq.; *Challoner, Memoirs*, i.; *Pollen, Acts*.

**Plater, Edward Angelo**, born at Folkestone 1834, was third son of the Rev. Chas. Eaton Plater, vicar of River, near Dover, and subsequently rector of Newchurch, Kent. He was educated at Marlborough College, which had been founded by his father in 1843 in conjunction with the Rev. G. H. Bowers, afterwards dean of Manchester. He was received into the Church by Fr. F. W. Faber in 1851, and from that time dates his close friendship with Cardinal Newman. He lived with the cardinal at Edgbaston for some time after his conversion, and then entered the London Oratory, which he left after two years, finding that he had not a vocation for the priesthood. He then entered the War Office, where he remained for twenty-eight years. He subsequently devoted himself entirely to music, which he had studied under Garcia, Nappi, and Hen. Deacon. He instituted the Civil Service Musical Society and the Glee Union which bore his name, and was honorary local examiner to the Royal College of Music. He was a fellow of the Royal Horticultural Society and a friend of the eminent botanist Dr. Hooker. In 1865 he married Margt., eldest dau. of James Vincent Harting, Esq., of Ladymead, Harting, co. Sussex, and of Lincoln's Inn Fields. He died at London, Sept. 16, 1897, aged 63.

*Personal knowledge, obit. notices, and communications from family.*

1. **The Holy Coat of Trèves.** A Sketch of its History, Cultus, and solemn Expositions: with Notes on Relics generally. With Illustrations. By Edward A. Plater." Lond. R. Washbourne, 1891, 8vo, pp. vi.-120.

2. **O Roma Felix.** A sacred Motett. Dedicated by permission to Pope Leo XIII., and sung at the laying of the foundation-stone of Westminster Cathedral." Lond. Edwin Ashdown, 1894.

3. A Collection of 13 Glee's (posthumous) by Will. Beale, edited by



Edw. Plater. Lond. Stanley Lucas, Weber & Co. An interesting musical discovery.

4. **Daily Vocal Exercises.**
5. Various other editions of glees.

**Platt, Ralph**, D.D., born March 21, 1812, was son of Mr. John Platt, of Warrington, and his wife Alice, dau. of John Rigby, of Fylde Plumpton, by Ellen, dau. of Robt. Haydock, of Leach Hall, Bartell, co. Lancaster, gent. His father had two brothers priests, Ralph and James, of whom the former was forty-five years priest at Puddington, Cheshire. The younger Ralph, on Aug. 31, 1824, was admitted into Ushaw College, and in 1837 was ordained priest, being retained at the college as prefect of studies. He resigned in 1842, and was appointed assistant priest at Kendal in April 1843. Thence, on Aug. 26, 1847, he removed to Stella. Owing to the recent opening of coal mines at Stella there had been an influx of working men from the West of Ireland who could not speak English. Mr. Platt therefore learned the Irish language sufficiently well to hear confessions. Among other works that he accomplished may be mentioned the erection of schools and the opening of a cemetery. In 1856 he became V.G. and provost of the chapter of Hexham. In 1857 he went to St. Cuthbert's, Durham. There he erected the church of St. Godric. He was again appointed V.G. by Bishop Hogarth's successor in Oct. 1866. In 1868 he became D.D., exchanged his rectory at Durham for that of Dodding Green in Westmoreland, and resigned the office of V.G. There he died, Feb. 4, 1874, aged 61.

"He was eminently a classical scholar," wrote Bishop Bewick, . . . "—an antiquarian, a philosopher, a theologian." Mr. Buller adds that he had made no small proficiency in Hebrew, had a good knowledge of the French and Italian languages, and was well skilled in ecclesiology, geology, vegetable physiology, and botany.

*Bewick, Funeral Oration; Northern Cath. Cal.*, 1875, p. 41; *Cath. Times*, Feb. 21, 1874; *Cath. Op.*, xv. 218; *Buller, Recollections of Ushaw*, p. 235.

1. *Memoirs of Old Catholic Missions, and of the Sufferings of Catholics in the North of England during the Days of Persecution.* By Ralph Platt, D.D., Provost of Hexham and Newcastle, MS., 1873, 4to.

2. *St. Godric's Hymn Book*, Durham, 12mo, in which many of the hymns were of his own composition.

3. **Literary Contributions** to the Catholic press on various subjects;

a series of articles in the Northern Cath. Calendars for 1872-3-4, entitled "Introduction to some Memoirs of the Northern Vicars Apostolic," "Cardinal Allen and Douay College," and "Memoirs of Tudhoe School and Crook Hall College."

4. "A Sermon preached at the Funeral of the Very Rev. Ralph Platt, D.D., Provost of the Cathedral Chapter of Hexham and Newcastle. By the Very Rev. J. W. Canon Bewick, V.G.," Kendal, 1874, 12mo, pp. 11.

**Plesington, John**, martyr, was the youngest son of Robert Plesington, of Dimples Hall, near Garstang, co. Lancaster, Esq., and Alice, his wife, dau. of Lau. Rawstorne, of Newhall, Esq., by Holcroft, dau. of Robt. Hesketh, of Rufford, Esq. His father suffered much for his loyalty during the civil wars. John Plesington was sent to a school privately kept by the Jesuits at Scarisbrick Hall, and adopted the *alias* of Scarisbrick when he went to the English college at Valladolid in 1660. His missionary labours were spent near Chester, St. Winifred's Well, Holywell, and at Puddington Hall, Cheshire, where he was chaplain to Mr. Massey. There he was apprehended during the Oates Plot ferment, and was indicted at Chester for being a priest. He was kept in prison nine weeks after his sentence, and then hanged and quartered at West Chester, July 19, 1679.

According to local tradition, his quarters were sent to Puddington Hall, to be placed on the four corners of the mansion, but the country people would not allow it. So the remains were placed on an oak table at the entrance to the hall. The quarters were ultimately interred in Burton churchyard.

*Valladolid Diary, MS.; Challoner, Memoirs, 1742, ii. 410; Dodd, Ch. Hist., iii. 292; MS. ap. me; Fishwick, Hist. of Garstang.*

**Plowden, Barbara Mary**, historian of her family, born at Paris in 1836, was the eldest dau. of Wm. Hen. Fris. Plowden, Esq., of Plowden Hall, Salop, high sheriff of that county in 1848, by Barbara, dau. of Fris. Cholmeley, Esq., of Brandsby Hall, co. York. For the last twenty years of her life she resided in Bath, where she died unmarried, March 17, 1897, aged 61.

*Plowden, Records, pp. 144-7; Tablet, lxxxix. 452, 553.*

1. **Records of the Plowden Family.** By B. M. P. S.l. (privately pr.), 1874, 4to, pp. iv.-177, with illustrns. and folding pedigrees.

**Plowden, Charles**, father, S.J., born Aug. 19, 1743, was the seventh son of Wm. Ignatius Plowden, of Plowden Hall

Salop, Esq., and his wife Frances, dau. of Charles, fifth Lord Dormer. From the Franciscan school at Edgbaston he was admitted to St. Omer's under the *alias* of Simons, July 7, 1754. In 1759 he entered the novitiate at Watten. He commenced to study divinity at Liège, completed his theology at Bologna, and was ordained priest at Rome, Sept. 30, 1770. At the time of the suppression of the Society and the destruction of the English college at Bruges, of which he was minister, he was detained in confinement from Sept. 20, 1773, to May 25, 1774. Subsequently he travelled with Mr. Smythe, and the Maxwells, on the Continent. In 1784 he became chaplain and tutor at Lulworth Castle. Upon the restoration of the society *vivæ vocis oraculo* in 1803 he was appointed master of novices at Hodder Place. On Sept. 8, 1817, he was declared provincial, and at the same time rector of Stonyhurst. He died suddenly at Jougne in France, June 13, 1821, aged 77.

By some mistake he was buried with military honours, as a general, in the parish cemetery at Jougne. He was a writer of great power, says Bro. Foley, and "the English province can boast of but few members more remarkable for talent, learning, prudence, and every religious virtue." Richard Lalor Sheil, who had been his pupil, declares: "He was a perfect Jesuit of the old school; his mind was stored with classical knowledge; his manners were highly polished; he had great eloquence . . . ; and with his various accomplishments he combined the loftiest enthusiasm for the advancement of religion."

*Oliver, Coll. S.J.; Foley, Records S.J., iv., vii.; Plowden, Records of the Plowden Fam., pp. 111-3-7 seq.; Coleridge, St. Mary's Convent, York, p. 254; Shiel, New Monthly Mag., Aug. 1829; Gerard, Stonyhurst, pp. 37, 114, 123; Cath. Advocate, 1821, p. 264; Butler, Hist. Memoirs, ii. 253, 331-4; Butler, Reminiscences, p. 306; Kirk, Biog. Collus. MS.*

1. **A Circumstantial Account of the Death of Abbé Lawrence Ricci, late General of the Society of Jesus.** To which is annexed, A Copy of the Protestation which he left at his death." Lond. 1776, sm. 8vo, pp. 23, pub. anon.

2. **A Candid and Impartial Sketch of the Life and Government of Pope Clement XIV.** Lond. 1785, 8vo, edited anon. by Fr. Plowden. but suppressed, *vide* vols. i. 567, N. 6, iii. 666, N. 2, and v. 30, N. 2.

3. **Considerations on the modern opinion of the Fallibility of the Holy See in the Decision of Dogmatical Questions.** With an Appendix on the Appointment of Bishops." Lond. Coghlan, 1790, 8vo, *vide* Milner's "Suppl. Memoirs," pp. 69, and Amherst's "Hist. of Cath. Emancip." i.

4. **A Short Account of the Establishment of the New See at Baltimore.** Also a Discourse . . . at the Consecration of . . . John Douglass." Lond. 1790, 8vo, pp. 32, *vide* vol. ii. 99, N. 1.

5. **An Answer to the Second Blue Book**, containing a refutation of the Principles, Charges, and Arguments advanced by the Catholic Committee against their Bishops; addressed to the Roman Catholics of England. Lond. 1791, 8vo, pp. 165, *vide* Milner, *ib.* pp. 77, 97-8, and Amherst, *ib.*

6. **Observations on the Oath proposed to English Roman Catholics.** Lond. Coghlan, 1791, 8vo, pp. 70.

7. **Letter to the Staffordshire Clergy on their late Address.**" Lond. 1791, 8vo.

8. **Address to English Catholics.** Lond. 1792, 8vo.

9. **Remarks on the Writings of the Rev. Joseph Berington**, addressed to the Catholic Clergy of England." Lond. Coghlan, 1792, 8vo.

This elicited some scurrilous remarks of a personal nature from Berington in the preface to his "Memoirs of Panzani," p. xxxi., to which his "Tartuffe" rejoined with—

10. **Remarks on a Book entitled Memoirs of Gregorio Panzani.** By the Rev. Charles Plowden. Preceded by an Address to the Rev. Joseph Berington." Liège, 1794, 8vo, pp. xvi.-383.

In this work he rakes up all the old controversies between the Jesuits and Dissenters in their most virulent form, and treats the "Memoirs" as an imposition of Dodd, the Church historian. Their authenticity, however, has now been established. In April 1854 the papers of Card. Gualterio were purchased from the Marquis F. A. Gualterio by the authorities of the Brit. Mus., and amongst them, Add. MSS. No. 15,389, fol. 99, is the original copy of the "Relazione dello stato della Religione Cattolica in Inghilterra, data alla Santità di N. S. Urbano VIII. da Gregorio Panzani." Dodd's English translation is much abridged, but otherwise is faithful.

11. **A Letter . . . to C. Butler, W. Cruise, H. Clifford, and W. Throckmorton . . .** reporters of the Cis-alpine Club. In which their Reports on the Instrument of Catholic Protestation lodged in the British Museum are examined." Lond. 1796, 8vo.

Oliver remarks that the author in his riper years regretted the tart and acrimonious expressions and personalities which occur in the preceding works.

12. **A Sermon preached at Stonyhurst, Aug. 14, 1802.** By the Rev. Charles Plowden." Preston, 1802, 8vo.

Oliver says that other detached sermons of his were printed.

13. "The Letters of Clericus to Laicus" appeared originally in the *Pilot* newspaper (as the *Times* refused to admit them), in reply to the scurrilous diatribes of "Laicus," an apothecary named Blair. Plowden's letters were reprinted by R. C. Dallas in his "New Conspiracy against the Jesuits detected and briefly exposed." Lond. 1815, 8vo.

14. **The Case is Altered**, in a Letter addressed to the Roman Catholics of Wigan. By the Rev. Charles Plowden, President of Stonyhurst College." Lond. (Wigan pr.) 1818, 8vo, pp. 21, *vide* under Rich. Thompson.

15. **MSS.** "Account of the Preservation and Actual State of the Society of Jesus in the Russian Empire Dominions," 1783-4, pub. in *Dolman's Mag.*

v., v., 1846-7, inserted in "Letters and Notices," Roehampton, 1869, 8vo., pp. 131-43, 279-92.—"An Account of the Destruction of the English College at Bruges in 1773," *vide Stonyhurst Mag.*, viii. 136.—"Exhortations to the Novices on the Institute and Constitutions of the Society."—Many letters and papers are preserved in the archives of the English province.

16. **Contributions** to the *Gentleman's Mag.*, the *St. James's Chronicle*, and some of the Catholic periodicals. A complete collection of Plowden's works is said to exist in the "Campbell" library at Beaumont.

**Plowden, Dorothea**, wife of Fris. Peter Plowden (*q.v.*), and a very handsome woman, was daughter of Geo. Griffith Phillips, Esq., of Cwmgwilly, Carmarthenshire, M.P. for the city of Carmarthen. She died at the residence of her son-in-law, the Earl of Dundonald, at Hammersmith, in July 1827.

*Plowden, Records*, p. 121; *Allibone, Crit. Dict.*

1. **Virginia: a Comic Opera, in Three Acts.** Lond. 1800, 8vo., which was performed at Drury Lane, and "damned" the first night (Baker, "Biog. Dram." 1812, i. 575, iii. 384).

**Plowden, Edmund**, jurist, born in 1517, either at Plowden Hall or Blunden Hall, Salop, residences of his parents, Humphrey Plowden, Esq., and his wife Eliz., dau. of John Sturry, of Down Rossall, Esq., and relict of Wm. Wollascott, Esq. He spent three years in the University of Cambridge, was called to the bar, spent four years at Oxford, and in Nov. 1552, was admitted by convocation to practise chirurgery. In the first year of Queen Mary he was one of the council of the Marches of Wales. In Parliament he sat for Wallingford, Berks; and in 1554 was returned both for Reading, Berks, and for Wootton-Bassett, Wilts. Dissatisfied with the proceedings of Parliament, he withdrew from the House. On Oct. 21, 1555, Plowden was again returned for Wootton-Bassett. On March 10, 1557 (O.S.) he succeeded to the Plowden Estates. He was double Lent reader of the Middle Temple in 1560-1. On June 20, 1561, he became treasurer of his inn, and in Michaelmas Term 1562 he was acting as one of the counsel of the court of the Duchy of Lancaster.

He married Kath., dau. of Wm. Sheldon, of Beoley, co. Worcester, Esq., by whom he had three sons and three daughters.

Plowden steadily adhered to the ancient religion, though Queen Elizabeth offered him the lord chancellorship if he would consent to change it. His reply was a dignified refusal: "Hold me, dread sovereign, excused. . . I should not have in charge

your Majesty's conscience one week before I should incur your displeasure, if it be your Majesty's royal intent to continue the system of persecuting the retainers of the Catholic faith."

Plowden successfully defended Bishop Bonner against the attempt of Bishop Horne. On Oct. 16, 1566, he appeared at the bar of the House of Commons as counsel for Gabriel Goodman, dean of Westminster, in effectual opposition to a bill for abolishing sanctuaries for debt. He was required, on Dec. 20, 1569, to give bond of his good behaviour for a year, and in a list, dated 1578, of certain papists in London there appeared the name of "Mr. Ploydon, who hears Mass at Baron Brown's Fish Street Hill." At the trial of Campion, the martyr, Plowden was ordered out of court.

By will, dated Jan. 2, 1581-2, Plowden desired to be buried in the Temple Church should he die in London, which he did Feb. 6, 1684-5, aged 67.

"*Vite integritate inter homines suæ professionis nulli, secundum,*" wrote Camden: "As he was singularly well learned in the common laws of England, whereof he deserved well by writing, so for integrity of life he was second to none of his profession." The proverb, "The case is altered, quoth Plowden," shows how general was his reputation for acumen. In defending some one prosecuted for hearing mass, he elicited the fact that the service had been performed by an impostor. Thereupon Plowden remarked, "The case is altered: no priest, no mass; no mass, no violation of the law," and acquittal followed.

*Plowden, Records of Plowden*, pp. 13-35; *Dodd, Ch. Hist.*, i.; *Cooper, Athenæ Cantab.*, i.; *Bliss, Wood's Athenæ Oxon.*, i.; *Campbell, Chancellors*, 4th ed. ii.; *Cooper, Dict. Nat. Biog.*, xlv.

I. Les comentaries, ou les reportes de Edmunde Plowden, un apprentice de la comen ley, de dyvers cases esteantes matters en ley, et de les argumentes sur yceaux, en les temps des rayguesles roye Edwarde le size, le roigne Mary, le roy et roigne Phillipp et Mary, et le roigne Elizabeth." Lond. 1571, Oct. 24, fol., with prologue in English; repr., "Ovesque un Table des Choses notables, compose per William Fleetwoode, Recorder de Loundres, et iammes cy devaunt imprime," Lond. 1578, with which edition is the second part, "Cy ensuont certeyne Cases Reportes per Edmunde Plowden, puis le premier imprimier de ses Commentaries, et ore a le seconde imprimpter de les dits Commentaries a ceo addes," *ib.* 1579; both parts repr. *ib.* 1599, 1613, 1684, fol. Transl. into English, with useful references and notes by Bromley, barrister-at-law, Lond. 1779, fol.; *ib.* 1816, 2 vols. 8vo. "Abridgement de toutes les Cases Reportes a large per

T[hos.] A[she].” Lond. 1607, 12mo; transl. into English by F[abian] H[icks] of the Inner Temple, Lond. 1650, 1659, 12mo.

At the unveiling of Plowden’s bust at the Middle Temple in 1868, Sir R. J. Phillimore declared that “his reports are remarkable even now, notwithstanding all their quaintness of diction and obscurity of language, for the great precision of his logic and force of his expression.”

2. **Les Quares del Monsieor Plowden.** Lond. n.d. 8vo; transl. into English “Queries, or Moot-Book for Young Students,” by H. B. Lond. 1662, 8vo; 1761, fol. They are included in some editions of the “Reports.”

3. **A Treatise of Succession written in the lifetime of the most virtuous and renowned Lady Mary, late Queen of Scots,** wherein is sufficiently proved that neither her foreign birth, nor the last will and testament of King Henry the Eighth, could debar her from her true and lawful title of Queen of England. Written by Edward [Edmund] Plowden, of the Middle Temple, an apprentice in the same.” Ms. fol., pp. 160, at Pensax Court, co. Worcester, ded. to James I. signed by Francis Plowden, the author’s son.

4. **MS.** legal opinions and arguments in the Cambr. Univ. Lib. (Gg. iv. 14, art. 3); and other MSS. in the Hargrave collection in the Brit. Mus.

5. **Portrait**, engraving by T. Stayner; original bust in terra-cotta at Plowden Hall, from which was executed by Morton Edwards the large bust unveiled in 1868 in the Benchers’ Hall of the Middle Temple erected during Plowden’s treasurership; sculpture in wood at Plowden, supposed to be earlier than the terra-cotta bust; effigy on monument at the Temple Church by J. T. Smith; woodcut preceding Plowden’s Reports.

**Plowden, Francis**, priest, only son of Francis Plowden, of Plowden Hall, Esq., by Mary, dau. of the Hon. John Stafford Howard, second son of the martyr, William Howard, Viscount Stafford, who was beheaded on Tower Hill in 1680. From St. Omer’s he was sent to Douay, Nov. 1721, and in Sept. 1725, to St. Gregory’s seminary at Paris, where he was ordained deacon June 7, 1732, and shortly afterwards priest. He left the seminary in April 1737 without taking the doctor’s cap, “on account,” says St. Gregory’s register, “of some scruples concerning the constitution.” It has been asserted that the “Pretender” wished to nominate him for a cardinal’s hat, but that the Abbé Plowden was unable to give his adhesion to the bull *Unigenitus*. He therefore left France for England. After three years he returned to France and took up his abode with les Doctrinaires in the parish of St. Etienne-du-Mont. The curé placed him at the bottom of the list of those who catechised the children, but after his death his successor required the Abbé Plowden to present himself to the archbishop for his approbation. This the abbé refused to do, on the plea that such a step was con-

trary to the received practice. He contented himself for the rest of his long life with assisting in private those who had recourse to him for spiritual advice, and in application to those studies which became an ecclesiastic. He died in Paris, Sept. 5, 1788, at an advanced age.

Upon the death of the abbé his two sisters became co-heiresses to the barony of Stafford. The younger died unmarried, and the elder became the wife of Sir George Jerningham, Bart., of Cossey, and carried the barony of Stafford to his family.

*Kirk, Biog. Collns. MS.; Plowden, Records of Plowden, p. 64; Burke, Extinct Peerage, and Peerage; Douay Diary, MS.*

1. *Traité du Sacrifice de Jésus Christ.* Paris, 4to, 3 vols., a work highly esteemed.
2. *Elévations sur la vie et les mystères de Jésus-Christ.* Paris, 12mo, 2 vols. œuvre posthume.
3. *Precis*, a memoir in favour of the English College at S. Omer, written during the lawsuit respecting Watten in 1773, &c.
4. *Portrait*, original at Cossey Hall.

**Plowden, Francis Peter**, LL.D., born June 28, 1749, 8th son of Wm. Ignatius Plowden, of Plowden Hall, probably went from the Franciscan school at Edgbaston to the English college at St. Omer, and in 1766 entered the novitiate at Watten. In 1773, when the bull suppressing the Society came into force, he returned to a secular life, and betook himself to the law. His grandson, Capt. Chas. Hen. Plowden, says in his memoir that he entered the Middle Temple in 1792 and was called to the bar in 1797. In consequence of the publication of his "Jura Anglorum," the University of Oxford conferred upon him the degree of D.C.L. in 1793. He attained eminence as a legal and political writer, and published several pamphlets against Pitt. His "Historical Review of the State of Ireland" (1803) was apparently written under the patronage of the Government, but as it did not meet their views, he attacked the Ministry in a postliminious preface. His enlarged edition and continuation of this work so displeased the Government, on account of his making use of certain secret state papers which he discovered in the muniment-room in Dublin Castle, that, in 1813, a state trial was instituted against him, before a grand jury of Orangemen, at the Lifford assizes. Plowden was mulcted in £5000 damages, and to avoid payment fled to Paris, where he was principally supported by the Irish college.



There he died in his apartments in the rue Vaugirard, Jan. 4, 1829, aged 79.

In his own worldly affairs Plowden was improvident. He was a staunch whig, strongly opposed to Pitt's policy.

By his wife, Dorothea, (*q.v.*) he had several children, of whom one became the third countess of the ninth earl of Dundonald.

*Plowden, Records*, p. 120 ; *Kirk, Biog. Collns. MS.* ; *Foley, Records S.J.*, iv., vii. ; *Cooper, Dict. Nat. Biog.*, xlv.

1. "Case of the Earl of Newburgh, 1783."
2. "Investigation of the Native Rights of British Subjects." Lond. 1784, 8vo.
3. Supplement to above.
4. Three other legal tracts on Newburgh Case between 1783-6.
5. **Impartial Thoughts** upon the beneficial consequences of Enrolling all Deeds, Wills, and Codicils affecting Lands throughout England and Wales, including a draught of a Bill proposed to be brought into Parliament for that purpose." Lond. 1789, 8vo.
6. **The Case Stated** . . . Occasioned by the Act of Parliament lately passed for the Relief of the English Roman Catholics." Lond. P. Keating, 1791, 8vo, pp. 196.
7. **Jura Anglorum**. The Rights of Englishmen ; being an historical and legal Defence of the present Constitution." Lond. 1792, 8vo ; repr. Dublin same year. It elicited "A Letter" from his brother Robert, the Jesuit (*q.v.*).
8. **A Friendly and Constitutional Address** to the People of Great Britain." Lond. 1794, 8vo.
9. **A Short History of the British Empire** during the last Twenty Months ; viz., from May 1792 to the close of the year 1793." Lond. 1794, 8vo, pp. 386 ; Philadelphia, 1794, 8vo. This and the preceding work elicited "The Malcontents : a Letter to Francis Plowden, Esq." Lond. 1794, 8vo, by John Reeves, and "A Letter from an Associator to Francis Plowden, Esq." Lond. 1794, 8vo, by an anonym. writer.
10. **A Short History of the British Empire** during the year 1794." Lond. 1795, 8vo, pp. x.-377, ded. to the Duke of Bedford.
11. **Church and State** ; being an Enquiry into the Origin, Nature, and extent of Ecclesiastical and Civil Authority, with reference to the British Constitution." Lond. 1795, 4to, *vide* No. 23.
12. **A Treatise upon the Law of Usury and Annuities.**" Lond. 1796, 8vo ; *ib.* 1797.
13. **The Constitution of the United Kingdom** of Great Britain and Ireland, Civil and Ecclesiastical." Lond. 1802, 8vo.
14. **An Historical Review of the State of Ireland**, from the Invasion of that Country under Henry II. to its Union with Great Britain, 1 Jan. 1801." Lond. 1803, 4to, 2 vols. generally bound in three ; Pnlla. 1806, 8vo. 5 vols. ; enlarged edit. Lond. 1809, 4to and 8vo, 2 vols., ded. to the Prince of Wales, *vide* No. 19. Elaborate "Strictures upon a Historical Review," &c.,

by Sir Rich. Musgrave, appeared in the *Brit. Critic*, and separately with additions, Lond. 1804, 8vo, to which Plowden rejoined with the two succeeding pamphlets.

The revelations contained in this work gave great offence to the governing party, and eventually the honest and straightforward lawyer was made to feel their resentment. Chas. Butler, in his "Hist. Memoirs," referring to this work, says: "It is an invaluable repository of useful fact and observation, and is the only work that gives a true picture of the injury and oppression which the Catholics of Ireland have suffered from this country."

15. **A Postliminious Preface** to the Historical Review of the State of Ireland, containing a Statement of the Author's Communications with the Right Hon. Henry Addington, &c., upon the subject of that work; Strictures upon the 'British Critic, and other Traducers of the Irish Nation; and also Observations on Lord Redesdale's Letters to the Earl of Fingal.'" Lond. 1804, 4to; 2nd ed. Dub. 1804, 8vo.

16. **An Historical Letter to Sir Richard Musgrave, Bart.**, occasioned by his Strictures on the Historical Review." Lond. 1805, 8vo.

17. **The Principles and Law of Tything** illustrated, adapted to the convenience of all persons interested in Tithes." Lond. 1806, roy. 8vo.

18. **Refutation** of the charge of having improvidently and maliciously advised the Prosecution in the Case of the King *v.* Graham." Lond. 1807, 8vo.

19. **The History of Ireland** from its Union with Great Britain in Jan. 1801 to Oct. 1810." Dublin, 1811, 3 vols. 8vo; Phila., 1812, 5 vols. 8vo; *vide* No. 14, of which it is a reprint (without the appendices) and continuation.

It was after the publication of this work that he was prosecuted.

20. **An Historical Letter to the Rev. Charles O'Connor, D.D.**, heretofore styling himself Columbanus, upon his five Addresses or Letters to his Countrymen." (Dublin), 1812, 8vo, being a severe censure of O'Connor with occasional strictures on the Duke of Buckingham. *Vide* under W. Poynter, No. 1.

21. **A Second Historical Letter to Sir J. C. Hippisley, Bart.**, upon his public conduct in the Catholic Cause. . . . Occasioned by his Animadversions upon the Author in the House of Commons in 1814." Paris, 1815, 8vo.

22. **A Disquisition concerning the Law of Alienage** and Naturalisation, according to the Statutes in force between the 10th of June 1818 and the 25th of March 1819 . . . . illustrated in an elaborate opinion of counsel upon the claim of Prince Giustiani to the Earldom of Newburgh." Paris, 1818, 8vo.

23. **Human Subornation**; being an elementary disquisition concerning the Civil and Spiritual Power and Authority, to which the Creator requires the submission of every human being, illustrated by references to some most extraordinary and not generally known occurrences during the last fifty years within the British Dominions, in the management and agitation of the still-pending Question, commonly termed Catholic Emancipation." Lond. (Paris, pr.) 1824, 8vo, pp. 239.

It is an abridgment of No. 11, with additional remarks on Butler's

"Reminiscences" and "Hist. Memoirs," illustrating certain attempts made of late years to nationalise the Catholic Church in Ireland and England.

**Plowden, Robert**, father, S.J., born Jan. 16, 1740 (O.S.), elder brother to Fr. Charles Plowden (*q.v.*), proceeded in Jan. 1751 from the Franciscan school at Edgbaston to the English college at St. Omer, and was ordained priest Oct. 7, 1763. For some time he was confessor to the English Teresian convent at Hoogstraet. From Sept. 1777, until Oct. 1787, he was chaplain at Arlington, Devon, the seat of the Chichester family. He was then sent to Bristol. The chapel in Trenchard Street, dedicated to St. Joseph, was opened in 1790. To his exertions the mission at Swansea is also indebted. He was removed in 1815, and then became chaplain to the Fitzherberts at Swynnerton, whence he retired, July 4, 1820, to Wappenbury, where he died, June 17, 1823, aged 83.

*Oliver, Collns. S.J.; Foley, Records S.J.*, iv., vii.; *Plowden, Records of Plowden*, pp. 109, 115; *Kirk, Biog. Collns. MS.*; *Fr. Grant's Lecture on 1790.*

1. **The Religious Soul elevated to Perfection**, by the Exercises of an Interior Life. Translated from the French of the Abbé Baudrand, by J. P." Lond. Coghlan, 1786, 16mo, pp. xi.-274, conts. 2 ff.; "The Elevation of the Soul to God, by means of Spiritual Considerations and Affections. Translated from the French of Mons. L'Abbé Baudrand by R. P." Exeter, n.d., 8vo, 2 vols. pp. xii.-310; 2nd edit. Edinburgh, 1793, 8vo; 9th edit. revised and corr. by Rev. F. J. L'Estrange, O.S.D., Dublin, 1839, 8vo.

2. **A Sermon preached at the Opening of the Roman Catholic Chapel in Bristol**, after it was rebuilt by the Rev. Robt. Plowden, June 27, 1790." Lond. 1790, 8vo. A meagre performance, says Dr. Oliver.

3. **A Letter to Francis Plowden, Esq.**, Conveyancer of the Middle Temple, on his work entitled 'Jura Anglorum.' By a R. C. clergyman. Together with some Remarks on his Short History of the British Empire during the last Twenty Months." Lond. 1794, 8vo.

4. **A Letter to a Roman Catholic Clergyman upon Theological Inaccuracy.** By the Rev. Robt. Plowden." Lond. 1795, 8vo, pp. 168.

5. **The Principles of Christianity**, as taught in the Roman Catholic Church, set forth in Question and Answer, both for the use of Children at School and of Persons of other descriptions." Lond. 1814, 8vo.

6. **A Series of Practical Meditations** on the Obligations and Virtues of Christian and Religious Perfection. Addressed to all classes of the Christian and Catholic Community. Compiled by a late distinguished Divine, Translator of 'The Elevation of the Soul of God.'" Dublin, Coyne, 1845, 8vo.

These 150 meditations were printed from MSS. drawn up by Fr. Plowden for the use of a small sisterhood of religious ladies.

7. Letters to his Brethren "of the late English Province of Jesuits," privately printed, which Dr. Oliver regrets that he should have written.

8. **Portrait**, "Father Robert Plowden," engr., reproduced in process on title of Father Grant's Lecture on 1790, (Roehampton) 1890, 8vo.

**Plowden, Thomas**, *alias* Salisbury, father, S.J., born in Oxfordshire, 1594, was the third son of Francis Plowden, Esq., of Plowden, Salop, and Shiplake, Oxon, by Mary, dau. of Thos. Fermor, Esq., and sister of Sir Richard Fermor, of Somerton. Oxon. He entered the society in 1617, and was sent to the London mission about 1622. In March 1628 he was arrested with others at Clerkenwell, the London residence of the Society. In 1646-7 he became superior of the Oxfordshire district. In 1653 he was back in London, and there he died, Feb. 13, 1664, aged 70.

*Oliver, Collns. S.J.; Foley, Records S.J.*, i., vii.; *Plowden, Records of Plowden*, p. 46.

1. **The Learned Man Defended and Reformed**. Lond. 1660, 8vo transl. from the Italian of Fr. Dan. Bartoli, S.J.

2. "Mathematical Collections and Translations," in two Parts. Lond. 1667, fol., is also attributed to Fr. Plowden, but it probably belongs to another Thos. Salisbury.

3. He is represented in the engraving of the English Jesuits and Priests published in the second part of Thos. Scott's "Vox populi," 1624, 4to.

**Plowden, Thomas Percy**, father, S.J., born 1672, at Shiplake, was the fifth son of Edmund Plowden, Esq., of Plowden, Salop, and Shiplake, Oxon, by Penelope, dau. and coheirress of Sir Maurice Drummond, Bart. From St. Omer's College he passed to the novitiate at Watten in 1693, and made his solemn profession in 1707. In 1731 he was appointed rector of the English college at Rome. On Jan. 21, 1735, he was declared rector of the house of probation at Ghent, and on Oct. 22, 1739, rector of St. Omer's, which office he filled until July 31, 1742. He died at Watten, Sept. 21, 1745, aged 73.

*Plowden, Records of Plowden*, p. 77; *Oliver, Collns. S.J.; Foley, Records S.J.*, iv., vii.

1. **Practical Methods of Performing the ordinary actions of a Religious Life** with fervour of Spirit." Lond. Lewis Bonvell, 1718, 16mo. At the end are examples of framing a particular Diary, the first by Bro. Berckman, the second by Mr. Edward Throckmorton in the English Seminary at Rome.

2. **The Devout Client of Mary** instructed in the Motives and Means how to Honour and Serve Her in the best manner. Written in Italian by

R. F. Paul Segneri, of the Society of Jesus, and Translated into English by N. N. Permissu Superiorum," s.l., 1724, 18mo, pp. 340, besides index.

**Plumptre, Thomas**, martyr, a priest of Queen Mary's reign, was executed in the market-place at Durham for participation in the northern insurrection. The register of St. Nicholas, Durham, records the burial of "Maistre Plumbetre" on Jan. 14, 1569-70.

*Northern Cath. Cal.*, 1887, p. 49; *Bristow Motives*, p. 73; *Dodd, Ch. Hist.*, ii. 64; *Pollen, Acts*, p. 213.

**Plunket, Oliver**, martyr, archbishop of Armagh and primate of all Ireland, born at Loughcrew, in Meath, in 1629, was brought over to London in 1680, where, after a mock trial, he was hanged, drawn, and quartered at Tyburn, July 1, 1681.

*Challoner, Memoirs*, ii. 1742, p. 461; *Cardinal Moran, Memoirs*; *Bagwell, Dict. Nat. Biog.*, xxv.; *Corker, Remonstrance*, pp. 98-103.

1. **Memoirs of the Most Rev. Oliver Plunket**, Archbishop of Armagh, and Primate of all Ireland, who suffered death for the Catholic Faith in the year 1681. Compiled from original documents by the Rev. Patrick Francis Moran, D.D., vice-rector of the Irish College, Rome." Dublin, Duffy, 1861, 8vo, ded. to Dr. Cullen, archbp. of Dublin, pp. lxviii.-404.

2. **Portraits**, several, engr.

**Polding, John Bede**, O.S.B., archbp., born near Liverpool, Nov. 18, 1794, and being left an orphan early, was sent by his uncle, Dom John Bede Brewer, D.D., president of the English Benedictines, to St. Gregory's Monastery, then at Acton Burnell. He was professed July 18, 1811, and ordained priest March 4, 1819. For sixteen years he was novice master at Downside, and latterly sub-prior. On July 4, 1832, he declined the see of Madras, but was consecrated to the see of Hiero-Cæsarea on June 29, 1834, for Sydney. In 1841 he visited England, and thence went to Rome, where he was employed on a special mission to Malta, and made bishop-assistant to the papal throne. On April 10, 1842, he was created archbishop of Sydney, with two suffragan prelates. He constantly traversed the remotest parts of his diocese, which included Tasmania, and won the admiration and devotion of clergy and laity. He died at Sydney, March 16, 1877, aged 82.

*Oliver, Collections*, p. 383; *Snow, Bened. Necrology*, p. 171; *Orthodox Journ.*, 1834, iii. 14; *Tablet*, xlix. 466, 727; *Cath. Times*, March 29, 1877; *Harris, Dict. Nat. Biog.*, xlvi.; *Down. Rev.*, iv. 216, vi. 140.

1. **Libellus Precum ad usum Sodalitatis S. Gregorii Magni, subpatrocinio B. M. Virginis.** Sheptonike, typis J. Wason, 1827, 24mo.
2. **Instructions and Devotions for the Afflicted and Sick.** Lond. Andrews, 1834, 12mo.
3. **Publication of the Jubilee** granted by our holy father Gregory XVI. on account of the state of Spain, in the archdiocese of Sydney and vicariate of New Holland." Sydney, 1844, 12mo.
4. **The principal ceremonies and prayers used at the consecration of a Catholic bishop.** Sydney, Jones, 1844, 8vo.
5. **Regula SS. P. N. Benedicti**, cum declarationibus ad usum Monachorum S. Mariæ Sydneynensis, jussu et cura RR. et Ill. Archiepiscopi et abbatis edita. Liverpool, Rockliff, 1855, 12mo.
6. **A Pastoral on Public Education.** Sydney, Cunningham, 1859, 8vo, besides numerous pastoral letters to his flock, one of which was attacked by a bigoted clergyman, to whom Edw. Hawksley replied, *vide* vol. iii. 197.
7. He also assisted Dr. Husenbeth in the preparation of his edition of Haydock's Bible; *vide* vol. iii. 502.

**Pole, David**, bishop of Peterborough, appears as fellow of All Souls', Oxford, 1520; B. Can. L., 1526, and D. Can. L. 1527-8; and advocate, Doctors' Commons, 1529. He had many preferments in the diocese of Lichfield, under bishops Blyth and Lee, and became prebendary of Tachbrook in 1531, archdeacon of Salop 1536-57, and archdeacon of Derby 1542-3. He had previously been appointed dean of the arches and vicar-general of the archbishop of Canterbury in 1540. Being a conscientious adherent of the old faith, he acted as vicar-general of the bishop of Lichfield in the first year of Queen Mary's reign, and was appointed commissioner for the deprivation of married priests, and in his capacity of archdeacon sat on the commission for the deprivation of Cranmer, Ridley, and Latimer. Cardinal Pole, said to be a relative, selected him as his vicar-general. In 1554, when the see of Lichfield became vacant, he was appointed commissary of the diocese; and in the same year took part in the condemnation of Hooper and Taylor. He was consecrated bishop of Peterborough at Chiswick on Aug. 15, 1557. Upon the accession of Queen Elizabeth he was put upon the first abortive commission for the consecration of Parker, Sept. 9, 1559, and in the same year signed Archbishop Heath's letter of remonstrance to Elizabeth, begging her to return to the faith. His refusal, in common with the other bishops, to take the oath of spiritual supremacy was followed by his deprivation. He was allowed,

however, to live on parole in London or the suburbs. He passed the remainder of his life in retirement, and died "on one of his farms in a good old age" in May or June, 1568.

*Bliss, Wood's Athene Oxon.; Dodd, Ch. Hist., i.; Tierney's Dodd, ii. 138; Venables, Dict. Nat. Biog., xlv.*

**Pole, Edward**, priest, confessor of the faith, belonged to one of the branches of the Pole or Poole family seated at Wakebridge or Park Hall, co. Derby. He arrived at the English college at Rheims from Douay, Jan. 31, 1580. On June 22, having been ordained priest at Soissons, he set out from Rheims for the English mission. He seems to have been apprehended almost immediately, and died in gaol in 1585.

*Douay Dairies; Yepes, Hist. de Ingh., p. 613; Foley, Records S.J., iii.; Tierney, Dodd's Ch. Hist., iii. 169.*

**Pole, Henry**, Lord Montague, martyr, born about 1492, was eldest son of Sir Richard Pole and his wife, Margaret, afterwards created Countess of Salisbury (*q.v.*). He was admitted to the house of lords as baron of Montague, a title revived in his favour in 1529. He married Jane, daughter of George Neville, lord Bergavenny. He signed the address of the peers to Clement VII. in favour of the king's divorce, served on the commission before which the Carthusian martyrs were arraigned, and took part in the trials of B. Thomas More and Anne Boleyn. However, in Nov. 1538, together with the marquis of Exeter, he was committed to the Tower; and as having approved Cardinal Pole's proceedings, and professed his expectation of civil war some day, especially if the king were to die suddenly, was beheaded on Tower Hill, Dec. 9, 1538.

Montague's two daughters became his heirs and were restored in blood and honours under Philip and Mary.

*Dodd, Ch. Hist., i.; Gairdner, Dict. Nat. Biog., xlvi.*

1. **Portrait**, by an unknown hand in the possession of Mr. Reginald Cholmondeley in 1866.

**Pole, Margaret**, Countess of Salisbury, beatified martyr, born at Castle Farley, near Bath, Aug. 1473, was daughter of George Plantagenet, duke of Clarence, by his wife Isabel, daughter of Warwick, the king-maker. It was probably about 1491 that Henry VII. gave her in marriage to Sir Richard

Pole, son of Sir Geoffrey, whose wife, Edith St. John, was half-sister of the king's mother, Margaret Beaufort. She was left a widow in 1505 with a family of five, of which the sons were Henry (Lord Montague), Arthur, Reginald (the cardinal) and Geoffrey. By Henry VIII, who described her as the most saintly woman in England, she was created countess of Salisbury and was appointed governess of the princess Mary. When the king married Anne Boleyn, Lady Salisbury was discharged from this office. Upon the fall of Anne, Lady Salisbury returned to court, but never regained Henry's favour. In 1538 the blow fell (see under Pole, Reginald, card). She was arrested at her house at Warblington, carried to Cowdry, and in the spring of 1539 transferred to the Tower. In the Tower she suffered much from the severity of the weather and the insufficiency of her clothing. Upon the occasion of the Yorkshire rising under Sir John Neville, in April 1541, it was resolved to do away with the countess without further delay. Early in the morning of her martyrdom she was told that she was to die. She replied that no crime had been imputed to her. She nevertheless walked boldly from her cell to East Smithfield Green, within the precincts of the Tower, and there, on a low block, without any scaffold, was decapitated under circumstances of singular barbarity, May 27, 1541, aged 68.

*Month*, April 1889, a biography by Father Morris; *Guirdner, Dict. Nat. Biog.*, xlv.

1. **Portrait**, "Blessed Margaret of Salisbury," from the picture in the possession of Lord Donnington, forms No. 12 of Pollen's "Portraits of English Martyrs."

**Pole, Reginald**, cardinal and archbishop of Canterbury, born in March 1500 at Stourton Castle, Staffs, was third son of Sir Richard Pole by Margaret, daughter of George Plantagenet, duke of Clarence, and therefore on both sides of the blood-royal. He was educated at the Charterhouse, Sheen, at the Carmelite home at Oxford, and at Magdalen College. He graduated in June 1515. Though but a youth, and a layman, he was made dean of the collegiate church of Wimborne in Feb. 1518, and held two prebends of Salisbury. In 1521, with money furnished by the king, he visited Padua and Rome. Erasmus, from contemporary report of him, "rejoiced that those deplorable times had found so able a support of learning." During his absence he was nominated by Fox, bishop of



Winchester, to a fellowship of Corpus Christi, and in 1527 he was elected dean of Exeter though still a layman. In this year, after five years' absence, he returned to England. Two years afterwards he was employed by the king in obtaining in Paris opinions upon the question of the divorce. In July 1530 he was ordered by the king to return home, and the choice between the sees of York or Winchester was pressed upon him. In order to evade the question of the royal supremacy Pole gained the king's permission once more to leave the country, and spent some years at Padua in the study of philosophy and theology. Among his acquaintance of this period were Gian Pietro Caraffa (afterwards Paul IV.) and Beccatelli, who became his secretary and biographer.

Upon the accomplishment of the divorce, Catharine and her brother the emperor entertained the notion of consolidating the Yorkist and Tudor claims by a union between Pole, who was not yet in sacred orders, and her daughter Mary. In 1534 Thomas Starkey, on the king's behalf, propounded two questions for Pole's consideration: first, was marriage with a deceased brother's wife permissible by the divine law? and, secondly, was papal supremacy of divine institution? The answers appeared in May 1536 in the treatise, "*Pro Ecclesiasticæ Unitatis Defensione.*" The pope raised him to the rank of cardinal-deacon, of the title of St. Mary in Cosmedin, in 1536, and the following year despatched him towards England in the capacity of legate. But everywhere he found that the English ambassadors had prepared a cold reception for him, and had difficulty in evading the efforts of Henry's hirelings to assassinate or kidnap him. He was compelled therefore to abandon his mission. In 1540 the pope summoned him out of his retirement at Carpentras, appointed him a body-guard, to protect him from Henry's assassins, and conferred on him for the provision of his private needs, since his savings were exhausted, the "legation of the patrimony" or secular governance of the States of the Church. It is noted as an example of the humanity of his disposition that he remitted the capital penalty on two English ruffians expressly bent upon his murder, and merely sent them for a few days to the galleys.

The cardinal was one of the three papal commissioners appointed to open the Council of Trent in 1542, and between

that occasion and 1545 he composed his treatise "De Concilio."

Paul III. died in Nov. 1549, and both as the representative of the emperor's party and because of the high reputation he himself enjoyed, Pole at a given moment in the conclave had an opportunity of grasping the tiara. He suffered the occasion to pass and heartily concurred in the election of Julius III. After the suspension of the council in 1552, Pole retired to the Benedictine monastery of Maguzzano, where he prepared for publication his treatise "Pro Defensione." Hither were brought him tidings of Mary's accession. Julius III. at once appointed him legate to the queen, and at length, after various difficulties had been overcome, the way was prepared for his re-entering the British dominions. On Nov. 10, 1553, a patent was granted to enable him to exercise legatine functions; two days later his attainder was reversed by Parliament, and on the twentieth he reached Dover in a royal yacht. From Gravesend he sailed up the river in a queen's barge with his silver cross fixed on the prow. He was cordially received by Philip and Mary, and Gardiner conducted him to Lambeth. On the feast of St. Andrew the legate publicly absolved the lords and commons. On Advent Sunday mass was sung in St. Paul's. On the following Thursday the two houses of convocation were received at Lambeth, and were absolved. Finally, by an act of January 1555, papal supremacy was restored. On March 20, Pole was ordained priest at the church of Grey Friars in Greenwich; and on the 22nd was consecrated, by Archbishop Heath, of York, to the see of Canterbury. But the spirit of rebellion was not exorcised, and the outbreak of war between Paul IV. and Philip—in which France, and at last England, was implicated—still further set back the work of the legate. Incidentally it served also to alienate from him the mind of the pontiff, who seems at this time violently to have impeached his orthodoxy. Pole stated his case to Cardinal Caraffa, and addressed a powerful vindication of himself to the pope. But his course was run. In the summer, at Lambeth, he fell sick of a double quartan ague, and died twelve hours after the queen, at 7 P.M. on Nov. 17, 1558, aged 58.

His grave, in the chapel of St. Thomas at Canterbury Cathedral, was inscribed simply: "Depositum Cardinalis Poli."

All writers unite in their praise for Pole's piety, learning, and integrity of life. Even Hume, the protestant historian, speaks of the universal respect in which he was held "inso-much that, in a nation where the most furious persecution was carried on, and where the most violent religious factions prevailed, entire justice, even by most of the reformers, has been done to his merit."

*Phillips, Life of Pole; Gairdner, Dict. Nat. Biog.*, xlvii.; *Dodd, Ch. Hist.*, i.; *Tierney's Dodd*, ii. App.; *Lee, Reginald Pole; Bliss, Wood's Athenæ Oxon.*; *Pitts, De Illus. Angl. Scrip.*, f. 757.

1. The anonymous life prefixed to Christ. De Longolius, collected writings; "Christ. Longolii Orationes, Epistolæ, et Vita," Florence, 1524, 4to.

2. **Reginaldi Poli Card. Britanni, Ad Henricum Octavum Britannicæ Regem, Pro Ecclesiasticæ Unitatis Defensione**, lib. iv. Romæ, ap. Ant. Bladum, (1554) fol. without preface; Argent, W. Rihelium, 1555, fol., edited by P. Ptergerius, who added some pieces by Luther, &c.; Lov. 1569, 8vo; Ingolstadt, 1587, fol.

The original was not pub. but sent to Henry VIII. in MS. in 1536. In Pole's absence, and without his knowledge, it was privately printed with the Pope's sanction in 1539. Latimer preached against it, and Cranmer was ordered to reply to it.

An extract from the work appeared in English, entitled, "The seditious and blasphemous Oration of Cardinal Pole. . . . Translated . . . by Fabyane Wythers," Lond. (1560), 16mo.

3. **Reginaldi Poli Card. Amplissimi Liber De Concilio**. Eiusdem De Baptismo Constantini Magni Imperatoris. Reformatio Angliæ ex Decretis eiusdem. Accessit rerum et verborum memorabilium index." Venetiis, ex. off. Jordani Zileti, 1562, sm. 8vo, ff. 128, and at end Index and Registrum R8.; Romæ, ap. Paulum Manutium, 1562, sm. 4to, two editions. the first with errata after the word *Finis*, and the second corrected, and therefore without the errata; Dilingæ, S. Mayer, 1562, 8vo; Venet., Guerra, 1563, sm. 4to; Lovan., 1569, 8vo.

4. **De Summo Pontifice** Christi in terris vicario." Lovan, 1569, 8vo, edited by Thos. Stapleton, *q.v.*

5. **Reformatio Angliæ ex Decretis Reginaldi Poli Cardinalis, Sedis Apostolicæ Legati, Anno 1556.**" (Lond.) 1556, 4to; Romæ, ap. P. Manutium, 1562, 4to, 28 ff.; Venet. Guerra, 1563, sm. 4to; Lovan., 1569, 8vo. "The Reform of the Church in England. Translated by the Rev. H. Raikes, from the original printed at Rome in 1562," Chester, pr. pr. 1839, 4to.

6. "Oratio ad Senatam Angl. pro Instauratione Reipublicæ Anglicæ, proque Reditu Reginaldi Poli Cardinalis." Lond. Joan. Cawood, 1554, 16mo, edited by Jodocus Harchius.

7. Discorso di pace di Mons. R. Polo, Cardinale Legate a Carlo V. Imperatore, et Henrico II., Re de Francia. Roma (A. Blado), 4to, A-D in fours; *ib.* 1555, 4to, A-C in fours; Romæ, Acad. Venet., 1558, sm. 4to;

Orationes in materia della pace a Carlo V., 1562, 1567, 1569, and 1575, 4to.

8. **Oratio**, Cæsarem accendens in eos qui nonnen Evangelii dederunt ; cum Scholis Athansii." 1554, 4to.

9. Letter to Pope Julius III. touching the restitution of abbey lands, Nov. 30, 1554.

10. "Copia d'una Lettera d'Inghilterra nella quale si narra l'Entrata del Rev. Card. Polo, Legato, in Inghilterra per la conversione di quella Isola alla Fede Catholica." Milano, Dec. 24, 1554, 12mo, 4 ff.; repr. (Paris, ? 1860) 8vo.

11. Copia delle Lettere del Re d'Inghilterra et del R. Card. Polo . . . sopra la Reduttione di quel Regno alla Unione della Santa Madre Chiesa et Obedienza della Sede Apostolica." S.l. et a. (1554) 4to.

12. **A Treati[s]e of Justification.** Founde among the writings of Cardinal Pole of blessed memorie, remaining in the custodie of M. Henrie Pynning, Chamberlaine and General Receiver to the Cardinal, late deceased in Louvaine." Lovanii, ap. J. Foulherum, 1569, 4to ; *ib.* 1578, 4to. It includes several other translations by the cardinal—(1) The Sixth Session of the General Council of Trent, concerning Justification ; (2) St. Augustine on Faith and Good Works ; (3) St. Chrysostom on Praying unto God ; (4) St. Basil on Fasting ; (5) St. Leo the Great on Prayer and Fasting ; (6) St. Cyprian on Almsdeeds.

13. "Articles to be enquired in the Ordinary Visitation of the most Reverend Fayther in God the Lord Cardinall Poole's Grace Archbishop of Canterbury, within his Diocese of Canterbury, Anno Dom. 1556, God save the Kinge and Queene." Canterbury, John Michel, (1556) 4to.

14. "Epistolæ Reginaldi Poli . . . et aliorum ad ipsum Vita, ab 1520 usque ad finem anni 1558." Edidit et animadv. in Epist. Schelhornii, Vita, Apologia ad Carolum V., Proœmium ad Regem Scotiæ, et Apologia ad Angliæ Parliamentum Card. Poli, et Diatriba ad Epistolas adjecit Card. Quirinus, Brixæ, 1744-57, 5 vols. 4to.

15. A Collection of various renderings of Cicero's works intended for a complete edition, MSS.

16. A Collection of dispatches, letters, dispensations, &c., during the time of his reforming the Church in England in Mary's reign, MSS., 4 vols. fol. formerly preserved at Douay Coll.

17. Volumen de Modo Concionandi. MS. opus imperfectum.

18. Libellus de Natali Christi Die. MS.

19. Comment. in varios Scrip. Sac. Libros. MS. opus imperfectum.

20. Catechismus de Passione Christi. MS. opus imperfectum.

21. The Sarum Missal, Breviary, Ritual, &c., revised and published under the Cardinal's auspices, 1554 and 1555.

22. **Vita**, in Italian, by Lodovico Baccatelli, formerly secretary to the cardinal, and subsequently archbp. of Ragusa, transl. into Latin by Andrew Dudith, also a member of the cardinal's household, and subsequently a bishop. Venetii, Dom Guerrii, 1563, 4to, pp. 483. Both the original and the translation will be found in Quirini, No. 14 ; repr. in Latin, Lond. 1690, 12mo. Transl. into English by B. Pye, 1766, and for the "Life" by Phillips, *see* under T. Phillips, No. 4. "Kardinal Pole, sein Leben und seine Schriften, ein Beitrag zur Kirchengeschichte des 16 Jahrhunderts," by

Athanasius Zimmerman, S.J., Regensburg, 1893; "Reginald Pole. . . . An Historical Sketch," by F. G. Lee, D.D., Lond. 1888, 8vo, an essay on the beginning and end of the cardinal's career; "Life," *vide* A. M. Stewart.

23. **Portraits**: in oil, by Titian,  $\frac{3}{4}$  lgth., seated, at Lambeth Palace; by same, hlf. lgth., seated, *penes* Lord Arundell at Wardour;  $\frac{3}{4}$  lgth., seated, *penes* Earl Spencer; by Vander Werff; by Raphael (*i.e.*, Sebastian de Piombo); all of which have been frequently engr. by Major, R. White, Larmessin, Gunst, W. Maddocks, T. Galle, H. T. Ryall, Pernetus, P. S. Simms, F. Wyngard, Picard, &c. &c.

**Pollard, Leonard**, D.D., a native of Nottinghamshire, was admitted a fellow of Peterhouse, March 2, 1546, and became vicar of Little St. Mary's, Cambridge. In the disputation before the royal commissioners in June 1549 he maintained that the Lord's Supper was an oblation and sacrifice. He became prebendary of Worcester on Sept. 11, 1551. He also held the rectory of Ripple, Worcestershire. On Nov. 6, 1553, he preached on purgatory at St. Michael's, Cambridge. On Dec. 23, 1553, he became prebendary of Peterborough, but resigned on June 30, 1555. In 1554 he was admitted a senior fellow of St. John's College, Cambridge. In 1555 he became chaplain to Richard Pates, bishop of Worcester, and under his direction wrote his five sermons, beginning "Con- sidering with myself." He died before March, 1556.

*Cooper, Athen. Cantab.*, i. ; *Dodd, Ch. Hist.*, 1.

1. **Five Homilies** made by . . . Leonard Pollard, Prebendary of the Cathedrall Church of Woster." Lond. Wyllyam Gryffyth, 1556, 4to; also pr. by R. Juge and Cawood. Ded. to his bp., and sanctioned by Bp. Bonner, July 1, 1555.

**Pope, Alexander**, poet and satirist, born May 21, 1688, was son of Alex. Pope, merchant, of London, by Edith, dau. of Wm. Turner, of York. At the time of the poet's birth his father resided in the city, but he had previously spent some time at Lisbon, where, according to Wharton, he became a catholic. At any rate, his name is found by Mr. I. C. Hotten (*Athenæum*, Nov. 7, 1864) in a list of London merchants of the "Romish religion." An illness at the age of twelve shattered his health and stunted his growth. He began the study of Greek and Latin at the age of eight, under the direction of the Rev. Edw. Taverner *alias* Banister, a priest, at the catholic school at Twyford, near Winchester, and afterwards went to one kept by Thomas Deane (*vide* vol. ii. 36), first at Marylebone, and afterwards at Hyde Park Corner. In or after

1700 he was transferred to John Bromley's (*vide* vol. i. 310) school in Devonshire Street, near Bloomsbury, where one of his fellow-students was the Duke of Norfolk. He left this school in consequence of a thrashing and punishment he received for writing a satire on his master. Soon after this he was left to his own devices, and studied French, Italian, Latin, and Greek, as well as English poets, as he says, "like a boy gathering flowers." Before he reached manhood he had written an epic and translated Statius, besides producing other imitations and translations. According to his own account, the "Pastorals," published in Tonson's "Miscellanies" in 1709, were composed before he was sixteen. Wycherley, who had become a catholic, was his introducer to town life. The "Essay on Criticism" (1711) was praised by Addison in the *Spectator*, and Pope's "Messiah" appeared in its pages the following year. "The Rape of the Lock" appeared in "Miscellanies," published in 1712 by Lintot, and separately in 1714. "Windsor Forest" brought him the friendship of Swift, who introduced him to Arbuthnot and other members of the "Scriblerus Club"—to Gay, Parnell, Congreve, Atterbury, and Oxford. The author's share of the profits derived from his translation of the "Iliad" exceeded £5000, and constituted a provision for his life. The poet bought the house at Twickenham which thenceforward was his home, and dabbled, with discretion, in South Sea stock.

From this period dates the correspondence with Lady Mary Wortley Montagu and that with Martha and Teresa Blount, of the Mapledurham family, which furnished an element of sentiment to his career. Besides various task work, in which may be included the Shakespeare, Pope presently produced his "Odyssey," of which in truth he was but in part the author. "Bathos" appeared in 1727 and "The Dunciad" in the following year. The war was prolonged in the "Grub Street Journal." The "Essay on Man" and the "Moral Essays" were inspired by Bolingbroke. At his suggestion the "Satires" were undertaken, and these led to the publication of the "Epistle to Arbuthnot" (1734-5), which is of first-rate importance to the biographer. The cause of self-revelation was further served by the publication of his correspondence, ostensibly forced upon him by Curll's illicit publication of some portions of it. The matter is set forth at length by Mr. Elwin in his edition of Pope's "Works," and by Mr. Courthope in the "Life." The

“Epistle to Augustus” (1737), and the “Epilogue to the Satires” (1738), show the satirist at his best. In 1741, visiting Oxford with Warburton, under whose influence he had come, Pope declined to be “doctored” in Civil Law while the corresponding degree in Divinity was withheld from his friend. The fourth book of the “Dunciad” was published in 1742, and involved the author in his literary duel with Colley Cibber. Cibber was promoted, *vice* Theobald, to be hero of the “Dunciad.” The book in its definite form appeared in 1724.

Pope died on May 30, 1744, at the age of 56, and was buried in Twickenham church beside his parents. Though he had never made a boast of his religion, to Racine he had avowed himself sincerely a catholic; to Atterbury he said, “I am a catholic in the strictest sense of the word”; to Swift, in 1729, “I am of the religion of Erasmus, a catholic: so I have lived, so shall I die.” Upon his death-bed he declared that his assurance of immortality was of the nature of an intuition. The priest who ministered the last rites to him found him, according to Carruthers, “resigned and wrapt in the love of God and man.” Dr. Johnson excuses the “Essay on Man” and the “Moral Essays” on the curious ground that “the positions which he transmitted from Bolingbroke he seems not to have understood, and he was pleased with an interpretation that made them orthodox.”

He bequeathed £1000 and his house-property to Martha Blount, his books and other memorials to various of his friends, his unpublished MSS. to Bolingbroke, and his copyrights to Warburton. He is described by Reynolds as dwarfish and much deformed; with a fine eye, however, and a well-shaped nose, his face drawn and lined with pain.

The following is from an appreciation, to be found in “Specimens of the Poets,” by Mr. Aubrey de Vere: “The merit of Pope’s poetry has long been a matter of dispute. . . . In executive skill, in polish, terseness, and tact, and in refinement of thought, though not of feeling, it is admirable; while in brilliancy of fancy it can hardly be surpassed. . . . His philosophy was but the philosophy of his day, and has in it more of speciousness than of depth or solidity. . . . Of his religion we find even less in Pope’s poetry than of nature; for, with all its stately pomp of versification, its vehemence, energy, and exclamatory pathos, his ‘Eloisa to Abelard’ must ever be

repulsive to a catholic, as well as distasteful to a sound moralist. Pope is, however, a great poet, and, in his own way, a singularly perfect one. . . .”

*Dict. Nat. Biog.*, xlvi.; *Men of Letters Series; Tablet*, xxv. 729; lvi. 172, lviii. 1008; *Butler, Hist. Mem.*, iv. 447, *Reminiscences*, 20, 283; *De Vere, Specimens of the Poets; Rose, Bibliog. Dict.*

1. For works, *see* Lowndes, “*Bibliog. Manual*”; Watt, “*Bib. Brit.*”; Allibone, “*Crit. Dict.*”; and other bibliographies.

2. **Portrait**:—*Ætatis* 28, 1717, G. Kneller, p., J. Smith, sc.; M. Dahl, p. 1726, J. Simon, sc. 1729; *Poeta Anglus, obiit anno 1744, ætatis 57 . . . ex ipso Archetypo à Vanlo Pieto, 1742*, Joh. Faber; G. Vertue, sc.; *mezzo*, T. Preston, f.; J. Richardson, sc. 1738; A. Pond, pinx., J. Houbraken, sc., *Amst.* 1747.

**Pormort, Thomas**, priest, venerable martyr, born about 1559, of a good Lincolnshire family, probably that seated at Saltfletby and Kenington, or the one at Todlethorp, arrived at the English college at Rheims, Jan. 15, 1581, and left on the following March 20 for that at Rome. After being ordained priest in 1587, he entered the household of Bishop Owen Lewis. He was apprehended in London on July 25, 1590, but effected his escape. In Aug. 1592 he was committed to the Tower. There he was several times racked, and on the following Feb. 8 was condemned, for being a priest, to be hanged, drawn, and quartered. At the bar the martyr accused Topcliffe of having boasted to him of indecent familiarities with the queen, and likewise that there was not a true Stanley in England. A gibbet was erected at the west end of St. Paul's churchyard. The martyr was stripped to his shirt and enforced to stand nearly two hours upon the ladder, in spite of the severity of the weather, whilst Topcliffe vainly urged him to withdraw his words. So the venerable man received the crown of martyrdom, Feb. 10, 1592 (O.S.), aged 32.

*Challoner, Memoirs*, 1741, i. 287; *Douay Diaries; Foley, Records S.J.*, vi.; *Pollen, Acts; Fitzherbert, Apology*, f. 6.

**Porter, George, S. J.**, archbishop of Bombay, born Aug. 27, 1825, was eldest son of Mr. John Porter, of Exeter, and his wife Isabella. He was sent to Stonyhurst in 1833, and entered the novitiate at Hodder in 1841. Having passed through his noviceship he taught first at Stonyhurst, then at St. Francis Xavier's, Liverpool, and from 1849 to 1853 filled the post of prefect of studies at Stonyhurst. He resumed his office at



Stonyhurst in 1857. Two years later he went to France for his tertianship. He was professor of dogmatic theology at St. Beuno's till 1863; returned to Stonyhurst; thence was sent to St. Francis Xavier's, Liverpool, where he remained till 1871; then he was transferred to lighter labours in London. In 1873 he became rector and novice-master at Manresa House, and in 1880 represented the English province at Rome in the discussion of certain questions affecting the relations of the regular clergy and the English bishops. Immediately after his appointment to the charge of the Farm Street church he was transferred to Fiesole, as English assistant to Father Beckx, the general. He returned to Farm Street in 1883, and remained there till the burden of the episcopate was laid upon his unwilling shoulders. During the years in which he diligently discharged the duties of this new office he never ceased faithfully to correspond with many of his spiritual children in this country. At the same time he worked, declared one of the fathers with him, "just as he used to do at Liverpool." The incessant labour in a trying climate finally broke down his health. For some time he suffered from suppressed gout. He died on Sept. 28, 1889, aged 54.

*Oliver, Collns.*, p. 384; *Catholic Times*, Oct. 4, 1889; *Wkly. Reg.*, lxxx. 433, 437; *Tablet*, lxxiv. 540, 655; *Catholic News*, Oct. 5, 1889.

1. **Instruction on Solid Piety**, on Confessions of Devotion, and on the Frequentation of the Sacraments. By the Rev. Father J. Boone, S.J. Translated from the French by a member of the same Society." Lond. (Derby, pr.) Richardson & Son, 1852, 12mo, pp. 93.

2. **The Priest's Manual** for the Holy Sacrifice of the Mass. Compiled by the Rev. Geo. Porter, S.J." Liverpool, Rockliff, 1858, 12mo; *ib.* 3rd edit. 1877, 12mo, pp. x.-195.

3. "The Virtues of Blessed Mary, Mother of Jesus Christ. By Fr. Francis Arias, of the Soc. of Jesus. With Preface by Fr. Geo. Porter, S.J." St. Joseph's Ascetical Lib. 1872, 8vo.

4. "A Treatise on the Particular Examen of Conscience, according to the method of St. Ignatius. By Fr. Luis de la Palma, S.J. With Preface by Fr. Geo. Porter, S.J." St. Joseph's Ascet. Lib. 1873, 8vo.

5. "A Spiritual Compendium, in which the Principal Difficulties in the way of Perfection are explained. By Fr. Gaspar de la Figuera, S.J. From the Spanish. Edited by Fr. G. Porter, S.J." St. Joseph's Ascet. Lib. 1873, 8vo.

6. "Meditations on the Life and Doctrine of Jesus Christ for Every Day in the Year. By Nic. Avancinus, S.J. Translated from the German. With Preface by Fr. G. Porter, S.J." St. Joseph's Ascet. Lib. 1874, 2 vols. 8vo.

7. **An Exhortation to Frequent Communion.** By G. B. Polacco. Translated by Fr. G. Porter, S.J." Lond. 1879, 8vo.

8. Fander's "Catechism of the Catholic Religion. New edition, completely revised and corrected with the latest German edition by the Very Rev. Geo. Porter, S.J." Lond. 1884, 12mo.

9. **The Banquet of the Angels.** The Wedding Garment. Preparation and Thanksgiving for Holy Communion. Translated by . . . G. Porter, S.J., from 'Meditations des prêtres avant et après la Messe.' Lond. Burns & Oates, 1887, 8vo, pp. xi.-216. Taken from the "Priest's Manual." Lond. (1896) 8vo, pp. x.-163.

10. "The Heart of St. Francis of Sales. Thirty-one considerations (by his contemporaries) upon the interior virtues of this great Saint. Edited by G. Porter." Lond. Burns & Oates, 1887, 8vo.

11. "Discourses on the Divinity of Jesus Christ. By the Abbé Freppel." Lond. 1887, 8vo, 2nd edit.

12. "Spiritual Retreats. Notes of meditations, considerations, &c." Lond. Burns & Oates (1888), 8vo, pp. xi.-216; enlarged edit. *ib.* 1888, 8vo.

13. "The Letters of the late Fr. Geo. Porter, S.J., archbishop of Bombay." Lond. Burns & Oates (1891), 8vo, pp. xvi.-484.

14. **Portrait**, in *Merry England*, No. 99, Aug. 1891.

**Porter, Jerome**, O.S.B., *alias* Nelson, was probably one of the sons of Wm. Porter, of Allerby, co. Cumberland, Esq., by his first wife Ellen, dau. of Robert Briggs. He was proposed at the English Benedictine Monastery at Paris for that at Douay, Dec. 8, 1622. He and Dom Michael Blackeston were returning to Douay after a journey, when both took a fever, which carried them off. Dom Jerome died at Douay, Nov. 17, 1632.

*Dolan, Weldon's Chron. Notes; Visit. of Cumberland.*

1. **The Flowers of the Most Renowned Saints** of the Three Kingdoms, England, Scotland, and Ireland. The First Tome." Doway, 1632, 4to, ded. to Thos., Lord Windsor, with several ideal portraits. The 2nd vol. was prepared for the press by Dom Fris. Hull (*q.v.*), but never pub.

2. **The Life of St. Edward, King and Confessor.** Lond. 1710, 8vo, frontis.; new edit. by Rev. C. J. Bowen, Lond. 1868, 16mo.

**Porter, Thomas**, S.J., vicar-apostolic of Jamaica, born at Exeter, Nov. 1, 1827, was younger brother of Fr. George Porter (*q.v.*). He went to Stonyhurst in 1839, and was ordained priest Sept. 23, 1860, at St. Beuno's, where he remained for some time. In 1862 he went to Liverpool, in 1863 to St. Walburge's, Preston, and in 1865 returned to Liverpool. In 1867 he commenced the new Jesuit mission of the Holy Name, Manchester, which was erected out of funds

left to the Society in that year by Miss Harriet Lucinda Walton, of St. Oswald's Lodge, Worcester, the last representative of the ancient Manchester family of Walton. In 1871 Fr. Porter rejoined the staff of St. Francis Xavier's, Liverpool, where he remained till his appointment as vicar-apostolic of Jamaica in 1878. Ten years later impaired health necessitated his return to England, and after two or three months he died at St. Beuno's College, St. Asaph, Sept. 29, 1888, aged 60.

*Oliver, Collns.*, p. 385; *Cath. Directories*; *Manchester Guardian*, Oct. 1, 1888.

**Postgate, Nicholas**, priest, martyr, was born about 1597, at Kirkdale House, Egton, Yorkshire, where his family long resided and were staunch recusants. His father was apparently the son of William Postgate, of Kirkdale, and his mother, Jane, was living a widow there in 1604. It was on July 11, 1621, that he obtained admittance into Douay College and assumed the *alias* of Whitmore. In later years he sometimes used the *alias* of Watson. He was sent to the mission in his native county, June 29, 1630. He lived with the Hungates at Saxton till about 1638, when he became chaplain to Lady Dunbar. Subsequently he served Kilvington Castle and Hall, the seats of the Saltmarsh and Meynell families, and other places wide apart. But his principal abode was a thatched cottage on Blackmoor, about two miles from Mulgrave Castle, and from this cottage the present mission of Ugthorpe derives. It is recorded that nearly a thousand persons were reclaimed to the faith through his instrumentality. On Dec. 8, 1678, he was apprehended at the house of Matthew Lyth, of Sleights, Little Beck, near Whitby, and with his harbourer committed to York gaol. He was indicted for being a priest, under the statute of 27th Elizabeth, and was hanged, drawn and quartered at York, Aug. 7, 1679, aged 82.

The martyr's quarters were handed over to his friends. One of the hands was sent to Douay College. His portable altar-stone is now venerated at Dodding Green.

*Dodd, Ch. Hist.*, iii.; *Challoner, Memoirs*, 1742, p. 419; *Douay Diaries*; *Peacock, Yorkshire Papists*, p. 97; *Foley, Records S.J.*, v.; *Gillow, Haydock Papers*.

1. "Hymn by ye Rev. Nic. Posket of Ugthorpe, who was put to death for ye Cath. faith at York, 7 Aug. 1679, aged 82, having been priest 51 years."

MS.; printed in Haydock's "Collection of Hymns," and frequently repr.; set to music, and pr. by Richardson, London.

2. "The last Speeches of three Priests [viz. J. Kemble, W. Poskhayt, and C. Mahony] that were executed for religion . . . 1679." [Lond. 1679] s. sh. fol.

3. "Nicholas Postgate; or, The Old Catholic Priest. A True Story," ded. to the Rev. Nic. Rigby of Ugthorp by J. W., *Cath. Mag.*, ii. (1838), p. 294.

**Potier, Peter Philip Pius**, O.P., born in London, Dec. 23, 1756, was the 4th son of James Potier, Esq., by his wife, Winifred Jenison, of the ancient family seated at Walworth Castle, co. Durham. He and his younger brother Thomas were sent to the English Dominican College at Bornhem in 1764. Thomas left in 1771, but Peter Philip took the habit Oct. 21, 1773, and was admitted to his religious profession in 1782. He continued his studies in the English Dominican College at Louvain, and was ordained priest Sept. 14 following. He returned to Bornhem in 1783, and there taught for eleven years. On Aug. 20, 1790, he became sub-prior. In 1794 he fled to England, was chaplain to the Meynells at the Friary, Yarm, till the spring of 1812. He was provincial from 1806 till 1810. In 1812 he became chaplain at Hales Place, Canterbury, removed to the novitiate at Hinckley, co. Leicester, in 1813, thence, Aug. 1814, to Stonecroft, and to Woburn Lodge, Oct. 12, 1815. In 1816 Fr. Potier established the mission at Weybridge. He was provincial procurator from 1819 till his death. On Dec. 18, 1834, he retired to his convent at Hinckley, where he died, Nov. 18, 1846, aged almost 90.

*Palmer, Obit. Notices, O.P.*; *Merry Eng.* 1889, p. 316; *Oliver, Collins* p. 465.

1. **Fugitive Pieces.** Lond. Amb. Cuddon, 1824, 12mo, pp. 51. "Common Sense" reviewed the work in scathing terms in the *Orthodox Journal*, x. 357, Sept. 1824. Potier remonstrated with the reviewer in the following month, *ib.* p. 384, and in the same month "Justice" addressed "A Review of the Reviewer" to the editor of the *Cath. Miscel.*, iii. 473. "Common Sense" impenitently replied to Potier, *Orth. Journ.*, x. 438.

2. Liberal contributions to the *Truth-teller* and other Catholic periodicals.

**Potter, Charles**, courtier, born in Queen's College, Oxford, in 1634, was the only son of Christopher Potter, provost of the college, by Eliz., dau. of Dr. Chas. Sonnibanke, canon of Windsor. He was admitted a member of Queen's as "upper

commoner" in 1646, became student of Christ Church in 1647. In 1651 he joined the exiled Court of Charles II., and was for a time in the suite of James Crofts, afterwards duke of Monmouth. He travelled in France in 1657-8, and became a Catholic. At the restoration he was appointed gentleman usher to Queen Henrietta Maria. He died in Duke Street, Strand, and was buried near to his great-uncle, Barnaby Potter, bishop of Carlisle, in St. Paul's, Covent Garden, in Dec. 1663, aged 29.

*Bliss, Wood's Athenæ Oxon.*, iii. ; *Hutton, Dict. Nat. Biog.*, xlv. ; *Dodd, Ch. Hist.*, iii.

1. **Theses quadragesimales** in scholis Oxoniæ publicis pro forma discussæ anno 1649-50." Oxon. 1651, 12mo, which Wood asserts were really composed by his tutor, Thos. Severn. They were much commended at the time.

**Potter, Mr.**, a gentleman of Manchester, who, according to the Rev. Edw. Kenyon, formerly priest at St. Chad's, Rook Street, in that city, contributed considerably to the building of that chapel in 1776, and during the display of religious intolerance raised thereby published a Catholic pamphlet under the undermentioned ludicrous title.

*Kirk, Biog. Collns. MS.*

1. **A Ball of Wax against a Ball of Soap.**

**Potter, Thomas Joseph**, priest, born June 9, 1828, was son of George Potter, of Scarborough, co. York, and his wife, Amelia Hunt. On Feb. 24, 1847, he was received into the Church at Stockeld Park, Yorks. On Oct. 24, 1854, he entered All Hallows College, Dublin, and was ordained priest June 28, 1857. He was retained in the college as professor of Belles Lettres and of sacred eloquence, and died there Aug. 31, 1873, aged 45.

*O'Donoghue, Dict. Nat. Biog.*, xlv. ; *Allibone, Crit. Dict.*

1. **A Metrical Translation of the Breviary, Hymns, &c.**

2. **The Two Victories: a Tale.** Dublin, Duffy, 1860, 8vo, first pub. in *The Lamp*.

3. **The Rector's Daughter; or, Love and Duty.** Lond. 1861, 16mo. Transl. into French.

4. **Legends, Lyrics, and Hymns.** Dub. 1862, 8vo.

5. **Light and Shade; or, The Manor House of Hardinge.** Dub. 1864, 8vo.

6. **A Panegyric of St. Patrick.** Dub. 1864, 8vo.

7. **Percy Grange; or, The Dream of Life.** A Tale in three books." Dub. 1865, 12mo; Lond. 1876, 12mo; Lond. 1883, 12mo.

8. **The Pastor and his People**; or, *The Word of God and the Flock of Israel.* Dub. 1869, 8vo.

9. **Sacred Eloquence**; or, *The Theory of Preaching.* Dub. 1868, 8vo; 3rd ed. Dub. 1870, 8vo.

10. **Sir Humphrey's Trial**; or, *The Lesson of Life.* A Book of Tales, Legends, and Sketches in Prose and Verse." Dub. 1870, 8vo, with portrait; 4th ed. Dub. 1884, 8vo.

11. **The Spoken Word**; or, *The Art of Extempore Preaching.* Dub. 1872, 8vo; 2nd ed.

12. **Rupert Aubrey of Aubrey Chase.** *An historical tale of 1681.* Dub. 1874, 8vo; 2nd ed. Dub. 1879, 12mo.

13. Liberal contributions in verse and prose to *The Lamp* and other Catholic periodicals.

14. **Portrait** in "Sir Humphrey's Trial."

**Potts, Thomas**, president of Oscott College, born April 6, 1754, at Coven, in the parish of Brewood, Staffordshire, was son of John Potts and his wife, Mary Jeffreys. He was descended from an ancient Staffordshire family distinguished for its loyalty and staunch adherence to the faith. His ancestor, John Potts, married Anne, dau. of Wm. Colles, of Leigh Court, co. Worcester, and relict of Sir Walter Leveson, Knt., of Wolverhampton, and his son and namesake married Cath., one of the five daughters and coheiresses of Sampson Boughey, of Colton, co. Stafford, Esq. The younger John Potts was half-brother to Col. Thos. Leveson, governor of Dudley Castle during the civil wars, and was a captain in the royal army.

In June 1765, Thomas Potts was sent by Bishop Hornyold to Douay College. He was ordained priest at Ypres in June, 1778. After teaching classics for about three years, he was appointed to the ancient mission at Brailes, co. Warwick. Thence in 1781 he removed to Bosworth Hall, co. Leicester, as chaplain to Fris. Fortescue Turville, Esq., where he wrote his "Inquiry." In Nov. 1794 he was associated with Dr. Bew in the establishment of Oscott College, and was appointed vice-president. In Aug. 1808 he succeeded to the presidency, and from 1815 was allowed the nominal title till his death in the college, Dec. 5, 1819, aged 65.

"He was an accurate, profound, and cautious theologian," says Mgr. Weedall.

*Weedall, Discourse; Orthodox Journ.*, viii. 279-81; *Douay Diaries; Scotian*, iii. 71, 73 seq., iv. 124, 129, 133, 245, viii. appx.; *Husenbeth, Life of Weedall*, p. 24 seq.; *Simms, Bib. Staff.*, p. 365.

1. **An Inquiry into the moral and political Tendency of the**

**Religion called Roman Catholic.** Lond. Coghlan, 1790, 8vo, described by Mgr. Weedall as "an elegant, temperate, and argumentative work."

2. **Introduction to the Latin Grammar of Douay College. Revised and Corrected.** Lond. 1810, 12mo, "The Introduction to the Latin Language" had been in use at Douay for more than a century. Mgr. Weedall published new editions of Potts' version in 1821 and 1832.

3. "A Discourse pronounced at the funeral of the Rev. Thomas Potts, late President of St. Mary's College, Oscott, on Thursday, Dec. 9, 1819. By the Rev. Henry Weedall." Birmingham, 1819, 8vo, pp. viii.-29.

4. **Portrait,** in oil, at Oscott.

**Poulton, Andrew**, father, S.J., born 1654, was second son of Ferdinand Poulton, of Desborough, co. Northampton, Esq., by Mary, dau. of John Giffard, of Blackladies, co. Stafford, Esq., and his wife Cath., dau. of Rich. Hawkins, of Nash, co. Kent, Esq. He went to St. Omer's College in 1669, entered the Society Oct. 31, 1674. He was summoned from Liège to London to become a master at the college opened by the Society in the Savoy at Whitsuntide 1687. Upon its destruction in Dec. 1688, Fr. Poulton was seized at Canterbury whilst attempting to escape to the Continent. He subsequently joined the Court at St. Germain's, and was socius to Fr. John Warner, his majesty's confessor, in 1690. In that year he accompanied James II. to Ireland in the capacity of army chaplain. He died at St. Germain's, Aug. 5, 1710, aged 56.

*Foley, Records S.J.*, i., v.; *Oliver, Coll. S.J.*; *Dodd, Ch. Hist.*, iii.; *Jones, Cheth. Popery Tracts*, pp. 136-41, 321; *De Backer, Bibl. des Ecriv. S.J.*; *Bliss, Wood's Athen. Oxon.*, iv.

1. **A true account of the Conference between Dr. Thos. Tenison and Andrew Pulton.** By Andrew Pulton." (Lond. 1687), 4to.

The author had not originally intended that this should be published. His orthography, owing to his foreign education, was deplorable, and was satirised in a brochure entitled "The Advice," in which is the couplet:

"Send Pulton to be lashed at Busby's school,  
That he in print no longer play the fool."

Tenison, subsequently archbp. of Canterbury, published his "True Account," for which *vide* under Edw. Meredith, vol. iv. 565, No. 5, so Poulton published a second narrative, entitled

2. **A true and full account** of a Conference held about religion between Dr. Thomas Tenison and Andrew Pulton, one of the masters of the Savoy." [Lond. 1687] 4to, iv.-18, to which he prefixed this advertisement: "A. P. having been eighteen years out of his own country, pretends not yet to any Perfection of the English expression or Orthography, wherefore for the future he will crave the favour of treating with the Dr. in Latine,

since the Dr. finds fault with his English." Tenison published a second and a third edition of his pamphlet, and then Meredith came to Poulton's rescue with his "Remarks," and A. Cressener published his "Vindication," for which *vide* iv. 565, No. 5. To his opponents Poulton rejoined with—

3. **Remarks of Andrew Pulton**, Master in the Savoy, upon Dr. Tenison's late narrative; with a confutation of the doctor's Rule of Faith, and a Reply to A. Cressener's pretended refutation." Lond. 1687, 4to, pp. 42.

Tenison rejoined with "Mr. Pulton considered in his sincerity, reasonings, and authorities; or, a just answer to what he hath hitherto published in his True Account; his True and Full Account of a Conference, &c. His Remarks; and in them his pretended confutation of what he calls Dr. Tenison's Rule of Faith." Lond. 1687, 4to. This was answered by "Some Farther Remarks," bearing on the title "By Andrew Pulton," but the work was undoubtedly by Meredith (*vide* iv. 566, No. 6), as appears from the book itself.

4. **A total defeat of the Protestant Rule of Faith**, by A. Pulton against Dr. Tenison." S.l. 1687, 4to.

"H., minister of the Church of England," published "The Missionaries Arts Discovered; or, An Account of their Ways of Insinuation, their Artifices and several methods of which they serve themselves in making converts. With a Letter to Mr. Pulton, challenging him to make good his charge of Disloyalty against Protestants," Lond. 1688, 4to. Poulton rejoined with—

5. **Some Remarks upon the author and licenser of 'The Missionaries Arts Discovered,'** with a Reply, to a challenge made him, By Andrew Pulton, in a Letter prefix'd to the said Pamphlet." Lond. 1688, 4to, pp. 14. Which elicited from the anonymous writer "A Defence of the Missionaries Arts, wherein the charge of disloyalty, rebellions, plots and treasons, asserted p. 76 of that book, are fully proved against the Members of the Church of Rome, in a brief account of the several plots contrived, and rebellions raised by the papists against the lives and dignities of sovereign princes since the reformation." Lond. 1689, 4to.

6. **A Full and Clear Exposition of the Protestant Rule of Faith**, with an excellent Dialogue laying forth the large extent of true excellent charity against the uncharitable Papists," s.l. et a., 4to, pp. 20. The revolution was now taking place, and Poulton had to fly for his life.

7. **Sermon** printed in "A Select Collection of Catholick Sermons, Preach'd before their Majesties King James II., Mary, Queen-Consort, Catherine, Queen-Dowager, &c." Lond. 1741, 8vo, 2 vols., pp. 446 and 481.

**Poulton or Pulton, Ferdinando**, eminent jurist, born 1535, was the son and heir of Giles Poulton, of Desborough, co. Northampton. About 1533 his father married Alice, elder dau. and coh. of Thomas More, of Bourton, co. Bucks, of the same family as B. Thomas More. Ferdinando, to whom the Bourton estate descended, became a fellow of Christ's College, Cambridge. On June 28, 1556, he was admitted commoner



of Brasenose College, Oxford, and was admitted a member of Lincoln's Inn, June 5, 1559. He was always given to the study of philosophy and jurisprudence, with a touch of theology also, especially in his old age. In 1598 he was converted to the faith of his ancestors.

Shortly before his death he presented to Christ's College a copy of Robert of Gloucester's "Chronicle," "for the love and affection which he did bear to the said college, his nurse and schoolmistress, and in token of goodwill to the said house." He died at his seat at Bourton, Jan. 20, 1617-8, aged 82.

His remains were interred in the parish church of Desborough. He was married, first, to Anne, dau. of Thos. Underhill, of Nether Etington, co. Warwick, by whom he had a daughter, the wife of Alban Butler, Esq., ancestor of his namesake, the author of the "Lives of the Saints"; and, secondly, to Cath., dau. of Wm. Jackman, of Wing, Bucks, by whom he had five sons and five daughters. Two of his sons, Thomas and Ferdinando, became Jesuits, and one of his daughters, Eugenia, born in 1580, became one of the foundresses of the English Benedictine convent at Ghent and its second abbess.

*Foley, Records S.J.*, i.; *Bliss, Wood's Athen. Oxon.*, ii.; *Foster, Alumni Oxon.*, ii.

1. **An Abstract of all the Penal Statutes, which be general, &c.** Lond. 1560, 1577, 1579, 1581, 1586, 1594, 1600, 4to, in French, with remarks in English, continuation entitled "A Compendious Abridgement," &c. by M. D., 1661, 12mo.

2. **The Maner to die well**; showing the fruitfull remembrance of the Fower Last Things: gathered out of Pharetra Divini Amoris." Lond. Rich. Johnes, 1578, '88, 8vo.

3. **A Kalendar, or Table, comprehending the effect of all the Statutes, &c.** Lond. 1606, '08, '17-18, '32, '40, '70, fol.

4. **De Pace Regis et Regni**; viz. A Treatise declaring which be the general offences of the Realme," &c. Lond. 1606, '08, '10, '12, '15, '17, '18, '23, fol.

5. **An Abridgement of all the Statutes in force.** Lond. 1606, '12, fol.

6. **Collection of Statutes repealed and not repealed.** Lond. 1608, fol.

7. **A Collection of sundry Statutes frequent in use.** Lond. 1618, '32, '36, fol.

8. **The Statutes at large, &c.** Lond. 1618, fol.

9. A translation into English of the first vol. of Cardinal Bellarmine's "De infantia nascentis Ecclesie," some years before his death, but whether printed or not is uncertain.

10. At the end of Sir Jno. Beaumont's "Bosworth Field," Lond. 1629, 8vo,

is an elegy "To the Memory of the Learned and Religious Ferdinando Pulton, Esq."

**Pounde, Thomas**, approved scholastic, S.J., born May 29, 1539, was the son of Wm. Pounde, Esq., of Belmont, Hants, by Anne Wriothesley, sister of Thomas, earl of Southampton. He was educated at Winchester College, whence he went to London to study law, and for some time was in high favour with Elizabeth. In 1570 he was reconciled to the ancient church, and inwardly determined to become a priest after spending seven years in making reparations for the scandals of his youth. In 1574 he was committed to prison, and from that time for over thirty years he suffered incarceration in various prisons. In 1579, whilst in prison, he was admitted to the Society. In 1604 he obtained his final release, and spent the remainder of his life at Belmont, dying in the same room in which he was born, March 5, 1615-6, aged 76.

*Foley, Records S.J.*, iii. ; *Simpson, Rambler*, viii. 24-38, 94-106.

1. A masque ; played at Court before Queen Elizabeth.
2. **Four Proofs of the necessity of Penance.** MS.
3. **Ten Comforts for Death.** MS.
4. **Sixe Reasons** sett downe to shewe that it is noe orderly way in controversies of Faithe to appeal to be tryed only by Scripture (as the absurde opinion of all the Sectaries is), but to the sentence and definition of the Catholicke Church by whome as by the Spouse of Christe, always inspired with the Holy Ghoste, the Holy Scripture is to be judged." Dated Sept. 1580, MS., multiplied and so distributed. To which Rev. Robt. Crowley replied with "An Answer to Sixe Reasons, that Thomas Pownde, gentleman, and prisoner in the Marshalsey, at the Commaundement of her Maiesties Commissioners, for causes ecclesiastical, required to be answered." Lond. 1581, 4to.
5. **Poems**, Latin and English, religious, controversial, on the martyrs, &c., referred to in his biographies, and in Simpson's "Campion."
6. "Life of Thomas Pounde, by Fr. Thos. Stephenson, S.J.," MS. (*circa* 1615-24), used by Bartoli and More.

**Powel, Philip**, O.S.B., martyr, born in the parish of Tralon, Brecknockshire, on Candlemas-day, 1594, was son of Roger Powel by his wife Cath. Morgan. He was brought up from childhood by David Baker, formerly a famous lawyer, and subsequently a Benedictine, who sent him, at the age of sixteen, to the Temple, whence, about three years later, he went to the English Benedictine Monastery at Douay. Having assumed the name of Morgan, he was ordained priest in 1618, and on March 7, 1622, left the college for the English mission. For

sixteen months he resided with Fr. Baker, by whom he was sent to live with Mr. Risdon at Bableigh, co. Devon. When that gentleman's daughter married Mr. Poyntz, of Leighland, co. Somerset, about 1624, Fr. Powel went to reside there as chaplain. There he remained till the civil war in 1645, when he took refuge with his old friend John Trevelyan, of Yarnscombe, and with Mr. John Coffin, of Parkham, in Devon, with whom he spent about four months. For the next six months Fr. Powel accompanied General Goring's army in Cornwall, till its dissolution, when he set sail in a vessel bound from Cornwall to Wales. On Feb. 22, 1646, the vessel was boarded by vice-admiral Crowder. He was confined in St. Catherine's gaol, Southwark, and in the King's Bench. He was indicted at Westminster Hall, and was hanged, bowelled, and quartered at Tyburn on June 30, 1646, aged 52.

*Challoner, Memoirs*, 1742, ii. 297; *Dolan, Weldon's Chron. Notes; Snow, Bened. Necrol.*; *Dolan, An Old Somerset Mission*, p. 2; *Oliver, Collns.*, pp. 20, 386.

1. "Relation du Martyre de Philippe Powel, autrement dite le Père Morgan, Religieux Bénédictin." Paris, 1647, 12mo, pp. 29.

**Powell, David Gregory**, O.S.F., probably a native of Abergavenny, came over from the Franciscan monastery at Douay in 1740, and was stationed at Abergavenny, where he remained till 1755. From 1764-7 he was again at Abergavenny, and finally returned to die there, Oct. 12, 1781.

*Oliver, Collns.*, p. 560; *Franciscan Fund Book, MS.* ap. me; *Thaddeus, Franciscans in Eng.*

1. Dr. Oliver states that he published a Manual and Catechism in Welsh.

2. *Portrait*, engr. 12mo, "The R<sup>d</sup> Father Philip Powel, *alias* Morgan, of ye Order of St. Benedict, executed at Tyburn, June 30th, 1646, in the 52th year of his Age."

**Powell, Edward**, D.D., martyr, beatified by papal decree, born in Wales about 1478, became fellow of Oriel in 1495. He was rector of Bleadon, Somerset, prebendary of Lincoln, exchanging it for Carlton-cum-Thurlby in 1505, and Carlton for Sutton-in-Marisco in 1525. He also received prebends in Salisbury Cathedral, besides the living of St. Edmund's, Salisbury. He became a frequent preacher at Court, and was in high favour with Henry VIII., who commanded him to publish a reply to Luther. The University of Oxford addressed

two letters, one to the king and the other to the bishop of Salisbury, applauding the choice, and styling him the "glory of the University."

Powell was one of the four theologians selected to defend the legality of Queen Catherine's marriage at her trial. When Latimer was invited to preach before the corporation at Bristol, in March 1533, Powell was put forward by the clergy to answer him from the pulpit, and is said to have made aspersions on Latimer's private character. Latimer complained to Cromwell, and Powell aggravated his offence by denouncing the king's marriage with Anne Boleyn. In Jan. 1534 his discharge as proctor of the Salisbury clergy was ordered, and in November a special Act of Parliament was passed attainting him by name, with Blessed John Fisher and others, for refusing the so-called oath of succession. By this Act he was deprived of all his preferments and goods and committed to the Tower. At length he was brought from the Tower with Thomas Abell and Richard Fetherstone, together with three heretics, Barnes, Gerard, and Jerome. They were dragged on hurdles two and two—a catholic and a heretic—from the Tower to Smithfield. Powell and his two fellow martyrs were hanged, drawn, and quartered as traitors, but the others were burnt as heretics. Thus Blessed Edward Powell won his martyr's crown, July 30, 1540, aged about 62.

*Dodd, Ch. Hist.*, i.; *Bliss, Wood's Athenæ Oxon.*, i.; *Lewis, Sanders' Anglican Schism; Bridgett, Blessed John Fisher*, p. 283; *Pitts, De Illus. Ang. Script.*, p. 729; *Pollard, Dict. Nat. Biog.*, xlv.

1. **Propugnaculum Summi Sacerdotii Evangelici**, ac Septenarii Sacramentorum adversus Mart. Lutherum fratrem famosum et Wiclefistam insignem." Lond. 1523, 4to, in 3 books in the form of a dialogue between Luther and Powell.

2. **Tractatus de non dissolvendo Henrici Regis cum Catharina matrimonio**. Lib. I. Lond. 4to, of which no copy seems to be extant.

**Powis, Elizabeth Somerset**, marchioness of (wife of the following), was younger dau. of Edward, second marquis of Worcester. She was married to Lord Powis before 1661. A zealous and active catholic, she was one of a society of ladies devoted to the relief of catholics in prison for conscience' sake. During the Oates Plot *furore*, strong efforts were made to have her committed to prison, and at length, on Nov. 4, 1679, on the information of the impostor Dangerfield, for her supposed share in the Meal-tub conspiracy, she was

committed to the Tower, where her husband had been imprisoned for nearly a year. On Feb. 12, 1680, she obtained her release on bail, and on the following May 11 the indictment against her was thrown out by the grand jury of Middlesex. When Dangerfield was prosecuted for libel in May 1685, Lady Powis and her husband gave evidence against him.

On June 10, 1688, the marchioness was present at the birth of the Prince of Wales, and was appointed governess to the King's children. After the revolution she joined the Court at St. Germain's, and remained governess to the royal children until her death, March 11, 1693.

*Dodd, Ch. Hist.*, iii. ; *Foley, Records S.J.*, v. ; *Dict. Nat. Biog.*, xxvi. 231 ; *Oates Plot Tracts*.

1. The Marchioness' name is introduced in — “Mr. Tho. Dangerfield's Particular Narrative of the late Popish Design to charge those of the Presbyterian Party with a pretended Conspiracy against His Majesties Person, and Government. Written by Himself.” Lond. 1679, fol. ; also his “Second Narrative” ; and “The Information of Tho. Dangerfield, gent., delivered at the Bar of the House of Commons, 26 Oct. 1680.” Lond. 1680, fol.

“The Information of Edward Turbervill, of Skerr, in the County of Glamorgan, Gent., Delivered at the Bar of the House of Commons, 9 Nov. 1680.” Lond. 1680, fol.

“An Exact and True Narrative of the late Popish Intrigue to form a Plot, and then to cast the Guilt and Odium thereof upon the Protestants. . . Collected by Col. Roderick Mansell.” Lond. 1680, fol.

2. **Portrait**, original in oil, in the drawing-room at Powis Castle.

**Powis, William Herbert**, 1st marquis, and titular duke, of Powis, born in 1617, succeeded his father as third baron Powis of Powis in 1667, and was advanced to be earl of Powis in 1674. He was a consistent catholic, and was considered one of the leaders of the catholic aristocracy. Though widely known to be an upright and moderate man he was included among the victims of Oates' perjury, and on Oct. 25, 1678, was thrown into the Tower, where he passed upwards of five years without trial. On Feb. 12, 1684, he was released on bail, and the charges against him and his fellow sufferers, Arundell and Bellasyse, were formally annulled in 1686. During the reign of James II. Powis was regarded as the leader of the moderate party. In March 1687 he was created marquis of Powis, and in the following November was a commissioner for the regulation of corporations by the expul-

sion of members known to be unfavourable to the repeal of the penal laws. After the revolution Powis followed James to St. Germain, and was attainted in July 1689. James made him marquis of Montgomery and duke of Powis, Jan. 12, 1689, constituted him lord steward and chamberlain of his household, and gave him the garter. He died at St. Germain, June 2, 1696, aged 79.

He had five daughters and one son, William, who succeeded him as second marquis.

*Dict. Nat. Biog.*, xxvi. 231; *Dodd*, iii. 447; *Burke, Extinct Peerage*, p. 263; *Foley, Records S.J.*, v.; *Duckett, Penal Laws*.

1. His name frequently occurs in the Tracts connected with the Oates Plot.

2. **Portrait**, original at Powis Castle.

**Poynter, William**, bishop, born May 20, 1762, was the eldest of the four sons of Mr. Poynter of Petersfield, Hants, by his wife, a Miss Todd. In 1775 he was sent by Bishop Challoner to Douay, where he was ordained priest in 1786. During the worst period of the French Revolution, at which time he was S.T.P. and prefect of studies, Mr. Poynter and his fellow collegians, after confinement in the Scotch college in Douay, from the 12th to the 16th of Oct. 1793, the castle of Dourlens, till Nov. 27, 1794, and the Irish college at Douay, were landed in England on March 2, 1795. Mr. Poynter was appointed vice-president at Old Hall Green, and president in March 1801. Bishop Stapleton dying suddenly, Mr. Poynter was appointed coadjutor, with future succession, to Bishop Douglass, vicar-apostolic of the London District. He was consecrated to the see of Halia *in partibus* at St. Edmund's College, May 29, 1803. Upon the death of Bishop Douglass, May 8, 1812, Dr. Poynter succeeded to the London vicariate, but did not resign the presidency of St. Edmund's College until July 1813.

The bishop was adverse to the methods of Bishop Milner. In 1810 he signed a resolution prepared by the Catholic Board with a view to having the effect of pledging the subscribers to assent to State control by means of the veto. In 1813 he was persuaded into becoming president of the "Catholic Bible Society," instituted by the Catholic Committee and afterwards, in 1816, condemned by the holy see. In 1823 he obtained from the holy see the appointment of Dr. Bramston as his

coadjutor, *cum jure successionis*. He died in Castle Street, Holborn, Nov. 26, 1827, aged 65.

The bishop was buried in the church of St. Mary's, Moorfields, and his heart, by his own directions, was deposited beneath the foot of the high altar at St. Edmund's College. In the funeral discourse delivered at Moorfields, the Rev. Lewis Havard told how Bishop Milner, shortly before his death, had expressed his unbounded veneration for the virtues, piety, and edifying character of Dr. Poynter.

*Brady, Episcop. Succ.*, iii. ; *Laity's Dir.*, 1829, p. 72 ; *Havard, Funeral Discourse* ; *Cath. Miscel.*, vii. 284, viii. 432, ix. 72 ; *Butler, Hist. Memoirs*, 1822, iv. 167-9, 173, 379, 469-523 ; *Anherst, Hist. of Cath. Eman.* ; *Ward, Hist. of St. Edmund's Coll.* ; *Flanagan, Hist. of the Ch.*, ii. ; *Husenbeth, Life of Milner* ; *Douay Lists, MS.*

1. **A Theological Examination** of the Doctrine of Columbanus (contained in his Third Letter), on the Spiritual Jurisdiction of Bishops, and the difference between a Bishop and a priest." Lond. 1811, 8vo.

Rev. Chas. O'Connor, D.D., an Irish priest, in his "Columbanus ad Hibernos, or Seven Letters on the Present Mode of Appointing Catholic Bishops in Ireland ; with an Historical Address on the Calamities occasioned by Foreign Influence in the Nomination of Bishops to Irish Sees," Buckingham, 1810, &c. 2 vols. 8vo, vigorously opposed the ultramontane party and supported the veto, in consequence of which he was suspended by Archbp. Troy in 1812. "An unpublished correspondence between the Rt. Rev. Dr. Poynter and the Rev. Dr. O'Connor, on Foreign-influencing Maxims, with Observations on the Canonical and Legal Securities against such Maxims," appeared in "Columbanus," No. vi., Lond. 1813, 8vo, *vide* under Fris. P. Plowden, No. 20.

2. **Epistola Apologetica** (Roma, 1815), 4to ; "The Apologetical Epistle addressed by the R. R. Dr. Wm. Poynter, V.A. in the Southern District of the Catholics of England, to His Eminence Cardinal Litta, Prefect of the Sacred Congregation de Propaganda Fide, against the Charges brought against him and the other Vicars Apostolic by the R. Rev. Dr. John Milner, Bishop of Castabala, V.A. of the Midland District of the Catholics of England ; translated from the Original, by the Author of the Historical Memoirs" (Lond. 1820), large 4to, pp. 8. The original, dated Rome, March 15, 1815, was not intended for publication, but was translated and printed as above by Chas. Butler as an antidote to Milner's "Supplementary Memoirs" in 1820. It also appears in Butler's "Hist. Mem." iv. Appx. Note I. Milner replied with his "Additional Notes . . . with some Remarks addressed to the Editor of a late publication, intitled, An Apologetical Epistle." Lond. 1821, *vide* under J. Milner, No. 58. He charged Dr. Poynter with tolerating Blanchardism, with the unveiling of retired ladies [nuns], and with patronising the Bible Society. Butler rejoined in the 1822 edition of his "Hist. Mem."

3. "The New Testament," Lond. 1815, 8vo and 12mo, prepared for the press under the superintendence of the Rev. Thos. Rigby, D.D., vicar-

general of the London District, preceded by an anonymous "Address" written by Dr. Poynter, under whose name this version is now known. It professes to be stereotyped from Challoner's first edition of 1749; new edition, edited by Marlow Sidney and revised by Rev. A. Horrabin, 1818, *vide* vol. iii. 404, n. i.; Lond. Bagster, 1823, from stereotype plates of 1815; 1825; Dublin, 1826, 12mo, at the expense of the Commissioners of Irish Education, and with the *imprimatur* of the four archbishops of Ireland; 1834-5-7-40, from 1826 edit. with new title-pages; 1842, from 1825 edit. with new title-page.

4. **Blanchardism.** Some account of this controversy will be found in Butler's "Hist. Mem." 1822, iv. 509. Also *vide* under J. Milner, Nos. 32-5 and 46, "Explanation with the R. R. Dr. Poynter." In 1819 the Abbé Gilbert published "Copie d'une Lettre, &c., transl. 'A Letter to Dr. Poynter,'" Lond. 1819, 12mo, retracting the writer's approval of the "Declaration" proposed for signature to the French priests residing within Dr. Poynter's episcopal jurisdiction.

5. **A Sermon** preached at St. Patrick's Chapel, Sutton Street, on Thursday, 17 March 1825, the Feast of St. Patrick, the Apostle of Ireland and the Patron of the Chapel; the M. R. Dr. Curtis, R. C. Archbishop of Armagh, and other prelates being present." Lond. 1825, 8vo.

6. **Book of Prayers for Catholic Sailors and Soldiers . . .** 12mo; "The Catholic Soldiers' and Sailors' Prayer Book: containing a reprint of Prayers and Instructions recommended to the use of Catholics serving in the Fleets and Armies of the United Kingdom, by the late Bishop Poynter. With considerable additions, edited by Rev. Thos. Unsworth." Lond. 1858, 12mo.

7. "Instructions and Directions addressed to all the faithful in the London District, for gaining the Grand Jubilee celebrated at Rome in the year 1825. To which are annexed Meditations and other Devotions for the use of the faithful in the time of Jubilee." Lond. 1826, 24mo, 2 pts.. Though this has been attributed to Bp. Poynter, it is probably little more than a reprint of the editions published for the Jubilees of 1751 and 1776.

8. "Declaration of the Catholic Bishops, the vicars apostolic and their coadjutors in Great Britain." Lond. 1826, 8vo, issued in conjunction with the other English and Scotch prelates; frequently repr.

9. **Christianity; or, The Evidences and Characters of the Christian Religion.** Lond. 1827, 8vo, pp. 180; 2nd edit. Lond. 1834, 8vo; trans. into Italian, Roma, Dominico Ercole, 1828, 8vo; into French by L. G. Taillefer, Paris, 1828, 12mo. Written somewhat after the manner of Hawarden's Rule of Faith, and divided into 4 parts.

10. **Reflections on British Zeal for the Propagation of Christianity, and on the State of Christianity in England.** By C. C." Lond. . . . 8vo.

11. **Literary Contributions.** Annual addresses entitled "A New Year's Gift," "Laity's Directory," 1813-28 inclusive; "Narrative of the Seizure of Douay College, and of the deportation of the Seniors, Professors, and Students to Dourlens," in continuation of Rev. Jos. Hodgson's articles, "Cath. Mag." i. 397, 457, transl. into French and printed in the Abbé L. Dancoisne's "Le Collège Anglais de Douai," Douai, 1881, 8vo, pp. 156-186.

12. "The Funeral Discourse, delivered at the Catholic Chapel, Moorfields, at the obsequies celebrated for the Rt. Rev. Wm. Poynter, D.D.,



Bishop of Halia, and Vicar Apostolic of the London District, Dec. 11, 1827, by the Rev. Lewis Havard." Lond. Andrews (1827), 8vo, pp. 4to.

13. **Portrait**, "The Rt. Rev. Dr. Poynter, V.A. of the Lond. Distr. Painted by J. Ramsay. Engr. by H. Meyer," 4to, 1818; engr. by R. Fenner, Jan. 1, 1826, frontis. vol. iv. "Cath. Miscel.," 8vo; another, pub. by Keating & Brown, 1 Dec. 1828, "Laity's Dir." 1829, 8vo.

**Poyntz, Robert**, divine, born about 1535, was a younger son of John Poyntz, Esq., of Alderley, co. Gloucester, by his second wife, Marg., dau. of Nicholas Sanders, of Charlewood, co. Surrey, Esq. Poyntz was educated at Winchester, and was admitted perpetual fellow of New College, Aug. 26, 1554. Early in Elizabeth's reign he withdrew to the university of Louvain, where he was studying divinity in 1566, and probably took his degree.

*Dodd, Ch. Hist.*, ii.; *Wood, Athenæ Oxon.*, i.; *Oliver, Collins.*, p. 387; *Hurl. Soc., Visit. Gloucester*; *Pitts, De Illus. Angl. Script.*, p. 903; *Shaw, Dict. Nat. Biog.*, xlv.; *Walsingham, Search*, 2nd ed. p. 167.

1. **Testimonies for the Real Presence** of Christes body and blood in the blessed Sacrament of the Auster, set foorth at large, and faithfully translated out of six auncient fathers, which lyved far within the first six hundred yeres: together with certain notes, declaring the force of those testimonies, and detecting sometimes the sacramenturies false dealing, as more plainly appeareth in the other syde of this leaf. By Robert Pointz, student in Divinitie." Lovanii, apud Joan. Foulcerum, 1566, 16mo, B. L., title, preface, &c., 8 ff. ff. 200.

**Pratt, Charles Joseph**, priest, born 1810, was a younger son of Wm. Pratt, Esq., of Richmond, co. York. He was educated at Ushaw College, where he was ordained priest in 1834, and sent to St. Mary's, Leeds. In 1841 he removed to Whitby, and in 1843 to Sheffield, where he founded the church of St. Marie. He died at Sheffield, Feb. 17, 1849, aged 38.

He was brother to the Revs. John and Ralph Pratt.

*Hadfield, Hist. of St. Marie's*, p. 63 seq.; *Orthodox Journ.*, 1849, p. 181.

1. **Sermons**, in reply to Dr. Hook's "Novelties of Romanism," delivered at St. Anne's Catholic Church, Park Lane, Leeds." Leeds, 1840, 8vo.

2. **Portrait**, in Hadfield's "Hist. of St. Marie's, Sheffield," 1889, 8vo.

**Pratt, Harriet Agatha**, *née* Lethbridge, previous to her marriage became a convert, about 1835, and was a frequent contributor of verses to the *Orthodox Journal*, the *Tablet*, and other Catholic periodicals.

*Shaw, England's Glory*, p. 172; *Orthodox Journ.*, iii. 211, iv. 79, vi. 112 207.

1. **Poems by Mrs. H. F. A. Pratt, late Harriet Agatha Lethbridge.** Lond. 1845, 8vo.

**Premord, Charles Leonard**, priest, born July 30, 1760, was son of a distinguished townsman of Honfleur, M. J. B. J. Premord. He completed his studies at Paris, was ordained priest, and was enrolled amongst the canons of St. Honoré. Upon the revolution he fled to England, and became chaplain to the Benedictine nuns at Marnhull, co. Dorset, in 1802. Five years later he accompanied them to Cannington, and continued his ministrations for nearly sixteen years. He then returned to Paris and was appointed to a canonry in Notre Dame. Charles X. made him one of his chaplains, and in that capacity he assisted at his majesty's coronation at Rheims. At the expulsion of his royal patron he returned to Cannington, Nov. 13, 1830, and followed the community to St. Benedict's Priory, Heywood, co. Stafford, in 1836. There he died, Aug. 26, 1837, aged 77.

*Orthodox Journ.*, 1837, v. 365; *Oliver, Collns.*, p. 387; *Plasse, Le Clergé Français*, ii. 420.

1. **The Life of Madame Louise.** Salisbury, 1808, 2 vols. 24mo, a transl. from the French.

2. **Reflections on Communities of Women and Monastic Institutes.** Taunton, 1815, 8vo, pp. 142.

3. **The Imitation of the Bd Virgin.** Composed on the plan of the 'Imitation of Christ.' From the French." Lond. Keating, Brown & Keating, 1816, 12mo, pp. 359; "The Imitation of the Life of the B. V. Mary," Lond. 1822, 12mo, pp. 359; Dublin, 1831, 12mo.

4. **Œuvres Choisies de M. Asseline, Évêque de Boulogne.** Paris, 1823, 6 vols. 8vo.

5. **The Rules of a Christian Life**, selected from the most approved spiritual writers. In a series of letters to a Lady converted from Protestantism to the Catholic faith. By the Rev. C. Premord, A. M. L. L. Second edition, revised and corrected. To which are added Letters on Matrimony; on the choice of a State of Life, and other subjects; with Reflections on Monastic Institutions. Lond. Booker, 1836, 2 vols. 12mo; *ib.* 1839, 2 vols. 12mo; new edit. Lond. Dolman, 1847, 2 vols. 12mo. Transl. into French by l'Abbé C. J. Busson, Paris, 1838, 8vo.

**Preston, John**, priest, born Oct. 29, 1712, son of Jno. Preston, ironmonger, London, was at the time of his conversion the most promising student at Merchant Taylors' School. Forced to leave he was thrown upon his own resources, and obtained a situation as corrector of the Greek press. He was admitted into the English college at Lisbon in 1732, and in 1736 was ordained priest. He was one of the first who, in opposition to

the Jesuits, introduced the Newtonian philosophy into Portugal. Though he often, and for a long time together, discharged the duties of president and vice-president, he could never be induced to accept the honour attached to those offices. He was held in great estimation by the Court of Portugal, and in 1775 was nominated tutor to the young prince of Brazil; but soon afterwards he was seized with a fit of the palsy. Of this disease he died at the English college, Feb. 8, 1780, aged 67.

*Cath. Mag.*, vi. 301; *Kirk, Biog. Collns. MS.*; *Orthodox Journ.*, 1835, i. 120; *Lisbon Reg. MS.*

1. Treatise on the Newtonian theory, and other philosophical works, MSS.

**Preston, Thomas**, O.S.B., *alias* Roger Widdrington, confessor of the faith, was probably descended from the ancient Westmoreland and Lancashire family and allied to the Widdringtons, whose name he assumed. Weldon states that he entered the English college at Rome and passed through his course of divinity under the eminent Jesuit, Michel Vasquez de Padilla. After his ordination he spent three years in the Benedictine monastery at Monte Cassino, being "a priest of a middle or mature age." There he was professed in 1590. When the Cassinese congregation decided upon the English mission he was appointed to serve in England. He landed at Yarmouth early in 1603. In the house of Francis Woodhouse, of Cisson, co. Norfolk, he found Dom Sigebert Buckley, the sole survivor of the old Benedictines of Westminster Abbey, through whom was perpetuated the old English congregation.

He was indicted for being a priest, under the name of Roger Widdrington, at the Middlesex Sessions, Feb. 15, 1604. But he was apparently at large early in 1610, when he buried Fr. Sigebert Buckley at West Meon, in Hants. Fr. Buckley had surrendered to him all his authority on the previous Dec. 15. On July 22, 1611, he delegated his powers to two other monks. Possibly he was then in the custody of the archbishop of Canterbury. Some four or five years later, when the proposal to unite the three Benedictine congregations in England was under consideration at Rheims, Fr. Widdrington unexpectedly arrived to take part in the proceedings, having just obtained his release from prison. Fr. Widdrington returned to England, and was again cast into prison. On June 25,

1630, he was temporarily discharged from the Clink, in which he again appears in 1632, and in 1635 he was at Croydon, probably in custody of the archbishop of Canterbury. In 1637 he was again discharged from prison on giving bond for his appearance. And finally he died in the Clink prison, April 3, 1640, probably at a very advanced age.

The oath of allegiance was purposely framed to foment dissension in the catholic body. The oath was defended by seculars and Benedictines, and it was opposed to a man by the Jesuits, supported by a minority of others. Finally, Fr. Preston submitted to the predominant views of the question at Rome before any personal censure or declaration was passed upon him. Weldon says that "he was known to be learned, of a good sober life, very much admired for the elegance of his style and rare skill in canon law, though employed upon an unfortunate subject, and wherewith he maintained a bad cause too well, which upon better considerations he afterwards detested."

*Dolan, Weldon's Chron. Notes; Dodd, Ch. Hist., ii.; Oliver, Collns., p. 521; Foley, Records S.J., i.; Dodd, Hist. of Douay Coll., p. 25; Butler, Hist. Memoirs, ii. 191; Berington, Memoirs of Panzani, pp. 121, 156; Milner, Sup. Memoirs, p. 33; Snow, Bened. Ncerol.; Tierney, Dodd's Ch. Hist., iv., xcii.; Reyner, Apostol. Benedict., Appx. pp. 4, 9.*

1. **Apologia Cardinalis Bellarmini pro jure principum.** Adversus suas ipsius rationes pro autoritate Papali Principes Seculares in ordine ad bonum spirituale deponendi. Authore Rogero Widdringtono Catholico Anglo." Cosmopoli, apud Theoph. Pratum, 1611, sm. 8vo, title, preface, &c., 11 ff., pp. 359 and errata 1 p.; Francofurti, 1613 and 1621; *ib.* 1631. Transl. into English, s.l., 1613, 4to.

For contemporary controversy about the Oath of Allegiance, for which Preston was the great champion, *vide* under J. Barclay, G. Blackwell, T. Fitzherbert, T. Greene, O.S.B., Wm. Howard Visct. Stafford, Jno. Jones, O.S.B., E. Leedes, J. Redman, W. Singleton, E. Weston, W. Wormington, W. Wright, &c. One of the most important replies to this book was by M. Kellian (*vide* vol. iii. 682, note 5), to which Widdrington rejoined with No. 8.

James I.'s "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 Card. Bellarmine to G. Blackwel the Archpriest." Lond. 1607, 4to, elicited "Apologia Robti, S. R. E. Card. Bellarmini pro responsione sua ad librum Jacobi Magnæ Brit. Regis," Romæ, 1609, 4to. The controversy became very general both in England and abroad, and Widdrington came out with his "Apologia" as above.

2. **Rogeri Widdringtoni Catholici Angli Responsio Apologetica ad Libellum cujusdam Doctoris Theologi, qui ejus pro jure Principum**

Apologiam tanquam fidei Catholicæ apertè repugnantem, atque Ethnicismum sapientem, falsò, inductè, et seditiosè criminatur." Cosmopoli, apud Pratum, 1612, sm. 8vo, title and preface 44 ff., pp. 216; repr. Paris, 1613, 4to.

In the preface he attacked the dogma of the eminent Jesuit, Leonard Lessius, in his "Defensio Potestatis summi Pontificis adversus librum regis Magnæ Britanniæ, Guilielmi Barclaij Scoti, et M. Georgii Blacuellii." Cæsar-augustæ, 1611, 4to. Lessius responded, under the name of Wm. Singleton, a Douay professor of Jesuit prepossessions, with "Discussio Decreti Magni Concilii Lateranensis et quarumdam rationum annexarum, de potestate Ecclesiæ in temporalibus; et incommoda diversa sententiæ: auctore Guil. Singletono." Albini, 1613, 8vo. Widdrington rejoined with No. 6.

3. **Disputatio theologica de Juramento Fidelitatis S. P. Paulo** Papa V. dedicata, potissima omnia argumenta quæ a Card. Bellarmino, Jac. Gretsero, Leon. Lessio, Mart. Becano, aliisque nonnullis contra recens fidelitatis juramentum ex decreto Regis, et Parliamenti, in Anglia stabilitum facta sunt, examinantur a Rogero Widdringtono." Albionopoli, 1613, sm. 8vo, pp. 432, and 1614, 4to.

This work and the "Apologia" were formally censured at Rome by the Sacred Congregation on March 16, 1614, *vide* "Exemplar Decreti, in quo 2 libris ejus (viz. Apologia et Disp. Theolog.) condemnantur et purgatio ejus." Albionop. 1614, 8vo, *vide* Dodd, "Ch. Hist.," ii. 481.

4. **Appendix ad Disputationem** theologiam de Juramento Fidelitatis, in quo omnia Argumenta, quæ a F. Suarez, S.J., pro potestate Papali Principes depondendi et contra recens Fidelitatis Juramentum allota sunt, dilucide examinatur a Rogero Widdringtono." Albionopoli, 1616, sm. 8vo, pp. 284.

In reply to the work of Fr. François Suarez, entitled "Defensio Fidei Catholicæ et Apostolicæ adversus Anglicanæ sectæ errores, cum responsione ad Apologiam pro Juramento Fidelitatis, et præfationem monitoriam Serenissimi Jacobi Angliæ Regis." Conimbricæ, 1613, fol.

5. **Rogeri Widdringtoni Catholici Angli Ad Sanctissimum Dominum Paulum Quintum Pont. Max. humilima, Supplicatio** cui adjungitur Appendix in quo plurimæ calumniæ cum insigni fraude maledicentia conjunctæ quas ad Schulkenius Doct. Theol. eidem Widdringtono ad eum hære-eos accusandum falso imposuit, deteguntur." Albionopole, Rufus Lipsius, 1616, sm. 8vo, pp. 229; Transl. into Engl., "A Cleare, Sincere, and Modest Confutation of the unsound, fraudulent, and intemperate Reply of T. F., who is knowne as Mr. Thomas Fitzherbert, now an English Jesuite; wherein also are confuted the chiefest objections which D. Schulkenius, who is commonly said to be Card. Bellarmine, hath made against Widdrington's Apologie for the right or soveraigntie of temporale Princes. Permissu Superiorum, 1616, 4to.

*Vide* under Fitzherbert, vol. ii. 287. The other work was entitled, "Adolphi Schulkenii, Geldrensis, SS. Theol. apud Ubios Doctoris et Profess. Apologia pro R. Bellarmino Card. æ Potestate . . . adversus lib. falso inscriptum: Apologia . . . auctore R. Widdringtono. Col. Agrip. 1613, 8vo, pp. 638.

6. **Discussio Discussionis** Decreti magni Concilii Lateranensis,

adversus Leonardum Lessium S.J. Theologum nomine Guilhelmi Singletoni personatum. In qua omnia argumenta, quæ idemnet Lessius pro Papal, potestate Principes deponendi ex jure Canonico, et decretis Conciliorum, atq. Pontificum, aliisque incommodis adducit, dilucidè examinantur et refutantur: Et quædam egregia Illus. Card. Peronii artificia perspicue deleguntur et refelluntur, a R. Widdringtono Cath. Anglo." Augustæ, apud Joan Libium, 1618, 4to, pp. 461, besides preface and table, *vide* No. 2.

7. **Roger Widdrington's Last Rejoinder to Mr. Thomas Fitzherbert's Reply** concerning the Oath of Allegiance, and the Pope's power to depose Princes. Wherein all his arguments, taken from the Lawes of God in the Old and New Testament, of Nature, of Nations, from the Canon and Civill Law, and from the Popes Breves condemning the Oath, and the Cardinals Decree forbidding two of Widdringtons Bookes, are answered: Also many Replies and Instances of Cardinal Bellarmine in his Schulkenius, and of Leonard Lessius in his Singleton are confuted, and divers cunning shifts of Cardinal Peron are discovered. Permissu Superiorum." S.l. 1619, 4to; s.l. 1633, 4to, pp. 645, besides title, preface, contents, and at end errata, *vide* No. 5.

8. **Strena Catholica**, seu Explicatio brevis. et dilucida novi Fidelitates Juramenti. Ab E. J. Sac. Theol. Studioso composita (Ad conscientias Catholicorum Anglerum plenius circa idem Juramentum instruendas et serenandas, quam fuerint instructæ ab I. E. Sacræ Theologiæ Studioso qui Tractatum Anglicum de Ecclesiastica et Regia potestate compilavit.) Augustæ, Perm. Sup., 1620, sm. 8vo, pp. 283; transl. "A New Yeares Gift for English Catholikes, by E. J. With licence of Superiours," 1620, 8vo.

*Vide* under No. 1, Kellison wrote under the initials J. E., so Widdrington reversed them for his explanation of the oath.

9. **An Adjoinder** to the late Catholick New Year's Gift, s.l. 1620, 8vo.

10. **Appellatio ad Romanum pontificem** per Tho. Greenæum et Tho. Prestonum. Augustæ, 1622, 4to, *vide* vol. iii. 36.

**Price, Edward**, priest, a convert from presbyterianism, was admitted into St. Edmund's College, Old Hall Green, in April 1825. There he was ordained priest, Sept. 22, 1832. In Dec. 1833 he was appointed assistant to the Rev. Peter Butler at Bermondsey, whence in 1834 he went to East Hendred, Berks, as chaplain to the Eystons. In 1844 he was transferred to the Sardinian Chapel in London, where he remained till his death, Jan. 3, 1858, aged 53.

*Old Hall reg. MS. ; Tablet*, Jan. 16, 1858; *Lamp*, 1858, i. 47.

1. **Sick Calls: from the Diary of a Missionary Priest**. Mostly republished from *Dolman's Magazine*. By the Rev. Edward Price, M.A." Lond. 1850, 16mo; Lond. Dolman, 1855, 16mo, pub. in 12 parts; Lond. 1880, 8vo, in parts.

2. **Dolman's Magazine** (pub. by C. Dolman) was edited by Mr. Price from No. xxii. Dec. 1846, vol. iv. to Aug. 1849, when it was incorporated with the *Weekly and Monthly Orthodox* (pub. by M. Andrews), and carried on under the title of the *Weekly Register* (pub. by T. Booker), from Aug. 4,

1849, till its termination with its 26th No., Jan. 26, 1850, owing to Mr. Price's resignation of the editorship. The *Catholic Register and Magazine* (pub. by T. Booker), claiming to be a continuation of the two previous Magazines came out in March and continued till Dec. 1850, when it amalgamated with the *Catholic Standard*, a weekly newspaper, and was continued in that form under the title of the *Weekly Register and Catholic Standard*, and is now known as *The Weekly Register, a Catholic family newspaper*.

3. "The Garden of the Soul; Revised and corrected by the Rev. Edward Price, with the Imprimatur of the Cardinal Archbishop of Westminster." Lond. C. Dolman, 1854, 12mo.

4. Literary Contributions: "A Tale of the Falls," *Dolman's Mag.*, iii.; "Last Days of the Penal Laws," *ib.* v., vi.; "Fr. Foley; or, The Priest of the Old School," *ib.* viii., and other articles; "Memoirs of the late Earl of Shrewsbury," "Cath. Directory" 1854, pp. 141-161.

**Price, James**, priest, educated at the English college at Douay, became confessor to the English Poor Clares at Rouen in 1668, and so continued till his death in 1697.

On Aug. 1, 1692, he was elected an archdeacon of the Chapter, and was present at the assembly held at London in 1694.

*Dodd, Ch. Hist.*, iii.; *Old Chapter Records*, MS.

1. **A Guide to Heaven**: or, Morall Instructions; compiled partly out of the Maxims of holy Fathers, and partly out of the Sentences of Ancient Philosophers. Written in Latin by the Rev. Fr. D. John de Bona, Generall of the Order of Cistercian Monks: and now since created Cardinal Bona. Translated into English by James Price." Roan, 1673, 24mo, ded. to the Abbess Mad. Winefride Gifford, thrice worthy Superior of the English Monastery of S. Clare in Roan.

From Card. Bona's "Manuctio ad Cælum."

**Price, John**, father, S.J., born 1576, in the diocese of Chester, was educated at Valladolid and Seville, and in March 1600-1 was admitted into the Society. In 1613 he returned to Valladolid to teach philosophy for three years. In 1617 he was sent to Louvain, and taught theology in the English college till, in 1622, he returned to England with the earl of Shrewsbury, as his chaplain. In 1625 he was Superior of the Jesuits in the Worcester district. He died in the same district Feb. 27, 1645, aged 69.

*Valladolid Diary*, MS.; *Foley, Records S.J.*, vii.; *Oliver, Coll.*, S.J.; *Dodd, Ch. Hist.*, iii.

1. **Anti-Mortonus**, or An Apology in defence of the Church of Rome against the Grand Imposture of Dr. Thomas Morton, Bishop of Durham. Whereto is added in the chapter xxxiii. An Answer to his late Sermon printed and preached before his Majesty in the Cathedrall Church of the

same City." S.l. 1640, 4to, ded. to Dr. Morton signed I. S., preface, &c. 13 ff., pp. 768.

**Price, Thomas**, father, S.J., born in in 1571, was educated with his brother John (*q.v.*) at Valladolid and Seville. Soon after his arrival on the mission he was sentenced to perpetual banishment. He then joined the Society in 1600, and soon afterwards ventured into England again. In 1621 he was in the Lincolnshire district, in the following year in that of Hants, and again in Lincolnshire in 1623. He died in London, July 23, 1625, aged 54.

*Valladolid Diary, MS.; Oliver, Coll. S.J.; Foley, Records S.J., vii.; Dodd, Ch. Hist., ii.*

1. **The History of Our B. Lady of Loreto**, translated out of Latyn into English." (S. Omer), 1602; *ib.* 1608, sm, 8vo, engr. title, approb. to original. dated 1597, ded. to B. V. M., Epistle of T. P. "To the Rt. Worshipfull and Rt. Vertuous Gentlewoman M<sup>rs</sup> M. B., T. P.'s Epistle to Reader, ded. of the author, Fr. Horatius Tursellinus, S.J., to Card. Aldobrandino, and author' preface, inclus. of engr. of the flight of the House of Loreto, 19 ff., pp. 540, and at end table 9 ff.

**Price, Wm. Benedict**, O.S.B., otherwise known as Jones, perhaps his real name, was a native of London, and, having become a catholic, went over to Douay College. He was ordained priest in 1598. It was not long before he joined the Benedictines. Subsequently he was sent to Rome as procurator for the English Benedictines of the Spanish congregation. In 1617 he was one of the nine definitors to draw up the terms of the union. At this time or earlier he was assistant to the Spanish vicar in England, and later was superior on the mission. In 1629 he was elected president-general. In 1633 he was appointed titular cathedral prior of Winchester. He was many years on the mission, and underwent considerable sufferings in prison. He died in London at an advanced age, Oct. 19, 1639.

*Dolan, Weldon's Chron. Notes; Snow, Bened. Necrol.; Douay Diaries.*

1. **Manifestatio circa Declarationem Jesuitarum** Anglorum falso editam sub nomine Laicorum Catholicorum Angliæ adversus autoritatem, quam R. D., Episc. Chalced. in eosdem vindicat." Coloniæ, 1631, sm. 8vo.

In answer to "Apologia Jesuitarum Anglorum pro R. Episc. Chalced. ejusque autoritate Episcopali super Catholicos laicos in Anglia tempore persecutionis." S.l. 1631, sm. 8vo, *vide* for this controversy under Jno. Floyd, vol. ii. 303-5, Nos. 15-17; M. Kellison, vol. iii. 683-5, Nos. 8-9; Rich. Smith, &c.



**Prichard, Humphrey**, martyr, *vide* Griffiths, vol. iii. 60.

**Prichard, . . . Leander**, O.S.B., a younger son of an ancient Monmouthshire family, was professed at St. Gregory's Monastery, Douay, Jan. 12, 1623. He was appointed defensor in 1649 and 1657, and cathedral prior of Gloucester in 1653. From 1661 to 1669 he was chaplain to the English Benedictine nuns at Cambrai, whence he came to the mission in the south province, where he died between 1685 and 1689.

His brother, Dom Nic. Maurus Prichard, entered the English college at Valladolid March 1, 1616, and subsequently became a Benedictine at Douay.

*Dolan, Weldon's Chron. Notes; Snow, Bened. Necrol.; Dolan, Downside Rev.*, iv. 69; *Valladolid Diary, MS.*

1. Life of **Fr. Augustine Baker, O.S.B.**, MS., in Weldon's collections.

2. He contributed to the "Acta Sanctorum" of the Bollandists: "Vita S. Joannis Beverlaci, die 7a Maii," Tom. ii. Maii, pp. 166-194. Various writings of his are also amongst the Cambrai Convent MSS. in the library at the Hotel de Ville, Lille.

**Prichard, Matthew**, O.S.F., bishop, born 1669, of the ancient family of his name seated at Graig, co. Monmouth, at the age of eighteen became a novice at St. Bonaventure's Convent, Douay, where he was ordained priest in 1693. On Aug. 13, 1713, he was elected to succeed Bishop Ellis in the western vicariate, on the recommendation of James II. The pope gave his consent, but for some reason his consecration (to the See of Myra *in partibus*) did not take place till Whitsuntide 1715, at Cologne.

Bishop Prichard suffered many privations owing to the renewal of persecution after the rising in favour of the Stuarts. In 1741 he obtained a co-adjutor in the person of Bishop York. After the rising of 1745 persecution was incessant and the state of the vicariate was most distressing. Death at length brought him lasting peace, May 22, 1750, aged 81.

He was interred in the church of St. Kenelm, Rockfield, near Perthyre, where he died, and where a slab with a long inscription preserves his memory.

*Brady, Episc. Succ.*, iii.; *Oliver, Collns.*, p. 389; *Kirk, Biog. Collns., MS.*; *Berington, Mem. of Panzani*, p. 420; *Thaddeus, Franciscans*, pp. 136, 289.

1. He prepared for the press and wrote the preface to Dr. Robt.

Witham's "Remarks" on Dr. Fell's "Lives of the Saints," Lond. 1732, 4to, *vide* Chas. Fell, vol. ii. 239, No. 1, and under Rob. Witham.

**Procter, Adelaide Anne**, poetess, born Oct. 30, 1825, in Bedford Square, London, was the eldest child of Bryan Waller Procter ("Barry Cornwall") and his wife, Anne Skipper.

She commenced authorship by contributing some poems to the "Book of Beauty" in 1843. At the age of four-and-twenty, with two of her sisters, she was received into the Church. Two years later she went to Piedmont for a year, and this Italian experience coloured many of her poems. In 1853 she commenced a long connection with *Household Words*. In 1858, "Legends and Lyrics," her first collection of poems, was published. At a time when avenues to literary work were opening out for her on every side, her health began to be very delicate, and after being confined to her room for fifteen months, she died of consumption, Feb. 2, 1864, aged 38.

*Lee, Dict. Nat. Biog.*, xlv. ; *Wkly. Reg.*, xci. 262 ; *Meynell, Journals and Journalism*, p. 17 ; *Month*, Jan. 1866 ; *Lamp*, 1864, i. 112, 116 ; *Allibone, Crit. Dict.*

1. **Legends and Lyrics: A Book of Verses.** Lond. 1858, fcp. 8vo ; 2nd ed. *id.* ; 3rd and 4th edits. 1859 ; 9th, 1865 ; frequently repr.

2. **Legends and Lyrics, Second Series.** Lond. 1860, fcp. 8vo ; 4th ed. 1865. Both Series, with Additional Poems, and an introduction by Chas. Dickens, with portrait, and 20 illustrations, Lond. 1865, 4to. Her poems were also pub. in America, and transl. into German. In 1877 the demand for them in England was in excess of those of any living writer except Tennyson.

3. **A Chaplet of Verses.** Lond. 1862, sq. fcp. 8vo ; *id.* 2nd ed., with an illus. by Ric. Doyle, pp. xvi.-126. Pub. for the benefit of Mgr. Gilbert's Night Refuge in Providence Row.

4. "Victoria Regia." Emily Faithfull & Co. Victoria Press, 1861, roy. 8vo (2nd 1000 in three weeks), a vol. of miscellaneous verse and prose (including a poem of her own) by 58 contributors, printed entirely by women, under Miss Procter's editorship.

5. **Contributions to *The Book of Beauty*, 1843, *Household Words*, 1853, &c, the *Cornhill*, *Good Words*, *All the Year Round*, *St. James's Mag.*, and *The Lamp*.**

6. **Portrait**, by Jeens, in the 1865 and later editions of "Legends and Lyrics."

**Procter, Samuel Augustine**, O.P., born Feb. 1, 1797, younger son of Mr. Richard Procter, cotton-spinner, of Manchester, by his wife, Margaret Barber. He was professed at Hinckley, co. Leicester, in 1817, thence went to Bornhem, and subsequently to Mechlin, and on June 15, 1820, was

ordained priest. Returning to Bornhem, he served the village of Oppuers. He was appointed regent of the college in July 1822. In 1825 he settled at Hinckley, where he was employed in the school. In 1828 he founded the mission at Atherstone, and in 1830 that at Nuneaton. From 1832 to 1850 he was pastor of Hinckley. In 1834, 1838, and 1846 he was elected provincial. From 1846 to June 1858 he was provincial procurator. On Oct. 8, 1850, he took possession of the church at Woodchester, presented to the Order by Wm. Leigh, Esq., of Woodchester Park. In 1854 he was elected sub-prior, procurator, and master of lay-brothers, but in the same year took the mission of Hinckley. On April 28, 1858, he was elected provincial for the fourth time. On Dec. 7, 1862, he undertook the mission of Kentish Town, preparatory to founding a priory in the N.W. suburb of London. In 1863 he became prior of Woodchester, and in 1866 he became chaplain to the nuns at Marychurch, Torquay, where he died Jan. 8, 1867, aged 69.

*Palmer, Obit. Notices O.P. ; Oliver, Collns.*, pp. 391, 465.

1. **Substance of Three Lectures** delivered (May 4, 11, and 18) in St. Peter's Catholic Chapel, Hinckley, in reply to certain imputations publicly made in the Town Hall, Hinckley, on Monday, April 21, 1845." Hinckley, (1845). 8vo; repr. (1st and 3rd Lectures) Stroud, 1854, 8vo, pp. 18 and 19.

2. **Catechism for First Communicants.** Leicester (1854), 12mo, pp. 16.

3. **Catechism for Confession, with Examination of Conscience.**" &c. Lond. (Derby, pr.) Richardson, 1858, 12mo, pp. 28.

4. **The Holy Rosary, Method of Reciting it, Indulgences and Privileges attached to it, &c. With an Introduction.**" Leicester, 1859, 12mo.

5. **Thoughts on the Millennium, on the Duration of the World, and its End.**" Leicester, 1865, 8vo, pp. 86.

**Pryor, Alfred Reginald, F.L.S.**, botanist, born April 24, 1839, eldest son of Alfred Pryor, of Hatfield, Herts, from Tunbridge School, proceeded to University College, Oxford, where he graduated B.A. June 26, 1862. Attracted by a paper upon Berkshire plants published in 1872 by Mr. James Britten, F.L.S., he entered into correspondence with that gentleman. The first of his many contributions to the *Journal of Botany* appeared in the following year. In 1874 he associated himself with the Rev. R. H. Webb in the preparation of a supplement to the "Flora of Herts," and later on this idea

developed into the plan of a fresh "Flora"—a work which formed the main occupation of the last five years of his life. He died of heart disease at Baldock, Feb. 18, 1881, aged 41.

With the MS. of his "Flora" he bequeathed his botanical library and herbarium, with a small sum of money, to the Hertfordshire Natural History Society. His personal estate, amounting to some £60,000, he left to Cardinal Manning or his successors for educational purposes after his mother's death. He had become a catholic whilst at Oxford in 1858, and had not married.

*Britten, Journ. of Botany*, Sept. 1881, *Biog. Index of Brit. and Irish Botanists*; *Foster, Alum. Oxon.*, iii.; *Jackson, Pryor's Flora*, pp. xliv.-xlv.

1. **Notes** on a proposed reissue of the 'Flora of Hertfordshire.' By R. A. Pryor, B.A., F.L.S." Hertford, Austin, 1875, 8vo, pp. 14; also pr. "with supplementary remarks on the Botany of the Watford district," "Trans. Watford Nat. Hist. Soc." i. (1875), pp. 17-32.

2. The Botanical work of the past season 1876, 8vo, pp. 13, with map. repr. fr. the "Trans. Wat. Nat. Hist. Soc." for March.

3. **Flora of Hertfordshire**, edited . . . by B. Daydon Jackson, with an Introduction . . . by John Hopkinson and the Editor." Lond. 1887, 8vo.

4. Papers in the *Journ. of Botany*, 1873-81; occasional records in the annual Reports of the Botanical Record Club and Botanical Exchange Club, mostly pub. under his initials reversed (R. A. Pryor), to avoid confusion with his father.

**Pugh, Robert**, D.D., confessor of the faith, born in 1610, was one of the several sons of Philip Pugh, Esq., of Penrhyn, in the parish of Eglwys-Ross, Carnarvonshire, the representative of a very ancient family, still resident at Penrhyn, and catholic non-jurors in 1717. His mother's maiden name is said to have been Gwynne. His elder brother, Richard, born in 1607, entered the English college at Valladolid under the *alias* of Bartholomew Phillips in 1626, was ordained there in 1633, entered the Society, and died on the mission in Wales about 1645. A younger brother, John, born 1620, who also used the *alias* of Phillips, was ordained priest at the English college at Rome, but died in 1645 before he left the college.

Robert Pugh was educated at St. Omer, under the name of Phillips. He entered the Society, but in 1645 left it. Wood says that he was dismissed the Society for accompanying the royalist army without the consent of his superiors. After its defeat he studied civil and canon law, and became doctor in both faculties, probably at the University of Paris. In 1655 the pope made him *protonotarius apostolicus*, and he became

one of Queen Henrietta Maria's chaplains. After the restoration he resided with the Marquis of Powis, sometimes in London, and more frequently at Redcastle, in Wales. During the Oates persecution, whilst paying a visit to some of the catholic gentry confined in Newgate, he was betrayed, and himself detained a prisoner. The severity of his treatment in Newgate brought on a distemper, which carried him off, Jan. 22, 1678-9, aged 69.

He was interred in the burial-ground attached to Christ Church, near Newgate.

Wood says "he was a person of a most comely port, well favour'd, and of excellent parts"; and, according to Dodd, he bore "a soul no less adorn'd with beauties, both natural and acquired." Notwithstanding his dismissal from the Society, he was ever its strenuous defender. He had earnestly desired to be readmitted to its ranks, and was the most prominent opponent of Blackloism. He also wrote against the authority claimed by the chapter. He had some reputation as a theologian, and in Latin style was more than a match for Thomas White *alias* Blacklow, to whom, however, he was far inferior in ecclesiastical learning, and, indeed, in natural capacity.

Bro. Foley rather confuses him with the Oratorian, Fr. Robt. Phillip, a Scotchman, of whom some account will be found in Gordon's "Cath. Ch. in Scotland," p. 607.

*Bliss, Wood's Athenæ Oxon.*, iii., iv.; *Dodd, Ch. Hist.*, iii. 288; *Foley, Records S.J.*, v., vi., vii.; *Valladolid Diary, MS.*

1. **De retinenda cleri Anglicani in sedem Apostolicam observantia.** Parisiis, 1659, 4to. Written, it is said, with the assistance of Abbot Montagu, against Thos. White *alias* Blackloe. In it he maintained that the regulars should be exempt from the jurisdiction of the chapter. White replied with "Monumetham excantatus," 1660, and Pugh later rejoined with his "Amuletum."

2. **Elenchus Elenchi;** sive Animadversiones in Georgii Batei, Cromwelli parricide aliquando protomedici, Elenchum motuum nuperorum in Angliâ." Parisiis, 1664, 8vo.

Reprints of Bate's work, originally pub. at Paris in 1649, appeared at Lond. 1661, and at Amsterdam, 1663. Bates wrote a reply but did not publish it.

3. An anonymous writer attributed to his pen Lord Castlemain's "Catholic Apology," 1666, *vide* vol. i. 427, No. 2, but Butler, "Hist. Mem." ii. 457, says that the statement is not entitled to credit. Pugh was very intimate with Castlemain, and therefore it is not improbable that he assisted him in the work.

4. **Of the several states and governments** that have been in England since 1642," MS. in Lord Castlemain's possession in Wood's time.

5. **Amuletum Excantationis.** (?), 1670, 8vo, in rejoinder to White's "Monumetham."

6. **Blacklo's Cabal**, discovered in several of their Letters, clearly expressing designs inhuman against Regulars, unjust against the Laity, schismatical against the Pope, cruel against orthodox Clergymen, and owning the nullity of the chapter, their opposition to Episcopal Authority." Second Edition, s.l., 1680, 4to, pp. 126, *vide* under Hen. Holden, vol. iii. 338, No. 14. Plowden, "Remarks on Panzani," p. 270, says that the originals of the letters here published were preserved until 1773 in the Jesuit College at Ghent. James Crossly, the editor of "Worthington's Diary," vol. ii. pt. i. 195, says, "This collection ought undoubtedly to be reprinted, as it throws the greatest light on the history of the time as well as the characters of [Sir Kenelm] Digby and White. . . . Pugh writes too much like a violent partisan to be altogether credited, but his Life of White, if it still exist, would be a valuable accession to Catholic biography." In his "Epistle to the Catholic Reader" Pugh refers to a Life of White, "which I have almost ready for the press."

7. A Latin ode which Wood says he had seen, "made on the immature death of Sidney Mountague, who either died of a wound, or in the flames or waters, in the Sea fight between the English and Dutch, on the 5 of the Kal. of Jun. 1672, being then in the Ship of his kinsman Edward, Earl of Sandwich," s. sh. fol.

8. **Barthoniensium et Aquisgranensium Thermarum Comparatio**, rebus adjunctis illustratis." Lond. 1676. 12mo, written by way of Epistle to the patron Lord Castlemain, dated "Bathe, 7 Kal. Aug. 1675."

**Pugh, Robert**, *alias* or *vere* Jones, D.D., a native of Flint, was educated at Douay College, where he was ordained priest March 14, 1672. Subsequently he proceeded in degrees, and completed that of D.D., Feb. 25, 1686. After teaching philosophy for six, and divinity for eight years, he left Douay on Aug. 20, 1688, to become one of the professors of divinity at Magdalen College, Oxford, but when the Protestant fellows were reinstated by order of James II., withdrew into Sussex. On June 2, 1690, he was elected a canon of the chapter, and on the following Sept. 20 became sub-dean. He also held the title of archdeacon of London, Westminster, and Middlesex.

Dr. Jones would appear to have been one of the original members of "The Institute," established in England in 1684. After the flight of James II. in 1688, Dr. Jones was elected "national superior" in place of the Rev. Thos. Codrington (*q.v.*). This position he held until "The Institute" was abolished by Bishop Giffard in 1702. His lordship then appointed Dr. Jones one of his grand vicars *in solidum*, and, in 1705, proposed him

as successor to Bishop Ellis. The latter part of his life was spent in London, where he died in April 1714, aged about 67.

"He was a man," says Dodd, who probably knew him personally, "of singular parts and prudence, much consulted in all difficult points," and so penetrating in his resolutions that he scarce ever left any room for replies."

*Dodd, Ch. Hist.*, iii. 484; *Kirk, Biog. Collus. MS.*; *Brady, Episc. Succ.*, iii.; *Cath. Mag.*, vi. 573 *seq.*; *Old Chapter Records, MSS.*

1. Theological MSS., comprising general divinity, "a lasting monument of his memory," says Dodd, formerly at Douay College.

2. *Constitutiones Clericorum Sæcularium in communi viventium a SS. D. N. Innocentio XI. stabilitæ, usui, Cleri Sæcularis Anglicani pro temporum circumstantiis accommodatæ, et à RR. DD. Episcopis approbatæ.* (Lond.) 1697, 12mo, transl. into English "Constitutions of the Institute," (Lond.) 12mo. For an account of The Institute, by S. C., *vide Cath. Mag.*, vi. 573, and also under Thos. Codrington, vol. i. 520.

3. He took an active part in the controversy on Jansenism, *vide* Eyre MSS. at Ushaw, folio 332 (1709).

**Pugin, Augustus Welby Northmore**, architect, born March 1, 1812, at 34, Store Street, Bedford Square, was son of Augustus Charles Pugin, a French architect, archæologist, and architectural draughtsman, settled in London. He was educated at Christ's Hospital, and then joined his father's pupils. His first independent work was to design furniture for Windsor Castle (1827). At the age of nineteen (1832) he married Anne Garnett, who died in childbirth in the following year. In 1833 he married Louisa Burton (who died Aug. 22, 1844) and established himself at Salisbury. He settled finally at Rams-gate, where resided his aunt, Miss Selina Welby, who made him her heir. In 1834 he was received into the Church. All over the country the "second spring" was blossoming, and Pugin's hands were full. "I am full of business," he wrote at the age of 25; "I have several large churches to do in Ireland and five near Birmingham."

A fair account of Pugin's part in the designing and erection of the Houses of Parliament may be read in *Merry England* (July 1852). The decision to build in one of the mediæval styles had been rendered possible by his labours. Sir Charles Barry initiated the design, and the detail drawings all came from Pugin's hand. This by itself gives him a highly important share in the general result. He was extraordinarily diligent, and with little or no assistance performed an astonishing amount

of work, both artistic and literary. In 1851 he was appointed commissioner of fine arts for the Great Exhibition, but the following year found him an occupant of a private lunatic asylum, whence he was removed to Bedlam. He died, however, in his own house at Ramsgate, Sept. 14, 1852, aged 40.

After the death of his second wife, who was received into the Church in 1839, Pugin married, thirdly, on Aug. 10, 1848, Jane, dau. of Thomas Knill, Esq., of Typtree Hall, co. Hereford, a descendant of the Knills of Knill Court in that county, by whom he had two children. Her cousin, Sir John Stuart Knill, was created a baronet in 1893. By this lady he left two children, and six by the former wife. The Pugin travelling studentship, controlled by the Royal Institute of British Architects, was established as a memorial to him.

*Ferrey, Recollections; Waterhouse, Dict. Nat. Biog.*, xlvii.; *Tablet*, xiii. 617, 629, xxi. 341, 475, xxii. 538; *Metropol. and Prov. Cath. Almanac for 1853*; *Allibone, Crit. Dict.*

1. **Gothic Furniture in the style of the Fifteenth Century, designed and etched by Aug. Welby Pugin.** Lond. 1835, 4to, 25 plates; *ib.* 1836, roy. 4to.

2. **Ancient Timber Houses of the XVth and XVIth Centuries.** Designs selected from those existing at Rouen, Caen, Beauvais, Gisors, Abbeville, Strasbourg, &c. By A. W. Pugin." Lond. 1836, 4to, 21 plates; *ib.* 1864.

3. **Designs for Iron and Brass Work in the style of the XVth and XVIth Centuries.** Drawn and etched by A. W. P." Lond. (1836) 4to, 27 plates, eng. title, without letterpress.

4. **Designs for Gold and Silver Smiths in the style of the XVth and XVIth Centuries.**" Lond. 1836, 4to, 28 plates, in 2 pts., the second being for church plate, engr. title, without letterpress.

The above four thin vols. were also sold together as "Pugin's Ornaments of the XVth and XVIth Centuries."

5. **Contrasts**; or, a Parallel between the Noble Edifices of the Middle Ages and Corresponding Buildings of the Present Day; showing the present Decay of Taste, accompanied by Appropriate Text. By A. W. Pugin." (St. Marie's Grange, near Salisbury), 1836, 4to, plates; Lond. 1841, 4to, 2nd ed. improved.

6. **An Apology for a work entitled 'Contrasts'**; being a Defence of the Assertions advanced in that publication, against the various attacks lately made upon it. By A. W. Pugin, author of the book in question." Birmingham, R. P. Stone, 1837, 12mo, pp. 33, followed by "Some Observations on the State of the Arts in England; shewing that the degraded condition to which Art has fallen is owing to the Absence of Catholic Feeling among its professors, the loss of all Ecclesiastical Patronage owing to a Protestant Church Establishment, and the Apathy with which a Protestant Nation treats the higher branches of Art," pp. 35-49.



7. **A Reply to Observations** which appeared in *Fraser's Magazine* for March 1837, on a work entitled 'Contrasts.' Lond. 1837, 12mo, a reprint of his letter to the editor of *Fraser's Mag.* in refutation of the accusation of being ignorant or disingenuous in not having noticed, in his "Apology," the charge preferred, amongst others, by the eminent architectural writer, Thos. Hope, F.A.S., against the Catholic Church, of having engrafted many heathen rites on Christianity. *Vide rev. Dub. Rev.*, Oct. 1837.

8. **A Letter on the Proposed Protestant Memorial** to Cranmer, Ridley, and Latymer; addressed to the Subscribers to and Promoters of that Undertaking. By A. W. Pugin, Professor of Ecclesiastical Antiquities at St. Mary's College, Oscott." Lond. Booker & Dolman, (1839) 8vo.

It elicited from the anti-catholic writer, Rev. Thomas Lathbury, "The Protestant Memorial. Strictures on a Letter addressed by Mr. Pugin to the Supporters of the Martyrs' Memorial at Oxford." 1839, 12mo.

9. **Illustrations to the Missal.** Designed and engraved by A. W. Pugin, Esq., Professor of Ecclesiastical Antiquities at St. Mary's College, Oscott." Lond. Dolman, (1839) 12mo.

Between this date and 1844 were issued—"Penny Book and Sheet Almanacks," embellished with devotional engravings by Pugin and others; the "Ladies' and Gentlemen's Annual Catholic Pocket-books and Diary," illus. with beautiful engravings designed by Pugin and others; and "The Cath. Wkly. Instructor," embellished with an engraving designed by Pugin.

10. **Elevation of the Cathedral Church of St. Chad. Birmingham.** Lond. 1840.

11. **The True Principles of Pointed or Christian Architecture:** set forth in Two Lectures delivered at St. Marie's, Oscott. By A. W. Pugin, Architect, and Professor of Eccles. Antiq. in that College." Lond. 1841, 4to, pp. 67, with plates and cuts; 2nd ed. Lond. 1853, 4to; "Les Vrais Principes de l'Architecture Ogivale ou Chrétienne, avec des remarques sur leur renaissance au temps actuel. Rémanié et développé d'après le texte Anglais . . . par T. H. King, et traduit en Français, par P. Lebrocquy." Bruxelles et Leipzig (Bruges, pr.), 1850, 4to.

12. **An Apology for the Revival of Christian Architecture in England.** By A. W. Pugin, architect, professor," &c. Lond. Jno. Weale, 1843, 4to, pp. 51, besides title and ded. to the Earl of Shrewsbury, &c., with plates; 2nd ed. Lond. Bohn, 1853, 4to, originally pub. with illustrns. from his works, in the *Dub. Rev.*, 1841-2.

13. **Statement of Facts.** Lond. 1843, 8vo, pr. for private circulation, and repr. *in extenso*, with the omission of a few passages, in Ferrey's "Recollections," pp. 193-222.

14. **The Present State of Ecclesiastical Architecture in England.** By A. W. Pugin. Lond. Dolman, 1843, 8vo, 36 plates, repr. fr. the *Dub. Rev.*, 1841-2, vol. xii.

15. **Glossary of Ecclesiastical Ornament and Costume,** setting forth the Origin, History, and Signification of the various Emblems, Devices, and Symbolical Colours peculiar to the Christian Design of the Middle Ages, with especial reference to the Decoration of the Sacred

Vestments and Altar Furniture formerly used in the English Church, illustrated by nearly 80 plates, splendidly printed in gold and colours by the new Lithochromotographic process, containing Examples of the Ecclesiastical Costume of the Roman, English, French, and German Bishops, Priests, and Deacons; Altar Furniture; Embroidery; Diaperings; Bordures; Powderings; Floriated Crosses; Holy Emblems; Holy Monograms; Examples of the Nimbus; Conventional Forms of Animals and Flowers for Heraldic and Church Decoration; Funeral Palls, &c. &c., also a variety of Ornamental Alphabets of Church Texts of various dates. The details of many of the Ornaments are given of the full size; the whole drawn, coloured, adapted, and described from Ancient Authorities, by A. W. Pugin, architect, Professor . . . at . . . Oscott. With extracts from the works of Durandus, Georgius, &c. . . translated by the Rev. Bern. Smith." Lond. Bohn, 1844, roy. 4to; 2nd ed. rev. ed. and enlarged by Rev. Bern. Smith, of Oscott. Lond. Bohn, 1846, roy. 4to; 3rd ed. Lond. 1868, 4to.

16. **Designs for Floriated Ornament.** By A. W. Pugin." Lond. Bohn, 1849, roy. 4to, with 30 plates, in gold and colours. Lond. 1875, roy. 4to.

17. **Some Remarks on the Articles which have recently appeared in the ' Rambler,'** relating to Ecclesiastical Architecture and Decoration. By A. W. Pugin." Lond. Dolman, 1850, 8vo, pp. 25.

18. **An Address to the Inhabitants of Ramsgate.** Ramsgate, 1850, 8vo.

19. **The Present State of Public Worship** among the Roman Catholics. By a Roman Catholic." (Lond. 1850), 8vo.

20. **An Earnest Appeal for the Revival of Ancient Plain Song.** By A. W. Pugin." Lond. Dolman, 1850, 8vo, pp. 10, rev. *Tablet*, xi. 667, 715; *Dub. Rev.*, xxxi.

21. **History of the restored Church of St. Mary, Wymeswold.** By A. W. Pugin." Lond. 1850, 4to, plates, rev. *Tablet*, xii. 155, 165, 172.

22. **An earnest Address on the Establishment of the Hierarchy.** By A. W. Pugin." Lond. Dolman, 1851, 8vo, pp. 32; "Church and State; or Christian Liberty. An Earnest Address on the establishment of the Hierarchy. By A. W. Pugin," Lond. 1875, and edited by E. W. Pugin. "With an introduction and notes by his son" (E. W. Pugin). Lond. 1875, 8vo, 2nd edit.; ditto, 3rd ed., "together with Letters from Dr. Newman, Canon Liddon, and the Rt. Hon. W. E. Gladstone," Lond. 1875, 8vo; *id.* 4th edit. 1875.

23. **A Treatise on Chancel Screens and Rood Lofts,** their antiquity, use, and symbolic signification. . . Illustrated with figures, &c., Lond. Dolman, 1851, 4to, rev. *Tablet*, xii. 314, 330; *Lamp*, ii. 363.

24. "Photographs from Sketches by the late A. W. Pugin. . . By S. Ayling." Lond. 1865, 2 vols. 8vo, 500 sketches, edited by E. W. Pugin.

25. Pugin assisted his father in the following works :

Examples of Gothic Architecture, selected from various Antient Buildings in England, &c.; with Accounts by Aug. Pugin and Aug. Welby Pugin. Lond. 1831-38, 4to, 3 vols. with 226 fine plates.

Specimens of the Architectural Antiquities of Normandy. Lond. 1825-8, 4to, 80 plates; *ib.* 1833, 4to.

Gothic Ornaments selected from various Ancient Buildings in England and France. Lond. 1831, 4to, 91 plates; *ib.* 1854, roy. 4to.

26. **Contributions:**—Lectures on Ecclesiastical Architecture delivered to the Students of St. Mary's College, Oscott, *Cath. Mag.*, 1832, ii. 193-214, 321-27, iii. 17-34, 89-98; letters and articles, *Orthodox Journal*, vi. 1838, vii., ix., and x.; *Dublin Review*, Feb. 1842; *Wkly. Reg.*, 1849, i.; *Rambler*; *Tablet*.

27. Lists and descriptions of buildings designed by Pugin: *The Builder*, 1852; "Dict. Nat. Biog." xlvi.; Ferrey's "Recollections"; "Cath. Annual Register," 1850; "Some Account of the Church. . . . at Bishopstone. . . . With the vignette monument designed . . . . by A. W. Pugin." Lond. 1845, fol.; "Description of the College Chapel of St. Cuthbert, Ushaw," s.l. or printer, 1858, 8vo, pp. 22; see also E. W. Pugin's "Who was the Architect of the Houses of Parliament," 1867, and the controversy thereon.

28. Catalogue of the valuable collection of framed engravings, drawings, and paintings of the late eminent architect, A. W. Pugin, Esq. . . . original drawings and sketches, including "Telling Fortunes," by A. W. Pugin, a highly finished chef-d'œuvre . . . . which will be sold by auction by . . . . S. Leigh Sotheby and John Wilkinson . . . . 7th of April, 1853." Lond. J. Davy (1853), 8vo, pp. 14.

"Catalogue of the Important Library of the late eminent architect, A. W. Pugin, Esq., removed from his residence at Ramsgate," *ib.* 1853, 3 days sale, for an account of which see *Gentleman's Mag.*, 1853, p. 281.

29. **Memoirs:** "Recollections of A. W. Welby Pugin, and his father Augustus Pugin; with Notices of their Works. By Benjamin Ferrey, Architect, F.R.I.B.A. With an appendix by E. Sheridan Purcell, Esq." Lond. 1861, 8vo, pp. xv.-473.

Biog. notice by his friend Mr. Talbot Bury in the *Builder*, 1852; another sketch in the *Gentleman's Mag.*, 1852, pp. 534-8; *Illus. London News*, Oct. 2, 1854; No. viii. in 'Scattered Leaves of Biography,' by J. C. Colquhoun, 1864, 8vo; *Cath. News*, Sept. 14, 1889.

30. **Portrait:**  $\frac{3}{4}$  lgth., seated at table, with compass, &c., painted and engraved by J. R. Herbert, R.A., 1846, "Augustus Welby de Pugin" on scroll under arms in background, pub. by Herring & Remington; another. J. R. Herbert, R.A., pinxt., J. H. Lynch, lith., pub. by Chas. Dolman, acsimile auto., at foot, name, &c. and arms in ornamental border; vignette in youth, drawn from recollection by Joseph Nash, Lynch, lith., Hanhart, impt., facsimile auto. at foot, frontis. to Ferrey's "Recollections."

Vignette, H. Dudley, s.c., *Lamp*, 1858, i. 41.

**Pugin, Edward Welby**, architect, born March 11, 1834, eldest son of Augustus Welby Pugin by his second wife, Louisa Burton, received his professional training from his distinguished father, whose practice, at seventeen years of age, he took up. His professional career of fourteen years coincided with the high tide of the Gothic revival, and during five years he is said to have secured a professional income of £8000 a year. Like his father, he was of an impulsive and fiery nature, which led

him into various disputations and futile troubles; and many curious stories are told of his eccentricities. He designed an immense number of catholic churches and other buildings in London, the provinces, Ireland, and Belgium. Amongst his best known works are the church of Notre Dame de Dadezeille in Belgium (for which he received from Pius IX. the order of St. Sylvester), the seminary at Ushaw, St. Michael's Priory at Belmont, the orphanages of Hellingley and Bletchingley, and the Carmelite church at Kensington. He mostly worked in Westminster, but also kept up a house at Ramsgate. Though he was engaged to be married two or three times, he died a bachelor, of syncope, at Ramsgate, June 4, 1875, aged 41.

*Tablet*, xlv. 760, 792; *Cath. Times*, June 11, 1875; *Merry England*, July 1889; *Builder*, xxxiii. 523; *Waterhouse, Dict. Nat. Biog.*, xlvii.; *Cath. Opin.*, xvii. 397.

1. "Photographs from Sketches," 1865, *vide* under A. W. N. Pugin, No. 24.

2. **The Designs for the New Palace of Justice.** Lond. 1867, 8vo (repr. from the *Westminster Gazette* and the *Standard*). A trenchant criticism on Mr. E. M. Barry's designs for the new Law Courts, in which he took occasion to state that nothing but the plan of the Houses of Parliament was the work of the late Sir C. Barry, and that the elevation and all the details were wholly the work of the writer's father. This led to a controversy in the *Pall Mall Gazette*, in which E. M. Barry, Talbot Bury, Jno. L. Wolfe, Rob. R. Banks, Benj. Ferrey, Chas. Barry, Wm. Wright, and others took part. It was also taken up in the *Building News*, *Spectator*, *Globe*, *Westminster Gazette*, *Tablet*, and the *Times*. Pugin then published the following work:

3. **Who was the Architect of the Houses of Parliament?** A Statement of facts, founded on the Letters of Sir C. Barry and the Diaries of A. W. Pugin." Lond. (Ramsgate, pr.) 1867, 8vo, pp. viii.-123, with photo. frontis. The Rev. A. Barry replied with "The Architect of the New Palace at Westminster. A Reply to a pamphlet by E. W. Pugin." Lond. 1868, 8vo, to which Pugin rejoined with—

4. **Notes on the Reply of the Rev. Alfred Barry to the 'Infatuated Statements' made by E. W. Pugin on the Houses of Parliament.**" Lond. 1868, 8vo; *ib.* 1868, 8vo, 2nd edit. enlarged.

In this celebrated controversy Pugin sustained a very good claim for his father. When he met Gladstone at Scarsbrick Hall shortly afterwards, and asked him what he thought of the discussion, the eminent statesman looked up at the mansion, designed by the elder Pugin, and merely replied that the man who could design that could have designed the Houses of Parliament.

5. "Church and State," 1875, *vide* under A. W. N. Pugin, No. 22.

6. "Pugin *v.* Herbert," a bitter dispute between the architect and the eminent painter, over the house the former had designed for the latter, in

the course of which printed pamphlets were privately exchanged, *vide Tablet*, xliii. 727; *Cath. Opinion*, xvi. 675.

7. **Portrait**, in possession of his brother, Peter Paul Pugin, Esq.; marble bust in the gardens on the cliff at Ramsgate.

**Purcell, Edmund Sheridan**, journalist and biographer, member of the Roman Academy of Letters; born Dec. 1, 1823, at 28 Montagu Square, London, was son of Richard Purcell, the inheritor of large estates in Grenada and Trinidad, by Calia Catherine, daughter and heiress of Thomas Lyndsey of Granada. Hugh Purcell, the ancestor of the English families of that name, was of a Norman stock which had settled in Ireland, whence he migrated to England in the train of Henry II. A.D. 1171. Mr. Richard Purcell died in 1836. In the following year his widow, with her ten children, went to reside at Bonn, where Edmund attended lectures at the university, and in the prosecution of his studies was directed by his uncle, Dr. Robertson (*q.v.*). Afterwards he graduated at Wurzburg, Bavaria. Returning to England at the age of 21, he obtained a post at the Bank of England. In 1866 he undertook the editorship of the *Westminster Gazette*, a catholic weekly journal, founded and financed by Cardinal Manning, Bishop (afterwards Cardinal) Vaughan, the Marquis of Bute, and a committee. This support being withdrawn, he continued for some years to edit the *Gazette* as an independent organ. During the electric days of the Vatican Council the *Gazette* preserved an attitude of moderation. It ceased to be published in 1878. The biography of Cardinal Manning was undertaken in 1886 and given to the world ten years later. The author had projected, also, lives of Ambrose de Lisle Phillipps (since carried out by another hand), of Welby Pugin, and of Cardinal Newman, when he was afflicted with heart-disease and loss of memory. After some fluctuations in health, he died at Eastbourne, April 12, 1899, aged 75.

Mr. Purcell married, in 1848, Jane, daughter of Sir Francis Desanges, sometime sheriff of Oxfordshire. By her he had five children, of whom one, Edmund Desanges Purcell, barrister-at-law, survived him.

*Wkly. Reg.*, xcix. 484, 497; *Tablet*, xciii. 671; *Information supplied by his brother, the Very Rev. A. D. Canon Purcell.*

1. An Appendix to B. Ferrey's "Recollection of A. N. W. Pugin," 1861, *vide* under A. W. N. Pugin, No. 29.

2. "Church and State" in "Essays on Religion and Literature," edited by Cardinal Manning. Second Series, 1867, 8vo, *vide* vol. iv. 442, No. 74.

3. The *Westminster Gazette*, Jan. 1867-78, a Catholic newspaper of which he was sole editor, and latterly proprietor, during its existence.

4. **The Life of Cardinal Manning.** Lond. Macmillans, 1895, 2 vols. 8vo; 2nd ed. 1896, 3rd ed. 1896, 4th ed. March 1896.

The *Times*, in its obituary notice of Mr. Purcell, thus refers to this work: "The light in which his frank biography placed many of Cardinal Manning's actions provoked a fierce controversy, and was bitterly resented by many critics of the book. Mr. Purcell, however, in spite of his advanced age, carried on the controversy in an energetic manner. He would not be persuaded to retire from the position he had taken up, though he was obliged, in the second edition of the 'Life,' to omit certain letters and passages to which especial objections had been made by persons entitled to protest. The keen interest which was taken in the 'disclosures,' as they were called, is illustrated in Sir Wemyss Reid's 'Life of Mr. Gladstone.' The statesman, it is there related, 'made it for some weeks the chief topic of his conversation,' and 'no public events sufficed to drive it from his mind.'"

5. **Correspondence** between the Rev. A. Nicholson . . . and E. S. Purcell." Lond. 1897, 8vo.

**Pyke, Joseph**, born at Ribchester, June 28, 1810, was son of Mr. Edward Pyke, formerly of Ribchester and subsequently of Claughton, co. Lancaster, whose ancestors originally resided in the parish of Prescot. They were greatly reduced in circumstances owing to the exactions for recusancy. In the seventeenth century they removed to Weeton-cum-Prees, and subsequently settled at Little Plumpton and other places in the Fylde. Mr. Pyke at the age of sixteen entered the office of a firm of corn merchants in Preston. In 1853 he became partner in the firm. Five years later he retired from the corn business in favour of his son and nephew, and joined a firm of stock and share brokers at Liverpool. In 1863 he withdrew from business, and passed the remainder of his life at Preston, devoting his energies to magisterial duties and local affairs until his death, Dec. 23, 1885, aged 75.

By his wife, Margaret, daughter of Dionysius Haworth, of Preston, a native of Edgeworth, near Bolton, and descended from a well-known family in that locality, whom he married Oct. 24, 1831, he left two sons, Edward Pyke, Esq., of Southport, and the Very Rev. Joseph Canon Pyke, of Preston, and five daughters, of whom three became nuns.

*Powell, Sermon; Preston Guardian, and Preston Chronicle, Dec. 26, 1885; Cath. Times, Jan. 1, 1886.*

1. "A Sermon preached at the Church of the English Martyrs, Preston, at the Month's Mind of Joseph Pyke, of Winckley Square, Preston. By the Rev. Austin Powell. To which are prefixed some details of the Life, Death, and solemn Funeral Obsequies of the Deceased. For private circulation only." Preston, Buller (1885), 8vo, pp. 24.

**Quashet, John Francis**, priest, Order of St. Fris. of Paul, confessor of the faith, was apprehended and prosecuted by one of the four notorious messengers and informers, Wadsworth, Newton, Mayo, or De Luke. On April 23, 1642, he was brought to the bar with the martyr Edward Morgan (*q.v.*), who was condemned to death for being a priest. Fr. Quashet, however, was proved to be a Scotchman, and consequently at that period he could not legally be condemned to death, so he was remanded to Newgate, where he died soon afterwards, before the legal distinction was done away with.

*De Marsys, La Mort Glorieuse de plusieurs Prestres Anglois*, 1645, p. 77 ; *MS. Cases on the Popery Laws*, f. 1062, at *Ushaw* ; *Lingard, Hist. of Eng.*, 1849, vol. viii. 645.

**Quin, Michael Joseph**, traveller and political writer, born in Ireland in 1796, was called to the bar at Lincoln's Inn. Mr. Quin was a very able man, and devoted himself to travel, literature, and journalism. He also took an active part in the affairs of the British catholics. His politics were uniformly liberal and consistent. He married a daughter of Edward Wallis, Esq., of Burton Grange, York, by whom he had three daughters. He died at Boulogne-sur mer, Feb. 19, 1843, aged 47.

*Orthodox Journ.*, xvi. 126 ; *Gent. Mag.*, 1843, i. 438 ; *Allibone, Crit. Dict. ; Scotian*, vi. 101-2 ; *Cath. Miscel.*, 1829, p. 69 ; *Irish Monthly*, xxi. 80.

1. **A Visit to Spain**, detailing the Transactions which occurred during a Residence in that country in the latter part of 1822 and the first four months of 1823." Lond. 1823, 8vo ; 2nd ed. 8vo ; originally pub. in the *Morning Herald*.

2. **A Statement of some of the principal events in the public life of Don Augustin de Iturbide**, written by himself. With a preface by the translator." Lond. 1824, 8vo, transl. into French by J. T. Parriset, Paris, 1824, 8vo.

3. **Memoirs of Ferdinand VII.**, King of the Spains. Translated from the Spanish." Lond. 1824, 8vo.

4. The *Monthly Review*, edited by Quin for 7 years, 1825-32.

5. The *Catholic Journal*. London, pub. by Keating & Brown, 23 Duke Street, Grosvenor Square. A weekly newspaper, sm. 8vo, in double columns, price 7d., March 1, 1828—March 15, 1829, under the editorship of M. T. Quin. According to the prospectus of this journal, issued Feb. 23, 1828, its

proposed object was to further the interests of the British Catholic Association.

6. **The Trade of Banking in England.** . . . Together with a summary of the law applicable to the Bank of England, to Private Banks of Issue, and Joint-Stock Banking Companies." Lond. 1833, 12mo.

7. **An Examination** of the Grounds upon which the Ecclesiastical and Real Property Commissioners and a Committee of the House of Commons have proposed the abolition of the Local Courts of Testamentary Jurisdiction." Lond. 2nd ed. 1834, 8vo.

8. **A Steam Voyage down the Danube.** With Sketches of Hungary, Wallachia, Servia, and Turkey." Lond. 1835, 2 vols. post 8vo, plates; 3rd edit. with additions, Paris, 1836; 12mo; New York, 1836; 12mo; tr. into French and German.

9. *The Dublin Review.* Vol I. Published in May and July 1836." Lond. Wm. Spooner, 1836, 8vo, edited by Quin.

The idea of this high-class "Quarterly" having occurred to Quin, he applied to Daniel O'Connell and Dr. Wiseman to join him in the undertaking, to which application they both consented. As its first editor, Quin threw himself into it heart and soul, and contributed articles 1, 3, 6, 7, and 8 to its first No. and 2, 4, 5, and 9 to its second, after which he withdrew from the editorship. He was also responsible for art. 5 in No. 1, though the substance was compiled by Charles Dickens' brother-in-law, Geo. Hogarth, the author of the "Musical History" under review. Though he ceased to be editor, Quin continued his contributions, and wrote arts. 9, No. 5, and 7, No. 6, vol. iii.; 7, No. 7, vol. iv.; and 6, No. 16, vol. viii.

10. **Nourmahal: an Oriental Romance.** Lond. 1838, 3 vols. post 8vo.

11. **Petra,** Lond. 1839, 8vo, transl. from the French of Laborde.

12. *The Tablet*, a weekly newspaper, Feb. 26-Dec. 31, 1842, edited by Quin during the difference between Messrs. Cox, the printers, and its originator and editor, Frederic Lucas. Meanwhile Lucas issued the *True Tablet* as a continuation of the *Tablet*, which title he resumed when what he denounced as the pseudo-*Tablet* died of inanition. On the other hand, the *True Tablet* was declared to be apocryphal, and many adhered to Messrs. Cox.

13. **Steam Voyages on the Seine, the Moselle, and the Rhine;** with railroad visits to the principal cities of Belgium." Lond. 1843, 2 vols. post 8vo, plates. In press at the time of the author's death.

14. **Contributions.** Many able articles on foreign policy over many years, from or before 1829, in the *Morning Chronicle*, a leading newspaper of the period. Also for a time in the *Morning Herald*.

**Raby, Richard**, born 1818, eldest son of Richard Raby, of Bath Place, Leicester, woollen manufacturer, and of his wife, Elizabeth, was educated at Stonyhurst, whither he went Sept. 25, 1829. Some years after his father's death, in 1837, he left Leicester, and settled at Munich, Bavaria, where he engaged in professional and literary pursuits. He died there, Aug. 3, 1881, aged 63.



*Downside Rev.*, xi. 88-9; *Hatt, Stonyhurst Lists*; *Tablet*, l. 252.

1. **Pope Adrian IV.; an Historical Sketch.** By Mr. Richard Raby. Lond. (Derby, pr.) Richardson & Son, 1849, post 8vo.
2. **Hoosoo; or, the Temple Profaned, and other Poems.** By Richard Raby. Lond. (Derby, pr.) Richardson & Son, 8vo.
3. **The Journeys of the Popes;** translated from the German of Joannes Von Muller. With an Appendix on the Emperor Joseph II. By Richard Raby." Lond. (Derby, pr.) Richardson & Son, 1851, 12mo.
4. Contributions:—"Sketches from Munich," *Cath. Wkly. Instructor*, vol. iv. Also communications to the *Tablet* and other Catholic periodicals, and some religious poems.

**Radcliffe, Charles**, Jacobite, third son of Edward, second earl of Derwentwater, born Sept. 3, 1693, on the death of his nephew, John Radclyffe, assumed the title of earl of Derwentwater. He took part in the rising of 1715, was taken prisoner at Preston, but with thirteen companions broke out of Newgate and joined the exiled family on the Continent. He married in 1724 the countess of Newburgh, widow of Thomas Clifford, and his eldest son became third earl of Newburgh. In 1745 he was captured off Dogger Bank on board a French ship-of-war laden with warlike stores, and his identity having been established, was executed under his former sentence upon Tower Hill, Dec. 8, 1746, aged 53. He proclaimed with his last breath his fidelity to the catholic religion and to the cause of the Stuarts.

*Kirk, Biog. Collns. MSS.*; *Burke, Extinct Peerage*; *Dict. Nat. Biog.*, xlvii. 127; *Cath. Miscel.*, iii. 365.

1. "Genuine and Impartial Memoirs of Charles Radclyffe . . . with an Account of his Family," Lond. 1746, 8vo, two editions; Dublin, 1746, 8vo.

"A Sketch of the Life and Character of Mr. Radcliffe," Lond. 1746, 8vo.

See Penrice's "Genuine and Impartial Account" and other works, under Derwentwater, vol. ii., 54 *seq.*

2. "Anno Vicesimo secundo Georgii II. Regis. An Act for vesting the several Estates of James, late Earl of Derwentwater, and Chas. Radcliffe, deceased, comprised in several Settlements therein mentioned, in Trustees, for an absolute Estate of Inheritance for the Benefit of the Royal Hospital at Greenwich; and for raising certain sums of money out of part of the said Estates for the Relief of the children of the said Charles Radcliffe." Fol. pp. 62.

3. Portrait, mezzo; another in "Original Letters," *vide* vol. ii. 55. No. 7.

**Radford, John, S.J.**, born 1561, in Derbyshire and educated at Rheims, was ordained priest in 1587 and returned to

England in Jan. 1589. He entered the society in 1608, and in 1618 was made spiritual coadjutor. From the Northampton District he came, after 1621, to London. His name appears in a list of *veterani missionarii* in 1628, soon after which he was transferred to the Devonshire District, where he died Jan. 9, 1630, aged 69.

*Foley, Records S.J.*, iv., vii.; *Dodd, Ch. Hist.*, ii.; *Radford, Dict. Nat. Biog.*, xlvii.; *Douay Diaries*.

1. **A Directorie teaching the way to the Truth** in a briefe and plaine Discourse, against the Heresies of this time. Whereunto is added, A Short Treatise against Adiaphorists, Neuters, and as such say they may be saved in any Sect or Religion, and would make of many divers sects one Church." [Douay?] 1605, 12mo, pp. 608, preface dated April 10, 1594, and dedication in Latin, to "George Blackwell, archipresbyter," March 27, 1599.

**Rainolds**, *see* **Reynolds**.

**Ramridge, John**, D.D., was educated at Merton College, Oxford, of which he was elected a fellow in 1528. In 1542 he was admitted D.D. He was made rector of Garsington, Oxon, in 1548. He was prebendary and canon of Lichfield 1546-54, prebendary of Westminster in 1553, and dean of Lichfield 1554-8. He was rector of Husbands Bosworth, Leicester, and archdeacon of Derby. Refusing to comply with Elizabeth's injunctions, he was deprived, and went into voluntary exile in 1559, and settled at Louvain, where he became professor of theology. Whilst on a journey to Mechlin the old man was set upon by thieves at Heveren and cruelly murdered, May 21, 1568.

His body was reverently interred at Mechlin.

*De Ram, L'Hist. de la Ville de Louvain*, p. 785; *Bliss, Wood's Athen. Oxon.*, i.; *Foster, Alum. Oxon.*; *Simms, Bib. Stafford.*; *Bridgewater Concertatio*, p. 3 a fol. 403.

**Ramsay, James**, artist, born 1786, first appears in the catalogue of the Royal Academy exhibition in 1803. He was best known as a portrait-painter, but he also exhibited scriptural, historical, and fancy subjects. Having been received into the Church, he was largely patronised by the catholic body. He painted several altar-pieces, such as the "Crucifixion" at North Shields in 1830, and the "Nativity" in 1837 for the chapel at Chelsea, where he resided. About 1847 he left London for Newcastle-upon-Tyne, of which he was possibly a native. There he died, June 23, 1854, aged 68.

*Graves, Dict. Nat. Biog.*, xlvii. ; *Orthodox Journ.*, 1837, iv. 291.

1. Amongst Catholic portraits not enumerated by Mr. Graves are—Dr. Gillow, 1814 ; Bp. Poynter, 1818 ; Dr. Thos. Rigby, Dr. Lingard, 1823 ; Dr. Archer, 1826 ; Sir John Newport, 1827 ; Cardinal Weld, 1828 ; Bp. Thos. Smith, 1830 ; Bp. Bramston, 1831 ; Rev. Thos. Gillow, 1847 ; several members of Lord Clifford's family, &c. He also painted two views of Ushaw College. All these were engraved, mostly by Chas. Turner.

2. **Portrait**, by himself, exhibited 1803, and another 1849, in the Royal Academy.

**Randolph, Edmund**, architect and novelist, born 1850, was son of Edmund Randolph, of Jesus College, Cambridge, a convert, by Georgiana Harriet, dau. of Col. Fris. Sherlock. His grandfather was the Rev. Herbert Randolph, rector of Latcombe-Basset, co. Berks. Randolph first studied at the Benedictine college at Downside, and subsequently, thinking he had a vocation to the priesthood, at Old Hall Green. Eventually he married, and died at Ventnor, I.W., Oct. 13, 1889, aged 39.

"Mr. Randolph," says *Merry England*, "expressed in himself a third Renaissance." He was moved "to a kind of single-handed battle against Gothic art and all its derivatives. . . . The prettiness of vaguely-coloured textiles and painted wood-work and papers by Mr. William Morris seemed to him unspeakably bourgeois. . . . His own taste in design was elegant and fine."

*Merry England*, lxxix. 76 ; *Communication from Dom J. G. Dolan, O.S.B.*

1. **One of Us. A Novel.** Lond. Sampson Low, 1882, 8vo, 3 vols.

2. **Mostly Fools.** A romance of civilization. A novel." Lond. Sampson Low, 1886, 8vo, 3 vols.

3. **The Old Adam and the New Eve.** Lond. 1887, 8vo.

4. Articles in *The Month*, *Decorative Art*, Nov. 1881 ; *The Mud Gods*, March 1882 ; *A Tale of a Puppy*, Dec. 1882.

**Randolph, Herbert**, brother of the preceding, entered Downside, April 22, 1862. He died in London, July 29, 1873.

*Downside Review*, iv. 216.

1. **So Far.** London, Hotten, 1872, 8vo, poems.

**Rastell, John**, printer and lawyer, said to be a native of London, and educated at Oxford, entered Lincoln's Inn. For a time he had an extensive practice, and appeared frequently as

counsel against the London companies. He then took up typography, which was much indebted to him. He represented Dunheved, Cornwall, in parliament, from 1529-36. He seems to have commenced printing before 1516, and in 1520 moved his printing-office to the "Mermaid, a house situated at Pollisgate, next to Chepesyde." In 1530 he began to take part in the religious controversies of the time, being strongly opposed to the king's divorce and consequent breach with the Holy See. He had married Elizabeth, daughter of Sir John More and sister of Sir Thomas More. Hence it is not surprising that his latter years were full of trouble. Shortly before his death he was cast into prison, like most of the relatives of Sir Thomas More, and there died in the year 1536.

Wood and other historians speak in high commendation of his piety and learning, and of his great zeal for the catholic cause.

He was a good mathematician, historian, and theologian, and by his daily intercourse with Sir Thomas More greatly improved his general knowledge.

*Bliss, Woods Athen. Oxon.*, i. ; *Pitts, De Illus. Angl. Script.*, p. 725 ; *Dodd, Ch. Hist.*, i. ; *Duff, Dict. Nat. Biog.*

1. He edited and printed the "Liber Assisarum et Placitorum Corona," 1516 ; Fitzherbert's "Abbreviamentum Librorum Legum Anglorum," 1517 (pr. probably in partnership with Wynkyn de Worde) ; "Abbreviation of the Statutes, translated by J. Rastell," 1520 ; "Abridgement of the Statutes," 1527, 1528 ; "Expositiones Terminorum Legum Anglorum et Natura Brevium, cum diversis Casibus," 1527 ; *id.* transl. into French and English by J. Rastell, "n.d. ; Littleton's Tenures," 1528 ; *id.* transl. into English, n.d. ; "Canones Astrologici" ; "Law Tracts," n.d. ; "Year Books of the 17 and 18 of Edw. III."

2. **A new Interlude** and a Mery of the Nature of the IIII. Elements, declaring many proper points of Phylosyphy naturall, and dyvers straunge Landys" (1519), 8vo ; Percy Soc., 1848, a moral play, edited by Halliwell-Phillipps, who describes it as "the only dramatic piece extant in which science is attempted to be made popular through the medium of theatrical representation."

3. **De Fundamentis Legum Anglie et De Conscientia,** Lond. 1523 and 1528, 8vo.

4. **The Wydow Edyth** ; twelve Mery Gestys of one called Edyth, the lyeing wydow, which still lyveth." Lond. 1525.

5. **The Hundred Mery Talys.** Lond. 1526.

6. **The Necromanser, a morall Interlude.** Lond. n.d.

7. **A Dyaloge of Syr Thomas More, Knyghte** : wherein be treatyd divers Matters, as of the Veneration and Worship of Ymagys and Relyques, prayng to Sayntys, and goyng to Pylgrymage, wyth many othere thyngys

touchyng the pestylent Sect of Luther and Tyndale, by the tone bygone in Saxony, and by the tother laboryd to be brought into England." Lond. Jno. Rastell, 1529, fol. ff. 126 ; 1530, fol., ff. 154 ; Lond. W. Rastell, 1531, fol.

8. **The Pastyme of People.** The Cronycles of dyvers realmys and most specyally of the realme of Englonde ; brevely complyd and emprynted in chepsyde, at the sygne of the Meare-mayd, next to pollys gate." (1529). fol. 97 ff., with 18 woodcut heads of Kings, by Rastell himself ; Lond. 1811, 4to, ed. by Rev. T. F. Dibdin, D.D.

9. **A new Cōmōdye,** in Englysh, in manere of an Interlude, ryht Elygant and full of craft, of rethoryk ; wherein is shewd and dyscrybyd, as well the bewte and good propertis of Women, as theyr vyces and evyll condicions ; with a morall conclusion, and exhortacyon to Vertew." Lond. n.d. fol. in verse, but not divided into Acts.

10. **Of Gentylnes and Nobyltye.** Lond. n.d. 4to.

11. **Accidentia Stanbridgiana.** Lond. n.d. 4to.

12. **Donatus Devotionis de octo Partib' Orationis, Impssu Joh. Rastel,** n.d. 16mo, a-1 in eights.

13. **Three Dyalogues,** of the Existens of God ; of the Immortality of man's soule ; of Purgatorye." Lond. 1530, 4to.

14. **A New Boke of Purgatorye,** whych is a Dialogue and Disputacyon between one Comynge an Almayne a Christen Man, and one Gyngemyn a Turke of Machomitys Law, dysputyng by naturall Reason and good Philosophie, whether there be a Purgatorye or no Purgatorye." Lond. John Rastell, 1530, fol.

This, and two other works by Rastell's brother-in-law, Sir Thomas More, and Bp. Fisher, elicited from John Frith "A Disputacion of Purgatorye," (? Marburg, 1531), 12mo. Rastell rejoined with—

15. **The Subseyde or Bulwarke,** Lond. 1531, 12mo, to which Frith rejoined with "An other Boke against Rastell, named the Subseyde or Bulwark to his fyrst boke ; made by Jhon Frithe, prisoner in the Tower," s.l. et a, 12mo. Rastell concluded the controversy with—

16. "An Apology" against Frith, in vindication of Fisher and More, the exact title of which does not appear.

The statement made by Mr. Gordon Duff in his notice of Rastell in the "Dict. of Nat. Biog.," that this controversy ended in Rastell's becoming a protestant, is absolutely incorrect and without foundation.

17. **The Rules of a Good Life.** Lond. n.d. 12mo.

18. **The Societe of the Rosarie ;** wherein is contained the Begining Increase, and Profit of the same : also the order and manifold graces annexed unto it, with divers other things thereunto apperteyning. A Thing, whych as it was at the first instituted by the Holy Light of God's Church S. Dominicke as a present remedy against the Albigenses, certaine Heretikes of his Age : So undoubtedly will be a necessary remedy for all Christians to embrace in this miserable Time," s.l. et a (pr. abroad), 12mo, pp. 160, besides title, table, preface, "A Briefe Discourse of the Devotion of our B. Lady," and at end errata. This edition was probably edited by some refugee about 1590.

19. **Of Good Works.** Cited by Pitts.

20. **Of Indulgences.** Cited by Pitts.

**Rastell, John, S.J.**, born at Gloucester 1527, was probably eldest son of John Rastell, justice of the peace, and his wife a sister of Thomas Lane, recorder of Gloucester. He was grandson of John Rastell (*q.v.*), and his wife Elizabeth, sister of Sir Thomas More. He was educated at Winchester and at New College, Oxford, of which he became a perpetual fellow in 1549, graduated M.D. 1555, and was ordained priest about that time. He left the university for conscience' sake, and went to Louvain in 1560, thence to Antwerp in 1564, and finally to Rome, where, with his brother Edward, he entered the jesuit novitiate of St. Andrew in 1568, having for a short time St. Stanislaus Kostka for a fellow novice. He was for a time English penitentiary at St. Peter's; then became confessor and consultor to the house of the Society at Hall; thence went to Augsburg; and, finally, was appointed vice-rector of the college of the Society at Ingolstadt. There he died, June 15 or 17, 1577, aged 45.

*Foley, Records S.J.*, iv., vii.; *Oliver, Coll. S.J.*; *Bliss, Wood's Athen. Oxon*, i.; *Dodd, Ch. Hist.*, ii.; *Cooper, Dict. Nat. Biog.*, xlvii.; *De Backer, Bib. des Ecriv. S.J.*; *Hart. Soc., Visit. Gloucester*.

1. **A Confutation** of a Sermon, pronounced by M. Juell, at Paules Crosse, the second Sondaie before Easter (which Catholicks doe call Passion Sondaie) Anno Dñi MDLX. By John Rastell, M. of Art, and Studient in Divinitie." Antwerp, Ægidius Diest, 21 Nov. 1564, 12mo, title, preface signed Lovanie Nov. 20, 5 ff., ff. 176, and table 2 ff. The latter part is entitled "A Challenge against the Protestants." It was replied to at a later period by Dr. Wm. Fulke in "D. Heskins, D. Sanders, and M. Rastel . . . overthrowne." Lond. 1579; and meanwhile Jewel, having written in answer to Dr. Thos. Harding (*q.v.*), Rastell rejoined with—

2. **A Replie** against an Answer (falslie entitled) in Defence of the Truth, made by John Rastell." Antwerp, Ægid. Diest, 10 March 1565, 12mo, title and preface, 12 ff., ff. 205, table, &c. 1 f.

3. **A Copie of a Challenge**, taken out of the Confutation of M. Juells Sermon." Antwerp, 1565, 12mo.

4. **A Treatise** intitled, Beware of M. Jewel." Antwerp, 1566, 12mo, ff. 180 exclus. of epistle, &c., divided into three parts, the last of which is separately styled "The Third Book, declaring by examples out of ancient Councels, Fathers, and later Writers that it is time to beware of M. Jewel." Antw., Fowler, 1566, 12mo, B.L.

5. **A Briefe Shew** of the false Wares packt together in the named Apology of the Churche of England. By John Rastell." Lovanie, Joan. Foulmerum, 1567, 12mo, title and preface, 3 ff., ff. 140. In reply to "The Apologie of the Church of England, by John Juell, Bishop of Salisbury, 1562, which was also answered by Harding, and rejoined to by Jewel.

**Rastell, William**, printer and judge, born 1508, was the elder son of John Rastell (*q.v.*). In 1525 he went into residence

at Oxford, but left without a degree, and plied the printer's craft for some years. In 1532 he entered as a student at Lincoln's Inn, where he was called to the bar in 1539, and was elected autumn reader in 1547, but seeing that the new government of Edward VI. was bent on establishing a new system of religion, Rastell, who was a zealous catholic like his father, quitted England and settled at Louvain, suffering in consequence the forfeiture of his estate. At Louvain he lost his wife, Winefrid, dau. of the learned Dr. John Clement (*q.v.*), who was buried beneath the organ in the church of St. Peter in 1553. After the accession of Queen Mary he returned to England, and was made serjeant-at-law, as well as elected treasurer at Lincoln's Inn in 1555. He was joined with the bishops of London and Ely in a commission of inquiry into heresy on Oct. 8, 1556-7, and was advanced to a puisne judgeship in the Queen's Bench in 1558. He found it necessary, owing to the change of religion, to resign his judgeship early in 1563. He once more retired to Louvain, where his last days were spent in prayer and study, and there he died, and was interred by the side of his wife, Aug. 27, 1565, aged 57.

*Pitts, De Illus. Ang. Script.*, p. 764; *Bliss, Wood's Athen. Oxon.*, i.; *Dodd, Ch. Hist.*, ii.; *Rigg, Dict. Nat. Biog.*, xlvi.; *Bridgett, Life of Sir Thos. More*, p. viii.; *De Ram's Molanus, l'Hist. de la Ville de Louvain*, ii. 785; *Lewis, Sanders' Anglican Schism*, pp. xxvii. *seq. et index.*

1. He edited "La Novel Natura brevium de Monsieur Anton. Fitzherbert," Littleton's "Tenures," and a "Chartuary," London, Tottell, 1534, 8vo; separately, 1553, with a new table of contents.

2. **The Works of Sir Thomas More**, Knight, sometyme Lorde Chancellour of England; wrytten by him in the Englysh Tonge." Lond. Tottell, 1557, 2 vols. fol.

3. **Life of Sir Thomas More**, MS., now lost, though a fragment exists in the Brit. Mus., as likewise "Certain Briefe Notes appertaining to Bishop Fisher, collected out of Sir Thomas More's Life, written by Mr. Justice Rastell," Arundel MSS. vol. 152.

4. **A Table** collected of the yerres of our Lorde God and of the yerres of the Kynges of Englande." Lond. 1561, 1564, 8vo; 1607, 1639.

5. **A Collection of all the Statutes** from the beginning of Magna Carta, made the 9th Hen. III., until the yere of our Lorde 1557, which were before that yere imprinted. Whereunto be added the Colleccion of the Statutes made in the fourth and fift yerres of the reign of King Philip and Quene Mary, and also the Statutes made in the fyrst yere of the reyne of our Sovereyne Lady Quene Elizabeth." Lond. Tottell, 1559, 4to.

6. **A Colleccion of Entrees**, of Declarations, Barres, Replications," &c. Lond. Tottell, 1566, fol., 1574, and 1596.

7. **An Exposition** of certaine Difficult and Obscure Wordes and Termes

of the Law," &c. Lond. Tottell, 1567, 8vo, 1579, 1602, and as "Les Termes de la Ley," 1641 and 1667.

8. Watt, "Bib. Brit.," gives a long list of works printed by him, commencing in 1531, of some of which he was no doubt editor.

**Rathbone, Joseph**, priest, born in Lincoln, May 11, 1807, son of Capt. Wilson Rathborne, R.N., C.B., and his wife, a convert, Cecilia Mary, dau. of John French, of Loughrea, was sent to Ushaw College Oct. 12, 1813, where he remained till 1822. On Oct. 3, 1823, he entered Old Hall College, where he was ordained Feb. 18, 1830, and in the following Nov. took charge of the mission at Cowes, which he retained till his death, Aug. 12, 1842, aged 35.

*Tablet*, iii. 423, 455, 583; *Davies, Hist. of Cowes Mission*.

1. **Letters of Alethphilos**; occasioned by the late prosecution of the Widow Woolfrey. Now published a second time with an Introduction, notes, an Appendix from ancient liturgies," &c. Isle of Wight, Sam. Lelli, 1839, 8vo, pp. 40, repr. from various journals.

This controversy arose out of the objections of the vicar of Carisbrooke to an inscription on a monument, — *vide Orthodox Journ.*, viii. 250-3, also under J. Lingard, vol. iv. 275, No. 25, and M. A. Woolfrey. One of the tracts was entitled, "The Scarlet Fathers. The Church and the Widow. An Exposure of the Case of Mary Anne Woolfrey. By an officer of the Crown." Lond. 1838, 8vo. See No. 5.

2. **Good Friday and Easter Sunday**. . . . By Alethphilos." I. of W., S. Lelli, 1839, 8vo. pp. 28.

3. **Letters to the Protestants and Dissenters of the Isle of Wight on the One, Ancient, Holy, and Only Catholic Religion**; occasioned by the distribution of sundry untheological Tracts, particularly 'The Popish Investigator' . . . . By Alethphilos." I. of W., S. Lelli, 1839, 8vo, pp. 30.

4. **A Reply to the Rev. Barnabas Rodriguez Almeda**, a priest of the Spanish nation and professor in divinity, fully discussing all his reasons given to the inhabitants of Gosport for his recent Apostacy from the one holy catholic, and apostolical communion. Most respectfully dedicated to the inhabitants of Gosport, by Alethphilos." I. of W., S. Lelli, 1840, 8vo pp. 56.

5. **A Letter to Dr. Adams, D.C.L.**, shewing Purgatory inseparably connected with Prayers for the Dead. The object attained by the Catholics of the Isle of Wight in defending Widow Woolfrey against Parson Breeks. Dedicated to the Oxford Divines. By Alethphilos." I. of W., S. Lelli, 1840, 8vo, pp. 24, ded. to Dr. Pusey.

6. **Are the Puseyites Sincere?** Lond. 1841, 8vo, addressed to a catholic bishop.

7. **The Church in its relations with Truth and the State**. A Reply to the work by W. E. Gladstone . . . . entitled: The State in its Relations with the Church. By Joseph Rathbone, Student in Theology." Lond. Longman, 1841, 8vo.



8. **The Clergy of the French Revolution.** Funeral Oration on the Ven. and Rev. Richard Cæsar de Grenthe, D.D. By the Rev. Joseph Rathbone. With a Short Account of the Obsequies." Lond. Thos. Jones 1842, 8vo.

9. Amongst other contributions to the *Orthodox Journal*, he wrote the memoir of his father, vol. x. 1840, p. 21. He constantly gave controversial lectures, of which summaries appeared in the press.

**Ravenscroft, James**, of the Inner Temple, representative of an ancient family possessed of a large estate at Wickham, co. Lincoln, was apparently educated in one of the universities, where he took much interest in reading books of controversy, and was strongly impressed by St. Francis de Sales' "Introduction to a Devout Life" and Fr. Persons' "Booke of Resolution." Returning home he married and had a large family, his elder sons being sent abroad for education. In the course of the Civil Wars he suffered much for his loyalty, both in person and in estate. On occasion of a severe illness, when the noontide of his life was passed, he sent for a priest and was received into the Church. From that time he devoted himself to study and acts of piety, and became the possessor of the finest library of catholic books in England. During the Oates Plot he was arrested. At his trial he requested the favour to defend himself in Latin, as he had lived much out of England, and could express himself better in that language. Commencing by signing himself with the cross, he delivered a most elegant speech in Latin to the astonishment and confusion of the Court. He was successful and obtained his discharge. He died at a very advanced age, about 1710-11.

In 1650 Geo. Ravenscroft *alias* Rider, of Lincolnshire, took the oath at Douay College, became a priest, and was stationed in Lincolnshire and Rutlandshire. He was a member of the Chapter, and in 1682 declined the offer of the archdeaconry of Lincoln, Rutland, and Notts. He was stationed in Rutland in 1702, and apparently died in that year. Two youths, John and James Ravenscroft *alias* Rider, were students at Douay in 1705. John was recalled home by his father in that year. He was probably the squire of Wickham who registered his estate as a catholic-nonjuror in 1717. The family ended in coheiresses, one of whom, Mary, daughter of Geo. Ravenscroft, of Wickham, Esq., married, in 1773, Charles Stuart, Lord Linton, subsequently 7th earl of Traquair.

*Ravenscroft, prefaces to his Works; Reliquie Hearnianæ*, p. 468; *Kirk, Biog. Collns.*, No. 33, MSS.; *Dicconson's, Douay Diary, MS.*

1. **Of Living Well.** In three Bokes. By James Ravenscroft, Esquire." MS. folio.

2. **Of Dying Well**, MS. fol., so described by Dr. Kirk, but apparently identical with "Off Life and the Shortness, Uncertainty, and Miseries thereof" and at end a treatise "Off Terrours by the Apparitions of Spiritts," Sale Catalogue of Burton Constable MSS., 1889, lot 139.

3. **Fears and Terrours of Death**, MS. fol.

4. **The Theatre of Afflictions and the Triumphs of Patience**, MS. fol.

These vols. are prepared for the press with prefaces, &c., and each contain upwards of 1000 pp. Nos. 1, 3, and 4 are in the writer's library at Cheadle Hall.

5. "The Theatre of Catholique and Protestant Religion, divided into xii. Bookes, wherein the Zealous Catholike may plainlie see the manifest truth, perspicuitie, evident foundations, and demonstrations of the Catholique Religion, together with the motives and causes, why he should persever therin" (with permission), 1690, thick sm. 8vo.

Ravenscroft was probably the author of this book. From the numerical references in his MSS. it is clear that he had written many other volumes.

**Rawes, Henry Augustus**, D.D., priest, born at Easington, near Durham, Dec. 11, 1826, was educated at Houghton-le-Spring grammar school, of which his father was headmaster, and at Trinity College, Cambridge. He became curate of St. Botolph, Aldgate, in 1851, curate of St. Bartholomew, Moorham, in 1853, and warden of the House of Charity, Soho, in 1854. In 1856 he was received into the Church at Edinburgh by Fr. Grant, S.J. He joined the Oblates of St. Charles, and was ordained priest in Nov. 1857. He built the church of St. Francis, Portland Road. In 1870 he was appointed prefect of studies at St. Charles' College, in 1875 was created D.D. by Pius IX., and in 1879 was elected superior of the Oblates at Bayswater. For twenty-eight years he was well known in the diocese as a preacher and writer. He died at Brighton on April 24, 1885, aged 58.

*Tablet*, xlvi. 467, and May 2, 1885; *Wkly. Reg.*, lxxi. 552, 561; *Men of the Time*, 1884; *Cath. Times*, May 1, 1885.

1. **The Golden Image.** A Sermon [on Dan. iii. 7]. Lond. 1854, 8vo.

2. **The King in His Beauty.** A Sermon [on Isa. xxxiii. 17]. Lond. 8vo.

3. **The Lost Sheep, and other Poems.** Lond. (Richardson, Derby, pr.) 1856, 16mo.

4. **Great Truths in Little Words.** Lond. 1859, 8vo; *ib.* 3rd edit. 1872, 8vo.

5. **Sursum** ; or, Sparks Flying Upward." Lond. 1864, 12mo.
6. **Cui Bono ?** University Education : a Letter to a Catholic Layman." Lond. 1864, 8vo.
7. **Septem** ; or, Seven Ways of Hearing Mass . . . Third Edition." Lond. 1869, 16mo, frequently repr.
8. **Hymns for Children.** Lond. 32mo.
9. **The Eucharistic Month** ; or, Preparations and Thanksgivings . . . for receiving the Most Holy Sacrament of the Altar." Lond. 1869, 16mo, tr. fr. the Latin of Fr. Lercari, S.J.
10. **Nine Visits to the Blessed Sacrament.** Lond. 1872, 32mo, frequently repr.
11. **Twelve Visits to our Lady and the Heavenly City of God,** 1872, 32mo, frequently repr.
12. **Devotions for the Souls in Purgatory.** Lond. 1872, 32mo, frequently repr. Nos. 7-10 repr. under the title "Visits and Devotions." Lond. Burns & Oates, 32mo.
13. **The Beloved Disciple** ; or, St. John the Evangelist." Lond. B. & O. 1872, 16mo, freqly. repr.
14. **God in His Works.** A course of Five Sermons, preached at the Pro-Cathedral, Kensington." Lond. 1872, 8vo.
15. **Homeward** : a Tale of Redemption." Lond. 1873, 8vo, 3rd edit.
16. **Handbook of the Confraternity of the Holy Ghost.** Lond. 1877, 12mo.  
Fr. Rawes was the founder of the Society of the Servants of the Holy Ghost, which was erected into an Arch-confraternity by Leo XIII. in 1879.
17. **The Lord's Prayer.** Lond. 32mo.
18. **Prayer to our Lady.** Lond. 1877, 32mo.
19. **Prayer to the Holy Ghost.** Lond. 1877, 32mo.
20. **Easter Communion,** Lond. 1877, 32mo.
21. **The Way of the Cross** ; drawn by H. N. J. Westlake. . . The Devotions by . . . H. A. Rawes." Lond. 1877, obl. 8vo ; Devotions for the Way of the Cross. Lond. B. & O. 1880, 8vo, pp. 35, abridged from the illus. edit.
22. **Encyclical Letter of . . . Leo XIII.** on the restoration of Christian Philosophy in Catholic Universities. . . Translated by Fr. Rawes." Lond. 1879, 8vo.
23. **The Bread of Life** ; or, St. Thomas Aquinas on the Adorable Sacrament of the Altar. Arranged as Meditations." Lond. 1879, 8vo, forming vol. i. of the Library of the Holy Ghost.
24. **Little Books of the Holy Ghost.** Lond. 1880, &c. 16mo.
25. **Foregleams of the Desired** ; Sacred Verses, Hymns, and Translations." Lond. 1881, 16mo, 3rd ed.
26. **Contributions to *The Lamp*, 1864, &c., *Cath. Opinion, Tablet, &c.***

**Rayment, Benedict**, priest, born at Worcester Jan. 7, 1764, was second son of Thomas Rayment, Esq., whose father married a daughter of Benedict Conquest, of Irnham Hall, co. Lincoln, Esq. He was sent to Douay College in June 1777, where he was ordained priest Dec. 1788, and retained as a

professor till the Revolution compelled him to withdraw, Feb. 10, 1793. He then became chaplain at Lartington Hall, where he had leisure to devote to literary pursuits. In 1811, on the appointment of Dr. Gillow to the presidency of Ushaw, Mr. Rayment succeeded him to the more onerous pastoral charge of York. He was vicar-general to Bishop Smith. At York he remained till his death, March 23, 1842, aged 78.

*Crisp, Worcester Registers; Douay Diaries, MSS.; Orthodox Journ.*, xiv. 252; *Tablet*, iii. 230-2, 248; *Gillow, Haydock Papers*.

1. **Miraculous Events** established by authentic Letters from Italy, considerably augmented by further details. . . . The fourth edition." Lond. J. P. Coghlan, 1797, 8vo, pp. viii.-50.

2. **Discourse** delivered in the Catholic Chapel at Lartington, on Wed., March 12, 1800, being the day appointed for a general Fast." Lond. 1800, 8vo.

3. **Three Letters** from a Gentleman to his Brother, explaining the Motives of his Conversion," Lond. (? 1800), 12mo; 2nd ed., "To which is added a Fourth Letter," *ib.* 1801; 3rd ed. *ib.* 1806, 12mo.

4. **Official Memoirs** of the Juridical Examinations into the authenticity of the Miraculous Events which happened at Rome in the years 1796-7, including the Decree of Approbation, &c. With an account of similar Prodigies which occurred about the same time at Ancona and other places in Italy. Translated from the French. Compared with the original Italian of Sig. Gio. Marchetti, Apostolic Examiner of the Clergy and President del Gesu." Lond. Keating & Co. 1801, 8vo, pp. lxxii.-227, with plates of pictures of Our Lady.

5. **The Education of a Daughter**; by M. de Fénelon, Archbishop of Cambray. . . . Translated and enlarged, with an introductory Preface, addressed to parents and tutors, with annotations." Lond. Keating, Brown & Keating, 1803, 8vo. In 1805 Rev. T. F. Dibdin published a Protestant translation.

6. "England's Reformation. A Poem in Four Cantos. By Thomas Ward." Lond. Keating, Brown & Keating, 1804, 2 vols. 12mo, pp. 339 and 293, with additional notes and a sketch of the author's life.

7. **Piety Exemplified**; or, A Series of Instructive Examples." Lond. 1805, 18mo; "Piety Exemplified, in apposite illustrations from historical and various other sources; interspersed with familiar reflections for the improvement of the mind and heart." Lond. 1808, 2 vols. 18mo.

8. **The Divine Office** for the Use of the Laity. A New Edition." Manchester, T. Haydock, 1806, 12mo, 2 vols. pp. 552-clxix. and 480-clx. Rev. C. Cordell pub. the previous translation in 1763, *vide* vol. i. 566, No. 1.

9. **The Revelations of La Sœur Nativité**. Translated from the Original Manuscript. MS. 1824. Southey wrote an article on the "Revelations" in the *Quarterly Rev.*, March 1826, to which C. Butler replied, *vide* vol. i. 363, No. 37, and *Cath. Miscel.*, v. 411 and 414. The

Revelations were pub. in French by the Abbé Génét, who printed a letter from Mr. Rutter.

10. **The Knowledge of Ourselves.** With Practical Thoughts of Humility. Divided into Meditations. By Fr. Paul Segneri, S.J." Lond. (1842) 32mo. Early in the 18th century a translation was printed by T. Meighan.

**Rayner, William, D.D.**, a native of Lincolnshire, born 1566, entered the English college at Rome Oct. 24, 1586, where he was ordained priest. He left the college for England *via* Spain. He was admitted into the English college at Valladolid Sept. 1, 1591, and, after making his public defensions in theology, he left for England Sept. 15, 1592. He subsequently went to Paris, and joined with his cousin, Dr. Richard Smith, Dr. Bishop, and others, to form the little community established at Arras College in July 1600, for the purpose of controversy. At the desire of the community, in 1615 he took out the degree of D.D. at Paris. The date of his death is not recorded.

*Foley, Records S.J.*, vi. ; *Valladolid Diary, MS.*; *Dodd, Ch. Hist.*, ii. ; *Tierney's Dodd*, v. 28.

1. **Apologia Protestantium pro Romana Ecclesia**; per Guil. Raynerium Latine versa." Paris, 1615, 4to, *vide* Lau. Anderton *alias* "John Breereley, Priest," vol. i. 36, No. 2. Since the note *ib.* p. xviii. was written, Breereley's identity with Lau. Anderton has been definitely ascertained by the writer, who has in his possession a folio vol. of his MSS. odes and verse, including the "Protestant's Apology" in verse.

2. **Fortilitium Fidei.** Paris, 1619, fol., a translation of "The Fortress of Faith" by Dr. Thos. Stapleton, *q.v.*

3. "Protestancy and its Authors," translated into Latin, *vide* Thos. Stapleton.

**Raynes, George**, Calced Carmelite, confessor of the faith, belonged to a good Yorkshire family, and was ordained during the reign of Queen Mary. After the accession of Elizabeth he went abroad, and in 1581, and again in 1591, he is found receiving hospitality at the hospice attached to the English college at Rome. Whilst abroad he joined the Discalced Carmelites, and then returned to England to labour on the mission in his native country. He was soon arrested, and is found in prison at York in 1599. In 1600 he was being hauled to church to hear heretical sermons at York Castle. It is asserted that he suffered a martyr's death in 1613.

*Challoner, Memoirs*, 1st ed. i. 387, 430; *Morris, Troubles*, iii. 462; *Foley, Records S.J.*, vi. ; *Zimmerman, Carmel in Engl.*

**Reade, John Edmund**, poet and novelist, born 1800 at Broadwall, Gloucestershire, was son of Thomas Reade, of Barton Manor, Berks, by his wife Catherine, daughter of Sir John Hill. His grandfather, Sir John Reade, was fourth baronet. He was educated at Doulting Sheepslate, near Shepton Mallet. He travelled much, but spent most of his time in Bath and the West of England. He married his cousin, Maria Louisa, daughter of George Compton Reade, by whom he had a daughter, Agnes Coralie, whose husband, Arnold Highton, assumed the name of Reade. Mr. Reade was a convert, and died Sept. 17, 1870, aged 70.

He was severely criticised for his plagiarism. A moderate reviewer in the *Athenæum* (1856, p. 130) writes: "Mr. Reade's is an imitative music; every page recalls the thought, the imagery, the cadence of some earlier bard." Byron was his chief model.

*Allibone, Crit. Dict.; Carlyle, Dict. Nat. Biog.*, xlvii.; *Gorman, Converts to Rome*, 1885, p. 23; *Burke, Baronetage*.

1. **The Broken Heart** and other poems." Lond. 1825, 8vo.
2. **Sibyl Leaves**; to which is added a Vision of Eternity. In verse." Lond. 1827, 8vo.
3. **Wait and Hope**: a novel." Lond. 1827, 3 vols. 8vo; *ib.* 1859.
4. **Cain the Wanderer**, and other poems." Lond. 1830, 8vo. His ablest work.
5. **The Revolt of the Angels** and the Fall from Paradise; an epic drama." Lond. 1830, 8vo.
6. **Italy**: a poem in six parts; with historical and classical notes." Lond. 1838; new ed. 1845, which bears a close resemblance to "Childe Harold."
7. **Catiline**; or the Roman Conspiracy: an historical drama." Lond. (priv. pr.) 1839, 8vo.
8. **The Deluge**: a drama." Lond. 1839, 8vo.
9. **The Vision of the Ancient Kings**; a sequel to 'The Deluge.'" Lond. 8vo.
10. **The Drama of a Life**. Lond. 1840, 8vo.
11. **A Record of the Pyramids**: a drama." Lond. 1842, 8vo.
12. **Life's Episode**. Lond. 1843, 8vo.
13. **Sacred Poems**: from subjects in the Old Testament." Lond. 1843, 8vo; *ib.* 2nd ed.
14. **Memnon**: a drama." Lond. 1844, 8vo; and other poems, *ib.* 1863, 8vo.
15. **Prose from the South**. Lond. 1846, 8vo, 2 vols.; 2nd ed. (Continental Impress.) 1847, 2 vols. 8vo.
16. **Revelations of Life**, and other poems." Lond. 1849, 16mo.
17. **Man in Paradise**: a poem, with lyrical poems." Lond. 1856, 8vo.

18. **The Light of Other Days** : a novel." Lond. 1858, 8vo, 3 vols.
19. **Saturday Sterne**. Lond. 1862, 3 vols. 8vo.
20. **The Laureate Wreath**, and other poems. Lond. 1863, 8vo.
21. **Poetical Works of J. E. Reade**." Lond. 1851, 2 vols. 8vo ; 1852 ; 1857 ; with large additions and revisions, 1858, 4 vols. 8vo ; 1860 ; 1865.

**Reade, Thomas**, royalist, born at Linkenholt, Hants, 1606, second son of Robert Reade by his second wife, Mildred, sister of Sir Francis Windebanke, was educated at Winchester and New College, of which he was elected a fellow in 1626. Through the influence of Windebanke, who was secretary of state, he was appointed, in 1620, Latin secretary to the Crown for life. He is described by the warden as "very able and to spare." Having applied himself to the study of law, he became D.C.L. in 1638. With about a hundred other university men he served with the king's forces as a volunteer under Sir John Byron. By the king's mandate he was admitted principal of Magdalen Hall in 1643 ; but he was deposed in 1646, when Oxford surrendered to the parliamentary forces. In July 1648 he was ordered to appear before a committee of both Houses of Parliament, but he had gone to Paris, and having been received into the Church, had entered Douay College, where he took the oath of profession of faith, May 14, 1648, and that of the alumni, March 29, 1649. Dodd says that he was ordained priest, but this is an error. He probably entered the Carthusian monastery at Nieuport for a while, with an intention of joining that Order. He returned to London after the Restoration, was admitted into the College of Advocates, May 8, 1661, allowed to reside in Doctors' Commons, and was appointed surrogate to Sir Wm. Meyrick, judge of the prerogative court of Canterbury. He died at Exeter House, to which, after the Great Fire, Doctors' Commons had been removed, early in March 1669, aged 62.

*Dodd, Ch. Hist.*, ii. ; *Bliss, Wood's Athen.*, iii. ; *Donay Diaries* ; *Smith, Dict. Nat. Biog.*, xlvii.

1. He wrote a reply, under the initials R. T., Esq., Paris, 1654, 12mo, to Dr. Edw. Boughen's "Account of the Church Catholick: where it was before the Reformation, and whether Rome were or bee the Church Catholick. In answer to two letters signed T. B." Lond. 1653, 4to. "T. B." was possibly Thos. Bailey, D.D. (*q.v.*), vol. i. 102.

**Redford, Sebastian**, father, S.J., *vere* or *alias* Exton, born in Paris of English parents in 1701, studied at St. Omer, entered the Society at Watten in 1719, and was professed in

1731. He became chaplain to the Wrights at Kelvedon about 1731, removed to Powis Castle, co. Montgomery, 1733-50, and was superior of the North Wales District. In Nov. 1750 he became chaplain to Lord Molyneux at Croxteth, Lancashire, and in 1756 chaplain to the Wrights, Wealside, Essex. In 1758 he went to Norwich, but seems to have returned to Wealside, where he died, June 2, 1763, aged 61.

*Foley, Records S.J.*, vii.; *Oliver, Coll. S.J.*; *De Backer, Bibl. des Ecriv. S.J.*, iii.; *Gillow, Hist. of Missions, MS.*

1. **An Important Enquiry**; or, The Nature of a Church Reformation fully considered: Wherein is shewn, from Scripture, Reason, and Antiquity, that the late pretended Reformation was groundless in the attempt, and defective in the execution." Lond. 1751, 8vo, pp. xxxix.-407, and contents, 3 ff.; "Revised and corrected, with ample additions, and an appendix concerning Communion in one kind; in the whole composing a body of all the material points of Controversy." Lond. 1858, 8vo, 2nd edit. pp. xxxviii.-412, besides contents and errata.

**Redman, John, D.D.**, was a native of Yorkshire according to Dodd, but apparently of the diocese of Chester according to the "Douay Diaries," where there are two or more of his name mentioned about the same period. He studied at Rheims and Douay, and was ordained priest in 1594. He matriculated at the university in that year, became B.D. in 1601, and subsequently D.D. He left the university in 1601 in order to teach divinity in a monastery of regular canons at Bethune. Afterwards he became a canon of the cathedral at St. Omer, where he died, Sept. 29, 1617.

He was an intimate friend of Dr. Kellison, president of Douay, who attended him in his last sickness. He bequeathed his library to Douay College, besides a third part of his estate. He was a nephew of Mother Margaret Clement.

*Dodd, Ch. Hist.*, ii.; *Douay Diaries*; *Morris, Troubles*.

1. He was the author of a work against Roger Widdington.

**Redman, Joseph, D.D.**, son of John Redman, Esq., from being a protestant lay-worker among the poor of St. Peter's, London Docks, became a catholic in 1864. He studied at Old Hall, whence he went to the English college at Rome, where he took his degree of D.D. After his ordination he was placed at York Place in 1870, whence he went to Barnet. In 1873 he taught at St. Thomas' Seminary, Hammersmith, and in 1877 became professor of philosophy at Old Hall.



In 1879 he went to Brentwood, in 1885 to Woolwich, in 1886 to Nazareth House, Hammersmith, and returned as vice-rector to St. Thomas' Seminary in 1891. In 1893 he resided in Hammersmith, in 1894 was at Corpus Christi Church in Maiden Lane, and in 1895 was at Archbishop's House. But his main bent was for the spiritual welfare of the catholic soldier and sailor. He made frequent voyages to India on troopships. It was on his tenth voyage that he was struck down with the illness which carried him off. On March 13 he was landed sick at Port Said. Thence, having partly recovered, he made a pilgrimage to Jerusalem, where he was taken ill and died at the Franciscan Convent, April 9, 1896.

He was buried on Mount Sion. After his own conversion both his parents were received into the Church. Two of his brothers entered the Society of Jesus.

*Tablet*, lxxxvii. 626; *Cath. Times*, April 17, 1896; *Cath. News*, April 25, 1896; *Wkly. Reg.*, xciii. 516; *Gorman, Converts*, p. 12; *Cath. Directories*.

1. *Boudon's Book of Perpetual Adoration*. Lond. 1873, 8vo, edited by Dr. Redman.
2. *The Soldier's Companion to the Spiritual Exercises*." Lond. 1878, 12mo, in conjunction with the Rev. Lord Archibald Douglas; *ib.* 1882, 16mo.
3. *The Funeral Sermon of Sergeant John Kickham*, of the Fifth Brigade of Royal Artillery. Preached in St. Peter's Church, Woolwich, Nov. 6, 1881." Lond. B. & O. 1881, 12mo, pp. 16; frequently repr.
4. *The Manger and the Monstrance; or, Benediction of the Most Holy Sacrament*." Lond. 1882, 16mo.

**Reeks, Joseph W.**, priest, born in London of catholic parents, received his early training at St. Mary's College, Woolhampton, whence he passed to St. Edmund's College. He completed his ecclesiastical course at St. Thomas' Seminary, Hammersmith, where he was ordained priest Jan. 28, 1874. He celebrated his first mass at St. George's Cathedral, Southwark, where he remained till 1890, in which year he went to reside at Walworth, and there established large elementary schools. In 1893 he was transferred to St. Peter's, Woolwich, of which he was appointed missionary rector. There he died suddenly, Sept. 11, 1900, aged about 50.

He had obtained a high reputation as an organiser and preacher, and was a musician of no small merit.

*Wkly. Reg.* civ. 334; *Tablet*, xcvi. 425; *Cath. Directories*.

1. *St. George's Hymn Book*. Compiled by the Rev. Joseph Reeks."

Lond. Burns & Oates, 12mo, pp, 72, approb. dated May 10, 1879 ; frequently repr.

2. **Early English Gilds.** An Address delivered at the opening of the New Rooms of the Southwark Young Men's Catholic Association. By the Rev. J. W. Reeks, Director, Dec. 30, 1884." Lond. D. Collins (1885), 16mo, pp. 16.

3. Other papers read at the C.T.S. annual meetings, &c.

**Reeve, John Austin**, priest, born June 7, 1758, son of James Reeve (or Reeves) and his wife, Helen Barry, of London, was sent to Sedgley Park School in 1767. Thence he went to Douay College, where he arrived Sept. 1775. Shortly after his ordination he became chaplain to Fris. Canning, Esq., at Foxcote, Warwickshire, where he strongly espoused the side of the "Catholic Committee" in opposition to Dr. Milner and the bishops. In 1801 he was transferred to Newport and in 1806 to Madeley in Shropshire, where he died in Feb. 1813, aged 56.

*Douay Dairies; Douay Prefect of Studies Catalogue, MS.; Kirk, Biog. Collns. MSS.; Sedgley Park Reg. MS.*

1. Some few Remarks and Reflections on ye late Blue Book of ye Committee for ye English Catholics on ye Encyclical of their Lordships ye Bishops, ye Apostolic Vicars of this Nation. By the Rev. John Austin Reeve. MS. 5 pp. in the Sedgley Park archives, probably printed.

In Jan. 1796 Bp. Wm. Gibson addressed a pastoral to Mr. Reeve, and another, dated Durham, Jan. 31, 1800.

**Reeve, Joseph**, father, S.J., born May 11, 1733, was son of Richard Reeve, of Island Hill, Studley, Warwickshire. He was educated at St. Omer, and entered the novitiate at Watten in 1752. For eight years he taught humanities at St. Omer and at Bruges. Having been ordained priest he defended the whole course of theology at Liège in 1767. He was then sent to Ugbrooke as chaplain to Lord Clifford; there he remained till his death, May 2, 1820, aged 87.

*Dict. Nat. Biog.*, xlvii. 411; *Foley, Records S.J.*, vii.; *Oliver, Collns. S.J. and Collns.*; *Foley, Records S.J.*, vii.; *De Backer, Bib. des Ecriv.*

1. *Poemata.* Bruges, 1765, 12mo, repr. in No. 8.

2. **Narrative** concerning the Expulsion of the English Jesuits from their college at St. Omer, A.D. 1762." MS. 4to, at Stonyhurst, *vide Stonyhurst Mag.*, viii. 136.

3. **Ugbrooke Park. A Poem.** Lond. Robson, 1776, 4to, pp. 29; Exeter, R. Trewman & Son, 1794, 8vo, pp. vii.-32, with vignette view of Ugbrooke on title, ded. to Chas. Lord Clifford.

4. **History of the Holy Bible.** Exeter, 1780, 8vo, a free translation of "l'Abbrégé de Royaumont"; recast and expanded. "Hist. of the H.

Bible, comprising the most remarkable events in the Old and New Testaments; interspersed with Moral and Instructive reflections, chiefly taken from the Holy Fathers. Illustrated with 232 engravings." Lond. Jno. Murphy, 1815, 8vo; Dublin, B. Smith, 1838, 8vo, pp. viii.-592; *ib.* 1844; Lond. (Derby, pr.) 1851, 2 vols. 8vo; Dublin, 1882, 8vo, a new edit. revised by W. J. Walsh.

5. **Practical Discourses** on the Perfections and Wonderful Works of God." Exeter, 1788, 12mo; *ib.* 1793, 12mo, with vol. ii. being—

6. **Practical Discourses** upon the Divinity and Wonderful Works of Jesus Christ." Exeter, 1793, 12mo.

7. **A View of the Oath** tendered by the Legislature to the Roman Catholics of England." Lond. 1790, 8vo, pp. 47. A feeble performance seriously handled by Fr. Wm. Pilling, O.S.F. (*q.v.* under No. 2).

8. **Miscellaneous Poetry** in English and Latin. Second edition." Exeter, 1794, 12mo, containing "Ugbrooke Park," "The Seasons," and an eclogue entitled "S. Catharina de morte triumphans," besides translations of Addison's "Cato," Dryden's "Alexander's Feast," and Pope's "Messiah." Some of the pieces are repr. from No. 1.

9. **A Short View** of the History of the Christian Church, from its first Establishment to the present Century." Exeter, 3 vols. 12mo, 1802-3; York, 1820, 3 vols. 8vo; Dub. 1860, 3 vols. 8vo.

10. **The History of Jansenism**, MS., lent to Rev. Chas. Needham, of Tor Abbey, for revision, and never recovered.

11. **Daphne**. A Posthumous Drama, by the late Rev. J. Reeve, S.J." Lond. 1827, 8vo.

**Reeve, Richard Wilfrid**, brother, O.S.B., born in Gloucester, June 22, 1642, was son of William Reeve. A stroke, "when he was a quarter old," left him incurably lame. He spent four years at the school at St. Mary-le-Crypt, Gloucester, whence he was transferred to the cathedral school. He matriculated at Oxford, as a servitor of Trinity College, in 1661, and graduated B.A. in 1665. He was received into the Church in 1667. In the following year he became usher of Magdalen College school, and in the same year commenced M.A. He was appointed master of the school in 1670, but resigned Dec. 21, 1673, upon being threatened by the president that he would be ejected unless he conformed to the Established Church. In Aug. 1674, he went over to the English Benedictine monastery at Douay, where he was professed in 1676, but never took orders on account of his lameness. In 1678 his name was introduced into some of the "Popish Plot" fabrications. He taught at St. Gregory's till 1685, after which he spent two years in the monastery at La Celle, in the diocese of Meaux, where he became intimate with Bossuet. In 1688 he was reinstated, by the authority of James II., as

master of Magdalen College school, but declined the appointment, and was by royal mandate nominated master of the Bluecoat School at Gloucester. On the outbreak of the Revolution he took refuge in the house of Charles Trinder, the catholic recorder of Gloucester, at Bourton-on-the-Water, but he was arrested Dec. 12, 1688, as a priest and jesuit, and brought back a prisoner to the city. He regained his liberty, however, on the following Aug. 10, and returned to Bourton for a time. Thence he removed to Kiddington, resided some time at Oxford, and finally died at Berkeley Street, Piccadilly, Westminster, Oct. 31, 1693, aged 51.

Wood says that "he was accounted a perfect philologist, admirably well versed in all classical learning, and a good Grecian." In the course of his career he had educated sixty Anglican ministers and forty catholic priests.

*Bliss, Wood's Athen. Oxon.*, iv. ; *Dodd, Ch. Hist.*, iii. ; *Dolan, Weldon's Chron. Notes ; Downside Rev.*, iv. 70.

1. **Carmen Panegyricum** Emin. et Rev. Principi Phil. Howard, Card. de Norfolk." Duaci, 1675, fol. pp. 20. The original MS., in Latin and English, 8vo, about 340 pp., was advertised for sale by J. E. Cornish, Manchester, April 1888. It was written on the occasion of the cardinal's passage through Douay on his way to Rome.

2. **Athanasius Anglicus**; or, The Life of St. Wilfrid, surnamed the Great, Archbp. of York." MS. 1676, fol., composed when he took the religious name of Wilfrid.

3. **Megalasia Sacra** in Assumptione Magni Matris Dei, in B.V. sodalitate recitata." Duaci, 1677, 12mo.

4. **Carmen Jubilæum** ad R. P. Josephum Frere, ecclesiæ Coventriensis priorem Missam Jubilæam celebrantem, æt. suæ 82, an. 1678." Duaci, 1678, 4to.

Dom Frere lived to 96 years of age.

5. **Ad ornatissimos viros** DD. eximios Jac. Smithæum et Eduardum Pastonum, Anglos, laurea in Theologia Doctorali insignitos in Coll. Anglorum Duaci." Duaci, 1681, 4to.

6. **Rhetorica Universa Carmine conscripta.** MS., containing 800 verses.

7. **Poemata Miscellanea.** MS.

8. He also assisted Dr. Jno. Fell, bp. of Oxford, in translating into Latin Wood's "Hist. et Antiq. Universit. Oxon." 1674.

**Reilly, John**, born 1830, in Manchester, was educated at the Christian Brothers' school in Lloyd Street in that city. He was for six years a member of the Manchester School Board, to the affairs of which he brought capacity and diligence. He died, generally lamented, on May 3, 1880, aged 51.

*Cath. Times*, May 7, 1880; *Tablet*, lv. 592.

1. **The History and Topography of Cumberland and Westmoreland.**" 8vo.
2. **The History of Manchester: its Antiquities, Trade, and Manufactures.**" Manchester, 1861, 8vo; Lond. 1865, 8vo, pp. 560.
3. **The History of Northamptonshire.** Lond. 1874, 8vo.

**Render, Joseph, D.D.**, born 1802, in Yorkshire, completed his ecclesiastical studies at Ushaw, and was ordained priest in 1825. After discharging the duties of prefect of studies for a year, he took charge of the mission at Stockton-on-Tees in 1826. He was transferred to Hull in 1830, and in 1847 went to York. In 1869 he received the degree of D.D. Upon the death of Dr. Briggs, Dr. Render discharged the duties of vicar-capitular during the vacancy of the See. At York his work included the erection of St. George's church and schools in Monkgate. He was provost of the diocese at the time of his death at York, Aug. 27, 1881, aged 79.

*Tablet*, lviii. 391; *Wkly. Reg.*, lxiv. 271; *Cath. Times*, 2 and 9 Sept. 1881.

1. **A Lecture on Private Interpretation of the Sacred Scriptures.**" Lond. Andrews, 1836, 8vo.
2. **A Lecture on the Authority of the Church.**" Lond. 1836, 8vo.
3. **A Lecture on Persecution.**" Lond. 1836, 8vo.

These lectures, published collectively under the title of "An Exposure of Mr. Keary's 'Romanism Exposed,'" Lond. 1836, 8vo, were delivered in the Catholic chapel at Hull in consequence of the gross attacks of Keary, a bigot of the Exeter Hall type. Keary rejoined with "The Church of Rome, Intolerant," &c., and Mr. Render closed the controversy with—

4. **A Reply to the Rev. W. Keary's 'Church of Rome Intolerant in Principle, and Persecuting in Practice.'**" Lond. Andrews, 1836, 8vo.

**Renouf, Sir Peter Le Page**, Egyptologist, born in 1822 of one of the oldest families in Guernsey, was educated at Elizabeth College, whence in 1840 he matriculated at Pembroke College, Oxford, with the purpose of being ordained. He came under Newman's influence, and preceded him into the Church. He went to Oscott in 1842, but left (in divinity) in 1846. In 1855 he was appointed professor of Oriental languages and history at the Catholic University of Dublin. At this time the study of hieroglyphics became a passion with him, and he presently acquired in it a European fame. His marriage in 1857 to Ludowika von Brentano brought him into contact with the professorial world of Germany. After the break-up of Dr. Newman's staff at Dublin, Renouf was appointed one of H.M. chief inspectors of schools. In 1885 he succeeded

Dr. Birch as keeper of the Egyptian and Assyrian antiquities at the British Museum; from this post he retired in 1891, when he received the honour of knighthood. As an Egyptologist he was of the school of Lepsius. He will be best remembered by his translation of the "Book of the Dead," the completion of which was undertaken by the Society of Biblical Archæology, of which for many years he was president. He died in Oct. 1897, aged 75.

*Tablet*, xc. 647, 702; *Wkly. Reg.*, xcvi. 595; *Oscotian*, vii. Appx.

1. **The Character of the Rev. W. Palmer, M.A.**, of Worcester College, as a controversialist; particularly with reference to his charge against the R. R. Dr. Wiseman of quoting as genuine works of the Fathers, spurious and heretical productions: considered in A Letter to a Friend at Oxford." Lond. C. Dolman, 1843, 8vo, pp. 76, anon.

2. **The Greek and Anglican Communions.** A letter to the Rev. T. Allies." London, 1847, 8vo.

3. **The Condemnation of Honorius.** London, Longmans, 1868, 8vo, pp. 46.

This evoked replies from J. A. van Beek and P. Bottalla, to which the author replied with—

4. **The Case of Pope Honorius reconsidered with reference to recent apologies.** London, Longmans, 1869, 8vo, pp. 100.

5. **An Elementary Grammar of the Ancient Egyptian Language in the Hieroglyphic type.** London [1875], 8vo, pp. iv.-66.

6. **Lectures on the origin and growth of Religion, as illustrated by the religion of ancient Egypt, &c.**, pp. x.-259, Williams & Norgate, London, 1880, 8vo (Hibbert Lectures for 1879); 2nd edit. 1884. Professor Lieblein, of Christiania, challenged the statements contained in these lectures, that the Egyptian language remained practically unchanged for 5000 years, and that neither the Jews nor the Greeks derived any religious ideas from Egypt. The reply showed immense forensic resource, and for a time was accepted as final.

7. **Guide to the Nimroud Central Saloon** [of the British Museum], 1886, 8vo.

8. He contributed introductions, notes, and the like to a number of monographs dealing with particular branches of his own subject. He was the author of many articles in *Atlantis*; and many of his papers, contained in the "Proceedings of the Society of Biblical Archæology," have been reprinted, for the most part privately. He was normally engaged in controversy, and his tone of positive assurance gave an impression of asperity which personal intercourse, however, would immediately dissipate.

**Reyner, Christopher Laurence**, O.S.B., elder brother of Clement (*q.v.*), was educated at the English college at Douay. According to the "Douay Diary" there were two Reyners there—Christopher, ordained in 1602, and Clement, ordained in 1607.

According to the ages given them by Weldon in his obituary notices, they would both be too young to be identical with those recorded in the "Douay Diary." The probability is that Weldon has understated their ages. Christopher, or Laurence, as he was known in religion, after leaving Douay probably served the mission in England. After some years he joined the newly established English Benedictine monastery at Dieulward, where he was professed in 1609. He was then sent back to the English mission. From 1623-8 he was prior of Dieulward, then went as chaplain to the convent at Cambrai, and again returned to the English mission. He was provincial of York 1649-53, again prior of Dieulward, 1653-5, and president-general, 1655-7. Finally, he once more ventured to return to the mission in England, though he was very advanced in years, and died in the north, probably Yorkshire, April 8, 1664.

Weldon says his age was 82. It was probably 87. He was titular cathedral prior of Worcester from 1641.

*Douay Diaries; Dolan, Weldon's Chron. Notes; Snow, Bened. Necrol.; Oliver, Collins., p. 482; Watt, Bib. Brit.*

1. *Tractatus de Indulgentiis.* Duac., 1636, 8vo.

2. Letters, preserved at Downside, *vide Downside Rev.*, iii. p. 245 *seq.*

**Reyner, Clement**, O.S.B., abbot, of an ancient Yorkshire family, and younger brother of Christopher Laurence Reyner (*q.v.*), was ordained priest at the English college at Douay in 1607. He may have come to the English mission for a time, but in 1610 he was professed a Benedictine at St. Laurence's, Dieulward, where his brother had preceded him. He then pursued his studies at St. Gregory's monastery at Douay, and took the degree of D.D. Oliver states that he was a prisoner for the faith in his native county in 1618. He was sent to Germany in 1633 as procurator of the congregation, and was twice its president-general, 1635-41. For half a year he was superior of Rintelen, where he had a famous dispute with Dr. Stechman, Calvinist superintendent of Hesse, who was "so confounded that he died for grief a few days after, crying to his last moment, 'O Clement, thou hast killed me.'" He had also a notable dispute with Dr. Grisenius, superintendent of the Lutherans of Brunswick. Whilst employed in reforming the great monastery of St. Peter at Ghent he was offered the mitre, but declined the dignity, and returned to Germany, and

in 1643 obtained for the English congregation the loan of the abbey of Lamspring from the Bursfeld congregation, of which he was made first abbot. He died at Hildesheim, March 27, 1651, aged about 67.

His bones were brought to Lamspring, and there interred in the church in 1692.

*Dolan, Weldon's Chron. Notes; Oliver, Collns.*, pp. 493, 503, 522, 535; *Tierney's Dodd*, iv. 97.

1. **A Short Rule of Good Life**, compiled by the R.F.C.R., monke of the Holy Order of St. Benedict, for the benefit of his penitents, and other good Catholicks in England." Doway, Lau. Kellam, 1624, 24mo; "A Short Rule of Good Life to direct the Devout Christian in a regular and orderly course. Newly set forth according to the author's directions before his death. Douay, 1654, 12mo.

2. **Apostolatus Benedictinorum in Anglia**. Duaci, 1626, fol. *vide* under Jno. Jones, vol. iii. 665, No. 8.

In the ded. to Card. Bentivoglio he candidly declares, "non author operis sum, sed, jussu congregationis, editor et dedicator."

**Reynolds, Richard**, Bridgettine, martyr, beatified by papal degree of December 29, 1886, was educated at Cambridge, and for some time was at Christ's College. In 1510 he was elected fellow of Corpus Christi, in 1513 was admitted to the degree of B.D., and in the same year he became a brother of the Bridgettine Monastery of Sion. Subsequently he was advanced to the degree of D.D. He was one of the foremost scholars of the day, being well versed in Latin, Greek, and Hebrew; and is described by a foreigner who had conversed with him as a man with the countenance and spirit of an angel. It was through him that Sir Thomas More held his conferences with Elizabeth Barton, the "Holy Maid of Kent," and his presence at these conferences no doubt marked him out for vengeance, though his conscientious support of the cause of Queen Catherine of Arragon was the offence which won for him the martyr's palm. In April 1535 he was examined by Cromwell at the Rolls, and, declining to accept the royal supremacy over the Church, was committed to the Tower. There he was joined by the four Carthusian priors, and, on April 28, was tried at Westminster. He was condemned to death on the following day, and on the fatal day dragged from the Tower to Tyburn, and there executed in his habit with three Carthusians and the priest, John Hale (*q.v.*), May 4, 1535.



*Dodd, Ch. Hist.*, i.; *Hendriks, Lond. Charterhouse*; *Gasquet, Hen. VIII. and the Engl. Mon.*; *Chauncey, Hist. Aliquot Martyr.*, ed. 1888; *Cooper, Athen. Cantab.*, i.; *Rambler*, x. 262; *Tablet*, lx. 873; *Morris, Troubles*, i.

1. **Portrait**, in Fr. Hazart's "Kerchelyche Historie," 1669, fol., reproduced in photo., No 4. of Pollen's "Portraits of Engl. Martyrs," 1895.

**Reynolds, Thomas, D.D.**, confessor of the faith, uncle to Dr. Edmund Reynolds and Dr. William Reynolds (*q.v.*), was educated at Oxford. He held the benefice of Pinhoe, near Exeter, 1530-7, and subsequently became warden of Merton College. In 1553 he was dean of Bristol, and afterwards he succeeded Dr. Moreman in the deanery of Exeter. Queen Mary, whose chaplain he was, nominated him to the See of Hereford, but, owing to her death, he never attained to the episcopal dignity. He refused to comply with the change of religion under Elizabeth, who committed him to the Marshalsea prison, where he died, Nov. 24, 1559.

*Dodd, Ch. Hist.*, i. 518; *ib.* ii. 124; *Wood, Athenæ Oxon.*; *Brady, Episcop. Succ.*, ii.

**Reynolds, Thomas**, martyr, *vide* Greene.

**Reynolds, William**, born about 1544, at Pinhoe, near Exeter, second son of Richard Reynolds, was educated at Winchester School and New College, Oxford, of which he was elected a perpetual fellow in 1562. For a time he held the rectory of Lavenham, West Sussex, and in 1572 he resigned his fellowship and went into residence at Hart Hall. His conversion is attributed variously to a controversy with his brother John, which resulted in an interchange of conviction, and, by Father Persons, to a study of Jewel's controversial methods. The influence of Dr. Allen was certainly an important factor. He made a public recantation at Rome in 1575. He entered the college at Rheims in 1578, and was ordained priest at Douay in 1580. He was retained at the college as professor of divinity and Hebrew at Douay and at Rheims, and assisted in the translation of the New Testament known as the Rheims Version. In his later years he was made pastor to the Beguines at Antwerp, in which office he died, on Aug. 24, 1594, aged about 50.

*Dodd, Ch. Hist.*, ii.; *Bliss, Wood's Athen. Oxon.*, i.; *Douay Diaries*; *Pitts, De Illus. Angl. Script.*, p. 790; *Cotton, Rheims and Douay*, p. 13.

1. **A Refutation** of sundry Reprehensions, Cavils, and false Sleights, by which M. Whitaker laboureth to deface the late English translation, and

Catholic Annotations of the New Testament, and the Book of Discovery of heretical corruptions. By William Rainolds." Paris, 1583, 8vo, pp. 561, besides preface of 97 pp. and 2 tables, *vide* under Greg. Martin, vol. iv. pp. 487-8, Nos. 2 and 3.

2. **De Justa Reipub. Christianæ** in Reges impios et hæreticos Autoritate: justissimaque Catholicorum ad Henricum Navarraeum et quemcunque hæreticum à regno Galliae repellendum confederatione, G. Guilelmo Rossæo, Authore." Antverpiæ, Joan. Keerbergium, 1592, 8vo, title, ded. to Charles, Duke of Mayenne, signed "G. G. R. A. Peregrin. Roman," and dated Paris, Nov. 15, 1589, a-aa 2 in eights, pp. 833, and at end Privilegii, index, and approb. 20 pp. ; first edit. Paris, 1590, 8vo.

The work, written under the assumed name of Rossæus, was seen through the press and edited by his friend Dr. Wm. Giffard, then professor of divinity at Rheims, *vide* under Wm. Giffard, ii. 460, No. 10, where the suggestion that the work was by GÉNÉBRARD should be deleted.

3. **A Treatise** conteyning the true Catholike and Apostolike Faith of the Holy Sacrifice and Sacrament ordeyned by Christ at his last Supper, with a declaration of the Berengarian Heresie renewed in our age, and an answer to certain Sermons made by M. Robert Bruce, Minister of Edinburgh, concerning this matter, by William Reynolde, Priest." Antwerpe, Joachim Trognesium, 1593, sm. 8vo, 2 tables and errata at end, ded. to James VI. of Scotland. Herbert suspects this work to have been printed in Scotland. Bruce's "Sermons" were printed Edinburgh, 1591, 8vo.

4. **Calvino-Turcismus**, id est Calvinisticæ Perfidie, cum Mahumetana Collatio, et delucida utriusque Sectæ Confutatio. Quatuor libris explicata. Authore G. Reginaldo." Antverpiæ, 1597, 8vo, pp. 1038, besides title, ded. and index 16 ff. ; Coloniae, 1603, 8vo.

This work, left unfinished at the time of the author's death, was completed and edited by Dr. W. Giffard, *vide* ii. 461, No. 2. It was replied to by Sutcliffe.

5. **Paraphrase on the New Testament.** MS. formerly at the Engl. Bened. monastery at Dieulward.

6. "A Challenge to Protestants," Paris, 1583, according to Pitts, but as this work cannot be found it may be the same with No. 1.

7. He translated into Latin, amongst others, several of Cardinal Allen's works: "Apologia Seminariorum," with additions, *vide* vol. i. 21, Nos. 5, 6 and 7; "De Justitia Britannica," *ib.* No. 10; and others. Also Dr. Thos. Harding's Works; but these remained in MS., *vide* vol. iii. 126.

**Rhodes, Matthew John**, Esq., born 1817, M.A. of Trinity College, Cambridge, and formerly lay-secretary of the Bristol branch of the English Church Union, was received into the Church at Rome about the year 1852 by Mgr. Manning. He was a man of considerable culture and the possessor of an unusually large and choice library. His piety was deep and fervent, and he was most exact in the performance of the lightest laws of the Church. He died at Pembroke Crescent, London, W., Oct. 29, 1891, aged 74.

*Wkly. Reg.*, lxxxiv. 628 ; *Gorman, Converts to Rome* ; *Shaw, England's Glory*.

1. **The Visible Unity of the Catholic Church.** Lond. Longmans, 1870, 2 vols. 8vo.

**Rich, Hugh**, O.S.F., martyr, guardian of Canterbury, was attainted of treason as an accomplice in the affair of Elizabeth Barton, the "Holy Maid of Kent," though the chief cause of his offence was his open opposition to the king's divorce. He was executed at Tyburn, April 20, 1534.

*Dodd, Ch. Hist.*, i. ; *Parkinson, Coll. Anglo-Minor*, p. 229 ; *Bridgett, B. John Fisher*, p. 237.

**Richardson, George**, solicitor, born Sept. 29, 1813, was son of Mr. George Richardson, of Derby, a wharfinger and carrier between that town and Nottingham, and a man of considerable classical education. He was brought up a Dissenter, and educated at Derby Grammar School. About 1830 the family removed to Manchester, and young Richardson, choosing the law for a profession, was articled to a firm of solicitors, with whom he remained until 1849, when he commenced practice on his own account. In 1833 he became a catholic, and his example was followed by his brother Richard, who subsequently became a priest of the Order of Charity. From this time he took an active interest in catholic affairs, and being a clear and concise speaker soon came to the front of the catholic body in Manchester. Later he was associated with many of the public educational and philanthropical institutions in Manchester and Salford. In 1870 he was returned as a catholic representative on the first Manchester School Board. He also sat for many years on the Manchester Board of Guardians. He was a constant contributor to the local and catholic periodical press, generally on religious or controversial subjects.

By his wife, Elizabeth Butler, daughter of Mr. James Leech, formerly borough-reeve of Salford, he had a large family, of whom his eldest son and namesake became a canon of the diocese of Salford.

Mr. Richardson was a good classical scholar, a linguist, and a fair astronomer, on which subject he occasionally entered into controversy. He died at his residence at Levenshulme, Feb. 21, 1901, aged 87.

*Tablet*, xcvii. ; *Cath. Times*, Mar. 2, 1901 ; *Manchester Guardian*, Feb. 22, 1901 ; *Harvest*, Apr. 1901.

1. **The Pope and his Temporal Power.** A lecture delivered in the Free Trade Hall, on Tuesday, Jan. 17, 1860." Manchester, H. Glynn, 1860, 8vo, pp. 16. It elicited a strong leader in the *Manchester Examiner*, Jan. 19, to which Mr. Richardson replied, and a long controversy ensued in the local press.

2. **The Catholic Religion a Contrast.** A lecture." Salford, Leeming, 1869. 8vo, pp. 18, deliv. at St. John's Hall, Salford.

3. **An Oration for Pius IX.** . . . delivered at the Free Trade Hall, Manchester, on Jan. 17, 1871." Man. Thos. Walker, 1871, 8vo.

4. **On the Spirit in which Scientific Studies** should be pursued. With remarks on the Darwinian theory of Evolution. A lecture." Lond. R. Washbourne, 1872, 8vo, pp. 24.

5. **The Æsthetic in Catholic Literature** and Art. A lecture delivered before the Academia of the Catholic Religion, Manchester, Jan. 9, 1877." Man. Thos. Walker, 8vo, pp. 27.

6. **The Special Difficulties** to be encountered in dealing with certain classes of Churchmen and Dissenters. What works already published are most suitable for them to read." Man. 1890, 8vo, a paper read at the Cath. Truth Society's Conference at Manchester, 1889.

7. **The Journey of the Magi Kings**, from the Life of the Blessed Virgin after the Meditations of Sister Anne Catherine Emmerich. Translated from the French." Lond. (Leamington, pr.) Art & Book Co., 1891, 16mo, pp. 120.

8. **The Flight into Egypt**, from the Meditations of Sister A. C. Emmerich. Translated from the French." Lond. Burns & Oates, 1893, 16mo, pp. 114.

9. **The Death of the Blessed Virgin Mary**, and her Assumption into Heaven, containing a description of her house at Ephesus recently discovered. From the Meditations of Anne Catherine Emmerich. Translated." Dublin, Jas. Duffy, 1897, 16mo, pp. 75.

10. **The Nativity of Our Lord Jesus Christ.** From the Meditations of A. C. Emmerich. Translated." Lond. 1899, 16mo, pp. 106.

11. **Sonnets** and short pieces of poetry on various subjects. MSS., penned from time to time, and revised and prepared for the press before his death.

12. **Communications** to *Manchester Guardian*, on Denominational Education, Oct. 19, 1869 ; Dr. Dollinger and the Pope's Infallibility, May 17, 1871 ; on the expenditure of the Manchester Schl. Board ; Repton School, April 20, 1886. Also to other local papers, the *Tablet*, &c.

13. **Portrait**, process, in the *Harvest*, Apr. 1901.

**Richardson, John**, musician, born 1819, was son of John Richardson, of Preston. At an early age he left Preston for Liverpool, where he studied music, and at the age of twenty took it up as a profession. He was appointed organist of St. Mary's, whence he transferred his services to the pro-cathedral, Copperas Hill, with which he was connected for over

twenty years. He returned to Preston in 1860, and afterwards for a short time lived at Warrington. During his later years he was a great invalid, and resided in Preston, where he died, April 13, 1879, aged 61.

He married at Liverpool, Feb. 10, 1846, Ann, dau. of Mr. John Stirup, of Warrington, and left a son and namesake resident in that town.

*Cath. Times*, April 25, 1879; *Dolman's Mag.*, iii. 31; *Lamp*, 1855, i. 79.

1. He took the prize of the Liverpool Catch Glee Club for "Oh, fill the wine cup high." He was author of "Speed we on," and composed the music of the celebrated "Ode to the Passions," the College Ode for Ushaw, Dr. Newsham's Masses, Ave Regina, Regina Cœli, Salva Regina, and a vast amount of other Catholic hymns, &c.

**Richardson, Laurence**, martyr, *vide* Johnson.

**Richardson, Robert**, *alias* Benson, priest, a native of Norfolk, was admitted into the English college at Rheims in 1583. In Jan. 1593 he was sent with others to Rome, and though all arrived and were admitted into the English hospice on Feb. 17, Richardson's name is omitted from Foley's "Diary of the English College," another instance of the many omissions in the transcript of the registers supplied to the British Museum, and showing the unreliability of that document. Richardson, or Benson, as he was generally called, was probably admitted into the college with his companions on Feb. 24, 1593, and ordained priest in 1594, and most likely left for England Sept. 16, 1597. He had taken part in the college disturbances arising out of the introduction of the government of the Jesuits, but he left with an excellent character. Upon his arrival he took an active part with the appellant priests against the jurisdiction of the archpriest, and in consequence was deprived of his faculties for some time, until he made his submission. In 1599 he was residing in White Friars, London, and was then, as in 1601, in constant communication with the imprisoned priests at Wisbeach and others of the appellant clergy. After that period his name drops out of sight.

*Douay Diaries*; *Foley, Records S.J.*, vi.; *Law, Conflicts and Archpriest Controversy*.

1. Mr. Law prints two of his letters under the initials "R. B.," *Archp. Controv.* He was probably the author of some of the anonymous literature printed during the Archpriest Controversy.

2. "Account of the Death of Richard Herst, by Ro. Ri. 1628," MS., just

possibly might have been by him, though in that case in his old age he must have removed to Lancashire, for the MS: was certainly written "by an eye-witness" of the martyrdom at Lancaster.

**Richardson, Thomas**, publisher, born 1797, son of Mr. Thomas Richardson, of Derby, in co-partnership with his father (who died March 31, 1855, aged 94), commenced to publish catholic books early in the second quarter of the century. In 1843 the firm brought out the Derby reprints, under the editorship of the Rev. Thos. Sing (*q.v.*). For many years the Richardsons issued the largest proportion of catholic works published in England. In 1853 he was received into the Church by Fr. Faber. At one time the firm had a publishing-house in Dublin as well as those in London and Derby, but most of the works were printed at the latter place. His eldest son, Mr. Joseph Handford Richardson, died at Derby, June 29, 1870, aged 50. Mr. Richardson himself died at his residence, White Cross Fields, Derby, Feb. 20, 1875, aged 78.

*Tablet*, xxxvi. 78, xlv. 304, lxxxvii. 618; *Lamp*, viii. 255.

1. Richardson published the *Catholic Weekly Instructor*, 1844-7; the *Dublin Review* from 1844-63, when Burns & Lambert took it over. In the early "fifties" he became part proprietor of the *Catholic Standard* (established 1849), a weekly newspaper published successively by Ant. Williams and John Ringrose. It eventually amalgamated with the *Weekly Register*. He commenced the *Lamp* in 1850. For history of "Early Catholic Periodicals" by the writer, *vide Tablet*, Jan. 29 to March 19, 1881.

**Richardson, William**, priest, martyr, attached to the church of St. Mary, at Calais, was executed in the market-place of that town for denying the king's spiritual supremacy, April 10, 1540.

*Stow, Chron.*, p. 579; *Dodd, Ch. Hist.*, i. 209.

**Richardson, William**, *alias* Anderson, priest, martyr, was, according to Challoner, a native of the chapelry of Wales, in the West Riding of Yorkshire, though the Valladolid diary makes him a Lancashire man. He arrived at the English college at Rheims July 16, 1592, and on Aug. 21 following was sent to Spain with other students; and on Dec. 23 was admitted into the English college at Valladolid. Thence he was sent to the English college at Seville, Oct. 1, 1594, and having been ordained priest there came to the English mission. Where he laboured, or where he was apprehended, is not recorded, but he was tried and condemned for being a priest,

and suffered at Tyburn, Feb. 17, 1603, being the last priest martyred in the reign of Elizabeth.

*Douay Diaries ; Valladolid Diary, MS. ; Stow, Chron., p. 812 ; Dodd, Ch. Hist., ii.*

**Richmond, Robert**, priest, born 1781, was the seventh son of James Richmond, of Moss Side, Forton, co. Lancaster, a protestant, and his wife, Ann Roe, a native of the same locality, and sister of the Rev. John Roe, the venerable missionary at Black Ladies. He was sent to Sedgley Park school in 1789, whence in 1796 he was transferred to Oscott College. Owing to weak eyes his ordination was postponed, and he returned to Sedgley Park as a master from Jan. 1806 to Aug. 1808. Meanwhile he was ordained priest at Wolverhampton, March 14, 1807. From 1808 till Nov. 1811 he was priest at Longbirch, whence he became chaplain to the Benedictine nuns at Caverswall Castle. In 1819 he returned to Longbirch, and in 1821 removed to Tixall. In 1830 he was appointed professor of divinity at Oscott, and became vice-president in 1833, and so continued till his return to Longbirch in 1838. As it was decided to close the ancient chapels at Longbirch and Black Ladies, Mr. Richmond opened a new chapel at Brewood in 1844. Two days after the solemn opening he went on a visit to Sedgley Park, where he died suddenly five days later, June 20, 1844, aged 62.

*Husenbeth, Memoirs of Parkers, MS., and memoir in Cath. Directory, 1845 ; Sedgley Park Reg. MS. ; Oscotian, iv., vii. ; Tablet, v. 405.*

1. **Introduction** to the 'Ecolier Chrétien' of Collet. Translated into English." MS. about 1801.

2. **Instructions on the Catechism.** MS. 3 vols. 1803.

3. **A Sermon** preached at the opening of the Roman Catholic Chapel of St. Peter, at Cobridge, on Sunday, April 20, 1817." Lond. 1817, 8vo, pp. 40.

4. "Memoir of Rev. Fris. Martyn," 1838, *vide* vol. iv. 500, No. 9, and under Geo. Spencer.

5. "Life of the Rev. Rob. Richmond," 1845, *vide* under F. C. Husenbeth, vol. iii. 501, No. 24.

6. **Portrait**, Mackey, pinx., R. Smith, sculp., printed by H. Colvill, pub. in Husenbeth's "Life," and the *Cath. Directory*, 1845.

**Richmond, Thomas**, schoolmaster, born 1771, at Forton, Lancashire, was an elder brother of Rev. Robert Richmond (*q.v.*). In 1784 he was sent to Douay College as an ecclesiastical student, but, finding he had no vocation for the priesthood, he

left the college in the school of rhetoric, Sept. 14, 1790. In 1792 he became French master at Sedgley Park, and retained that position till 1799. He then established a school of his own at Codsall House, near Wolverhampton, and married Mary, daughter of Thomas Howell, of Stafford. She had formerly been maid to Mrs. Fitzherbert, of Swynnerton, and had a brother a priest. From 1814 to 1820 Mr. Richmond again taught French at Sedgley, spending two days a week there. In 1835 he removed his school from Codsall to Rathbone Place, Walsall, and died, whilst on a visit to Lancashire, July 23, 1837, aged 66.

His widow, who died Sept. 26, 1844, aged 77, continued the school with the assistance of her daughters, the latter transferring it to Coventry after his death.

*Douay Lists, MS.; Sedgley Park Reg. MS.; Gillow, Cath. Schls. in Engl. MS.*

1. **Richmond's Compendium of French Grammar**; to which are added, several instructive Dialogues, forming together an easy Introduction to that polite Language." Lond. (?) 8vo.

**Richmond, William**, priest, a member of an ancient Yorkshire family, resident within bishopric, arrived from England at the English college at Rheims, Aug. 9, 1580, and was ordained priest, March 4, 1581. He left the college for the English mission on the following April 11. He laboured in his native county for many years, and suffered a long imprisonment at York in 1599 *seq.* After his release he lived with the Towneleys at Towneley Hall, Lancashire, where he probably died in the first quarter of the seventeenth century.

*Kirk, Biog. Collns. MS.; Douay Diaries; Morris, Troubles, i., iii.; Dolman's Mag., v. 216.*

1. **Trewe Storie of the Catholicke Prisoners in Yorke Castle**, Anno 1600. With a Confutation of Cooke the Minister's Sermons by C. J., Priest." MS. This MS was sold (Lot 145) at the Burton-Constable sale in June 1890. What appears to be another copy was formerly in the Towneley Hall library, bearing the same title as the MS. now at Stonyhurst: "An Account of the Behaviour of the Catholic prisoners in York Castle, when by order of Lord Burleigh, at the time Lord President of the North, the said Catholic recusants, in number fifty-three, were dragged into the hall of the Castle, and there forcibly detained to hear Protestant sermons once a week for the space of one year, or thereabouts. Written by W. R., Priest."

Robt. Cooke, the puritan vicar of Leeds, subsequently wrote "A Learned Disputation betwixt Robert Cooke, B.D., and a priest named Cuthbert



Johnson, *alias* William Darrell, before his Majesty's Council and other learned Men at York, an. 1618." MS., formerly in Thoresby's museum at Leeds. Cuth. Johnson was ordained priest at Rheims in 1583 and was a fellow-prisoner with Richmond.

**Richmond, William**, priest, born in Manchester, March 9, 1798, was son of John Richmond, of Moss Side, Forton, co. Lancaster. He was brought up in protestancy, the religion of his father, but at the age of eleven his uncle Robert (*q.v.*) obtained charge of him, and through his influence he became a catholic. In Jan. 1811 he was sent to Sedgley Park, and thence, in Aug. 1813, transferred to Oscott, where he was ordained priest, June 12, 1824. Till the following December he served from Oscott on Sundays the mission of Hopwas. He then became chaplain at Swynnerton Park, whence, on the death of his uncle, he was transferred to Brewood, July 4, 1844. There he remained till his death, Nov. 11, 1848, aged 50.

*Husenbeth, Memoirs of Parkers, MS.*, ii. 139; *Dolman's Mag.*, viii. 386, 392; *Oscottian*, vi. 62, vii. appx.; *Sedgley Park Reg. MS.*; *Tablet*, ix. 740, 756, 804.

1. **An Amicable Discussion** on the Church of England and on the Reformation in general. Dedicated to the clergy of the Protestant communion, and reduced into the form of Letters. By the R. R. J. F. M. Trevern, D.D., Bishop of Strasbourg (late of Aire). Translated by the Rev. W. Richmond." Lond. Booker, 1828, 2 vols. 8vo, pp. xvi.-414, and 380.

For this controversy, *vide* under Husenbeth, vol. iii. 497, No. 6.

2. **Isidore**; or, The Pious Labourer. Translated from the French." Lond. 12mo.

3. **The Counsels of a Christian Mother**. Translated from the French." Lond. 12mo.

4. **An Address** to the tenants, labourers, and poor dependants on the Swynnerton estate." Derby, Thos. Richardson & Son, 1843, sm. 8vo, pp. 36.

5. **Controversy** with Rev. Thos. Gilbert, sec. to the Irish Evangelical Soc., *vide Cath. Miscel.*, 1825, iv. 149, 189, 234, 264, 314, and 365.

6. "The Marks of the True Church," a series of letters against the Rev. Mr. Brooke, an Anglican clergyman in the *Pottery Mercury*, also copies struck off and distributed, s. sh. fol.

7. "Funeral Oration on the Rev. Wm. Richmond, delivered at his solemn Requiem, in Saint Mary's Church, Brewood, Nov. 16, 1848, by W. B. Ullathorne, D.D., O.S.B., Bishop and V. A." Lond. Jas. Burns, 1848, 8vo, pp. 19.

**Riddell, Charles Francis**, Esq., born Oct. 1, 1817, was fifth son of Ralph Riddell, of Swinburn Castle, Felton Park, and Horseley, co. Northumberland, Esq., by Eliz., dau. of Joseph Blount, of Mapledurham, Esq. He was educated at

Ushaw. He married his cousin, Mary Catherine, dau. of Michael Blount, of Mapledurham, Esq., by whom he had a son, Charles Edward, and a daughter, Agnes, wife of Col. Richard Gillow, of Leighton Hall. He died at Battle Hill, near Hexham, Sept. 15, 1887, aged 70.

*The Queen*, Sept. 24, 1887; *Burke, Landed Gentry*; *Cath. Times*, Sept. 23, 1887.

1. **Hidden Links**: a novel.<sup>2</sup> Lond. (?) 8vo. Two of the characters in this book were taken from real life, one being his old schoolfellow, O'Reilly, a brother of the late Bishop of Liverpool, and the other Miss Talbot, of Preston. After the author's grievance was partially satisfied by the friends of O'Reilly the book was withdrawn from circulation.

2. One or two other anonymous novels.

**Riddell, Sir Thomas**, royalist, was third son of Sir Thomas Riddell, of Fenham and Gateshead, by Elizabeth, daughter of Sir John Conyers, of Sochburne, Durham. Together with his father, who represented Newcastle in three Parliaments, he was ordered to be sent for by the House of Commons in Nov. 1644 and was admitted to his composition as a delinquent royalist on July 9, 1649. He was returned, along with his uncle, Sir Peter Riddell, representative for Newcastle in the Short Parliament, and attempted in 1640 to raise Newcastle against the Scots. Having served as a colonel in the royalist army, he was knighted and appointed governor of Tynemouth Castle, which in 1645 he was compelled to surrender to Leslie (Lord Leven) on honourable terms. On March 13, 1648-9, his name was added to the list of delinquents to be subjected to confiscation. He married, in 1629, Barbara, daughter of Sir Alexander Davison, of Blakiston, Durham, relict of Ralph Calverley, and died at Antwerp, where he was buried in the church of St. Jacques, in 1652.

*Hodgson, Hist. of Northumb.*, II., ii. 104; *Surtees, Hist. of Durham*, ii.; *Foster, Visit. of Durham*; *Ridlon, Hist. of the Ancient Ryedales*, p. 140.

**Riddell, William**, bishop, born Feb. 5, 1807, at Felton Park, Northumberland, was the third son of Ralph Riddell, Esq., and brother to Charles Francis (*q.v.*). In 1817 he was sent to Stonyhurst, and thence in 1823 was transferred to the English college at Rome, where he was ordained priest in March 1830. For some time he was secretary to Cardinal Weld. In June 1832 he vacated that post and became assistant to Rev. James Worswick at Newcastle. In 1843 he was elected coadjutor

*cum successione* to Bishop Mostyn, of the Northern Vicariate, and was consecrated bishop of Longo *in partibus* March 17, 1844. He succeeded to the vicariate upon the death of Bishop Mostyn, Aug. 11, 1847, but his charge was brief, for, whilst labouring in Newcastle he contracted the terrible epidemic of that year, and died a victim to his charity, Nov. 2, 1847, aged 40.

*Newcastle Guardian*, Nov. 9, 1847; *Tablet*, viii. 713-20-26; *Brady, Episc. Succ.*, iii.

1. Controversy with John Hernaman, the "No Popery" editor of the *Newcastle Journal*, May 1835, *vide Orthodox Journ.*, iv. 297 *seq.*

2. **Portrait**, vignette, engr. by J. A. J. Wilcox, Boston, in Ridlon's "Hist. of the Ancient Ryedales," 1884, cr. 8vo.

**Rigby, James**, D.D., born Nov. 19, 1671, was son of Alexander Rigby, yeoman, of Pemberton, and his wife, Margaret Jameson, his father being collaterally descended from the ancient catholic family of Rigby of Burgh and Layton. He entered Douay College under the *alias* of Barker, by which name he was subsequently known, March 5, 1690, whence he was sent to St. Gregory's Seminary, Paris, in Aug. 1694, but for some reason was expelled by the superior, Dr. Ant. Meynell, Aug. 7, 1697. Subsequently he was readmitted at St. Gregory's in June 1700, having meanwhile been ordained priest, and returned to Douay to teach philosophy in the following Sept. He entered his licence at the university at Paris, Jan. 1, 1704, and took the degree of D.D. May 12, 1706. In the following June he succeeded Mr. Lau. Mayes (*q.v.*) as professor of divinity at Douay. On the death of Dr. Paston in 1714, the English Jesuits at Watten endeavoured to obtain Dr. Rigby's election to the presidency of Douay, but this was strongly opposed by the professors and their friends. In consequence Dr. Rigby soon afterwards left the college and came to the mission in London, where he remained till his death, Sept. 23, 1731, aged 59.

Dr. Rigby was a member of the Old English Chapter, of which he was elected archdeacon, March 10, 1711 (O.S.). His younger brother, Dr. Lawrence Rigby *alias* Barker, born 1695, went through a similar course at Douay and Paris. He was twice presented by Bishop Geo. Witham, V.A. N.D., in 1718 and 1724, as a proper person to be his coadjutor. He died at Wycliffe in 1731.

*Kirk, Biog. Collns. MS.; Douay Diaries; Cath. Mag.*, iii. 104; *Edw. Dicconson's (Douay) Diary, MS.*

1. Dr. John Ingleton states that Dr. Rigby was a man of violent principles, and corresponded with Fr. Thos. Eyre, S.J. (*vide* vol. ii. 198, No. 1) in connection with the charges of Jansenism made against Douay College (*vide* Dodd's "Secret Policy of the English Society," p. 249 *seq.*). Dr. Rigby was thought to be the author of the "Memorial to Cardinal Altieri" against Douay College and St. Gregory's Seminary. It was in consequence of the Jesuits' intrigue in favour of Dr. Rigby to the presidency of Douay in 1714 that Dr. John Betham, superior of St. Gregory's, added the clause to the constitutions of that seminary, that no one once dismissed, though readmitted upon submission, should ever be superior.

**Rigby, John**, martyr, fourth son of Nicholas Rigby, Esq., of Harrock Hall, co. Lancaster, by Mary, dau. of Oliver Breres, of Preston, gent., like many catholics of the period, was an occasional conformist to the protestant church in order to avoid penalties, for which he heartily repented, and was reconciled to the Church by Fr. John Godfrey Jones *alias* Buckley, O.S.F., then a prisoner in London. At this time Mr. Rigby was in the service of Sir Edmund Huddleston, and his daughter, Mrs. Fortescue, having been summoned to the sessions at Newgate for recusancy, Mr. Rigby appeared for her. In cross-examination it was elicited that he himself was also a catholic, and he was thereupon committed to prison, Feb. 14, 1599-1600. He was then removed to the White Lion prison in Southwark, till March 3, on which day he was brought to trial at the common sessions at St. Margaret's Hill, and was offered his freedom if he would go to church, which he declined to do. The next day he was again brought to the bar, charged with being reconciled to the "Romish religion," and condemned to death. Judge Gandy, however, procured him a reprieve, and he was retained in prison till the next assizes, when he was again condemned. He was drawn on a hurdle to St. Thomas' Waterings, and there partially hanged and then butchered with unusual barbarity, June 21, 1600, aged about 30.

*Worthington, Relation; Dodd, Ch. Hist.*, ii. ; *Challoner, Memoirs*, i.

1. "The Maner of Proceeding against M. John Rigbie, a Catholique Gentleman put to death in London, this present yeare, 1600." pp. 3-45 of Dr. Thos. Worthington's "Relation of Sixtene Martyrs," 1601.

Dodd cites a "Life" in MS. This may be the same with the one formerly in the possession of the Rev. Thomas Walton, of Alston Lane, who died in 1897.

**Rigby, John, S.J.**, born June 8, 1712, son of John Rigby, of Billinge or its vicinity, near Wigan, and his wife, Anne Spence, was educated at St. Omer's College, and entered the Society in 1732. He was appointed to the mission of Hardwick, co. Durham, in May 1746, and thence in 1749 went to Liverpool, where he died, Sept. 26, 1758, aged 46.

*Oliver, Coll. S.J.; Foley, Records S.J.*, vii.

1. **The Poor Man's Posey of Prayers**; or, The Key of Heaven. Being a Magazine of Devotion, collated from Catholic Authors, and adapted to all Persons and Occasions." Liverpool, J. Sadler (1755), 12mo, pp. 260; Lond. J. P. Coghlan, 1781; *ib.* 1786, 7th ed. frequently repr.

**Rigby, John, D.D.**, born 1753, was son of Richard Rigby, of Pemberton, near Wigan, and his wife, Mary Winstanley, a Lancashire family of the yeomanry class distinguished for constant adherence to the old faith and for sufferings in its cause. In 1766 he was sent to Douay College, and thence to St. Gregory's Seminary, Paris, on July 31, 1773. He entered his licence at the university, Jan. 1, 1782, was ordained priest at Easter, and defended his Sorbonic on Oct. 23. Some time after the resignation of Dr. Charles Howard, the superior of the seminary, the archbishop, on March 12, 1783, empowered Mr. Rigby to act as superior during the vacancy, which he did until his departure for England. Meanwhile, on March 6, 1784, he made his vesperly at Navarre, under the presidency of Dr. Plunket, and on the 8th his doctory at the archbishop's palace. In May Dr. Rigby came over to England with the intention of returning to Paris, but, being advised by Bishop Talbot to accept the vacant mission of Lancaster, he resigned St. Gregory's. He retained charge of the Lancaster mission till his death, June 10, 1818, aged 64.

He erected the chapel in Dalton Square in 1799.

*Kirk, Biog. Collns. MS.; Cath Mag.*, iii. 109; *Douay Lists, MS.*

1. "A Catechism of Christian Doctrine," divided into chapters of equal lengths.

The matter was excellent, and the plan good, but Bp. Matt. Gibson did not like to adopt it in lieu of the "Abstract of the Doway Catechism" for his diocese.

2. A translation from the Italian of Maratori's "Della Regolata Devozione," MS.

3. **Portrait**, mezzo, 4to.

**Rigby, Laurence**, priest, whose true name was Henry Morley, born 1602, at Bury, co. Lancaster, was grandson of

Thomas Morley, Esq., of Wennington Hall. The Morleys were recusants, but Henry's father having died early he was brought up by Xfer. Anderton and sent to various public schools in Lancashire, where protestantism was instilled into him. At length, at the age of thirteen, he was received into the Church by Mr. Anderton's Jesuit brother, Fr. Lau. Anderton *alias* Scroop and "John Brekeley, Priest." By him he was sent to St. Omer's College, whence he went to the English college, Rome, in Sept. 1621. There he was ordained priest, Aug. 1626, and left the college for England Aug. 21, 1628. He was admitted into the Society in 1630, but withdrew from it in 1648, from which time he drops out of sight.

*Foley, Records S.J.*, iii., vi. ; *Oliver, Coll. S.J.*

1. **Triumphans Religionis virtutumque ancillantium.** Romæ, 1624, 4to, under the name of Laurentius Rigbeus.

**Rigby, Nicholas**, priest, born 1800, at Walton-le-Dale, near Preston, was sent in the winter of 1812 to Ushaw College, where he had for his pedagogue his elder brother, John, who died priest at Selby in 1871, aged 76. He was ordained priest in Sept. 1826, and was sent to St. Mary's, Wycliffe, where he remained six months, and was then given the charge of the mission at Egton Bridge, to which was then united that at Ugthorpe. Seven years later it was found necessary again to separate the two missions, and Mr. Rigby took up his residence at Ugthorpe. There he built a new church, which was opened in 1855, and in the following year founded a middle-class college, and eventually raised a fine pile of buildings. Two years before his death he resigned the active work of the mission into the hands of his curate, but continued to reside at the presbytery, Ugthorpe, where he died, Sept. 7, 1886, aged 86.

*Buller, Records of Ushaw*, p. 163 ; *Gillow, Haydock Papers* ; *Cath. Times*, Sept. 17, 1886.

1. **The Real Doctrine of the Catholic Church** on the Scripture. To which is added An Account of the conversion of the Duke of Brunswick, and of the Hon. and Rev. George Spencer, son of Lord Spencer, and of brother of Lord Althorp." York, Cornelius Croshaw (1834), 8vo, pp. 80. Ded. to Rev. Ben. Rayment, V.G.

2. **A Sermon on the Almighty**, preached to the inhabitants of Staithe's, on Sunday, the 3rd of Dec." Whitby, R. Rodgers, 1837, 8vo, pp. 23.

3. **A Sermon on Purgatory**. . . with a preface, an appendix, and an

address to the public." Whitby, 1838, 8vo, in reply to a sermon entitled "A Warning Voice against Purgatory," by Rev. G. F. Townsend.

4. **The Principles of the Catholic Religion.** Whitby, 8vo.

5. **Two Sermons**, which were preached at Staithes and at Ugthorpe . . . on the Means which Jesus Christ has left for the Propagation of His Gospel in all Ages." Whitby, Rogers, 1840, 8vo, pp. v.-64.

6. **A Sermon on the Birth of Christ**, preached at Whitby." Whitby, 1840, 8vo.

7. **Four Controversial Sermons** addressed to Protestants and Dissenters." Whitby, 8vo.

8. **Two Addresses**: One to the Gentlemen of Whitby who signed the requisition calling a meeting to address the Queen, on the late (so-called) aggression of the Pope; and the other, to the Protestant Clergy. By the Catholic Priest of Ugthorpe." Whitby, 1850, 8vo.

9. **Three Sermons on the Foundations of Religion.**" Whitby, 1889, 8vo.

10. **Reflections on the Great Truths.** Whitby, 8vo.

11. **A Little Book on the Creation, the Fall of Man, the Redemption, and the Mass.**" Whitby, 8vo.

12. **A Sermon on the Nothingness of this, and the Greatness of the Next World**, preached . . . in the Catholic Chapel of Middlesbrough, Aug. 3, 1873, and dedicated to . . . Dr. Cornthwaite, Catholic Bishop of the Yorkshire Diocese." Lond. D. Lane, 1873, 8vo, pp. 24.

**Rigby, Thomas, D.D.**, born 1746, elder brother of Dr. John Rigby (*q.v.*), in 1765 was sent to Douay College, which he left for St. Gregory's, Paris, Aug. 10, 1771, where he took the oath Dec. 27, 1772. He was ordained priest at Paris in 1776, and won the doctor's cap in 1782. The same year he came to the mission in London. On the death of Mr. Julians he was made head chaplain at the Sardinian Embassy chapel in Lincoln's Inn Fields, and for twenty years he catechised there every Sunday evening. When Dr. Howard resigned the superiorship of St. Gregory's in 1782 he did so on the express condition that Dr. Thomas Rigby should be his successor. He was accordingly presented by Bishop James Talbot with two other names, as customary, but through intrigues at Paris the archbishop returned the presentation, and Dr. Rigby's brother John (*q.v.*) was put in to hold the office temporarily. After a long and useful career of missionary labour, as well as the administration of the office of vicar-general of the London District, Dr. Rigby died in London, Jan. 24, 1815, aged 68.

*Kirk, Biog. Collns. MS.; Douay Lists, MS.; Cath. Mag.*, iii. 108.

1. **Series of Catechistical Discourses on Natural and Revealed Religion.**" Lond. 1814, 12mo, 4 vols.; *ib.* 1839, 4 vols. 12mo.

2. He was the editor or superintendent of Bp. Poynter's 1815 "New Testament," a stereotype edition of which was published in 8vo, by direction of the "Roman Catholic Bible Society."

3. **Portrait**, mezzo, Jas. Ramsay, pinx., W. Say, sc., 1816; another after Ramsay, engr. by Turner.

**Rigmaiden, John Maurus**, O.S.B., born in Lancashire, 1672, was descended from a collateral branch of the old catholic family of Rigmaiden, of Wedacre Hall, near Garstang. In 1693 he was professed at Dieulward, where he assumed the *alias* of Smith. Upon the mission he served Barmingham, Norfolk, 1701-5; Stourton, Wilts, 1712-15; Colley Wood, 1715; and then, about 1717, took charge of the Jesuit chaplaincy at Oxburgh Hall, Norfolk, where he died, Jan. 8, 1759, aged 87.

He was definitor of the province for many years.

*Dolan, Weldon's Chron. Notes; Snow, Bened. Necrol.*

1. **An Answer** to the Case of ye English Benedictin Monks lately published by M. B. in favour of their London meeting in 1721." MS. Aug-1721, pp. 15, at Downside. Fr. Rigmaiden was opposed to President Fenwick in the controversy which was then agitating the congregation.

**Rimmer, Alfred**, artist, born Aug. 9, 1829, son of Thomas Rimmer, of Liverpool, timber merchant, and Mary Burroughs, his wife, was educated at Liverpool College. He was trained for the profession of an architect, but in 1858 went to Canada, engaged in trade, and became consul-general for Denmark. Returning to England in 1870, he settled at Chester and devoted himself to artistic and literary pursuits. In 1892 he received a grant of £100 from the royal bounty fund. He died Oct. 27, 1893, aged 64.

By his wife, Frances Parkinson, of Liverpool, he had issue, five sons and two daughters.

*Catholic Times*, Nov. 3, 1893; *Manchester Guardian*, Oct. 28, 1893; *Dict. Nat. Biog.*, xlviii. 308.

1. **Ancient Halls of Lancashire**. From original Drawings by A. Rimmer." Liverpool, 1852, 4to.

2. "Chester as it was." Lond. 1872, 4to, in conjunction with Dean Howson, the drawings being by Mr. Rimmer.

3. **Architectural Drawing Studies** intended as a . . . guide to . . . ancient styles of Architecture. . . With a preface by . . . J. S. Howson." Lond. (1874) obl. fol.

4. "The River Dee: its Aspect and History," Lond. 1875, 4to, by Dean Howson, the illustrns. by Rimmer.



5. **Ancient Stone Crosses of England.** . . . With illustrations on Wood." Lond. 1875, 8vo.
6. **Ancient Streets and Homesteads of England.** . . . Introduction by J. S. Howson. . . . With . . . illustrations." Lond. (Edinb. pr.) 1877 8vo.
7. **Pleasant Spots around Oxford.** . . . Illustrated." Lond. (1878); 8vo.
8. **Our Old Country Towns.** . . . With illustrations." Lond. 1881, 8vo, pp. xv.-319.
9. **Rambles round Eton and Harrow.** . . . With . . . illustrations." Lond. 1882, 4to, pp. xi.-290.
10. **The Early Homes of Prince Albert.** . . . With Illustrations." Edinburgh, Blackwood, 1883, 8vo, pp. xiii.-350.
11. **About England with Dickens.** . . . With illustrations." Lond. 1883, 8vo, pp. ix.-307.
12. **Stonyhurst Illustrated.** Lond. Burns & Oates, 1884, 4to, pp. 22.
13. "A History of Shrewsbury School." Lond. 1889, 8vo, illustrated and partly edited by Rimmer.
14. **Summer Rambles around Manchester.** Reprinted. . . . from the *Manchester Guardian*," Manch. J. Heywood (1890), 8vo, pp. xii.-235.
15. **Rambles round Rugby.** . . . With . . . introductory chapter by . . . W. H. Payne Smith. . . . With illustrations by the Author." Lond. 1892, 8vo, pp. xxiii.-270.
16. **Contributions**, two papers on "Ancient Domestic Architecture" and one on "Peculiarities of the Gothic Architecture of Chester and its Neighbourhood," Trans. of the Hist. Soc. of Lanc. and Cheshire, 1850, 1852, and 1871.

**Risby, Richard**, O.S.F., martyr, guardian of the observant friary at Richmond, was arrested in the autumn of 1533 for openly opposing the king's divorce. He was not brought to trial, but, by a more easy and summary process, was indicted, with Fr. Hugh Rich (*q.v.*) and others, and attainted in Parliament in Jan. 1534. Like his fellow martyrs, he suffered at Tyburn with great magnanimity and constancy, April 20, 1534.

*Parkinson, Coll. Anglo-Minor.*, p. 229; *Bridget, B. John Fisher*, p. 237.

**Rishton, Edward**, priest, born in Lancashire in 1550, was probably a younger son of John Rishton, Esq., of Dunkenhalgh, lord of the manor of Rishton, by Dorothy, dau. of Sir John Southworth, of Samlesbury, Knt. In 1568 he became a student at Oxford, and graduated from Brasenose in 1572. In the following year he withdrew from the university to the English college at Douay, where he commenced to study theology on Oct. 1, and is said to have taken some degrees in the university

of Douay. In 1576 he was one of those sent to Rheims to prepare the way for the migration of the college to that city. On April 6, 1577, he was ordained priest at Cambrai, after which he returned to Douay, and thence, on Aug. 2, set out for Rome, being one of the first students upon the opening of the English college in April 1579. He returned in 1580 to the college at Rheims, and thence proceeded to the English mission. Shortly after his arrival in England he was arrested and committed to the Gatehouse. On Nov. 20, 1581, he was tried at Westminster for high treason, for being a priest and coming into this country, with Campion, Sherwin, and others, and condemned to death. The capital sentence, however, was not executed in Rishton's case. For four years he was immured in the Tower, till, by the queen's "mercy," highly extolled by Holinshed, he was included in the party of twenty-one "massing priests" shipped on Jan. 21, 1584-5 from the Tower wharf for France, and banished the realm for ever. Rishton repaired to the college at Rheims, and after a brief sojourn proceeded to the university of Pont-à-Mousson in Lorraine with the intention of completing his degrees in divinity. Thence he fled in order to avoid the plague, but it was too late, he had become infected with the malady, and died near Sainte-Ménéhould, June 30, 1585, aged 35.

*Dodd, Ch. Hist.*, ii. ; *Tierney's Dodd*, iii. 13 ; *Knox, Records of the Engl. Caths.*, i. and ii. ; *Foley, Records S.J.*, vi. ; *Lewis, Sanders' Angl. Schism* ; *Bliss, Wood's Athene Oxon.*, i. ; *Pitts, De Illus. Angl. Script.*, p. 787 ; *Foster, Alumni Oxon.* ; *Holinshed, Chron.*, iii. 1379-80 ; *Law, Conflicts* ; *Pollen, Dr. N. Sander*.

1. "Schema per provocationem catholici ad protestantem doctum de differentiis inter visibilem ecclesiam Romanam, et occultum ac inauditum protestantium cœtum." Doway, 1575, 12mo, published in English, according to Tanner, and beginning with the words—"Firste, seeing it can not be denyed."

2. "Profession of his Faith made manifest, and confirmed by 24 Reasons," referred to by Pitts.

3. **Doctissimi Viri Nicolai Sanderi, De Origine ac Progressu Schismatis Anglicani**, Liber. Continens historiam maximè Ecclesiasticam, annorum circiter sexaginta, lectu dignissimam: nimirum, ab anno 21 regni Henrici 8, quo primum cogitare cœpit de repudianda legitima uxore serenissima Catherina, usque ad hunc vigesimum septimum Elizabethæ, quæ ultima est ejusdem Henrici soboles. Editus et auctus per Edouardum, Rishtonum. Præcipua capita totius operis post præfationem authoris continentur." Col. Agrippinæ, 1585, 8vo, title, lectori, præfatio, &c. a i.-vi. ff. 207, and at end Index, lists of martyrs and sufferers for the faith, and errata, 5 ff.

Transl. into English, by the Revv. Kinsella and Deane, "The Rise and Progress of the English Reformation," Dublin, 1827, 8vo; and also "Rise and Growth of the Anglican Schism. By Nicolas Sander, D.D., sometime Fellow of New College, Oxford. Published A.D. 1585, with a continuation of the history by the Rev. Edward Rishton, B.A., of Brasenose College, Oxford. Translated, with Introduction and Notes, by David Lewis, M.A." Lond. Burns & Oates, 1877, 8vo, pp. cxlvii.-380.

This is the only genuine edition by Rishton, and even this has a few minor additions to the list of martyrs at the end of the book made by Persons during its progress through the press. After his release from the Tower, Rishton, in Paris, met Fr. Robt. Persons, to whom he refers in his preface as "Jodocus Skarnhart" (*i.e.*, brokenheart). Persons pressed him to edit Sanders' work and offered to get it printed at Cologne. Ultimately Rishton revised Sanders' MS., deleted some of the tedious discussions, and made considerable additions, especially concerning events that took place after the death of Sanders. The work was then sent to Persons for publication, and meanwhile Rishton died. Persons then revised Rishton's edition, and issued at Rome a much altered and augmented version of his own, to which he appended the "Diarium rerum gestarum in Turri Londinensi," *vide* No. 4.

Persons' version appeared—Romæ, Barthol. Bonfadini, 1586, 8vo, "impressi primum in Germania, nunc iterum locupletius et castigatus editi," title and epistle, 4 ff., pp. 500, and at end Diarium, index, and lists of martyrs, li 3—Ll 3. From it the following editions and translations were drawn: Paris, 1586, edited by "J. T., A.C.," *i.e.*, John Thornhull; Ingoldstadii, Wolfgangi Ederi, 1586, sm. 8vo, pp. 376 besides title, &c., 8 ff., and at end Diarium &c., 13 ff., illus. with folding map of Great Britain and Ireland and portrait of Hen. VIII.; Ingolstadt., facsimile, 1587; *ib.* facsimile excepting the corrections, 1588; Colon. Agrip., 1590, sm. 8vo; *ib.* Petr. Henningi, 1610, title, publisher's epistle, &c., 8 ff., pp. 456, besides Diarium, nomina martyrum, and index 12 ff., and at end, "R. P. Petri Ribadeneiræ Soc. Jesu Theol. Appendix Schismatis Anglicani, in qua de nonnullorum Martyriis ac de iis rebus agitur, quæ à primæ hujus Nicolai Sanderi partis publicatione in Angliæ regno contigerunt. Opus novum, nunc primum ex Hispanico summa diligentia in latinum conversum," Col. Agrip., 1610, pp. 182 besides title, &c., 2 ff.; Col. 1627, 8vo, with a treatise at the end thought by Oliver to be by Robt. Turner, S.J.; Col. Agrip., P. Henningium, 1628, 8vo, with a new title "Vera et Sincera Historia Schismatis Anglicani, De ejus Origine ac Progressu: Tribus libris fideliter conscripta, a R. D. Nic. Sanders," &c. lectori, præfatio, approb. &c., and Index Martyrum, 8 ff., pp. 348, Diarium and index 11 ff., followed by Ribadeneira's "Appendix, sive liber quartus," pp. 142; Olivæ, 1690, 12mo.

Transl. into French—"Trois livres de Nic. Sander traduit en François selon la copie Latine de Rome et maintenant imprimé par la commandement de Mgr. Ill. et Rev. Card. de Vaudemont, à la requeste de certains gentilyhommes Anglois refugiez pour la foy catholique," *s.l.*, 1587, 8vo; "traduit en François, avec l'augmentation par Ed. Rishton," Ausbourg, 1587, 8vo, pp. 296; into Spanish, Madrid, 1588, 8vo, by Peter Ribadeneira, S.J., with appx. bringing the history down to date, with fresh matter inserted

in the text ; into Italian, "Storia Ecclesiastica della Revolution d'Inghilterra," by F. Girolamo Pollini, Bologna, 1591, 4to, divisa in libri quattro, and again "L'Historia Eccles. della Rivol. d'Inghil.," Roma, Gugliel. Facciotti, 1594, 4to, pp. 766, besides title, ded. to Clement VIII. and to Card. Allen, preface, &c., 12 ff., and at end Tavola ; into German, by J. Heller, Salzbug, 1594, 4to ; into Spanish, Madrid, 1595, 8vo ; into French, par M. Maucroix, Chanoine de Reims, Paris, André Pralard, 1676, 12mo, pp. 570, besides title, &c. ; *ib.*, 1678, 12mo, p. vi.-482, and at end Table, pp. xii. ; *ib.* 1683, 18mo ; Lyon, J. B. Guillimin, 1685, 2 vols. in one, 12mo, I. pp. 426 besides title, &c., II. pp. 180, and at end "Les Vies des Cardinaux Polus et Campege," pp. 222 ; La Haye, 1715, 12mo, pp. 454.

4. "Rerum pro Religione Catholica in Turri Londinensi gestarum, ab anno Domini 1580, ad annum usque 1585. Indiculus seu diarium. Ab eo observatum atque collectum qui toto illo tempore captivus interfuit," title and preface, 2 ff., Diarium, 8 ff., at end of the 1586 Roman edition of De Schismate Anglicano, and frequently repr.

This is generally quoted as "Rishton's Diary," but there is no evidence that he was the author. It was one of the additions made by Persons, who, in his "Notes for a Life of Campion" (Stonyhurst MSS., fol. 157), refers to the "Diarium Joannis Harti," and as no other document answering this description is known to exist, the "Diary of a Priest in the Tower" should most probably be ascribed to Fr. John Hart, S.J. (*q.v.*)

5. **Synopsis rerum ecclesiasticarum usque ad annum Christi 1577.** Doway, Jean Bogard, 1595, fol., a chronological table drawn up in ten columns for the use of the students at Douay.

**Rivers, Anthony, S.J.**, the name assumed by the writer of an important series of letters to Fr. Persons and others on the "Appellant Priest" controversy between 1601 and 1603. At that time he is said to have been *socius* to Fr. Hen. Garnett, the martyr. In one instance he signs a letter "Thomas Bleinell." He is probably identical with Fr. Thos. Lister, *alias* Butler, S.J., *vide* vol. iv. 280.

*Oliver, Coll. S.J. ; Foley, Records S.J.*, i., vii. ; *Law, Conflicts.*

1. Letters, preserved in the archives of the Old Chapter, in the Brit. Mus., and in the P.R.O. They are replete with minute accounts of court intrigues, state secrets, the course of the appellant clergy, and Catholic affairs generally. Foley gives many extracts in "Records S.J." vol. i.

**Rivers, Anthony**, *vere* Whitelock, priest, confessor of the faith, born about 1594, was probably the eldest son of Thomas Whitelock, Esq., a younger son of the ancient family seated at Ffrestock in Devon. He was admitted into the English college at Valladolid in 1613, and in due course was ordained priest and came on the English mission. He is probably identical with the "John Rivers" whom Prynne says was discharged from prison, giving bond for his appearance, in 1635.

Subsequently he was rearrested, and died in Newgate a confessor of the faith under sentence of death.

*Valladolid Register MS.; Prynne, Hidden Works of Darkness; Austri Cath. Plea*, p. 25; *Harl. Soc.*, vi. 306.

1. In the dedication of the 1692 edition of Shirley's fine tragedy "The Traitor" (originally licensed May 4, 1631) it is stated that the play was originally the work of "Mr. Rivers," and Motteux, writing in the *Gentleman's Journal* for April 1692, asserts that the real author was a Jesuit (confusing Mr. Rivers with the subject of the preceding notice), who wrote the play, in Newgate, where he subsequently died. Both Dyce (Shirley, "Dramatic Works," I. xiv.) and Fleay, "Biog. Chron.," s.v. "Rivers" treat the ascription to Rivers as a dishonest attempt to claim the play for a Roman Catholic, but there is nothing improbable in the story, for James Shirley (*q.v.*) was a catholic, and no doubt would be well acquainted with Mr. Rivers, who certainly would not have issued the play under his own name.

### Rivers, William, *vide* Penketh.

**Rivington, Luke**, M.A., D.D., priest, born in London in May 1838, was fourth son of Francis Rivington, a member of the well-known firm of publishers. He was educated at Highgate grammar school and at Magdalen College, Oxford, of which he was a demy. He graduated with fourth class honours in *literæ humaniores* in 1861. He was ordained in 1862 to the curacy of St. Clement's, Oxford. In 1867 he went to All Saints', Margaret Street, London; and there his talent as a preacher first began to manifest itself. After an unsuccessful attempt to found a religious community at Stoke, in Staffordshire, he joined the Society of St. John the Baptist at Cowley, and soon he became well known as a preacher of retreats and missions not only at home but in India and Africa. In 1883, whilst superior of the Society's house in Bombay, he became involved in newspaper controversy with Bp. Meurin, S.J., the vicar-apostolic, and, as he afterwards acknowledged, was not a little shaken. In 1888 he was received into the Church at Rome, and within two years he was ordained priest. Thenceforward he lived in quiet lodgings at 52 Manchester Street, near St. James's, Spanish Place, where he had a confessional. He was occupied principally with literary work, wholly of a controversial kind, and was diligent in preaching the word in every part of the country. In 1897 he received from the Vatican a doctor's cap. He died rather suddenly, of inflammation of the lungs, on May 30, 1899, aged 61.

*Tablet*, June 3, 10, 1899; *Wkly. Reg.*, June 3, 10, 1899; *New Era*, June 10, 1899.

1. **Authority**; or, A plain reason for joining the Church of Rome." Lond. Kegan Paul, 1888, 8vo, 4th ed. pp. viii.-117, 7th ed. Lond. C.T.S., 1897, which elicited—"Testimony . . . A reply to . . . L. Rivington. By W. F. Hobson," Lond. 1889, 8vo; "A reason for distrusting the Rev. Luke Rivington's Appeal to the Fathers. By the author of 'The Roman Question,'" Lond. 1889, 8vo, pp. 16.

2. **Dust**: a letter to the Rev. C. Gore . . . on his book 'Roman Catholic Claims,'" Lond. K. Paul, 1888, 8vo, pp. 29, to which Mr. Gore replied with "Some Remarks on Dust," Lond. 1888, 8vo.

3. Introductory essay to F. A. Richardson's "Catholic Answer to Mr. Gore's book," Lond. 1889, 8vo.

4. **The Catholic Church and the Establishment**. A speech. Leamington, Art & Book Co. (1889) 8vo.

5. **Dependence**; or, The insecurity of the Anglican Position." Lond. K. Paul, 1889, 8vo, pp. xii.-243.

6. **The English Martyrs**; or, Where is Continuity? A Sermon," Lond. K. Paul, 1892, 8vo.

7. **The Church Visible**. A sermon preached in substance on . . . the investiture with the pallium of the Archbishop of St. Andrews. . . . Aug. 25, 1892." Lond. K. Paul, 1892, 8vo, pp. 26.

8. **The Primitive Church and the See of Peter**. . . . With an Introduction by the Cardinal Archbishop of Westminster." Lond. 1894, 8vo, pp. xxxii.-488.

9. **Primitive and Roman**. A reply to 'the *Church Quarterly Review*,'" Lond. E. Stanford, 1894, 8vo, pp. 36, in answer to an article on the author's "Primitive Church."

10. A preface to Card. Wiseman's "Anglican claim of Apostolical Succession," Lond. 1894, 8vo.

11. **Anglican Fallacies**; or, Lord Halifax on Reunion." Lond. C.T.S. 1895, 8vo, pp. vii.-114.

12. A preface to T. W. Allies' "St. Peter," ed. 1895, 8vo.

13. **The Conversion of Cardinal Newman**. Lond. C.T.S. (1896). 8vo, pp. 23.

14. A new edition of Milner's "End of Religious Controversy," Lond. 1896, 8vo.

15. **Tekel**; or, The Anglican archbishops arraigned at the bar of logic and convicted of 75 flaws." Lond. 1897, 8vo, pp. 47; 2nd and enlarged ed. . . . convicted of 83 flaws, Lond. 1897, 8vo, pp. 48. A criticism of the reply of Archbps. Temple and Maclagan to Leo XIII.'s condemnation of Anglican orders, dated Sept. 13, 1896.

16. An introductory essay to A. Streeter's *St. Wilfrid*. Lond. 1897, 8vo.

17. **Rome and England**; or, Ecclesiastical Continuity." Lond. Burns & Oates, 1897, 8vo, pp. xxviii.-193.

18. **The Roman Primacy, A.D. 430-451**. Lond. Longmans, 1899, 8vo, pp. xxii.-405.

19. **Portrait**, photo-process, in the *New Era*, June 10, 1899.

**Roberts, Griffith, D.D.**, according to Sanders was arch-

deacon of Monmouth at the time of Elizabeth's accession, and was either imprisoned or exiled. Mr. Lloyd ("Dict. Nat. Biog.") says that he went to the University of Siena, where he graduated M.D. Anyhow he was a doctor of divinity and resigned a benefice when he left England. So early as Jan. 1564 he is found as one of the brethren or chaplains at the English hospice at Rome. It seems probable that St. Charles Borromeo took him with him to Milan on his return from Rome to his diocese in April 1566. Subsequently he became canon and theologal of the great church at Milan, and St. Charles selected him for his ordinary confessor. This position Dr. Roberts retained till the saint's death, Nov. 4, 1584. It is noteworthy that St. Charles died in the arms of Dr. Owen Lewis, Bishop of Cassano, to whom, as well as to his nephew, Dr. Hugh Griffith, another of the saint's Welsh *protégés*, Dr. Roberts is believed to have been related. He was still living at Milan, and held in high esteem, in 1588.

*Sanders, De Visib. Mon.*, lib. 7; *Bridgewater, Concertatio*, ed. 1594, f. 404a; *Butler, Lives of the Saints*, xi. 104; *Dodd, Ch. Hist.*, ii. 124.

1. A Welsh treatise on grammar, Milan, 1567, 8vo, in 3 pts., about 300 pp., only two copies of which are known to exist, one in the Brit. Mus. and the other at Peniarth; repr. with some omissions, Carmarthen, 1857; and in its entirety as a supplement to the "Revue Celtique."

2. **Athroarth Cristnogawl.** Milan, 1568, 12mo; repr. in facsimile, 1891. This is the first catechism published in Welsh. Dr. Maurice Clenock was probably the real author, Dr. Roberts editing and getting the work printed.

3. **Y Drych Christianogawl.** Rouen, 1585, 12mo. (*The Christian Mirror.*)

**Roberts, John**, O.S.B., venerable martyr, born 1576 at Trawsvynydd, in Merionethshire, was the eldest son of John Roberts, Esq., second son of Robert ap Morys, a descendant of the ancient princes of North Wales, and the first of his family to adopt the surname of Roberts. His mother was Anna, daughter of Paul ab Diricke, Esq., of Gildertar. He matriculated at St. John's College, Oxford, in 1595-6, which he left in 1598, without taking a degree, to study municipal law at one of the inns of court. After a few months in London he visited Paris, where he was received into the Church. In Oct. 1598 he was admitted into the English college at Valladolid, and in the following year received the Benedictine habit on April 26, and took the religious name of Augustine. He was ordained

priest at Salamanca in 1602, and in April 1603 reached England. He was several times arrested, imprisoned, and banished, and whilst abroad took an active part in the establishment of St. Gregory's Monastery at Douay, of which he was first prior. Finally he was tried and condemned to death for exercising his function in England contrary to statute, and suffered a glorious martyrdom at Tyburn, Dec. 10, 1610, aged 34.

*Camm, A Bened. Martyr; Challoner, Memoirs; Valladolid Diary MS.; Dolan, Weldon's Chron. Notes; Pollen, Acts; Dodd, Ch. Hist., ii. 415; Tierney's Dodd, iv. 85, Apx. clxiii.*

1. "A Benedictine Martyr in England, being the Life and Times of the venerable servant of God, Dom John Roberts, O.S.B. By Dom Bede Camm, O.S.B., B.A." Lond. Bliss, Sands & Co., 1897, 8vo, pp. 317, repr. from the "Revue Bénédictine," 1895-6.

2. **Portrait**, miniature on a parchment roll connected with the Abbey of St. Vaast, in the archives of the Pas de Calais.

**Robertson, James Burton**, historian, born in London, Nov. 15, 1800, was son of Thomas Robertson, of the clan of Robertsons of Strowan in Perthshire, by Maria B. Purcell, relict of T. I. Lyndsay, Esq. The Robertsons were Presbyterians, but as the mother was a catholic the children were brought up accordingly. Robertson's early childhood was passed in the island of Grenada, West Indies, where his father was a landed proprietor. In 1809 his mother, who had been left a widow, brought him over to England, and in the spring of 1810 placed him at the school kept by the Dominicans at Carshalton. Within three months, however, she removed him, and in August of the same year sent him to the college at Old Hall, Ware, where he remained till 1818. Subsequently he studied for the bar, to which he was called in 1825. He made several visits to France, and there studied literature, philosophy, and the elements of dogmatic theology. Between 1837 and 1854 he resided in Germany and Belgium, and in 1855 was invited by Dr. Newman to take the chair of geography and modern history in the newly founded catholic university at Dublin. To this professorship for the last fifteen years of his life he united that of English literature. In 1869, the queen, on the recommendation of Mr. Gladstone, bestowed upon him a pension of £90 a year in recognition of his long services to English literature, and in 1873 Pius IX. conferred upon him



the title of doctor of philosophy. He died in Dublin, Feb. 14, 1877, aged 76.

*Tablet*, xlix. 240, 244; *Cooper, Dict. Nat. Biog.*, xlvi. ; *Canon Purcell, family communication*.

1. **Lectures on the Philosophy of History**; translated from the German of F. von Schlegel, with a Life of the Author." Lond. 1835, 2 vols. 8vo; 2nd ed. 1846 (Bohn's Stand. Lib.), post 8vo; 7th ed. 1859, post 8vo.

2. **Symbolism**; or, Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings. By Dr. J. H. Möhler, Dean of Wurzburg. . . . Translated from the German by J. B. Robertson." Lond. 1843, 2 vols. 8vo; New York, 1844, 8vo; 2nd edit. Lond. 1847, 2 vols. 8vo; 1869, 8vo.

To this translation he prefixed a memoir of the author, as well as a sketch of the state of protestantism and catholicism in Germany during the preceding hundred years. The work made a profound impression on the Tractarian party at Oxford.

3. **Public Lectures** delivered before the Catholic University of Ireland on some Subjects of Ancient and Modern History, in the Years 1856-9." Lond. 1859, 12mo.

4. **The Prophet Enoch**; or, The Sons of God and the Sons of Men. A Poem." Lond. (1859), 12mo, Lond. and Dub. 1861, 12mo.

5. **Lectures** on some Subjects of Modern History and Biography: Delivered to the Catholic University of Ireland, 1860-1864." Dub. 1864, cr. 8vo, pp. 528; 2nd ed. 1865, cr. 8vo.

6. **Lectures** on the Writings of Chateaubriand, and on the Illuminati, Jacobins, and Socialists." Dub., . . . 8vo.

7. **Lectures** on the Life, Writings, and Times of Edmund Burke. Lond. (1869) 8vo.

8. **Anti-Janus**. Translated from the German of Dr. Hergenröther." Lond. 1870, 8vo, being a reply to "The Pope and the Council, by Janus," with an introduction by the translator, giving the history of Gallicanism from the reign of Louis XIV.

9. **Contributions**, *Cath. Miscellany*, anonymous, one of them being "On the Rise, Progress, and Decline of Protestantism in Germany," N.S. 1829; *Dublin Review*, Art. 9 in opening No., 1836, Art. 2 in No. 4, Art. 1 in No. 6, Arts. 2 and 9 in No. 11, vol. vi., Arts. 4 and 11 in No. 13, vol. vii., and Art. 1 in No. 14, vol. vii.; also letters and articles in the *Tablet*, *Lamp*, &c.

**Robinson, Christopher**, priest, martyr, born at Woodside, co. Cumberland, was admitted into the English college at Rheims in 1589. Three years later he was ordained priest, and in the same year, 1592, came to the mission. His labours seem to have been in his native county where, at length, he was apprehended and imprisoned at Carlisle. There his namesake, the bishop of Carlisle, held some conferences with him,

and did his best to persuade him to save his life by adopting the new religion. The martyr, however, was proof against all allurements. He was sentenced to death, solely for being a priest and exercising his functions in this country, and executed at Carlisle, Aug. 19, 1598.

His death was the occasion of many conversions.

*Challoner, Memoirs*, 1st edit. i. 362; *Douay Diaries*; *Dodd, Ch. Hist.*, ii.

**Robinson, John**, priest and martyr, a native of Firmsby, near Knaresborough, in the West Riding of Yorkshire, on becoming a widower went over to the English college at Rheims, where he was ordained priest and sent to the mission in 1585. Upon landing in England he was apprehended and sent up to London, where, according to Challoner, after some months imprisonment, he was brought to the bar and condemned to death on account of his priestly character. On June 30, 1586, he was committed by the lord treasurer to the Clink, and there he remained with other priests till the Government decided to send them to various towns in the country to be executed as a terror to catholics. Fr. Robinson was sent to Ipswich, where he was hanged, drawn, and quartered, Oct. 1, 1588.

His son Francis, born about 1568, was a true heir to his father's virtue. He followed him to Rheims in 1589, thence went to the English college at Rome, was ordained priest in 1597, came on the mission, was imprisoned at Framlingham, whence he was sent into exile in 1602, returned to the mission in the same year, and was still labouring in the county of Durham in 1632.

*Challoner, Memoirs*, i. 232; *Douay Diaries*; *Foley, Records S.J.*, vi.; *Morris, Troubles*, ii. and iii.

**Robinson, Thomas Gregory**, O.S.B., born 1779, resigned the profession of surgeon in the navy to become a Benedictine, and was professed at Ampleforth in 1804. He was ordained priest in 1807, and from 1810 to 1815 was prior of Ampleforth. In the latter year he took charge of the mission of St. Peter's, Liverpool, where he remained till his death, May 2, 1837, aged 57.

He was secretary to the president in 1818, and held the titular dignities of cathedral prior of Peterborough, 1820, and provincial of York, 1822, till death.

*Snow, Bened. Necrol.; Dolan, Weldon's Chron. Notes.*

1. Notes in Haydock's "New Testament," 1814, *vide* vol. iii. 219.

2. **The Parables** of Père Bonaventure Géraudeau, S.J. A new version by T. R." Lond. 1823, 12mo.

3. **The Sinner's Conversion** reduced to Principles. Written originally in Spanish by F. Francis Salazar, S.J. Translated from the French by T. R." Lond. 1825, 12mo; Dublin, R. Grace & Son, 1833, 12mo, pp. 215.

**Robson, Joseph**, priest, of an old Northumbrian catholic family, of whom some settled in London, was sent to Sedgley Park School in 1820, thence to Old Hall, 1821 to 1824, and finally to Rome. From 1830 to 1839 he was stationed at Newport, Isle of Wight. Thence he went to reside at Chelsea, and was chaplain to the Good Shepherd Convent at Hammer-smith 1839 to 1844. In 1847 he went to Heythrop, and in 1848 to Hethe, Bicester, where he remained till his death, Aug. 26, 1870.

*Sedgley Park Reg. MS.; Cath. Directories.*

1. **The Catholic Keepsake for the Year 1843.** Lond. J. H. Keats (1843), 8vo, pp. xxiii.-236, besides title, &c., 2 ff., pub. for the benefit of the Good Shepherd Convent.

**Roche, John**, *alias Neele*, martyr, an Irish layman, was condemned to death for assisting a priest, and suffered at Tyburn, Aug. 30, 1588.

*Challoner, Memoirs*, i. 221; *Dodd, Ch. Hist.*, ii.; *Month*, Jan. 1879, p. 78; *Pollen, Acts*.

**Rochester, John**, Carthusian martyr, beatified by papal decree, was the third son of John Rochester, Esq., of Terling, co. Essex, by Grisold, daughter and co-heiress of Walter Writtle, of Bobbingworth, Esq. He became a choir monk at the London Charterhouse, and was one of the most resolute in denying the king's claim to be supreme head of the Church of England. From the London Charterhouse he was sent prisoner to the convent of the same order in Hull, whence he was taken to York, and there hung in chains by the Duke of Norfolk, May 11, 1537, aged about 39.

His elder brother, Sir Robert Rochester, K.B. and K.G., a staunch catholic, was one of Queen Mary's most intimate and trusted counsellors, and was comptroller of her household till his death in 1557. He was buried at the Charterhouse at Sheen.

*Chauncy, Hist. Martyr. in Anglia; Hendricks, Lond. Charterhouse;*

*Morris, Troubles*, i.; *Harl. Soc., Visit. of Essex*; *Pollard, Dict. Nat. Biog.* xlix.

**Rock, Daniel**, D.D., born at Liverpool, Aug. 31, 1799, studied as an ecclesiastical scholar at Old Hall, Herts, from 1813 to Sept. 1818. In Dec. following he was one of the students sent from England to Rome on the reopening of the English college in that city. There he was ordained priest, March 13, 1824, and returned to England with the degree of D.D. in April 1825. The first mission that he served was St. Mary's, Moorfields, and thence, in 1826, he was removed to the Bavarian Chapel in Warwick Street. In 1827 he became domestic chaplain to the earl of Shrewsbury, and resided at Alton Towers, Staffordshire, till 1840. He then took charge of the congregation at Buckland, near Farringdon, Berks. Soon after the increase of the vicars-apostolic from four to eight in 1840, Dr. Rock, at a meeting of the Midland clergy, urged the despatch of a petition to Rome for the restoration of the hierarchy. A "brotherhood" for promoting the same object was formed by an association of priests in London calling themselves the "Adelphi," and of this brotherhood Dr. Rock was a prominent member. The first report, printed in 1843, showed that one hundred and twenty "brothers" had been enrolled. The hierarchy was restored in 1850, and Dr. Rock was elected one of the first canons of Southwark in 1852. In 1854 Dr. Rock resigned his charge at Buckland, and went to reside at Newick, in Sussex, till 1857, when he removed to Brook Green, Hammersmith. In 1862 he was one of the committee appointed to carry out the objects of the Special Exhibition of Works of Art on Loan—chiefly mediæval—at the South Kensington Museum. Two years later he took up his residence at Kensington, to be nearer to the museum. He was one of the most zealous promoters of the loan exhibition of 1869, and his long devotion to antiquarian studies enabled him to be of great assistance to the authorities at the museum. He died at Kensington, Nov. 28, 1871, aged 72.

*Reg. of Old Hall, MS.*; *Laity's and Cath. Directories*; *Brady, Episcop. Succ.*, iii.; *Tablet*, xxxviii. 728-52-55; *Old Chapter Records, MSS.*

1. **Transubstantiation Vindicated** from the Strictures of the Rev. Maurice Jones, B.D., Rector of Henbridge, in Herefordshire." Lond. 1830, 8vo.

2. **The Liturgy of the Mass**, and Common Vespers for Sundays, with

Annotations, and Illustrative Plates. In two parts. By Daniel Rock, D.D." Lond. Jos. Booker (1832), 8vo, pp. iv.-183.

3. **Hierurgia ; or, The Holy Sacrifice of the Mass**, with Notes and Dissertations elucidating Its Doctrines and Ceremonies, and numerous illustrative plates, &c. In two parts." Lond. Jos. Booker, 1833, 8vo, 2 vols. I. (ded. to John, 16th earl of Shrewsbury), pp. xvi.-368, II. pp. xiii. and 371 to 836 ; "Hierurgia, or Transubstantiation, invocation of saints, relics, and purgatory . . . expounded." Lond. 1851, 8vo ; 3rd edit. revised by W. H. James Weale, Lond. Jno. Hodges, 1893.

4. **Did the early Church in Ireland acknowledge the Pope's Supremacy ?** Answered in a Letter to Lord John Manners." Lond. 1844, 8vo, which elicited from R. Maguire "The Early Irish Church independent of Rome until A.D. 1172 : embodying a reply to the Rev. Dr. Rock." 1853, 12mo.

5. **The Church of our Fathers**, as seen in St. Osmund's Rite for the Cathedral of Salisbury, with Dissertations on the Belief and Ritual in England before and after the coming of the Normans. By D. Rock, D.D., Canon of the English Chapter. In three volumes." Lond. Chas. Dolman, cr. 8vo, vols. i. and ii., 1849, pp. viii.-500 and vi.-520 respectively, vol. iii., pts. I and 2, 1853-4. A new edition by the Benedictines of Downside is in preparation.

6. **The Mystic Crown of Mary**, the holy Maiden-Mother of God, born free from the stain of original sin. In Verse, with Notes." Lond. 1857, 8vo.

7. "The Action of the Church upon Art and Civilisation, shown in the high altar in the Church of Saint Ambrose at Milan," contributed to Card. Manning's "Essays on Religion," 1865, 8vo.

8. **South Kensington Museum. Textile Fabrics ;** a Descriptive Catalogue of the Collection of Church Vestments, Dresses, Silk Stuffs, Needlework, and Tapestries, forming that section of the Museum. By Dan. Rock." Lond. 1870, 8vo ; the Introduction to which was re-issued as No. 1 of the South Kensington Museum Art Handbooks, 1876, 8vo.

9. **Contributions** to periodicals, numerous, amongst which may be noted : "On the Fallacious Evidences of the Senses," Art. 10, No. 6, *Dublin Review*, Oct. 1837 ; three papers in the *Archæol. Journ.*, vols. xxv., xxvi., and xxvii. ; on "Kissing the Ground," *Month*, x. 374 ; many communications to *Notes and Queries*, as also to the catholic periodical press of his day. Dr. Rock read the first paper at the opening of the *Catholic Academia* in 1861.

10. In 1834 he was elected a member of the Old English Chapter, and it was during his presidency that the "Rules of the Old Brotherhood of the English Secular Clergy" were adopted, May 20, 1862. Rule I. commences "That we henceforth call ourselves the Old Brotherhood of the English Secular Clergy," Rule II. "That this Brotherhood consist of 24 members," signed Daniel Rock, President, William Hunt, Secretary.

11. **Portrait**, vignette, in the *Graphic*, Dec. 30, 1871.

**Roe, Bartholomew Alban**, O.S.B., venerable martyr, born 1583, of an ancient family in Suffolk, was brought up a

protestant, and from a school in his own county was sent to Cambridge. Whilst on a visit to St. Albans he went to the local gaol to argue with a poor man imprisoned for recusancy, but came away so shaken in his religious opinions that he ultimately, after much reading and conferences with priests, became thoroughly convinced of his error, and determined to embrace the ancient faith. Having been received into the Church, he left the university and passed over to Flanders, where he was admitted as a convictor into the English college at Douay. Thence he went to the English Benedictine monastery at Dieulward, where he was professed in 1612, and after his ordination came to the English mission in 1615. After three years' fruitful labours he fell into the hands of the pursuivants, and was committed to the New Prison, then in Maiden Lane. After suffering great hardships in this prison for five years, his confinement was exchanged for perpetual banishment, at the instance of the Spanish ambassador, in 1623. He then went to the English Benedictine monastery at Douay, but after about four months ventured back into England. In 1625 he was again apprehended, apparently by Francis Newton the pursuivant, and committed to a loathsome gaol at St. Albans, the place in which he had received the seeds of his conversion. Here he would have died had not the influence of friends obtained his transference, after two months' incarceration, to the Fleet in London. There he spent the last seventeen years of his life, though, like many similar cases in Charles I.'s days, he was allowed out very largely on parole. Finally he was committed to Newgate, and within a few days brought to trial at the Old Bailey. He was condemned to death for being a priest and exercising his functions in this country, and executed on the following day, Jan. 21, 1642, aged 59.

The account of his remarkable trial and death is graphically described by an eye-witness, le Sieur de Marsys. His brother James followed in his footsteps and was professed under the name of Maurus at Dieulward in 1626, and died at St. Malo in 1657. Other members of his family became catholic—one, a sister, becoming a nun abroad.

*De Marsys, De La Mort Glorieuse*, pp. 55-75; *Challoner, Memoirs*, i. 194; *Dolan, Weldon's Chron. Notes*; *Foley, Records S.J.*, i.; *Simpson, Rambler*, viii. 120-1, x. 261.

1. **A Treatise of Prayer**, and of the Fruits and Manner of Prayer.

By the Rd. Father John Fisher. Bishop of Rochester. Translated into English by R. A. B." Paris, Wm. Baudry, 1640, 12mo.

**Rogerson, John Singleton**, R.R. Mgr., born 1818, son of Mr. J. Rogerson, veterinary surgeon of Garstang, an old Lancashire catholic family long settled at Ribchester, Garstang, and Kirkham, was ordained priest at Ushaw in 1841, and commenced his missionary career at Hutton House, Castle Eden. In 1842 he became chaplain to the Silvertops at Minsteracres, where he stayed till his removal to Longhorsley in 1854. Thence, in 1858, he went to Paris. At that time the French capital was without any regular service for English catholics, and this great want, the abbé, by which title he became generally known, immediately set himself to remedy. His confessional at St. Roch was crowded, and he not only preached himself, but often obtained for his little English flock the benefit of having one of their own clergy. To his exertions was due the foundation of the Passionist church in the Avenue Hoche. He was simple and ascetic in his life, and his tact averted the decree of confiscation with which M. Paul Bert threatened every religious community. He became the friend of Fr. Prout, the Paris correspondent of the *Globe* during the Second Empire, and was instrumental in bringing that brilliant journalist to a penitent death. Pius IX. raised him to the dignity of domestic prelate, in which he was confirmed by Leo. XIII. He died at Paris, Jan. 15, 1884, aged 65.

*Wkly. Reg.*, lxix. 107; *Cath. Times*, Jan. 25, 1884; *Gillow, Lancashire Recusants, MS.*

1. **A Tribute to the Memory of George Silvertop, Esq.**, consisting of a Sermon preached on the eve of his Funeral, and a Brief Memoir of his Life. By the Rev. J. S. Rogerson." Newcastle, 1849, 8vo.

2. **Priest-Martyrs of the Commune.** By the Abbé Rogerson, chaplain of the English in Paris." Paris, 1872, 8vo.

3. He was an occasional correspondent of the *Tablet*, and was author of the *Virgo Virginum* and other verses.

**Rohrs, John Henry**, poet, fellow of Jesus College, Cambridge, graduated as 12th wrangler in 1843. He was distinguished as a mathematician and contributed several important papers to the philosophical transactions of the Cambridge and other mathematical societies. He became a catholic some twenty years before his death, which resulted from heart disease, on Sept. 17, 1875, at the age of 53.

*Tablet*, xlv. 408 ; *Gorman, Converts to Rome*, p. 41.

1. **Poems.** Lond. J. Madden, 1848, 8vo, pp. vi.-120.

2. **The Idealist: a dramatic poem.** Lond. 1853, 8vo.

**Rokewode, John Gage**, antiquary, born Sept. 13, 1786, was the fourth son of Sir Thomas Gage, of Hengrave, Suffolk, 6th Bart., by Charlotte, daughter of Thomas Fitzherbert, of Swynnerton, co. Stafford, Esq. In 1798 he was sent to Stonyhurst College, and after finishing his studies there travelled on the Continent. On his return to England he studied law in the chambers of Charles Butler, the conveyancer, and was called to the bar at Lincoln's Inn in 1818, but never practised. In the same year he was elected a fellow of the Society of Antiquaries, and also became a fellow of the Royal Society. In 1829 he was elected director of the former society, and retained the office till his death.

In 1838 Mr. Gage succeeded to the estate of his brother, Robert Joseph Gage Rookwood, of Coldham Hall, Suffolk. This gentleman had been twice married, but left no surviving issue. His first wife was Mary, dau. of Thomas Worswick, Esq., of Todderstaffe Hall, co. Lancaster, by Alice, dau. of Richard Gillow, of Singleton, Esq.; his second wife was Eliza, only child of General Count O'Donel, of the Austrian service. The Rookwood estate had been brought into the Gage family through the marriage, in 1717, of John Gage, second son of Sir Wm. Gage, 2nd Bart., with Eliz., dau. and sole heiress of Thos. Rookwood, Esq. The eldest son of this match, Sir Thos. Rookwood-Gage, succeeded his cousin as fifth baronet, and was the grandfather of the subject of this notice, who, in compliance with the settlement, assumed the name of Rokewode. Mr. Rokewode was never married. He died suddenly, while out shooting with his cousin, Thos. Fitzherbert Brockholes, at Claughton Hall, Lancashire, Oct. 14, 1842, aged 56.

*Gage MSS.*, ap. me ; *Jones, Miscel. Pedigrees, MS.* ; *Orthodox Journ.*, 1842, xv. 276 ; *True Tablet*, iii. 583, 711 ; *Burke, Baronetage* ; *Hatt, Stonyhurst Lists*.

1. **The History and Antiquities of Hengrave, in Suffolk.** Lond. 1822, imp. and roy. 4to, pp. vii.-263, ded. to Bern. Edw., Duke of Norfolk, containing 30 plates, portraits, views, &c.

2. **Historical Notices of the Great Bell Tower of the Abbey Church of St. Edmundsbury.** Lond. (1831), 4to, a repr. from *Archæologia*, xxiii.



3. **Remarks on the Alterations proposed in York Minster** in a letter from John Gage." Lond. 1831, 8vo.

4. **St. Æthelwold's Benedictional**, an illuminated Anglo-Saxon MS. of the tenth century. With Dissertation by J. Gage." Lond. 1832, 4to, pp. 117, 32 plates, repr. from *Archæologia*, xxiv.

5. **A Description of a Benedictional**, or Pontifical, called *Benedictionarius Roberti Archiepiscopi*. An illuminated MS. of the tenth century in the public library at Rouen." Lond. 1832, 4to, pp. 19, repr. fr. *Archæol.*, xxiv.

6. **The Anglo-Saxon Ceremonial of the Dedication and Consecration of Churches**. Lond. 1833, 4to, pp. 40, repr. fr. *Archæol.* xxv.

7. "Description of the Barrows called Barrow Hills," "Account of Brickacre Priory," "Roman Pavement found at Colchester." etc. etc. Lond. 4to, repr. fr. *Archæologia*, for a list of which, *vide Gentleman's Mag.*, 1842, ii. 659.

8. **The History and Antiquities of Suffolk. Thingø Hundred**. Lond. 1838, roy. 4to, pp. xxvii.-538, with 80 full-page and other engravings, ded. to Fred. Wm., Marquess of Bristol, all published.

9. **Chronica Jocelini de Brakelonda**, de Rebus gestis Samsonis Abbatis Monasterii Sancti Edmundi; Nunc primum typis mandata, curante J. G. Rokewode." Lond. Camden Soc., vol. 13, 1840, 4to. Transl. "Monastic and Social Life in the Twelfth Century, as exemplified in the Chronicle of Jocelin of Brakelond, A.D. 1173-1202. . . . With Notes, Introduction, &c. By Thomas Edlyne Tomlins." Lond. 1844, 8vo; 2nd ed. 1849. On Rokewode's book Carlyle based his "Past and Present" in 1843.

10. "Remarks on the Louterell Psalter," printed, with six plates, in the "Vetusta Monumenta," vi. 1842.

11. "A Memoir on the Painted Chamber in the Palace at Westminster," printed, with fourteen plates, in "Vetusta Monumenta," vi. 1842.

12. **Contributions to the Gentleman's Mag.; Cath. Gent's Mag.**, edited by Chas. Butler; Andrew's *Orthodox Journ.*, and other Catholic periodicals; "Collectanea Topographica et Genealogica," in vol. ii. of which he printed an ancient genealogy with charters of the Rokewode family.

13. MSS., very extensive, formerly at Hengrave, and sold with the estate and contents of the hall. A portion of his valuable and extensive library had previously been sold in London in Dec. 1848.

14. **Portrait**, engr. from the original by Mrs. Carpenter, formerly at Hengrave Hall.—Bust, by R. C. Lucas, presented to the Soc. of Antiquaries.

**Rolph, Thomas**, surgeon, born 1800, was a younger son of Dr. Thomas Rolph and his wife, Frances, of Thornbury, co. Gloucester. Like his elder brother John, the Canadian politician and insurgent, he studied medicine and surgery in London, where he took degrees, and obtained an extensive practice in Crutched-friars. He took an active part in the agitation for "Civil and Religious Liberty" and catholic affairs generally. In 1827 he addressed a petition to the House of

Commons on the subject of Dr. Owen's burdensome manner of collecting tithes in the parish of St. Olave, Hart Street. In 1832 he visited the West Indies, made a tour through the United States, and went to Canada to see his brother, who had abandoned medicine for the law, had become a leading member of the reform party, and, in 1828, chairman of the committee of the Upper Canada House of Assembly. Soon afterwards Rolph settled at Ancaster, in Upper Canada, and was appointed emigration agent for the Government. In 1839 he returned to Europe on a three years' mission to Great Britain and Ireland, the results of which he embodied in a work published in 1844. Ultimately he settled at Portsmouth, where he died of apoplexy, Feb. 17, 1858, aged 57.

*Lamp*, 1858, i. 159; *Allibone, Crit. Dict.; Dict. Nat. Biog.*, xlix. 173.

1. **Strictures on Phrenology.** Lond. (?) 8vo.
2. **Observations** on the Report of the Proceedings of the 26th Anniversary of the Religious Tract Society, which took place at the City of London Tavern on the 13th of May 1825. By Thos. Rolph, Esq." Lond. W. E. Andrews (1825), 8vo, pp. 24.
3. **An Account of the Meeting of the Religious Tract Society** . . . with particulars of the subsequent discussion between two Roman Catholic gentlemen [J. Fitzgerald and T. Rolph] and the Rev. R. Pope." Lond. 1825, 12mo.
4. **Address to the Citizens of London**, but to the parishioners of St. Olave's, Hart Street, in particular" [on the subject of tithes]. Lond. (1827) 8vo.
5. **Letter addressed to the Rev. Henry Butts Owen**, D.D., Rector of St. Olave's, Hart Street, occasioned by his Appeals against Payment of the Poor Rate." Lond. Lawler, 1827, 8vo.
6. **A Brief Account**, together with Observations made during a visit to the West Indies, and a Tour through the United State of America, 1832-3; together with a statistical account of Upper Canada." Dundas, U. C., 1836, 8vo; 2nd ed. Lond. 1842, 8vo.
7. **Comparative advantages** between the United States and Canada for British settlers, considered in a letter to Capt. Allardyce Barclay." Lond. 1842, 8vo.
8. **Emigrants' Manual.** Lond. 1843, 8vo.
9. **Emigration and Colonization**; embodying the results of a mission to Great Britain and Ireland, 1839-1842; including a correspondence with distinguished noblemen, &c.; descriptive accounts of various parts of the British North American Provinces, with Observations." Lond. 1844, 8vo.
10. **Communications** to the press on "Civil and Religious Liberty," the "British Catholic Association," the "Irish Cath. Assoc.," "Tithes," "The Melancholy Condition of Ireland," &c. &c., in the *Truthteller* (vols i.-vii.), &c. &c.

**Rookwood**, *see* Rokewode.

**Rookwood, Ambrose**, conspirator, born about 1578, son of Robert Rookwood, Esq., of Coldham Hall, Stanningfield, Suffolk, by his second wife, Dorothea, daughter of Sir Wm. Drury, of Hawstead, in the same county. He was brought up a catholic, and educated in one of the universities in Flanders. Upon succeeding to the family estates in 1600, his Suffolk home became, as it had been in his father's time, a common asylum for persecuted priests, and in consequence he was subjected to repeated prosecutions and penalties. He married Eliz., dau. of Sir Robt. Tyrwhitt, of Kettleby, co. Lincoln, Esq., and had several children, of whom the eldest, Robert, was knighted by James I. in 1624. Rookwood's intimacy with Robert Catesby was taken advantage of by the conspirators to draw him into the "gunpowder plot," chiefly on account of his magnificent stud of horses, of which they wished to avail themselves. This was not done without considerable difficulty, but at length his scruples were quieted. After the discovery of the plot he joined the other conspirators at Holbeach, where he was taken prisoner, brought to London, tried, and executed in the Old Palace Yard, Westminster, Jan. 31, 1605-6, aged about 27.

His case excited much pity, for he was a man of devout life and resolute mind, and was highly respected by all who knew him.

*Jardine, Gunpowder Plot; Morris, Condition of Catholics; Foley, Records S.J.*, iii., iv., v., vii.; *Gerard, What was the Gunpowder Plot; Gage, Antiq. of Hengrave; Morris, Troubles*, ii.; *Pollen, Fr. Hen. Garnet*, p. 16; *Pollard, Dict. Nat. Biog.*, xlvi.; *Coll. Topograph. et Geneal.*, ii. 120-47; *Jones, Miscel. Pedigrees*, MS.

**Rookwood, Ambrose**, brigadier-general, born Sept. 20, 1664, 6th son of Ambrose Rookwood, of Coldham Hall, Esq., grandson of the foregoing, was probably educated at St. Omer. He entered the army, under James II., in 1685, followed his majesty into exile, rose to the rank of brigadier in King James' guards, and acquired a high reputation for courage and honour. In 1695 he came over to England with Sir George Barclay, and was involved in the conspiracy known as the Barclay Plot. He was arrested on March 27, 1696, and committed to Newgate. On April 21 he was brought before the King's Bench, and was the first Englishman tried under the new system of procedure. He was accused of conspiring the death

of his majesty King William, pleaded not guilty, but was convicted and executed at Tyburn, April 29, 1696, aged 31.

*Gage, Rokewode Pedigree, MS.; Account of Execution; Arraignment; True Copy.*

1. **A True Copy** of the Paper delivered by Brigadier Rookwood to the Sheriff at Tyburn, the place of execution, April 29, 1695." Lond. 1695, s. sh. fol.; repr. in "Proc. Suffolk Archæol. Institute," iii. 306.

This was printed and distributed by a friend to whom the brigadier had transmitted a copy, as the sheriff failed to print the original. In it he exonerates James II. from knowledge of any plot to assassinate the Prince of Orange or to attack his guards, and excuses himself on the ground that he only acted as a soldier under orders from his superior officer. "Observations" on this paper were published, Lond. 1696, 4to.

2. "An Account of the Execution of Brigadier Rookwood." Lond. 1696, 8vo.

3. "The Arraignment, Tryal, &c. of A. Rookwood." Lond. 1696, 8vo.

**Rookwood, John**, O.S.F., born Feb. 13, 1666, was the 7th son of Ambrose Rookwood, of Coldham Hall, Esq. He joined the Franciscans at Douai, was ordained priest about 1695, and came to the mission in 1698. He was definator 1716-9, and again 1722-5, and at various periods was titular guardian of the ancient convents of Canterbury, Worcester, and Greenwich. He died on the mission in 1746, aged 80.

*Thaddeus Hermans, Franciscans in Eng.*, pp. 113, 297; *Oliver, Collns.*, p. 560.

1. Dr. Oliver, whom Fr. Thaddeus follows, says that Fr. Rookwood published at Douay the lives of the three Capuchin friars, FF. Angelus de Joyeuse, Bennet, and Archangel, and that Fr. Rookwood used the *alias* of Robert Rose. There is some mistake about this. The English translation by "R.R." was published at Douay by John Heigham in 1623, with three portraits (*vide* vol. ii. 345, No. 6). See article by T. G. Law, *Nineteenth Century*, 1893, pp. 782-790, "Archangel Leslie of Scotland: A Sequel," and also under Geo. Leslie, "Dict. Nat. Biog." xxxiii. 90.

**Roper, Joseph**, journalist, born at Nottingham, was brought up a methodist. He owed his conversion to a sermon by Dr. Willson, who, becoming bishop of Hobart Town, Tasmania, invited him thither and placed him in charge of St. Joseph's school, Macquarie Street; this office he held till 1879. In 1876 he revived, at Hobart Town, the *Catholic Standard*, which he managed till his death on Feb. 10, 1889.

*Tablet*, lxxiii. 661.

1. **A Letter** to . . . W. Nicolson on his tract entitled, 'A Parting Word.' By a Catholic Layman." Hobart Town, 1866, 8vo.

2. **A Letter** to . . . W. Nicolson on his tract entitled, 'Protestant Truth asserted.' By a Catholic Layman." Hobart Town, 1865, 8vo.

**Roper, Margaret**, born towards the end of 1505, eldest daughter of Sir Thomas More, was married at the age of twenty to William Roper (*q.v.*), by whom she had a large family. Erasmus and Cardinal Pole were among the admirers of her learning, and her interviews with her father in the Tower, as narrated by her husband in his "Life of More," are famous. She is said to have "disputed in philosophy" before Henry VIII. "She was of a charmingly sympathetic disposition, gentle, and affectionate in all domestic relations," writes Mr. Lee, and "her husband's accounts of her interviews with her father when in the Tower are among the most pathetic passages in biography." She is commemorated in Tennyson's "Dream of Fair Women" as the woman "who clasp'd in her last trance her murdered father's head." After her father's martyrdom, Margaret was committed to the Tower, but was shortly liberated. She died, and was, at her own dying request, buried with her father's head in her arms, in 1544, aged 38.

*Roper, Life of Sir T. More; Stapleton, Hist. de T. More; Bridgett, Sir T. More; Sydney Lee, Dict. Nat. Biog., xxxviii. 448; Allibone, Crit. Dict.*

1. For account of her writings, see Martin's "Histoire de T. More, par T. Stapleton," also Allibone. "Crit. Dict."

2. "The Household of Sir Tho<sup>s</sup> More, Libellus a Margareta More quindecim annos nata, Chelseiæ inceptus," Lond. A. Hall, 1851, post 8vo; 2nd ed. 1852, 4th ed. 1860, frequently repr., is a fanciful and attractive work, in close imitation of the style of the writings and records of More and his family, by Miss A. Manning.

3. **Portrait**, in Holbein's picture of Sir T. More's family.

**Roper, William**, biographer of B. Thomas More, born 1495, was the eldest son of John Roper, of Wellhall, Eltham, and of St. Dunstan's, Canterbury, co. Kent, Esq., by Jane, dau. of Sir John Fineux, of Swingfield, co. Kent, chief justice of the King's Bench, and co-heiress of her mother, Eliz., dau. and heiress of Wm. Apulderfeld, Esq. His father, who was sheriff of Kent in 1521, prothonotary of the King's Bench, and attorney-general, died in 1524. Christopher, the younger son of John Roper, founded the family seated at Lynsted Lodge, Teynham, which was ennobled in the person of his grandson, Sir John Roper, who was created Baron Teynham in 1616.

William Roper, according to Wood, was educated in one of the universities, and inherited his father's estates at Eltham and

St. Dunstan's. He held the office of prothonotary of the King's Bench, at first conjointly with his father, then independently for life. He thus became known to Sir Thomas More, whose daughter "Meg" (*q.v.*) he married about 1525. For a brief period Roper was infected by the novel doctrine of the reformers, but was convinced of its heresy by More, who showed much affection for him; indeed, Roper resided in More's house for over sixteen years. Ever afterwards he was a most devout catholic. Upon More's execution he shared the fate of all the martyr's family, and was committed prisoner to the Tower, whence after some time he obtained his release. Upon Queen Mary's accession he took a part in public life, and was returned to parliament as member for Rochester in 1554, and for Canterbury in 1555. He did not re-enter parliament after Mary's death. As a staunch catholic he fell under suspicion upon Elizabeth's accession. In 1568 he was summoned before the privy council on a charge of befriending persons who had been compelled to flee the country, and had printed books against the queen's government, and was bound over to be of good behaviour. He was one of the two persons nominated for life, by Sir Thomas Whyte, visitors of his new foundation of St. John's College, Oxford, the validity of whose appointment was disputed in 1571 by Horne, the anti-catholic bishop of Winchester. In 1577 he resigned his office of prothonotary in favour of his son Thomas, and died Jan. 4, 1577-8, aged 82.

He was buried in the family vault at St. Dunstan's church, Canterbury, and on Feb. 10 following a *requiem* mass was said for him at Douay College. Wood, in his quaint style, describes him "as very beautiful both at home and abroad, merciful, meek, and a staff to such that were poor, oppressed, and imprisoned"; and Cresacre More, in his "Life of Sir T. More," adds: "His alms in charitable uses were so great, that it is said he bestowed every year to the value of five hundred pounds." His descendants died out in the male line towards the end of the seventeenth century, when the Eltham and St. Dunstan estates passed in marriage with the daughter and heiress of Edward Roper to Edward Henshaw, Esq.

*Bliss, Wood's Athenæ Oxon.; Hearne, Roperi Vita D. T. Mori; Martin, Stapleton's Hist. de T. More; Drake, Hasted's Hist. of Kent, pt. i. 189 seq.; Lee, Dict. Nat. Biog., xlix.; Burke, Peerage; Douay Diaries; Dodd, Ch. Hist., i*

1. "Guilielmi Roperi Vita D. Thomæ Mori Equitis Aurati, lingua Anglicana contexta. Accederunt, Mori Epistola de Scholasticis . . . Oxoniensis . . . E Codicibus vetustis descripsit ediditque Tho. Hearnius A.M. Oxon," &c. (Oxon.), 1716, 8vo, pp. xl.-295, with facsimile of the earliest known print of More; taken from a copy of Roper's MS. in the possession of Edw. Burton and collated with one belonging to John Murray. For particulars of the various copies of Roper's MS. and reprints, *vide* under T. More, No. 25.

Roper's reminiscences of More were not intended as a complete Life. They were notes supplied about 1555 to Dr. Nic. Harpesfield (*q.v.*) for his Life. They were in circulation in MS. under various titles, and were first edited by T. P., but with alterations and interpolations, at Paris, 1626.

2. **Portrait**, in Holbein's More family group.

**Roscarrock, Nicholas**, hagiographer and versifier, born about 1549, was the fifth son of Richard Roscarrock, of Roscarrock, Cornwall, Esq., by Isabel, daughter and heiress of Richard Trevennor *alias* Dewy, Esq. His father, who was twice sheriff of Cornwall, during his lifetime settled on Nicholas for life the estates of Penhale, Carbury, and Newton in the parishes of St. Cleer and St. Germans. He was educated probably at Exeter College, Oxford, where he graduated in 1568. In 1572 he was admitted a student at the Inner Temple. Both he and his brother Trevennor Roscarrock were ardent catholics, and were actively associated with Gilbert, Pound, Brinkley, and other young gentlemen in their efforts to assist priests and prepare Protestants for the faith. In Sept. 1577 he was indicted at the Launceston assizes for non-attendance at church, and in April 1580 Cecil had both brothers under surveillance. One of them paid a visit to the English college at Rheims on the following Sept. 1, and eleven days later left *en route* for Rome. Shortly after Nicholas was committed to one of the prisons in London, and on Dec. 5 was transferred to the Tower, where he was tortured on the rack on Jan. 14, 1581. For some portion of his long imprisonment in the Tower he was confined in the Martin tower, and had to pay for his own diet, &c. On March 6, 1586, Sir Owen Hopton, the lieut.-governor of the Tower, petitioned for his release, which he apparently obtained. In 1594 he was again a prisoner for recusancy in the Fleet, and in June 1599 he was convicted for the same cause at the Middlesex sessions. He was then described as of St. Clement Danes, Esquire. In 1607 Lord William Howard commenced to restore Naworth, and

from that date Roscarrock resided in the castle till his death in 1633 or 1634, aged about 84.

Farewell my perfect Pylades,  
 Farewell my fragrant *Rose*,  
 Farewell the comfort of my *Care*,  
 And *Rock* of my repose —

are the concluding lines of an Elegant Epistle in verse to Roscarrock by his friend, Fr. John Castell, who, before becoming a Jesuit, studied law in the Middle Temple and had a seat in parliament.

He is also commended by Richard Carew in his "Survey of Cornwall," Lond. 1602, 4to, f. 127, "for his industrious delight in matters of history and antiquity."

*Harl. Soc., Visit. of Cornwall; Vivian, Visit. of Cornwall; Bliss, Wood's Athena Oxon.*, i.; *Douay Diaries; Foley, Records S.J.*, iii., iv., vii.; *Rishton, Davium in Sanders' Schism*, ed. 1586; *Shaw, Dict. Nat. Biog.*, xlix.; *Challoner, Memoirs*, ed. 1741, preface and p. 57; *Bridgewater, Concertatio*, ed. 1594, f. 408; *Morris, Troubles*, i., ii.; *Foster, Alumni Oxon.*

1. "*Celenus Censure* of the Author in his high Court of Herehaultry," 94 verses printed in John Bossewell's "Workes of Armorie, devyded into three Bookes. In *Ædibus Richardi Totelli.*" Lond. 1572, 4to.

2. Verses signed "N.R." prefixed to Geo. Gascoygne's "Steele Glas, a Satyre, with the Complainge of Philomene." Lond. (1576) 4to.

3. "A Sonnet to the Christian Reader by N.R." in the 1584 edition of "The Exercise of a Christian Life," by his friend and fellow-sufferer in the Tower, Stephen Brinkley (*q.v.*).

4. "The Lives of English Saints," arranged in alphabetical order, of which the MS., ff. 401, containing Aa to Si, is in the Univ. Libr. at Cambridge, Add. 3041, together with a letter from F. Webbe. His brother Trevennor Roscarrock, who also suffered imprisonment for his faith (*Concertatio*), seems to have made researches for him in the libraries at Oxford. The letter says that Roscarrock's book and papers were then in the possession of Lord Wm. Howard's son, Sir Wm. Howard. Subsequently the MS. now at Cambridge belonged to a Mr. Colman, who bequeathed it to Brent Ely parish, whence it was purchased a few years ago by the University.

**Rose, George**, dramatist, novelist, and humorous entertainer, better known under his *nom de plume* of "Arthur Sketchley," born May 19, 1817, was second son of James Rose, of St. Clement Danes, London, and nephew of Sir George Rose, the witty master in chancery. After attending Hook's academy in Chelsea, he began life as a clerk in the Custom-house, but in 1841, at the age of twenty-four, he entered Magdalen Hall, Oxford, where he graduated, taking his degree



of M.A. in 1848. After his ordination he travelled in Italy with his parents. Subsequently he held curacies at Camberwell and Hoxton, and for a time officiated as assistant reader at the Temple, his leisure being occupied by coaching students for the army. On Nov. 1, 1855, he was received into the Catholic Church, and from 1858 to 1863 he was tutor to the earl of Arundel and Surrey, who became fifteenth duke of Norfolk in 1860. Henceforth Rose adopted a literary career, travelled in America in 1867 and on the Continent two years later, and gave entertainments by reading in public portions of his "Mrs. Brown" monologues. In this way he made a tour round the world in 1879-80. He never married. During his last years he grew abnormally stout, and died suddenly at his residence in London, Nov. 11, 1882, aged 65.

*Kent, Dict. Nat. Biog.*, xlix.; *Tablet*, lx. 820; *Weekly Reg.*, lxvi. 660; *Foster, Alum. Oxon.*

1. **Pauline**, a popular French drama adapted to the English stage, 1851, in which Charles Kean played the hero with great success.

2. **The Dark Cloud**, a drama, acted Jan. 3, 1863.

3. **Up in the World**, a drama.

4. **How will they get out of it?** A three-act comedy, acted August 18, 1864.

5. **Mrs. Brown**, and her sayings on various topics of the day, was introduced in "Routledge's Annual" for 1866, and developed in a series of sketches contributed to *Fun*, and reissued in volume form (thirty-two in number) as follows:—

Mrs. Brown at the Paris Exposition, 1867, 1869; at the Seaside, 1868, 1869; in America, 1868; in London, 1869; up the Nile, 1869; in the Highlands, 1869; at the Play, 1870; on the Grand Tour, 1870; on the Battle of Dorking, 1871; on the new Liquor Law, 1872; at the International Exhibition and at South Kensington, 1872; on the Tichborne Case, 1872; on the Alabama Claims, 1872; on Woman's Rights, 1872; on the Shah's Visit, 1873; on the Tichborne Defence, 1873; at Margate, 1874; on the Royal Russian Marriage, 1874; on Disraeli, 1874; at Brighton, 1875; on the Skating Rink, 1875; at the Crystal Palace, 1875; on the Spelling Bees, 1876; on Co-operative Stores, 1879; on Home Rule, 1881; on Jumbo, 1882; and on Cetewayo, 1882. Two volumes in 1870 were entitled respectively "The Brown Papers" and "Mrs. Brown's Christmas-box."

6. **Miss Tomkins' Intended**. Lond. 1867, fcp. 8vo.

7. **The Great Country, or Impressions of America**. Lond. 1868, 8vo, "affectionately inscribed" to the Duke of Norfolk.

8. **Out for a Holiday**. Lond. 1870, 8vo, a description of Cook's Excursion through Switzerland and Italy.

9. **Money makes the Man**. Lond. 1870, 8vo, a drawing-room drama.

10. **A Marriage of Conscience. A Novel**. Lond. 1877, 1879, 3 vols. 8vo.

11. **A Match in the Dark.** A Novel." Lond. Tinsley, 1878, 2 vols. 8vo, pp. 252 and 265.

12. **Contributions** to the *Lamp*, 1863-4, &c., entitled "A Trip to Boulogne," "A Trip with the Garibaldians," &c., under the pseudonym of "Arthur Sketchley"; also "Mince-meat for Christmas Parties," in *Catholic Opinion*, vol. xv. 1873, &c.

13. **Portrait** in the library at Norfolk House, St. James's Square.

**Roskell, Richard**, bishop, born Aug. 15, 1817, was a younger son (by his second wife, Anne, daughter of John Kaye, of Liverpool) of Robert Roskell, of Gateacre, near Liverpool, who migrated from Garstang, near Lancaster, and founded the eminent firm of watchmakers in Liverpool. He was sent to Ushaw College in 1825, whence, in 1832, he proceeded to the English college at Rome, where he was ordained priest in 1840. After taking his degree of D.D. he left Rome for the English mission, and was placed at St. Augustine's, Manchester, in 1842. In consequence of the removal of the Rev. Dan. Hearne (*q.v.*) from St. Patrick's, in the same city, Dr. Roskell, in 1846, was installed in his place by Bishop Brown, and had the difficult and unpleasant duty of quelling the disturbances which disgraced that congregation at this period. Upon the restoration of the hierarchy Dr. Roskell was appointed vicar-general to Dr. Turner, first bishop of the newly erected See of Salford, in 1851, and took up his residence at St. John's Cathedral. In the following year he became provost of the chapter, and so continued till his consecration by Cardinal Wiseman to the See of Nottingham, Sept. 21, 1853, at that cathedral. In 1874, in consequence of ill-health, he resigned his see, and on July 2, 1875, was translated to that of Abdera *in partibus*. He retired to Glascoed, near Wrexham, but removed to Whitewell, near Clitheroe, in 1876, where he died, Jan. 27, 1883, aged 65.

*Brady, Episcop. Succ.*, iii.; *Tablet*, xxiii. 790, lxi. 182, 206, 260; *Cath. Directories*; *Gillow, Lancashire Pedigrees, MS.*; *Ushaw Coll. Diary, MS.*; *Buller, Records of Ushaw*, p. 127.

1. A description of Dr. Roskell's personal appearance, with a long and eulogistic notice of his powers as an orator, will be found in John Evans' "Lancashire Authors and Orators," 1850, pp. 232-6.

**Rowsam, Stephen**, priest, ven. martyr, a native of Oxfordshire, was a commoner of Oriel in 1572, and subsequently minister of the parish of St. Mary's, the university church.

Having been converted, he went to the English college at Rheims, where he arrived April 23, 1581. He was ordained priest at Soissons in the following September, and set out from the college for England April 30, 1582. He was arrested almost immediately, sent to the Tower on May 10, and on Aug. 14 thrown into the dungeon called the "Little Ease," where he lay immured for eighteen months and thirteen days. On Feb. 13, 1584-5, he was transferred to the Marshalsea, whence he was sent into exile. He returned to the college at Rheims Oct. 8, 1585, and, after recruiting himself, left again for the English mission Feb. 7, 1586. A year later he was seized in the house of a widow lady named Strange, in Gloucestershire, and committed to Gloucester gaol. At the following assizes he was condemned to death for receiving orders abroad and returning into this country, and was hanged, drawn, and quartered at Gloucester in March 1586-7.

*Challoner, Memoirs*, i. ed. 1741, p. 194; *Douay Diaries; Pollen, Acts of Engl. Mar.*; *Bridgewater Concertatio*, ed. 1594, f. 408; *Rishton, Diarium in Turri Londin.*; *Gillow, Cat. of Martyrs*, p. 14; *Wilson, Engl. Martyrologe*; *Foley, Records S.J.*, vi.; *Oliver, Collns.*, p. 101 seq.

1. A letter of his, signed "Stephanus Captivus," is printed by Mr. Simpson in his Sketch of Thos. Poundes, *Rambler*, viii. 102.

**Rowland, William**, poet, born 1616, son of Griffin Rowland, of Worcester, was admitted to Exeter College, Oxford, in 1627. Having taken degrees in arts and received orders, he became reader or curate at St. Margaret's, Westminster. During the civil wars he became a catholic, and went to live amongst the English exiles at Paris, where he is said to have had the degree of doctor conferred upon him. He died at Vambre, near Paris, about 1659.

In Paris he is said to have been known by the name of "Rolandus Palingenius," and to have made "a shift to get a livelyhood by his mendicant scribbles, his lepid veine, and art of poetry." There is a libellous description of him in "Legenda lignea, etc., containing a character of some hopeful Saints revolted to the Church of Rome," published at London in 1653, but the book is too full of scurrility to be worthy of credence.

*Wood, Athenæ Oxon.*, ed. 1691, ii.; *Dodd, Ch. Hist.*, iii.; *Foster, Alum. Oxon.*

1. An Elegie upon the Death of Rob. Devereux, Earl of Essex, with an epitaph for his Tomb." 1646, s. sh. fol.

2. *Varia Poemata*. Mostly in Latin, some in English, and some in French. Wood says that he signed "Gul. Rolandus, Poeta Regius," on the title of his poems.

**Rugely, John Baptist**, O.C.D., born April 17, 1587, was a younger son of a learned lawyer practising in London, a scion of the ancient family of Rugely of Shenstone, co. Stafford. His father was a protestant, but his mother was a catholic, and he was sent by his guardian, Mr. Southcote, in April 1603, to St. Omer's College, where he was received into the Church. Thence he went to the English college at Rome in 1607, where, under the *alias* of Burgess, he was ordained priest April 6, 1612. He left Rome for England April 30, 1614, was arrested soon after his arrival, and suffered three or more years confinement in Wisbeach Castle. He was then banished, but after a short time returned to England, and was a second time committed to prison. A few months later he obtained his release and resumed his missionary work. Falling a third time into the hands of the pursuivants, he was again banished, but after a brief stay in Flanders again returned to England only to be cast into prison. Having bribed his warders he escaped to Ireland, where he entered a novitiate of the Carmelite order at Dublin. Some time after his profession, probably in 1634, he resumed his missionary labours in England, and lived for a long time at Wells, co. Somerset. Finally he removed to London, and in Dec. 1657 was again thrown into prison, but after several months was liberated under bond to appear when called upon. He died in London, March 1, 1669-70, aged 82.

*Zimmerman, Carmel in Eng.; Foley, Records S.J.*, i., vi.; *Grazebrook, Visit. of Stafford*.

1. "Meditations for Every Day in the Week," printed and distributed.
2. *Via Vitæ*, MS., transl. from the Italian of the Ven. Fr. John of Jesus Mary O.C.D., seized with his vestments, &c. in 1657.

**Rugg, John**, priest, martyr, held a prebend at Chichester, but about 1531 went to reside at Reading in order to lead a more retired life. He was indicted for saying "the king's highness cannot be the supreme head of the Church of England," and suffered at Reading with the Abbot of Reading and another secular priest, Nov. 15, 1529.

*Lewis, Sanders' Anglican Schism; Gasquet, The Last Abbot of Glastonbury; Dodd, Ch. Hist.*, i.

**Rumley, William Austin**, lay-brother, O.S.B., a native of Lancashire, resided at Garstang, and followed the trade of a glover in 1667, in which year he was convicted of recusancy. Soon afterwards he went over to the English Benedictine monastery at Dieulward, where he was professed in 1672, and was sent to the house occupied by the Benedictines in the Savoy, London. When the Oates Plot was broached Rumley was arrested and brought to trial at the Old Bailey, July 18, 1679, with Dom Jas. Maurus Corker, O.S.B., and others, but was acquitted. During the reign of James II. he was with his superiors at St. James', and subsequently withdrew to the English Benedictine monastery at Lambspring, where he died, Sept. 8, 1717.

*Snow, Bened. Necrol.; Dolan, Weldon's Chron. Notes; Gillow, Lanc. Recusants, MS.; Tryals, as below.*

1. The Tryals of Sir George Wakeman, Barronet; William Marshall, William Rumley, and James Corker, Benedictine Monks; for High Treason for conspiring the Death of the King, Subversion of the Government, and Protestant Religion. At the Sessions in the Old Bailey, holden for London and Middlesex, on Fryday the 18th of July, 1679. Published by Authority." Lond. H. Hills, &c., 1679, fol. pp. 84.

Dom Wm. Cuth. Wall, *alias* Marshall and Marsh, and Dom J. M. Corker, were Rumley's superiors.

**Rushworth or Richworth, William**, controversialist and mathematician, a native of Lincolnshire, was educated at Douay College, where he assumed the *alias* of Ross. He was ordained priest Sept. 29, 1615, and on March 8, 1617-8, was appointed general prefect, but resigned Aug. 18, 1618, and was sent to the mission in England, where he resided in divers places till his death in 1637.

In the quaintly-written memoir, prefixed to his "Dialogues" by the Rev. Thomas White, it is said: "He was a man curious in Divinity, Controversies, Mathematicks, and Physick, but chiefly delighted in Mathematicks, and, by the name of Robinson, entertained correspondence with the learned Oughtred."

*White, Dialogues; Douay Diaries, pp. 21, 35; Dodd, Church Hist., iii. 92.*

1. The Dialogues of William Richworth; or, The judgment of common sense in the choice of Religion. Paris, John Mestais. 1640, 12mo, pp. 182; *ib.* 1648, 12mo, pp. 197, besides title &c., 3 ff.; "Rushworth's Dialogues; or, The Judgment of common Sense in the choyce of religion. Last edition, corrected and enlarged. By Thomas White, Gent." Paris, 1654, 12mo, pp. 280, which includes a fourth dialogue by the editor.

It elicited from Wm. Chillingworth, "An Answer to some Passages in Rushworth's Dialogues," which may be found at the end of the ninth edition of his "Works," Lond. 1727, fol. Mat. Poole also replied in "The Nullity of the Romish Faith," 1667 and 1679; and for vindications of the "Dialogues," *vide* under Thomas White.

2. Though no publication appears under his name on mathematics, to the study of which he devoted all his spare time, he corresponded with such men as William Oughtred, whom he defended, under the name of "W. Robinson," from the attack of Rich. Delamaine in 1630.

**Russell, Charles**, baron of Killowen, lord chief justice of England, born at Newry, Nov. 10, 1832, was eldest son of Arthur Russell, of Seafield House, Killowen, and Newry, Esq. He completed his education at Trinity College, Dublin, and for a short time practised as a solicitor at Belfast. In 1859 he was called to the bar at Lincoln's Inn, afterwards joining the Northern Circuit, and in 1872 he took silk. His reputation as an advocate was crowned by his brilliant efforts before the Parnell Commission. From 1880 to 1885 he represented Dundalk in the House of Commons, and from 1885 to 1894, South Hackney. In Mr. Gladstone's Administrations of 1886 and 1892 he held the office of attorney-general, and in the former year was knighted. In 1894 he accepted a judgeship of appeal in ordinary with a life-peerage, and on the death of Lord Coleridge he was raised to the dignity of lord chief justice. His conduct of the Behring Sea Arbitration excited the admiration of the American lawyers opposed to him, and in the matter of Venezuela he was equally successful. His lordship died on Aug. 10, 1900, aged 67.

Lord Russell married, in 1858, Ellen, daughter of Joseph Stephenson Mulholland, M.D., of Belfast, by whom he had issue five sons and five daughters.

*Times*, Aug. 11, 1900; *Burke, Peerage*.

1. **The Catholic in the Workhouse.** Popular Statement of the Law as it affects him, the Religious grievances it occasions, with practical suggestions for redress." Lond. C. Dolman, 1859, 8vo, pp. 47.

2. **New Views on Iréland.** Or, Irish Land: grievances: remedies." Lond. Macmillan, 1880, 8vo, pp. xiv.-217, repr. from the *Daily Telegraph*, which elicited replies from Lord Lansdowne and others to his strictures upon the management of the Lansdowne estates in Kerry, repr. under the title of "Mr. C. Russell . . . and the Lansdowne Estates." Lond. W. Ridgway, 1881, 8vo, pp. 56.

3. **The Christian Schools of England**, and recent legislation concerning them. A Speech," &c. Lond. Richardson & Son, 1883, 8vo, pp. 15.

4. Speech on the Irish Question, Nov. 23, 1886, pp. 32, printed in the Report of the Eighty Club, Lond. 1887, 8vo.

5. **The Parnell Commission.** The Opening speech for the defence delivered by Sir Charles Russell. Carefully revised by the Author." Lond. Macmillan, 1889, 8vo, pp. xii.-615; *ib.* 3rd edit. pp. xii.-407.

6. **Legal Education.** An Address," &c. Lond. Wyman (1895), 8vo, pp. 22.

**Russell, Julian Watts**, pontifical zouave, born at Florence, Jan. 6, 1850, was a younger son of Michael Watts-Russell, formerly rector of Benefield, second son of Jesse Watts-Russell, Esq., of Ilam Hall, co. Stafford, and Biggin House, co. Northampton. His father resigned his benefice to become a catholic in 1845. His mother was Augusta, daughter of Peter Henry Barker, Esq., of Bedford, and she also became a catholic. He was sent to Ushaw College, but left in Jan. 1863, for Rome, where he continued his education under a tutor at home and elsewhere. In 1867 he enrolled himself, with his elder brother Wilfrid, in the ranks of the Papal Zouaves at the time of the Garibaldian invasion. He fought at Nerola, then went to Monte Rotondo, and finally was shot at the battle of Mentana, Nov. 3, 1867, aged 17.

*Cardella, Memoir; Burke, Landed Gentry; Ushaw Mag.*, iii. 6.

1. "Julian Watts Russell, Pontifical Zouave. A Memoir written for the Roman periodical, *Il Divin Salvatore*. By Father Valeriano Cardella, of the Society of Jesus." Lond. T. Richardson & Son, 1868, 12mo, pp. 50, translated from the Italian; reprinted; also published in German and French.

2 **Portrait**, full-length, zouave costume, process, *Ushaw Mag.*, iii.

**Russell, Richard**, bishop, born 1630, of an obscure family in Berkshire, at the age of twelve was taken to Lisbon in the capacity of servant by Dr. Edw. Daniel, when that gentleman became president of the English college there in June 1642. During the five years that he continued in that service he devoted all his leisure to study, and Dr. Daniel admitted him as a student Aug. 14, 1647. When in divinity he went to Douay College, where he took the oaths June 4, 1653. Subsequently he proceeded to Paris, was ordained priest, and in 1657 returned to Lisbon as procurator at the college. In 1657 he was summoned to England by the English chapter, and embarked in the suit of the Portuguese ambassador, Dom Francisco de Mello, with whom he resided during the term of his embassy at London, and returned to Lisbon in 1660. He

had rendered important services to the embassy, and upon his arrival at Lisbon he was presented to the queen, Donna Louisa. He was granted a sum of money and a pension of twenty-five guineas a month, and the title of secretary to the queen was conferred upon him. In the same year he returned to England, and having been chiefly instrumental in settling the treaty of marriage between Charles II. and the Infanta, assisted at the nuptial ceremony. On the return of the embassy, his majesty made Russell the bearer of his own commendations in a letter to the queen, who received him with distinguished marks of honour, nominating him bishop of the Cape Verd Islands, with the promise of promotion to the first vacant see in Portugal. This dignity Russell declined, but continued at court in quality of English preceptor to the Infanta, whom he soon after accompanied to England.

Meanwhile the English chapter elected him a canon on June 26, 1661, and he took part in the general assembly held in London in May 1667. It was the intention of the capitulars, as soon as the bishop-nominate should be consecrated, to recall him to the service of the queen in London, and, after he had resigned his see, to make him head and president of the clergy in England. Thus in some sort they hoped to supply the place of an ordinary, for even the vicariate, which did not meet with their approval, had been kept vacant since the death of Bishop Richard Smith in 1655. The chapter's intention, however, became known, and was defeated by various intrigues of their opponents, and by the actual appointment by the holy see of Philip Howard, the Dominican, to the vicariate in 1672, though his briefs were not published and the bishop-elect not consecrated.

In 1671 the bishopric of Portalegre, in Portugal, became vacant, and Dr. Russell's brief for consecration from Clement X., dated July 1, was held to be an acknowledgment of the chapter by the see apostolic, inasmuch as it styled the bishop-elect "*capituli Catholici in civitate Londinensi canonicum*," and afterwards declared "*per provisionem et protectionem hujusmodi, canonicatum et præbendam, quas obtines, vacare decernimus*." But with this view propaganda did not coincide, for at the congregation (*particularis*) held to appoint Howard vicar-apostolic, April 26, 1672, it was also decreed that the register of bulls should be corrected in that part wherein Richard Russell, created



bishop of "Port Allegrense," is styled "*Canonicus Capituli Ecclesiæ Catholicæ Londinensis.*"

Bishop Russell was consecrated at the English college, Lisbon, Sept. 27, 1671, where he retained apartments, and made his solemn entry into Portalegre in the following January. During his government the bishop effected a complete reformation in the conduct of the clergy and laity of his diocese. In 1682, by a *beneficium* of Peter II., he was transferred to the see of Vizeu, where he exercised the same episcopal zeal and vigilance that had marked his conduct at Portalegre. Just before his death, in a letter to Innocent XI., penned in the spirit of genuine humility, the good bishop gave an account of his administration of his diocese and its revenues, and concluded his address in these words: "In these and similar works I have spent and exhausted the whole income of my church, so that, after twenty-two years of the episcopal charge, I am able truly to say—not in pride, but in the humility of a grateful heart, be it spoken—gold and silver I have not. *Cætera dicant Paduam.*" He died at Vizeu in 1693, aged 63.

*Dodd, Ch. Hist.*, iii.; *Kirk, Biog. Collns. MS.*; *Cath. Mag.*, vi. 59-60; *Brady, Episcop. Succ.*, iii.; *Douay Diaries*; *Sergeant, Account of the Chapter*, p. 84; *Old Chapter Records, MSS.*

**Russell, vere Napper, William Marianus**, O.S.F., born 1620, was the second surviving son of Edmund Napper, of Holywell, Oxford, Esq., by Joyce, daughter of John Wakeman, of Beckford, co. Gloucester, Esq. He was professed at the English Franciscan monastery at Douay in 1640, and in due course ordained priest. From 1651 to 1656 he was confessor to the English convent at Aire, after which he came to the mission in England. He became *preses* or rector of the Franciscan house of Mount Grace, Osmotherly, in Yorkshire, 1675, and in 1678 became one of the chaplains at the Spanish embassy, Wild House, London. Shortly after his arrival the Oates Plot was broached, and he was apprehended by Sir Wm. Waller. He was indicted for being a priest and coming to this country contrary to statute, and tried with others at the Old Bailey, Jan. 17, 1679. Oates and Prance swore that they had heard him say mass at Wild House in 1677, although at that time he was in Yorkshire. The trial was a mere travesty of justice, and Fr. Russell was condemned to death. But the sentence was

not carried out, being commuted, after a long imprisonment, into one of exile in 1684. He then returned to his convent at Douay, where he passed the remainder of his life, and died Oct. 4, 1693, aged 73.

*The Tryals*, as below; *Dodd, Ch. Hist.*, iii. 322; *Thaddeus, Franciscans in Engl.*; *Harl. Soc., Visit. of Oxfd.*

1. "The Tryals and Condemnation of Lionel Anderson *alias* Munson, William Russel *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-Baily, on Saturday, January 17th, 1679. Published by Authority." Lond. 1680, fol. pp. 53.

**Rutter, *vere* Banister, Henry**, priest, born Feb. 24, 1755, was son of Adam Banister, of Hesketh Bank, co. Lancaster, yeoman, by Agnes, daughter of Richard Butler, of Mawdesley, yeoman. He followed his uncle, the Rev. Robert Banister (*q.v.*), to Douay College, where he arrived Sept. 26, 1768. He passed through the schools with distinction, and, when in deacon's orders, and in his fourth year's divinity was sent from Douay, April 30, 1781, to become a professor at the English college at St. Omer, then conducted by the secular clergy. Thence he came to the English mission, and served at various places in the north till his appointment to Yealand, Lancashire, about 1817. There he remained, with possibly the exception of the summer of 1820, passed at Tynemouth (where he said mass in the house of Mrs. Mayor), until he was enabled, in Jan. 1834, to take possession of his uncle Banister's old mission at Dodding Green, Westmoreland. This mission, owing to a dispute, had remained vacant since his uncle's death in 1812. The remainder of his life was spent at Dodding Green, near which he died suddenly while going to meet his nephew, Alexander Goss, then a student at Ushaw, and subsequently bishop of Liverpool, Sept. 17, 1838, aged 83.

*Orthodox Journ.*, vii. 1838, p. 223; *Douay Diary, Douay Lists, MS.*; *Stephenson's Charities*, pp. 22, 78; *Gillow, Hist. of Missions, MS.*

1. **Evangelical Harmony**; or, The History of the Life and Doctrine of our Lord Jesus Christ, according to the Four Evangelists; with moral reflections, critical illustrations, and explanatory notes." Lond. Keating, Brown, & Keating, 1803, sm. 8vo, 2 vols.; "The Life, Doctrine, and Sufferings of Our Blessed Lord." Lond. 1830, 4to, illus., pub. in 44 numbers;

Lond. (1844) 4to ; *ib.* 1849, r. 8vo ; 1857, edited by Husenbeth, *vide* iii. 503, No. 39.

The first edition of 1000 copies cost £332 17s. 0d., and in 1819 had just paid for itself, 695 copies having been sold, 186 remained, and of these 88 were at the command of Mr. Rutter, who was asked by the publishers what he would take for them. Whatever he accepted was all that he ever received.

2. **The One Thing Necessary** ; or, Considerations on the Value and Excellence of the Soul of Man. Written originally in Italian by the Rev. F. Pinamonti, and now first translated into English, with Additions. By the Rev. H. R." Lond. Keating, Brown, & Co., 1806, 24mo, pp. 160 ; Lond. 1815, corr. and enlarged.

3. **Meditations** on the Passion of our Lord Jesus Christ, in the Way of Familiar Colloquies for every Day in the Month. Translated . . . from the French of the Abbé Coubon." Lond. 1807, 12mo ; *ib.* 1815, 12mo.

4. **The Pious Christian instructed** how to walk in the Presence of God. Translated from the French of N. Courbon, D.D., with additions." Lond. 1811, 12mo ; Lond. Keating, Brown & Keating, 1814, 12mo.

5. **The Explanation of St. Paul's Epistle to the Hebrews** ; in an Analysis, which points out the Order and Connection of the Texts, by a Paraphrase which unfolds the Meaning of the Apostle ; by a Commentary, with Notes, moral, doctrinal, and critical." Lond. 1813, 8vo.

6. **A Key to the Old Testament** ; or, A Summary View of its Several Books, pointing out the Instructions and Mysteries which they contain. With a short analysis of Ecclesiastes, and of the Canticle of Canticles, and a more detailed account of the Psalms and the Prophetic Writings, as they bear testimony to Jesus Christ and his Church." Lond. (Newcastle, pr.) J. Booker, 1817, 8vo, pp. xix.-467, ded. to Sir Hen. Lawson, Bart.

7. **A Help to Parents** in the Religious Education of their children." Newcastle, Edw. Walker, 1821, sm. 8vo, pp. lxxix.-190 ; Lond. Keating & Brown, 1832, 8vo.

8. **A Summary View of the State of Mankind**, and of the progress of religion, from the beginning of the world to the coming of Christ and the establishment of His Church." Newcastle, 1821, 12mo.

9. **The Catholic Epistle of St. Jude**, with a Paraphrase and Notes." Lond. 1825, 12mo.

10. **Answer to Dr. Southey.** Lond. 1825, 8vo.

11. **The Doctrine of the Catholic Church** respecting the Blessed Eucharist, briefly stated and clearly proved from Scripture and Tradition. With an appendix containing twelve Considerations of St. Francis de Sales on the twelve articles of the Apostles' Creed." Liverpool, Rockliff and Duckworth, 1829, 12mo.

12. **Summary View and Explanation** of the writings of the ancient Prophets, as they bear testimony of Jesus Christ. With an appendix on the Apocalypse, as a supplement to the ancient prophecies." Lond. 1831, 8vo.

13. **Summary View of the Apocalypse**, or Revelation of St. John the Apostle, being a Supplement to the Key of the Old Testament and the author's Life of Christ. Lond. 1834, 8vo.

14. Mr. Rutter published other small works anonymously, and also edited and reprinted at his own expense: "Grenada on Alms Deeds"; "The Christian's Guide to Eternal Salvation; or, Meditations on the Life and Death of Jesus Christ, by the Abbot Blossius" with additions from Fénelon and John Rusbrochius, Lond. 1838, 12mo; &c. &c.

**Rymer, Henry**, priest, born 1822, was one of the sons of Alfred Rymer, Esq., of Nassau Street, Soho, London, and was sent with his brothers, Horatio and Frederick, to Old Hall, in July 1835. He was ordained priest in 1846, and placed at the Bishop's House, Northampton. In 1848 he removed to Vineyard Richmond, Surrey, and in 1850 he was transferred to St. John the Baptist's, Brighton, where he spent the remainder of his life, and died Aug. 16, 1887, aged 65.

He became canon of Southwark in 1857.

*Old Hall Reg. MS.; Cath. Directories; Wkly. Reg.*, lxxvi. 241.

1. **Life of St. Anselm**, archbishop of Canterbury. A contribution to a knowledge of the moral, ecclesiastical, and literary life of the 11th and 12th centuries. Translated from the German of the late J. A. Möhler, D.D., Prof. of Theol. in the Univ. of Munich., by Henry Rymer, student of St. Edmund's College, Old Hall Green." Lond. 1842, 12mo.

**Sabran, Lewis**, father, S.J., born March 1, 1652, at Paris, was son of the Marquis de Sabran, of the Saint-Elzear family, of the first nobility of Provence. His father was for many years resident ambassador to the Court of St. James', and married an English lady, supposed to be a daughter of Edmund Plowden, of Plowden, co. Salop, Esq., by Eliz., daughter of Rich. Cotton, of Bedhampton, Sussex, Esq. He was educated at St. Omer's College, and entered the Society at Watten in 1670. On the accession of James II. he was appointed a royal chaplain, usually preaching on Wednesdays in the royal chapel, and on Sundays in the chapel in Lime Street. After the birth of the Prince of Wales in 1688 he became the prince's chaplain. At the revolution he was sent to Portsmouth in charge of the royal infant, but was recalled to London, and subsequently, while trying to leave the country, disguised as a gentleman in the suite of the Polish ambassador, was seized, roughly handled by the mob, and committed to prison. Upon liberation he went to Dunkirk, and was appointed visitor of the province of Naples, and subsequently, of the English province. Whilst in Flanders he is said to have been tutor to William Fuller, the noted spy and renegade.

In 1693 he was elected at Watten procurator of the English province at Rome. In 1699 the prince-bishop of Liège appointed him president of his diocesan seminary, in which office he continued till his election as English provincial in 1709. In 1712 he became rector of St. Omer's College, and in 1715 spiritual father at the English college at Rome. There he died, Jan. 22, 1731-2, aged 80.

*Oliver, Coll. S.J.; Foley, Records S.J., v., vii.; De Backer, Bib. des Ecriv.; Kirk, Biog. Collns. MS.; Dodd, Ch. Hist., iii.*

1. **A Sermon** preached before His Most Sacred Majesty at Chester, on the 28th of August. Being the Feast of St. Augustin." Lond. H. Hills, 1687, 4to.

In this sermon Fr. Sabran said that he followed the advice of St. Austin in recommending himself to Our Lady's intercession, and cited the 35th *Sermon de Sanctis*. This led to the ensuing controversy, concerning the authority of St. Austin, from which arose the controversy as to the practice of the primitive Church as to the *Invocation of Saints*.

2. **A Letter to a Peer** of the Church of England clearing a Point touched in a Sermon preached at Chester, before His Most Sacred Majesty, on the 28th of August. In answer to a Postscript joyned unto the Answer to 'Nubes Testium.'" Lond. Hy. Hills, 1687, 4to, pp. 10.

The "Answer" to Gother's "Nubes Testium" (*vide* vol. ii. 542, No. 6) was by Edw. Gee, who rejoined with, "A Letter to Fr. Lewis Sabran, Jesuite, in answer to his Letter to a Peer of the Church of England. Wherein the Postscript to the 'Answer' to the 'Nubes Testium' is vindicated. And Fr. Sabran's mistakes further discovered." Lond. 1688, 4to, pp. 8.

3. **A Reply to L. Sabran**, of the Society of Jesus, to the Answer given to his Letter written to a Peer of the Church of England, by a nameless Member of the same." Lond. H. Hills, 1687, 4to, pp. 8, which elicited from Gee "A Second Letter to Fr. L. Sabran, Jesuite, in answer to his Reply." Lond. 1688, 4to, pp. 16.

4. **A Sermon** preached in the Chappel of his Excellency the Spanish Ambassador, on the second Sunday in Advent, December 4, 1687, on which was solemnised the Feast of St. Francis Xaverius, Apostle of the Indies and Kingdom of Japan." Lond. 1687, 4to, pp. 39; repr. in "A Select Coll. of Cath. Sermons," 1741 and 1772.

5. "Dr. Sherlock sifted from his Bran and Chaff; or, a certain way of finding out the true sense of the Scriptures, and discovering who are the true living members of Christ. In a Dialogue between the Master of the Temple and a Student there." Lond. 1687, 4to, pp. 28, is suspected by Oliver to be by Fr. Sabran, but this lacks confirmation.

6. **An Answer** to Dr. Sherlock's Preservative against Popery. Showing, that Protestancy cannot be Defended, nor Catholic Faith opposed, but by Principles which make void all Reason, Faith, Fathers, Councils, Scripture, Moral Honesty." Lond. H. Hills, 1688, 4to, pp. 8.

It elicited "A Defence of Dr. Sherlock's Preservative," Lond. 1688, 4to, pp. 27 and 110, by "Wm. Giles, a Protestant footman, living with Madam H. in Mark Lane," *pseudonym*. Sherlock issued the second part of his "Preservative" the two vols. being respectively, Lond. 1688, 4to, pt. i. pp. 90, and pt. ii. pp. 91. Meanwhile Sabran rejoined with—

7. **Dr. Sherlock's Preservative considered**; first part, with its defence [by W. Giles], in two letters." Lond. 1688, 4to, and—

8. **Dr. Sherlock's Preservative considered**; the first part, and its defence proved to contain principles which destroy all right use of reason, Fathers, Councils, undermine divine faith and abuse moral honesty; in the second part forty malicious calumnies and forged untruths laid open; besides several fanatical principles which destroy all church discipline and oppose Christ's divine authority. In two letters of Fr. Lewis Sabran . . . . With a third letter to Mr. Needham." Lond. 1688, 4to, pp. 88.

Sherlock responded with "A vindication of both parts of the Preservative against Popery, in answer to the cavils of Lewis Sabran." Lond. 1688, 4to, pp. 111.

9. **The Challenge** of R. F. Lewis Sabran, of the Society of Jesus, made out against the Historical Discourse concerning Invocation of Saints. The First Part." Lond. 1688, 4to, pp. 8.

This was against Gee, in continuance of the controversy referred to under No. 3, the title of his work being, "The Primitive Fathers no Papists, in answer to the vindication [by J. Gother] of the Nubes Testium. To which is added, an Historical Discourse concerning Invocation of Saints; in answer to the challenge of F. Sabran," Lond. 1688, 4to. Gee now rejoined with "A Third Letter to F. Lewis Sabran, Jesuite: wherein the defence of his challenge concerning Invocation of Saints is examined and confuted." Lond. 1688, 4to, pp. 14, the tone of which was so wanting in ordinary courtesy, and even honesty, that Fr. Sabran addressed his answer as follows:

10. **A Letter to Dr. William Needham**, in answer to the Third Letter by him licensed, written to Father Lewis Sabran, of the Society of Jesus, wherein the said Letter is examined and confuted." Lond. 1688, 4to, pp. 23.

Gee responded with "A Letter to the Superiors (whether Bishops or Priests) which approve or license the Popish Books in England, particularly to those of the Jesuits Order, concerning Lewis Sabran, a Jesuit." Lond. 1688, 4to, pp. 14. After the revolution the impostor Titus Oates endeavoured to recover credit under the new protestant *régime* by issuing "A Discourse of the unlawfulness of praying to Saints and Angels, being a full answer to a letter of Sabran the Jesuite." Lond. 1689, 4to, and shortly afterwards the perjurer was rewarded with a pension.

11. Fr. Sabran was actively engaged in the controversy respecting Jansenism, and he is referred to as "F.S." by Dodd in his History of Jansenism and the false accusations brought against Douay College in Part vii. of his "Secret Policy of the Eng. Soc. of Jesus." Hunter, in replying to Dodd's "Hist. of the Eng. Coll. at Doway," refers to Fr. Sabran on p. 129 of his "Modest Defence." For this controversy *vide* under Philip Leigh, and other names below. For Key to the controversy in Dodd's Part vii.

read: "Mr. G." *i.e.*, Rich. Gomeldon (*vide* vol. iii. 65); "Bishop S."—Bp. Jas. Smith, V.A.N.D.; "Dr. L."—Bp. Jno. Leyburne; "A. W."—Fr. Ant. Westby, O.S.F.; "F. P."—Fr. Adam Pigott, S.J.; "Mr. P."—Rev. Aug. Newdigate Poyntz; "D. H."—Rev. Edw. Hawarden, D.D.; "Mr. M."—Rev. Lau. Mayes; "F. W."—Fr. Weidert, S.J.; p. 277, the paper delivered to Fr. W[eidert] was signed by A. N. Poyntz, Thos. Roydon, and Hen. Brown, three young divines; Poyntz was dismissed the college Nov. 25, 1704, Brown left in 1707; "Mr. D."—D'Elcourt; "F. L."—Fr. Phil. Leigh, S.J.; "F. A."—? Fr. Fris. Anderton, S.J.; "M. D."—D'Elcourt.

**Sadler, Thomas**, priest, was the son of Mr. John Sadler, who carried on the business of a printer in Liverpool in partnership with John Ferguson (*q.v.*), who died March 5, 1803. His grandfather, John Sadler, was also a printer in Harrington Street, Liverpool, and published many catholic works between 1754 and 1784. He was also the inventor of transferring printed patterns to earthenware, instead of being done by the brush, a business which was carried on at the Herculeanum Factory, near Liverpool.

Thomas Sadler was sent to the English college at Lisbon, where he was ordained priest May 25, 1807. His first mission was at Trafford, near Manchester, where he succeeded the Rev. Jas. Haydock in 1807. There he built a school in 1822, and five years later a new chapel at Barton to replace the one at Trafford. He died at Barton-on-Irwell, Oct. 4, 1830.

*Gilloy, Haydock Papers; Slater, Cath. Hist. of Eccles and Barton, p. 54; Lisbon Reg. MS.*

1. "The Holy Bible," Manchester, Oswald Syers, 1811-13, revised by Rev. T. Sadler and Rev. Edw. Kenyon (*q.v.*).

2. A book of Scripture texts.

3. **The Instructor's Assistant**, or, Short and Familiar Instructions on the Blessed Trinity and Incarnation, the Seven Sacraments, the Sacrifice of the Mass. Fourth Edition." Manchester, Rohinson, 1838, 8vo.

**Sadler, Thomas Vincent Faustus**, O.S.B., born 1604, probably a younger son of Theodore Sadler, Esq., of Fillongley, co. Warwick, was the last convert made by his uncle, Dom Walter Vincent Faustus Sadler *alias* Robert Walter, O.S.B.

His uncle, after his own conversion, went over to the English college at Rheims in 1590, and after his ordination in Dec. 1592, came to the mission in the following year. He seems to have served in Berkshire, for he was designated of that county when he visited the English hospice at Rome in 1600, probably at

the time being an exile. Subsequently, in 1607, he was professed a Benedictine by Dom Sigebert Buckley, the last of the old English Congregation, in the Gatehouse prison in London, having previously been clothed with the habit, and passed a year's noviceship under the direction of the Benedictines in Italy. He was thus aggregated to the Abbey of Westminster. In 1617 he was one of the nine definitors to arrange the constitutions and terms of the union of the Old English, Italian, and Spanish congregations, and was elected the first provincial of Canterbury in 1619. Two years later, just as he was proposing to accompany his nephew to the English monastery at Dieulward, he fell ill of the stone, and died at the Barbican, London, June 21, 1621.

The uncle's death did not deter the nephew from proceeding to Dieulward, and there he was professed in 1622. He came to the mission in the south province, was probably chaplain to Sir Hen. Tichborne in Hants for some time before 1657, and laboured many years in London, where he assisted in the establishment of the Confraternity of the Rosary, of which he was dean for many years. Of this confraternity Robert Brudenell, earl of Cardigan, was prefect, and wrote the long address printed in the "Jesus, Maria, Joseph." Fr. Vincent was elected to the titular dignity of cathedral prior of Chester, and became definitor of the province of Canterbury in 1661. He died at Dieulward, Jan. 19, 1680-1, aged 76.

*Dolan, Weldon's Chron. Notes; Snow, Bened. Necrol.; Harl. Soc., Visit. of Warw.; Dodd, Ch. Hist., iii.; Bliss, Wood's Athenæ Oxon.; Oliver, Collins, p. 523.*

1. "The Devotion of Bondage to the B. Virgin Mary, with the approbation of the Bishop of St. Omer's, and the list of Indulgences. Permissu Superiorum." s.l., 1630, 48mo.

This work was subsequently incorporated in No. 3 below, and Dom Bennet Weldon's notes would lead one to suppose that it was edited in collaboration by Dom A. A. Crowther and Dom Vincent Sadler, O.S.B., but the present writer is of opinion that it was the work of an English Jesuit and was published at St. Omer. Though this Devotion had in 1626 received the approbations of the archbp. of Cambrai, the bp. of Arras, and others, it was many years later condemned by decree of the congreg. of the holy office to which attention was strongly drawn by the bp. of Tournai in 1674.

2. **The Christian Pilgrim in his Spirituall Conflict and Conquest. At Paris.** (London), 1652, 12mo, title 1f., Approb. by Rud. Barlow, dated Jan. 17, 1652, s.n., 2 ff., being new title to the two following works:—



"The Spiritual Conflict : or, The Arraignment of the Spirit of Self-love and Sensuality at the Barre of Truth and Reason. First published in Spanish by the Rev. Fr. John Castaniza, a Benedictine Monk of Oña. The Second Edition." Paris, 1652, 12mo, title, ded., &c. ... .. lves, pp. 29, and at end table, N<sub>3</sub>-O in twelves. The first edition probably appeared in 1651. A previous English translation from an Italian MS. was pub. at Louvain in 1598.

"The Spirituall Conquest, in Five Treatises, enabling all Christian Warriars to conquer themselves, and come to a vicinity with God." Paris, 1651, 12mo, A—T<sub>6</sub> in twelves, U (1) and V 2 (only 1 f.), inclusive of frontispiece (with portraits of Wm. Sheldon of Beoley and Weston and his wife Elizabeth, dau. of the second Lord Petre, title, ded., headed by larger portraits of the same, to whom Fr. Sadler was probably chaplain at Weston. The five treatises have separate titles, pp. 31, 96, 17, 15, and 200 besides woodcuts and other matter unpag.

The two works are replete with quaint woodcuts by Wm. Marshall, the portraits being of especial interest and value. Both were really printed in London, and were written in collaboration with Dom A. A. Crowther. The Conquest was repr., Daway, 1685, 12mo, and re-edited by Dom J. Jerome Vaughan, O.S.B., Lond. 1874, 12mo.

3. **Jesus, Maria, Joseph, or, The Devout Pilgrim** of the ever Blessed Virgin Mary, in his Holy Exercises, Affections, and Elevations, upon the sacred Mysteries of Jesus, Maria, Joseph. Published for the benefit of the Pious Rosarists, by A. C. and T. V." Amsterdam (Lond. pr.), 1657, 12mo, pp. 648, preceded by engr. frontis., title, ded. to B.V.M., ded. to our Noble Patron (Rob. Brudenell, who succeeded his father as second earl of Cardigan in 1663 and died in 1703), and A Marian Kalendar, or catalogue of Bened. saints specially devoted to Our Lady by R. B., *i.e.*, Rob. Brudenell (evidently, judging from the register, taken from some separate publication), in all 37 ff., besides at end, continuation of table and errata 10 ff.; 2nd and much abbrev. edit., same title, "With the Charitable Association for the Relief of the Souls departed," Amsterdam (Lond. pr.), 1663, 8vo, pp. 301, preceded by title, ded. to Q. Cath., pref., and Cal., A—a in eights, besides engr. frontis. (with portrait of Q. Cath.), and engr. title, 2 ff., and at end contents 3 ff.

The first edition opens (pp. 1-43) with an oration by R. B. (Rob. Brudenell), prefect of the archconfraternity in the city of "Amsterdam" (really London), to the Rosarists. The second appx., pp. 538-87, is the history and exercise of Maria, or the devotion of the Bondage of the B.V.M. The second edition omits all this.

4. **The Daily Exercise of the Devout Rosarists.** Containing several most pithy Practises of Devotion : profitable, not only for such as are members of the Sacred Rosary, but also for all pious Christians. In order to Live holily and Dy happily. Published by A. C. and T. V." Amsterdam [? Lond.], 1657, thick 12mo, ded. to Sir Hen. Titchbourne, Knt. Bart. A latter edition bore the title of "The Dayly Exercise of the Devout Christian," 1662, and to those enumerated under Crowther, i. 605, No. 3, may be added, Lond. 1685, 4th edit.; Lond. Matt. Turner, 1688; Lond. 1727; Cork, 1805, 11th edit.

5. **A Guide to Heaven.** Containing the Marrow of the Holy Fathers and Ancient Philosophers. Written in Latin by John Bona, a Cistercian Abbot: and in English by T. V., a Benedictine Monk." S.l., 1672, 12mo; repr. by Thos. Meighan, London. For another transl. of Card. Bona's "Manuductio ad cœlum" in 1673, *see* under Jas. Price.

6. **The Holy Desires of Death;** or, a Collection of some Thoughts of the Fathers of the Church to shew how Christians ought to dispose Life and to Desire Death. By R. F. Lalemont, Prior of St. Genovese, and Chancellor of the University of Paris. Englished by T. V. at the Instance of a Person of Honour." S.l., 1678, 12mo, A 12 in twelves, pp. 336, approb. signed Colbert, March 1, 1673.

7. "The Childes Catechism," Paris (Lond. pr.), 1678, 8vo, so described by Wood, "Athenæ Oxon."

8. An obituary of eminent English catholics, chiefly translated from the Latin work by Dom Thos. Woodhope *alias* White, O.S.B., with additions, MS.

**St. John, Ambrose**, oratorian, born June 29, 1815, was son of Henry St. John, Esq., by Catherine, dau. of the Rev. Hen. Wrigley. His father was grandson of John, 10th baron St. John of Bletshoe. He was educated at Westminster School and Christ Church, Oxford, where he took degrees. He served under the Rev. Henry Wilberforce as curate at East Farleigh, and having been received into the Church at Prior Park in Sept. 1845, became one of the original members of the Birmingham Oratory. For ten years he was headmaster of the Oratory School at Edgbaston. He died at Ravenhurst Farm, of brain fever, May 24, 1875, aged 60.

*Tablet*, xlv. 692; *Catholic Times*, May 28, 1875; *Burke, Peerage; Cath. Opinion*, xi. 528.

1. **The Raccolta;** or, Authorised Collect on of the Prayers, &c., indulgenced by the Holy See. Translated by Ambrose St. John, of the Oratory." Lond. Burns & Lambert, 1857, 12mo; Lond. Burns & Oates, new edit. with Supplement, 1869, 1873, 12mo; *ib.* 1880, 8vo; frequently repr.

2. **The Doctrine of Holy Indulgences** explained to the Faithful. By the Abate Dominico Sarra. Translated by the Rev. A. St. John." Lond. Burns, Oates & Co. (1868) 12mo.

3. **The True and False Infallibility** of the Popes. A Controversial Reply to Dr. Schulte. By Dr. Joseph Fessler, late Bishop of St. Polten, in Austria, and Secretary-General of the Vatican Council. Translated by A. St. John, M.A." Lond. 1875, 8vo, pp. 143, besides translator's introduction, pp. xv.

4. He also published "A Manual of Devotions"; "A Translation of the Psalms from the authentic vulgate version: with a comment from the original Hebrew"; and some sermons.

**Sala, George Augustus**, a well-known journalist and

author, born in London, Nov. 24, 1828, the son of an Italian, died Dec. 8, 1895, aged 68.

He was received into the Church shortly before his death.

*Dict. Nat. Biog.*, l. 175; *Tablet*, lxxxvi. 956; *Wkly. Reg.*, xcii. 755.

1. For works, see Bibliographical Manual, and "Dict. Nat. Biog."

**Sale, Edmund**, *alias* Neville, father, S.J., born 1604, was the fourth son of William Sale, of Hopcar, in Bedford, co. Lancaster, Esq., by Anne, dau. of Sir John Neville, of Liversedge, co. York, and sister and co-heiress of Fr. Edmund Neville, S.J., the only surviving son of the unfortunate knight. He was educated at St. Omer's College and the English college at Rome, and entered the novitiate at Sant' Andrea in 1626. He was minister at Ghent in 1636, was on the mission in London in 1639, in the Oxford district in 1642, and in the South Wales district, which included the counties of Monmouth, Hereford, and Gloucester, in 1645. During the commonwealth he was arrested in one of the latter counties on suspicion of being a priest, and sent up to London for trial, but obtained his release, and died July 18, 1648, aged 44.

*Oliver, Collns. S.J.*; *Foley, Records S.J.*, v., vi., and vii.; *Southwell, Bibl. Script.*, p. 184; *Tanner, Soc. Jes. Apostol. Imitatrix*, p. 750; *Dugdale, Visit. Lanc.*; *Gillore, Lanc. Recusants, MS.*

1. **The Palme of Christian Fortitude**; or, the Glorious Combats of Christians in Japonia, taken out of Letters of the Society of Jesus from thence, anno 1624. With permission of Superiours." (St. Omer), 1630, 12mo.

2. **The Life of St. Augustine**, Doctor of the Church," MS. This was still in MS. when Southwell wrote in 1675. "The Life of St. Augustine. The first Part. Written by himself in the first two Books of his Confessions." Lond. 1660, 8vo, was probably a protestant work.

3. **Second Thoughts**, MS., thick 4to, No. 4144, Roy. Libr. of Brussels.

This remarkable work consists of "Notes of things that have occurred to me in the way of ordinary observation, preserved in order to be perfected and refined by such as can and will take the pains to do it." From it Mr. Rich. Simpson extracted "A Kind of Character of the English Nation," *Rambler*, ix. 208-14.

**Salisbury, John**, father, S.J., born 1575, in Merionethshire, of an ancient family, went to the English college at Valladolid in 1595, and was ordained priest Nov. 21, 1600. He left the college for the mission in May 1603, and in the following year joined the society in England. In 1615 he became superior of the North and South Wales district, and resided at

Raglan Castle. He died rather suddenly, just as he was about to leave England for Rome in the character of procurator of the English province, in 1625, aged 50.

*Oliver, Coll. S.J.; Valladolid Diary, MS.; Pollen, Annales Coll. S. Albani*, p. 68; *Foley, Records S.J.*, iv., vi., vii.; *Dodd, Ch. Hist.*, ii.; *Y Cymmrodor*, iv. 63-5; *Rowland, Cambrian Bibliog.*, p. 93.

1. **Eglurhad Helaethlawn** o'r Athrawiaeth Gristnogawl." (St. Omer), 1618, 16mo, pp. 348, a translation into idiomatic Welsh of Card. Bellarmine's larger catechism. The colophon says the translation was completed March 25, 1618.

2. Several spiritual works translated (possibly into Welsh) from various languages.

**Salisbury, John**, priest, born in Monmouthshire, 1635, whose true name was Kemeys, belonged to the ancient catholic family of that name seated at Vaudrey and Kevenmably. He was highly connected, amongst other families with that of Tynte, of Somersetshire. For four years he studied at Ghent and St. Omer, whence he proceeded to the English college at Rome, where he was admitted Oct. 31, 1653. There he assumed the *alias* of Salisbury, was ordained priest Dec. 31, 1658, and left for England April 22, 1659. On the mission he was known by the name of Lewis. In 1685, and probably earlier, he was chaplain at Tor Abbey, co. Devon, the seat of the Cary family. There he remained till his death, and was buried April 20, 1709, aged 73.

He left a fund for the maintenance of a secular priest at Tor Abbey.

*Oliver, Collns.*, pp. 189, 345; *Old Chapter Records, MSS.*; *Foley, Records S.J.*, vi. 387.

1. **Panacrides** Apes Musicis Concentibus Advocandæ ad Philosophicas Theses.<sup>?</sup> Roma, 1627, 4to, a poem.

**Salisbury, Margaret**, Countess of, *vide* Pole.

**Salisbury, Richard Anthony**, botanist, born 1761, was the only son of Richard Markham, cloth merchant, of Leeds. His mother was descended from Jonathan Laycock, of Shaw Hill, whose wife, Mary, was sister of Henry Lyte, the translator of Dodoen's "Herbal." The Markhams were probably allied to the ancient catholic family of that name, for one of Richard Anthony's sisters was a nun. He himself, however, seems to have been educated at the university of Edinburgh, where he became intimate with (Sir) James Edward Smith, the eminent

botanist. In 1785 an old maiden lady, Miss Anna Salisbury, a connection of his maternal grandmother, Hester Salisbury, of Wales, gave him £10,000, to enable him to pursue his studies in botany and gardening, on condition of his assuming the sole surname of Salisbury. He at first lived on one of his father's estates, at Chapel Allerton, near Leeds. About 1802 he purchased Ridgeway House, Mill Hill, Middlesex. Meanwhile, in 1796, he married Caroline Stainforth, and had one daughter, Eleanor, who eventually married Major Brice, of Bath. His marriage proved unhappy, owing to disputes with his wife's relatives as to her dowry. In the litigation which followed, Salisbury, in order to recover from his wife property that he claimed to have settled on her, declared himself a bankrupt, a procedure that was adversely commented upon by his critics as of doubtful honesty.

In 1802 he was visited by his old friend Smith, and the two botanists quarrelled over the advantages of the natural and Linnæan system of classification, Salisbury supporting the former and Smith the latter. Smith, in letters to his friends, assailed Salisbury's private life with much acerbity, a long series of petty provocations and reprisals followed, and as a result there was a tacit understanding on the part of the botanical leaders of the period that Salisbury's botanical work and names should, as far as possible, be ignored. In 1809 Salisbury became the first honorary secretary of the Horticultural Society of London, but from this position he was ousted in the following year. About this time he moved from Mill Hill to Edgware Road, where in a small garden he cultivated several hundred rare plants in pots. He died of paralysis in March 1829, aged 67.

As a botanist, Salisbury was certainly treated unjustly by his contemporaries. Despite his personal defects, says Mr. Boulger, he was a most accomplished and painstaking botanist, examining every plant he could; describing, dissecting, drawing, and preserving it with the utmost care. He left his property and MSS. to W. J. Burchell, afterwards known as a traveller, the son of a Fulham florist.

*Boulger, Dict. Nat. Biog., 1; Gray, Genera of Plants; Britten, Biog. Index of Brit. and Irish Botanists.*

1. *Icones Stirpium rariorum.* Lond. 1791, fol., 5 coloured plates; ded. to Sir J. Banks.

2. **Prodromus** Stirpium in horto ad Chapel Allerton." Lond. 1796, 8vo, pp. viii.-422, arranged in natural orders, ded. to José Correa de Serra.

3. **D. D. Dissertatio Botanica de Erica.** Featherstone, 1800, 4to, pp. 62, besides preface, &c., repr. from that of J. B. Struve, Upsaliæ, 1785, and edited by Salisbury.

4. "Paradisus Londinensis: coloured figures of plants cultivated in the vicinity of the Metropolis. By Wm. Hooker. . . . The description by R. A. Salisbury." Lond. 1806-7, 2 vols. 4to.

5. **The Genera of Plants.** By R. A. Salisbury, F.R.S., F.L.S., Sec. Hort. Soc., &c. A Fragment containing part of *Lirœogamæ*." Lond. Jno. Van Voorst, 1866, 8vo, pp. vi.-143, edited by Dr. Jno. Edw. Gray from Salisbury's MS.

6. **Communications** to the Linnean "Transactions," i.-xii. (1791-1818); "Annals of Botany," i.-ii. (1805-6), and "Hort. Soc. Trans.," i.-ii. (1812-17); besides annotations to the "Plantarum Guianæ Icones" (1805-7) by Edw. Rudge. See also under Joseph Knight, vol. iv. 75, No. 1.

7. MSS., 6 vols. of drawings and notes, in Bot. Dept., Brit. Mus.

8. **Portrait**, pencil, by W. J. Burchell, 1817, at Kew.

**Salisbury, Thomas**, courtier, born about 1555, was the eldest son of Sir John Salisbury, junior, of Llewenny, co. Denbigh, by Catherine Tudor, daughter and heiress of Tudor ap Robert Vychan, of Berain. He entered Gray's Inn in 1573. Though his relations were mostly protestants, he was a catholic, and in 1580 became a member of a club of wealthy young men whose end was to further and maintain the missionary priests. Later on he became involved in Babington's plot for the release of Mary Queen of Scots; and being charged before a special commission at Westminster, pleaded guilty, only protesting his innocence of every design against the person of Elizabeth. He suffered Sept. 21, 1586, aged 30.

By his wife, Margaret, daughter of his mother's third husband, Maurice Wynn, of Gwydyr (by his first wife, Jane, daughter of Sir Richard Bulkeley, of Cheadle Bulkeley Hall, Cheshire, and of Beaumaris), he had an only child, Margaret, who married Wm. Norris, Esq., of Speke Hall, co. Lancaster.

*Dict. Nat. Biog.*, l. 194; *Dodd, Ch. Hist.*, ii.

1. **Portrait**, in oil, at Llewenny, described by Pennant, "Tours in Wales," 1883, ii. 140.

**Salmon, John**, martyr, a servant at Chideock Castle, Dorset, was apprehended with Father John Cornelius, S.J., April 14, 1594, with whom he suffered death for the faith at Dorchester, July 4, 1594.

*Dodd, Ch. Hist.*, ii. 168; *Challoner, Memoirs*, i.; *Foley, Records S.J.*, vii. 170; *Oliver, Collns.*, p. 37.

**Salt, Robert**, Carthusian lay-brother, blessed martyr, died of slow starvation in Newgate, with eight other Carthusians, June 9, 1537.

*Chauncy, Hist. Aliquot; Hendriks, Lond. Charterhouse; Morris, Troubles, i.*

**Saltmarsh, Gerard**, priest, born 1651, was one of the four sons of Edward Saltmarsh, of Saltmarsh, co. York, Esq., by Eleanor, daughter of Wm. Ireland, of Nostell Priory, Esq., and widow of Thos. Meynell, of North Kilvington, Esq. After spending a year at St. Omer's College, he was admitted into the English college at Rome, Oct. 16, 1671, under the *alias* of Ireland. He was ordained priest April 4, 1676, and left the college April 27, 1678. He probably stayed some years in Paris before he went to the mission. In 1691 he was in Paris, and acted as confessor to the Blue Nuns. About 1700 he was appointed tutor to the young Duke of Norfolk, who had previously studied at Douay College. He was with him in that capacity at the academy at Turin for about a year, and then made the tour of Italy with him, returning together to England *via* Douay in April 1705. He then became chaplain to the duke's mother at Worksop, and was in high esteem among his brethren. In 1706, upon the refusal of the Western Vicariate by the Rev. Andrew Giffard, the vicars apostolic strongly recommended Saltmarsh for the dignity, and, on Jan. 24, 1707, propaganda issued a rescript that the pope's consent should be asked for his appointment, and the secretary of propaganda promised the clergy agent in Rome that the briefs should be despatched immediately. But in consequence of a vague and totally unfounded accusation preferred against him by Mgr. Bussy, the internuncio at Cologne, who had written to say that he suspected him to be a friend and favourer of Jansenists, the briefs were never put into effect, and this in spite of the English bishops having defended Saltmarsh from the imputation. Thus Saltmarsh was soured, and as he blamed the bishops for want of activity in his defence, he became discontented, and in 1715 united with bishops Stonor and Strickland in their unsuccessful attempt to remove Dr. Thomas Witham from St. Gregory's Seminary at Paris, and to procure the appointment of Dr. Stonor as coadjutor to Bishop Giffard, of the London vicariate, without his knowledge.

On July 9, 1694, Mr. Saltmarsh was elected a canon of the Old Chapter. In the following year he joined a society of secular priests called The Institute, which had been introduced into England by Cardinal Howard in 1684. The constitutions, however, proved unworkable in a missionary country like England, and the Institute was abolished in 1702, and eventually the funds were handed over to the Common Fund of the Secular Clergy, established in 1701, of which Mr. Saltmarsh became administrator in 1705. During troublous times Mr. Saltmarsh went by the name of Ireland. In 1714 he was actually apprehended by Mottram, the priest-catcher, but found means to escape. At this time he resided in St. Andrew's, Holborn, and probably so continued till his death, though in his will he describes himself "of the county of York, Gent.," Jan. 26, 1732-3, aged 80.

*Kirk, Biog. Collns. MSS.; Dicconson, Diary, MS.; Blue Nuns' Diary, MS.; Brady, Episcop. Succ., iii.; Foley, Records S.J., vi.; Payne, Cath. Nonjurors, and Records; Cath. Mag., vi. 575, 580; Catholicon, 1836, pp. 103-4.*

1. **Homelyes.** MS., sm. 4to, 2 vols., pp. 690, containing 30 homilies for Sundays from Trinity to Advent.

2. **Prosnes on Sundry Subjects.** Transcribed. MS., sm. 4to, pp. 412.

3. **Sermons on Sundry Subjects and Heads.** Transcribed. MS., sm. 4to, pp. 286.

4. **Several Methods of Accompanying the Priest during the Sacrifice of the Mass.** MS., 1728, sm. 4to, pp. 200.

5. **Several Methods of Accompanying the Priest during the Sacrifice of the Mass; with Proper Prayers for the Day.** MS., sm. 4to, 2 vols., about 800 pp.; again, with different Prayers, sm. 4to, 2 vols., about 800 pp.

6. **Morning and Evening Prayers for Every Day in the Week, collected out of Several Authors,** MS., sm. 4to, 250 pp. unpag.

Transcripts of the whole collection, Nos. 1-6, in 10 vols., were formerly in the possession of the Dukes of Norfolk at Norwich.

7. **Ad futuram rei memoriam. 1730.** Some Remarks upon the Common Fund of the Secular Clergy," MS., 1730, 4to, giving a history of the *Institutum Clericorum in communi viventium* and its eventual merging into the *Common Fund*. *Vide* under Thos. Codrington, Jno. Sergeant, &c.

**Salvin, Francis**, royalist, was fourth son of Gerard Salvin, of Croxdale, co. Durham, Esq., by Anne, daughter of Humphrey Blakiston, of Great Chilton, Esq. He married Margt., daughter of George Reveley, of Ancroft, co. Northumberland, Esq., by Frances, daughter of Sir Bertram Bulmer, of Tursdale, which estate Colonel Salvin inherited under the will of Diana,



Lady Bulmer, in 1639. When the Civil War broke out he joined the regiment of horse raised by Sir Richard Tempest, Bart., became lieut.-colonel, and was slain at the battle of Marston Moor, July 2, 1644.

His nephew, Lieut.-Col. Gerard Salvin, eldest son of Gerard Salvin, of Croxdale, by his first wife, Mary, daughter of Robert Hodgson, of Hepburn, Esq., joined Colonel Tempest's regiment of foot, and lost his life in the royal cause at Northallerton in the same year.

*Castlemaine, Cath. Apol.; Burke, Commoners.*

**Salvin, Peter**, O.S.B., born about 1605, at Thornton Hall, Durham, was one of the very ancient family of Salvin of Croxdale Hall, but owing to his sole use of his religious name of Peter, it is difficult to identify him in the pedigree. He was professed at St. Gregory's monastery at Douai in 1632, came to the mission in the south province, and was procurator in 1653. From 1657-65 he was confessor to the nuns at Paris, then returned to the mission and laboured in the west of England, and finally withdrew in old age to St. Laurence's monastery at Dieulward, where he attended to the invalided English soldiers quartered in that neighbourhood, and died at Dieulward, Jan. 22, 1675, aged about 70.

*Weldon, Chron. Notes; Snow, Necrology.*

1. **The Kingdome of God** in the Soule, or within you: by John Evangelist of Balduke, Cappucyn. Translated by B. P. S." Paris, de la Fosse, 1657, sm. 8vo, with portr. of St. Scholastica. From the Antwerp edition of 1639.

2. A brief spiritual treatise, endorsed, "This that follows was written by V. R. fa. Peter Salvin, a man well experienced in interior wayes and doctrine." MS. in Cambrai Convent MSS., Lille Archives.

**Sampson, Henry**, editor and newspaper-proprietor, born at Lincoln, 1841, was the son of a journalist. At the age of twelve he began life in London as a compositor, and subsequently became proof-reader. From youth he was devoted to sport, and excelled in boxing, running, and sculling until he was disabled by an accident to his left foot at the age of twenty-three. In 1866 he commenced to contribute sporting leaders to the *Glowworm* and the *Weekly Dispatch*. Afterwards he joined the staff of the *Illustrated Sporting News and Theatrical Review*, and in 1869 became editor of that journal. In 1870 he became first editor of the *Latest*

*News*, and after its collapse in the same year was engaged as leader-writer on the *Morning Advertiser*, and also contributor to *Fun*. In 1874 he succeeded Tom Hood in the editorship of *Fun*, and conducted the paper until 1878. He also edited *Fun Comic Annual*, 1875-8, and wrote stories for its pages. From 1872 he had contributed the chief sporting article to the *Weekly Dispatch* over the signature of "Pendragon," and, developing the scheme, he, on Aug. 16, 1877, as part proprietor and editor, under the same pseudonym, founded *The Referee*, of which he afterwards became the sole proprietor. He died at St. John's Wood, London, May 16, 1891, aged 49.

Sampson was of Hebrew extraction, but a devoted catholic in faith. He was twice married, and was survived by a widow, and an only daughter by his first wife. He was buried at Kensal Green.

*Referee*, May 24 and 28; *Black and White*, May 23; *Times*, May 18; *Sunday Sun*, May 17, 1891; *Weekly Reg.*, lxxxiii. 669; *Dict. Nat. Biog.*, l.

1. **A History of Advertising** . . . illustrated by anecdotes . . . and biographical notes. . . With illustrations and facsimiles." Lond. 1874, 8vo.

2. **Modern Boxing.** By Pendragon." Lond. 1878, 8vo.

3. **Portrait**, *Sporting Mirror*, April 1881, pp. 72-4; *Entr'acte Annual*, 1882, p. 22; *Illus. Lond. News*, May 23, 1891, p. 667; *Black and White*, i. 503.

**Sanders, Anthony**, *vere* Morgan, priest, a native of Northamptonshire, was related to Anthony Morgan, of Heyford, co. Northampton, Esq., whose daughter and heiress, Bridget, carried the manor of Heyford and other estates in marriage with Sir William Morgan, Knt., father of Sir Anthony Morgan, the royalist. He was educated at Douay College, and matriculated at Douay University April 1, 1605. He became S.Th.L., and subsequently canon of St. Martin's at Ipresnes. On Nov. 22, 1628, he joined with others in colonising the English college at Lisbon, and taught there till his death, Aug. 11, 1631.

*Lisbon Reg. MS.*; *Cath. Miscel.*, v. 419; *Douay Diaries*, p. 286; *Bib. Scrip. varia*.

1. **Antonii Sanderi** S. Th. Licentiat, et S. Martini apud Ipresnes Canonici, Bibliotheca Scriptorum varia, Quorum per totum orbem terrarum notitia, qui principem locum sub nomine Antonii, virorum simul qui preesentur, cum sanctitate illustrium, tum Præsulum et Magnatum doctrinâ præstantium. Liber unus." Duaci, Baltazarem Bellerum, 1637, 4to, pp. 247, approb. dated 1627.

**Sanders, Elizabeth**, O.S.S., prioress, daughter of William Sanders, of Aston, co. Surrey, Esq., by Elizabeth Mynes, his wife, and sister of Dr. Nicholas Sanders, joined the community of Bridgettines of Syon, under the abbess Catherine Palmer, with her elder sister, Margaret, who died in 1576. Whilst over in England, in 1580, to procure alms for her community, Sister Elizabeth was twice arrested and imprisoned, but escaped both times, the second time from Winchester Castle. After many sufferings and adventures she rejoined her community at Rouen, and eventually migrated with them to Lisbon, where she died Aug. 1, 1607, at an advanced age.

*Chron. of Syon, MS.; Yepes, Hist. Particular*, p. 724; *Ribadencira*, Appx. sive Lib. iv. *Schism. Anglicani*, 1590, p. 54; *Sanders, De Visibili Monarchia*, 1592, p. 686; *Bridgewater, Concertatio*, 1594.

1. "Traslado de una carta de una mouja Inglesa, llamada Isabel Sandera, hermana del Doctor Nicolas Sandero, escrita en Roan, ciudad de Francia, a Francisco Englefeld, cavallero Ingles, residente en Madrid: en que le da cuenta de sus persecuciones, y trabajos que ha passado por nuestra santa Fè, en Inglaterra." Being one of her letters on the same subject translated into Spanish and printed by Bishop Yepes in his *Historia Particular de la persecucion de Inglaterra*, 1599, pp. 724-37.

**Sanders, Francis**, *alias Baines*, father, S.J., born in Worcestershire in 1648, was educated at St. Omers, and at the English college, Rome, which he entered as a convictor in 1667. He was ordained priest in April 1672, and, having afterwards joined the Society, was professed of the four vows in 1684. He is stated to have taken the degree of D.D. at Cologne, and was prefect of studies and vice-rector at Liège, and rector of the college of St. Ignatius, London. He acted as confessor to James II. at St. Germain's, and ministered to him in his last sickness. Father Sanders died at St. Germain's, Feb. 19, 1709-10, aged 61.

*Oliver, Collus. S.J.; De Backer, Bib. des Ecriv.; Foley, Records S.J.*, v., vi., vii.

1. **The Practice of Christian Perfection.** Written in Spanish by Rd. Father Alphonsus Rodriguez, of the Society of Jesus. Translated into English out of the French copy of Mr. Regnier Des-Marais of the Royal Academy of Paris." Lond. Thos. Hales, 4to, Part I. 1697, pp. 916, ded. by translator to the Queen, Pt. II. 1698, pp. 548 besides title, &c. 11 ff., Pt. III. 1699, pp. 202 besides title, &c. 7 ff. The work was in reality printed by M. Cramoisy at Paris. Repr., Lond. Jas. Burns, n.d., 8vo, 2 vols, pp. xvi.-408 and xii.-373; Kilkenny, 1806 8vo; Dublin, Ric. Coyne, 1846, 8vo, 3 vols.

pp. viii.-520, viii.-471, and vii.-388 ; also in the United States. An earlier transl. was made by A. Hoskins, *q.v.*

2. **An Abridgment of the Life of James II., King of Great Britain,** &c. Extracted from an English Manuscript of the Reverend Father Francis Sanders, of the Society of Jesus, and Confessor to his late Majesty. To which is annex'd, The Pope's Exhortation to the Cardinals, occasion'd by his death. Also A Collection of the said King's own Thoughts upon several subjects of piety. By Father Francis Brettonneau, one of the same Society. Done out of French from the Paris edition, 1703." Lond. R. Wilson, 1704, sm. 8vo, title, &c. 4 ff., pp. 192. Transl. into Italian, Milan, 1703, and Ferrara, 1704 ; into Spanish, by Francesco de Medyana y Vargas, Cadiz, 1707, 4to.

It is rather a panegyric of the king's virtues than an historical detail of his life.

**Sanders or Sander, Nicholas, D.D.,** controversialist and historian, born about 1530, at Sander or Charlwood Place, in Surrey, of which county his father had been high sheriff, was educated at Winchester and at New College, of which he was a fellow when, in 1551, he graduated B.C.L. He was regius professor of canon law. After the defection of Elizabeth he resigned his preferments and expectations, "*ob fidem conser-vandam,*" and betook himself to Rome, where he was ordained priest by Dr. Goldwell, bishop of St. Asaph. He attended Cardinal Hosius as theologian at the Council of Trent, and afterwards journeyed with him through Poland, Prussia, and Lithuania. In 1565 he settled at Louvain, where he became regius professor of theology, and plunged into controversy with Jewel and other Protestant champions. About 1566, with Dr. Thomas Harding, he was appointed apostolic delegate, with powers to grant faculties and to absolve from heresy and schism, and received a commission to publish in England the papal sentence that under no circumstances could attendance at the Anglican service be tolerated. Immediately after the publication of his "De Monarchia" he was summoned to Rome, in Jan. 1572, as was supposed to be exalted to the purple ; an honour which for many years his friends had sought in his behalf. In May, however, Pius V. died suddenly. In Nov. 1573 he was at Madrid and in high favour at Court. His counsel is said to have been that Philip should content himself with claiming the regency of Gt. Britain in the name of Queen Mary and her child. Having received a commission from the pope to go as nuncio to Ireland, he landed, in July 1579, at Dingle, near Smerwick, in Kerry, with Sir James Fitzmaurice,

and probably certain Spanish forces designed to aid in the earl of Desmond's insurrection. Sanders was closely concerned with the rebellion, but his precise share of responsibility for the rising is a subject of dispute. He perished in Feb. or March 1581, of cold and privation, according to Rishton, but of a flux, says O'Sullivan ("Historia Catholicæ Ibernæ"), and tells how he was anointed previously by the bishop of Killaloe.

*Dodd, Ch. Hist.*, ii. 75-8, 82; *Pitts, De Illus. Angl. Scrip.*, p. 773; *Lewis, Sanders' Schism; Records of Engl. Caths.*, i. and ii.; *Molanus, L'Hist. de la Ville de Louvain*, 1861, p. 784; *Wood, Athen. Oxon.*, i.; *Lavo, Vaux's Catechism*, p. xxxi., and *Dict. Nat. Biog.*, l.; *Burnet, Hist. of Reform.*, iii. 734; *Styffe, Mem.*, ii. 29, 472, *Annals*, ii. 196, 551, *Parker*, ii. 168-73, iii. 214; *Pollen, Dr. N. Sander*; *Butler, Hist. Memoirs*, i. 425.

1. **The Supper of our Lord** set fourth in six Bookes, according to the Truth of the Gospell and the Faith of the Catholike Church. By Nicolas Saunder, Doctor of Divinitie," Lovanii, 1565, 4to, B.L., ded. "To the Body and Blood of our Saviour Jesus Christ," 6th Book ending on f. 328 with "Hereunto is added the seventh Booke, containing a Confutation of the fifth article of M. Juels Reply against D. Harding," &c., 7th Bk. concluding on f. 425, with "Approbatio," &c.; Lovanii, 1566, 4to, B.L., pp. 850, "With Confutation of such false Doctrine as the Apologie of the Church of England, M. Nowell's Challenge, or M. Jewell's Replie have uttered, touching the Real Presence of Christ in the Sacrament," f. 425 having at the back, besides title, the privilege. Replied to by W. Fulke, &c.

2. **N. Sanderi . . . Tres Orationes . . . Lovanii habitæ An. D. 1563.** I. De Transubstantiatione. II. De Linguis Officiorum Ecclesiasticorum. III. De pluribus Missis in eodem Templo celebrandis." Antverpiæ, 1566, 8vo. This is probably identical with Pitts' "Orationum partim Lovanii, partim in Concilio Tridentino et alibi habitarum. Librum unum."

3. **A Treatise of the Images** of Christ and of his Saints: and that it is unlawfull to breake them and lawfull to honour them. With a Confutation of such false Doctrine as M. Jewel hath uttered in his Replie concerning that Matter." Lovanii, Joan. Foulmerum, 1567, 8vo, 140 ff. epistle "To the Reader" prefixed; S. Omers, John Heigham, 1624, sm. 8vo; pub. the following year with a new title-page and a "Preface conteneinge a brife Declaration which is the True Church of Christ." It elicited—"Confutation of Sanders's Treatise of Worshipping Images." Lond. 1579.

4. **The Rocke of the Church** wherein the Primacy of S. Peter and of his Successours the Bishops of Rome is proved out of God's Worde." Lovanii, Joan. Foulmerum, 1567, sm. 8vo; S. Omers, J. Heigham, 1624, 8vo. It elicited from Fulke—"A Retentive to stay good Christians. . . . Also a Discoverie of the dangerous Rocke of the Popish Church commended by N. Sander." Lond. 1580, 8vo. repr. by the Parker Soc., "Stapleton's Fortress overthrown . . . A Discovery" &c., 1848, 8vo.

5. **A briefe Treatise of Usurie.** Lovanii, J. Foulmerum, 1568, 8vo.

6. **De Typica et Honoraria Sacrarum Imaginum Adoratione.** Libri duo." Lovanii, J. Foulmerum, 1568, 8vo; *ib.* 1569.

7. **Sacrificii Missæ** ac ejus partium Explicatio." Lovanii, J. Foulерum, 1569, 8vo; Antverpiæ, 1573, 8vo.

8. **Quod Dominus** in sexto capite Joannis de Sacramento Eucharistiæ proprie sit locutus Tractatus." Antverpiæ, 1570, 12mo.

9. **Pro Defensione Excommunicationis** a Pio V. latæ in Angliæ Reginâ." Lov. 1570, 8vo, which Sanders withdrew and utterly suppressed at the instance of his friends. No copy is known to exist.

10. **De Visibili Monarchia Ecclesiæ.** Libri viii. De Ecclesiæ Dei successione et gubernatione monarchica: Diaboli progressionem et sectis et hæresibus: de Antichristo et membris ejus; deque Dei vera et adulterina diaboli Ecclesia. Lovanii, J. Foulерum, 1571, fol.; Antv., 1578, fol.; Paris, 1580, fol.; Antv. 1581, fol.; Wirceburgi, 1592, fol., "Accesserunt ejusdem Auctoris de Clave David" (*vide* No. 13), "Cum Indice rerum et personarum locuplete. Singulorum librorum argumenta sequens pagina indicabit," title, &c., ded. to Pius V., dated Louvain, 1571, "Rev. et Ill. Card. Joan. Morono, Angliæ Protectori, Stanisl. Hosio, Episc. Warniensi, et Joan. Franc. Commendono, Episc. Zacynthi, patronis," &c., and Preface \*—\*6, pp. 808, Index YY—YY6, De Clave David, pp. 153 inclus. of title, and at end 6 pp. of index.

"De Martyrio quorundam temp. Hen. VIII. et Elizabethæ," 1610, 8vo, is an excerpt from the above.

It elicited—"De Visibili Romarchia contra N. Sanderi Monarchiam." Lond. 1573, 4to, by Geo. Acworth; "Supremacie of Christian Princes . . . Against N. Sanders." Lond. 1573, 4to, by Jno. Bridges, Bp. of Oxf.; "Fidelis Servi," 1573, 4to, by Barth. Clerke; "Anti-Sanderus," Cantab. 1593, 4to (by Dr. Court?, ed. by H. L.); also replies by W. Fulke, Alex. Nowell, Wm. Whitaker, &c.

11. **Doctissimi viri Nicolai Sanderi De Origine ac Progressu Schismatis Anglicani** liber . . . Editus et auctus E. Rishtonum." Col. Agrip. 1585, 8vo, ff. 207, *vide* under Edw. Rishton, No. 3, and under R. Persons, No. 8.

Fr. J. H. Pollen (*Dr. N. Sander*, p. 6) says that there were 15 editions within the first ten years after publication, and that the total number was more than double this. He adds that it appeared 9 times in Germany, 7 in France, 6 in Spain, 4 in Italy, as well as in Holland, Poland, and Portugal, these publications being in Latin, French, German, Spanish, Italian, Portuguese, and Polish. It had in its day a larger circulation on the Continent than any book about England whatever. It formed the basis of every Catholic history of the English Reformation. In England it met with a torrent of denunciation, and was declared to be a pack of lies by such writers as Fris. Mason, Burnet, Strype, Heylin, Camden, Froude, &c. But full justice is given to its accuracy and honest intent by recent historians.

The French translation by Maucroix, "one of the best pens of France," roused Bishop Burnet to write his "History of the Reformation," which was severely handled by Joachim Le Grand in his "Histoire du Divorce de Henry VIII. . . et de Catherine d'Arragon; avec la défense de Sanderus," 1688, 12mo. Referring to Sanders' work, Mr. T. G. Law ("Dict. Nat. Biog.") says—"In almost every disputed point he [Sanders] has been proved right and Burnet wrong."

12. **De Justificatione** contra colloquium Altenburgense, Libri sex. In

quibus, primum explicantur dissidia Lutheranorum circa ipsam justificationem; deinde ex solis divinis litteris eorum confutantur errores circa normam Fidei, et præcipuos justificationis articulos. Scripti ante aliquot annos a præstantissimo viro D. Nicolao Sander, Anglo, S.T.D., et nunc primum post mortem ejus in lucem emissi." Augustæ Trevirorum, Edmundus Hatotus, 1585, sm. 8vo, title, printer to reader, preface ded. to the *alumni* of the English colleges at Rome and at Douay, dated *quinto Idus Septemb.* 1578, †—†7, pp. 683, and at end Index et Errores 5 ff.

13. **De Clave David**, seu regno Christi, libri vi., contra calumnias Acleri pro Visibili Ecclesiæ Monarchia." Romæ, 1583, 4to; Wirceburgi. apud viduam Hen. Aquensis, 1592, fol., see No. 11; another edit. in "Bibliotheca Maximus Pontificia," ed. by J. T. de Rocaberti, Archbp. of Valencia. Ed. ted by Phil. Sega, Bp. of Piacenza, in whose hands Sanders had placed the MS. before leaving Spain.

14. **De Militantis Eccles.** Romanæ Potestate." Romæ, 1603, 4to, cited by Wood and Dodd, and perhaps the same with "Sedes Apostolica," Venice, 1603, mentioned by Pitts.

15. "A chronicle of what he witnessed in Ireland," MS.

16. "Letters written by N. Sanders from Ireland to Pope Gregory XIII.," MS.

Pitts records the last two vols. on the authority of Fr. Rich. Stanyhurst, S.J., who declared to Pitts that he had seen them.

17. "Dr. Nicholas Sander. A Biographical Sketch. By the Rev. J. H. Pollen, S.J." Lond. 1891, 8vo, pp. 12, repr. from the *Engl. Hist. Rev.*, Jan. 1891.

**Sanderson, John, D.D.**, born in Lancashire, was educated at Trinity College, Cambridge, where he was entered as a sizar in 1554. He subsequently was elected scholar and fellow, and in 1562 was logic-reader to the university. For "a stomachous insultinge ageynst the Masters charitable admonycion" and for "superstitious doctrine concerning fasting and the observance of holy days, and the like," he was expelled. He went to Rome, and then to France. In 1570 he entered the college of Douay, where he was ordained priest, and took the degree of D.D. in the university of Douay. He was made professor of theology at Rheims and canon of Cambay. There he died in 1602.

*Dodd, Ch. Hist.*, ii.; *Cooper, Dict. Nat. Biog.*, i., *Athen. Cantab.*, ii.; *Douay Diaries*; *Pitts, De Illus. Angl. Script.*, p. 799.

1. **Institutionum** Dialecticarum libri quatuor." Antv. 1587, 8vo; Oxfd. 1594, 1602, 1609, 12mo; ded. to Card. Allen, privilege dated Aug. 11, 1583.

2. **Tabulæ** vel Schema Catechisticum de tota Theologia Morali, lib. i., of which no copy seems to be extant.

3. **De omnibus S. Scripturæ** locis inter pontificios et hæreticos controversis." MS., incomplete.

**Sandys, John**, priest and martyr, of an ancient Lancashire family, was educated at Rheims, and was sent on the mission in 1584. He was hanged, drawn, and quartered at Gloucester on Aug. 11, 1586.

*Challoner, Memoirs*, i. ; *Douay Diaries* ; *Dodd, Ch. Hist.*, ii.

**Savage, John**, conspirator, came of a Derbyshire family, probably connected with the Babingtons. He served with the king of Spain's forces in the Low Countries, and, upon his return, joined Babington's conspiracy. He pleaded guilty to the whole indictment and was executed together with Babington, Ballard, and others, Sept. 20, 1586.

*Dodd, Church Hist.*, ii. 168 ; *Dict. Nat. Biog.*, l.

**Savage, John**, priest, 5th and last Earl Rivers, born in Cheshire, April 29, 1665, was grandson of the second earl. He was educated at Douay College, where he used the *alias* of Rivers. After teaching for some years, he was ordained priest, and left Douay for the English mission Jan. 25, 1700. He served at York and other places for many years. It has been said that he resided at Ealing with his cousin Richard Savage, 4th Earl Rivers, for some years before that nobleman's death in 1712, and that he was treated, according to Swift, little better than a footman. Catholic records show that he served the mission continuously. The late lord left him an ample fortune on the unjust condition of his renouncing his religion, which he rejected. Soon after his accession to the peerage, however, he was induced to make a temporary act of conformity in order to give himself a *locus standi* in a lawsuit with a relative. The duke of Shrewsbury urged him to take the oaths and enter the House of Lords, where justice could be done to his claims. He replied, "My Lord, I have already gone too far." "Then," rejoined the duke, "I will not press a tender conscience." In 1715 he stayed some time at Douay College, and also at St. Gregory's Seminary, Paris, as a convictor. On Feb. 12, 1723-4, he was elected an archdeacon of the chapter. Eventually he obtained a dispensation from his missionary oath, and went to reside at Liège about 1726. About 1733 he obtained a canonry at the church of Seclin, not far from Douay, and in March 1735 he laid the foundation-stone of the new west wing of his *alma mater*. He died at Liège, Feb. 26, 1736-7, aged 71.



*Douay Diary, MS.; Records of Old Chapter, MSS.: Gibson, Blundell's Diary, p. 178; Records of the Engl. Caths., i.; Cath. Mag. iii. 110; Dict. Nat. Biog., l.; Burke, Extinct Peerage; C. Howard, Thoughts, p. 101 seq.; Gibson, Lydiat Hall.*

**Sayer or Seare, Robert Gregory**, O.S.B., born 1560, son of John Seare, of Redgrave, Suffolk, was educated at Buddesdale and at Caius College, Cambridge. Being refused the degree of B.A. on the ground of papistical tendencies, he left the country, and arrived at Rheims in Feb. 1581-2. In November he proceeded to the English college at Rome, where in 1585 he was ordained. Three years later he joined the monastery of Monte Cassino, taking in religion the name of Gregory. He professed moral philosophy there till 1595, when he was invited to St. George's monastery, Venice, where he died, and was buried Oct. 30, 1602, aged 42.

*Snow, Necrology O.S.B.; Foley, Records S.J., vi.; Cooper, Dict. Nat. Biog., l. 390; Dodd, Ch. Hist., ii.; Cooper, Athen. Cantab.; Weldon, Chron. Notes; Oliver, Collns., p. 523; Douay Diaries; Pitts, De Illus. Angl. Script., p. 800.*

1. **De Sacramentis in Communi.** Lib. vi. Venet. 1599, 4to; *ib.* 1600, 4to.
2. **Casuum conscientiæ**, sive theologiæ moralis thesauri tomus primus." Venet., 1601, 1606, 1609, fol.
3. **Flores Decisionum** sive Casuum Conscientiæ, ex doctrina Consiliorum Martini ab Azpilcueta Doctoris Navari collecti, et juxta librorum Juris Canonici dispositionem in suos titulos distributi." Venet. 1601, 4to.
4. **Summa Sacramenti Pœnitentiæ.** Venet. 1601, 12mo.
5. **Clavis Regia Sacerdotum** Casuum Conscientiæ sive Theologiæ Moralis thesauri locos omnes aperens, et canonistarum atque summistarum difficultates ad communem praxim pertinentes doctissimè decidens, et copiosissimè explicans." Venet. 1605, fol.; *ib.* 1607, fol.; Antv. 1619, fol.; Venet. 1625, fol.; Munster, 1628, fol.; Antv. 1659, fol. Edited by Dom Maurus Taylor, O.S.B.
6. **Compendium Clavis Regiæ.** Venet. 1621, 4to, Pt. I.
7. **Epitome Conciliorum Navarri.** Of which no copy is known to be extant.
8. He also left in MS. a treatise of moral divinity, now lost.
9. "R. P. D. Greg. Sayri, Angl. Mon. Bened. . . . Opera Theologica. Moralis doctrinæ quæ ad Conscientiæ directionem et solamen pertinet thesaurus plenissimus quatuor tomis distinctus. Novissimam hanc editionem recensuit, et castigavit. . . . D. Leander de S. Martino, S.T.M." [*i.e.*, John Jones, *q.v.*] Duac., 4 vols., fol. 1620, 1621.
10. "De Ecclesiasticis Censuris, et aliis in admod. R. P. D. Greg. Sayri Thesauro contentis, Unà cum Regulis, pro cujuscuque Bullæ in Cœna Domini facili explicatione, ex eodem desumptis. Formale Compendium. Per R. P. F. Ant. Ninum Venetum Ord. Erem, S.P. August.

Artium, S.T.D. Perill. ac adm. R.P.D. Car. Zono Canon. Regul S. Spiritus Venet. dicatum." Venet. 1624, 12mo.

**Scarisbrick, Edward, alias Neville**, father, S.J., born 1639, was the son of Edward Scarisbrick, of Scarisbrick Hall, Esq., by Frances, daughter of Roger Bradshaigh, of Haigh Hall. He prosecuted his humanities at St. Omer, and entered the Society at Watten in Sept. 1660 under the assumed name of Neville. In 1671 he was minister of Liège College, and in 1675 prefect of St. Omer. Afterwards he was sent to the mission in Lancashire. His name appears on the list of Oates' intended victims. In 1686 he was in London and a royal chaplain. Mention is made of him as living in France with other English priests in 1689. In 1692 he was instructor of the tertian fathers at Ghent, and in 1693 he is found again in Lancashire, where he died on Feb. 19, 1708-9, aged 69.

*Oliver, Coll. S.J. under Nevill; Foley, Records S.J.*, iii. 689, 969; *De Backer, Bibl. des Ecriv.*; *Jones, Popery Tracts*, pp. 454, 456; *Dodd, Ch. Hist.*, iii.

1. **Sermon on Spiritual Leprosy**, delivered on the 13th Sunday after Pentecost, 1686, before Queen Catherine." Lond. 1687, 4to; repr. in "Select Coll. of Cath. Sermons, preach'd before their Majesties King James II., Mary Queen-Consort, Catherine, Queen-Dowager, &c." Lond. 1741, 8vo, vol. ii. 427.

2. **Catholick Loyalty**: upon the subject of Government and Obedience, Delivered in a sermon before the King and Queen in his Majestie's Chappel Royal at White-Hall, on the Thirtieth of January, 1687. . . . Published by his Majestie's Command. By . . . Edward Scarisbricke." Lond. R. Booker, 1688, 4to, pp. 25, besides title and ded. 2 ff.; repr. in "Select Coll." i. 223.

3. **The Life of the Lady Warner**, of Parham in Suffolk, in Religion call'd Sister Clare of Jesus. In which are specify'd the occasion and motives of her Conversion to the Roman Catholick Faith, and of her quitting her Husband, Children, &c., to imbrace the Strict Order of the Poor Clares at Graveling; together with her excellent Devotions, and Pious Practices in Religion, and most happy Death. Written by a Catholick Gentleman." (St. Omers), 1691, 8vo, with portrait; 2nd ed., "To which is added an Abridgment of the Life of her sister-in-law, Mrs. Elizabeth Warner, in Religion Sister Mary Clare." Lond. Tho. Hales, 1692, 8vo, pp. 376, besides title, ded. to the Queen, signed N. N., preface, and at end Contents, with fine portrait, and an account of the ceremony of clothing not in the 1st edit.; 3rd edit. Lond. 1696, 8vo; *ib.* 1769, 8vo; Lond. C. Dolman, 1858, sm. 8vo, pp. xxviii.-295, with folding portrait of Lady Warner, edited by W. B. Turnbull from the 2nd edit.

4. **Rules and Instructions** for the Sodality of the Immaculate Conception of the Glorious and ever Virgin Mary, Mother of God. With a

short Appendix relating to the Second Congregation of the same Sodality," s.l., 1703, 16mo, title, preface, contents, A-A8, pp. 150.

**Scoles, Joseph John**, architect, born in London June 27, 1798, was son of Matthew Scoles, formerly of Sherbourn, Oxon, by Elizabeth, daughter of John Sparling, and maternally descended from the Irelands of Crofton Hall, co. York. He was educated at the Franciscan school at Baddesley Green, co. Warwick, and in 1812 was articled for seven years to his kinsman, Joseph Ireland, the leading catholic architect of his day. In 1819 Scoles commenced practice on his own account, but in 1822 he left England in company with Joseph Bonomi the younger for further study, and devoted himself to archæological and architectural research in the chief continental countries, as also in the Levant, Egypt, and Syria. His surveys of the holy places furnished much valuable matter for later authors. At the end of 1826 he returned to England, and resumed his practice. In 1828 he planned and carried out the building of Gloucester Terrace, Regent's Park, for which John Nash supplied the general elevation. Gloucester Villa he both designed and built. Besides several protestant churches, a suspension bridge over the Bure, and other works, he designed many catholic churches. In 1835 he was elected a fellow of the Royal Institute of British Architects, of which he was honorary secretary from 1846 to 1856, and vice-president in 1857-8. He was also one of the founders and an active member of the Syro-Egyptian Society.

In 1831 he married Harriott, daughter of Robt. Cory, of Great Yarmouth, and had four sons, of whom the eldest became a Jesuit and the third a secular priest, and eight daughters.

He died at his residence, Crofton Lodge, Hammersmith, Dec. 29, 1863, aged 65.

*Builder*, Jan. 16, 1864; *Nicholl, Dict. Nat. Biog.*, li.; *Downside Rev.*, viii. 114; *Wkly. Reg.*, Jan. 9 and 16, 1864.

1. **Sections of Capitals and Mouldings** taken from the best examples in various Greek and Roman Edifices, drawn by F. Arundale from measurements taken by J. J. Scoles. Pub. by Aug. Pugin, July 1828." S. sh. fol.

2. **The Temple of the Sybill Tivoli.** Stylobate Base Capital and Entakature, drawn by F. Arundale from sketches taken at Tivoli in 1823 by H. Parke and J. J. Scoles. Pub. by Aug. Pugin, July 1828." S. sh. fol.

3. Illustrations to the article "Catacomb," *Dict. of the Architect.* Publi-

cation Soc., Lond. Jan. 1850, being plans and sections with details of a catacomb in Alexandria drawn by Scoles in 1823 in collaboration with H. Parke and T. Catherwood.

4. **Map of Nubia**, comprising the Country between the first and second Cataracts of the Nile, from a survey made by H. Park and J. J. Scoles, Architects, in 1824." Pub. 1829.

5. **Map of the City of Jerusalem.**

6. Plan of the Church of the Holy Sepulchre as existing, and drawings of the tombs of Absalom and other Jewish tombs in the Valley of Jehosophat, made in 1824. Pub. by Professor Robt. Willis in his history of the Church of the Holy Sepulchre in 1849.

7. The Plan of the Temple of Cadacchio, contributed by Scoles to the supplementary vol. of Stuart and Revett's Antiquities, appeared without acknowledgment.

8. **Papers** read before the R.I.B.A.:—"The Pyramids of Gizeh," Feb. 1841; "The Pyramids of Abou Roath and the arched tomb existing in the valley of Gizeh" (pr. in the *Civil Engineer and Architect's Journ.*, Feb. 17, 1884); "Some Monuments in the valley of Jehosophat, near Jerusalem." 1844; "Antiquity of setting up stones, pillars, &c., as memorials to commemorate events." 1845; "Observations connected with the details of the Parthenon." 1846; "Construction of the ceiling of a passage near the Convent of Santa Lucia in Cyracuse," 1847; "Construction of the roof of St. Peter's Church, Burgh, Suffolk." 1847; "Topography and Antiquities of Jerusalem; with illustrative drawings," 1849.

9. Designs of Catholic churches. &c.:—St. Peter's collegiate church, Stonyhurst (1832); St. John's Wood (1833); St. Ignatius', Preston (1834); St. James', Colchester (1837); Havant (1839); St. Mary's, Newport, Mon. (1840); St. David's, Cardiff (1842); St. John's, Islington (1843); Bangor; Merthyr Tydvil; St. Francis Xavier's, Liverpool (1844); Farm Street, London (1844); Lydiate, Lancashire; Chelmsford (1847); Great Yarmouth (1848-50); the chapel at Ince Hall, Lanc. (1859); and Holy Cross, St. Helen's (1860). He also commenced a magnificent church at Prior Park, Bath, which was eventually completed on the original plan by his son, the Rev. Alex. Cory Scoles. He erected the temporary church and residence of the Oratory at Brompton, the convent at Isleworth, almshouses at Brook Green, schools, &c.

10. **Portrait**, water-colour, by Jno. Hollins, A.R.A., in native costume adopted by Scoles in Syria.

**Scott, Cuthbert**, last catholic bishop of Chester, a member of a staunch catholic family long settled at Pemberton, co. Lancaster, graduated at Christ's College, Cambridge, in 1534-5, was elected fellow in 1537, and became D.D. in 1547. In 1544 he preached a notable sermon at St. Paul's Cross, condemning the licence of the times. He held a prebend in York minster, which was dissolved in 1547, when he became rector of Etton, co. York, and of Beeford in the same county in 1549, so that to some extent he must have temporised. After

Mary's accession he was chosen master of Christ's College, Dec. 8, 1553, and was incorporated D.D. of Oxford April 14, 1554, having been sent there with other Cambridge divines to dispute with Cranmer, Ridley, and Latimer. In the same month Bonner collated him to a prebend in St. Paul's. Towards the close of the year he became vice-chancellor of Cambridge, and held that office again in 1555-6. In the latter year he was nominated by Paul IV. to the see of Chester.

Scott's zeal in the cause of the ancient faith during Mary's reign, and his stout opposition to the change under Elizabeth, quickly brought about his deposition by the headstrong queen. He was bound over, fined, and committed to the Fleet. On June 21 he was deprived of his bishopric. After four years' confinement he was released on bond to remain in Essex, but as this was a penal obligation, and not a *parole d'honneur*, he did not consider himself bound by it, and escaped into Belgium. He took up his residence at Louvain, where he died on the feast of St. Dionysius, 1565.

Bishop Scott possessed great learning and eloquence. The Holy See had intended to translate him to Durham.

*Cooper, Athenæ Cantab.*, i.; *Bridgett, Cath. Hierarchy*, p. 72; *Foster, Alumni Oxon.*; *Dodd, Ch. Hist.*, i.; *Tierney's Dodd*, ii. 138; *De Ram's Molanus. L'Hist. de la Ville de Louvain*, ii. 785; *Sanders, Dict. Nat. Biog.*, li.; *Bridgewater, Concertatio*, 1594, p. 3a f. 403; *Brady, Episc. Succ.* i. and ii.

1. Sermon at Paul's Cross. Pr. with another by W. Chedsey. Lond. (1544). 8vo.

2. Answer to the Oration of John Stokys (at the visitation of the university Jan. 11. 1556-7). Transl. pr. in Fox's Acts and Mon.

3. Oration at the condemnation of Bucer and Fagius (Jan. 26. 1556-7). In Fox's Acts and Mon.

4. Speech in Parlement against the Bill of Supremacy (Feb. 28, 1558-9). In Strype's Annals, i., App. No. vii.

5. "Epitaphium in mortem C. Scoti." See under Rich. Shacklock, No. 3.

**Scott, George Gilbert**, architect, F.S.A., born in 1840, the son of Sir George Gilbert Scott, R.A., was educated at Cambridge and was for some time fellow of Jesus College. He was a convert to the Catholic religion. He died in May 1897, aged 57.

*Wkly. Register*, xciv. 627.

1. "Personal and Professional Recollections, by Sir Geo. Gilbert Scott, R.A. Edited by his son." Lond. 1879, 8vo.

**Scott, Montford** or **Mumford**, priest and martyr, born in Norfolk, was admitted to Douay College in 1574 and ordained in the following year. His name stands nineteenth in the college list of priests. He was sent on the mission in 1577, and for his priestly character was hanged, drawn, and quartered in Fleet Street on July 2, 1591.

*Challoner, Memoirs of Missionary Priests*, i.; *Douay Diaries*; *Dodd, Ch. Hist.*, ii.

**Scott, William Maurus**, *alias* Craford, O.S.B., martyr, was a younger son of William Scott, of Chigwell, co. Essex, Esq., by Prudence, dau. and coh. of Edm. Alabaster, of Brett's Hall, Esq. He was sent to Cambridge, where he studied civil law at Trinity Hall, but having become a catholic, he went to Spain, where he apparently became an *alumnus* of the English College at Seville, for he was not at Valladolid as suggested by Challoner. Thence he went to the Benedictine Abbey of St. Facundus, Sahagun, where he was professed and ordained. Three days after his arrival in London he was arrested, and after a year's detention in prison was banished. This occurred several times. During his last banishment he went to Douay, and lived for some time amongst his brethren at the College of St. Vaast. Shortly after his final return to England he was once more arrested, imprisoned in the Gatehouse and Newgate, condemned to death, and hanged at Tyburn, May 30, 1612.

*Rubeus, Narratio Mortis*; *Challoner, Memoirs*. ii.; *Weldon, Chron. Notes*; *Snow, Bened. Necrol.*; *Harl. Soc., Visit. Essex*.

1. "Narratio Meritis in odium fidei Londini in Angliâ illatæ R. A. P. Mauro Scotto, O.S.B. Monacho Anglo. Monasterii S. Benedicti de Sahagun in Hispaniâ. &c. Descripta, A. P. Joanne Rubeo. Congreg. Angliæ ejusdem Ordinis Monacho. Ad Illust. et Rever. D. D. Raynutium Scottum." Romæ, Jac. Dragonelli. 1657. 8vo, title, ded., &c. pp. 22. Narratio pp. 88. *Vide* under Richard Wilfrid Selby.

2. "Willitof; or the Days of James I. A Tale. By James McSherry." Baltimore, Jno. Murphy & Co., . . . . 8vo; condensed in *Lamp*, vii. 1854. In which Fr. Scott and his family are the leading characters.

3. **Portrait**, miniature, on the original parchment roll connected with the foundation of St. Gregory's Monastery at Douay in 1605. *Vide Downside Rev.* x. 159.

**Scott, William**, *alias Green*, D.D., president of Douay, was born Nov. 2, 1696, probably of the ancient family of Scott of Wigan. In 1711 he arrived at Douay College, where he taught classics even before he was an alumnus. He was ordained in 1730, and successively was professor of philosophy and preceptor of theology, and in 1739 occupied the chair of divinity. In 1740 he took the degree of D.D. at Douay University. About this time he came on the mission, and was elected an archdeacon of the chapter in 1743, but did not accept the office till 1746. After serving as chaplain to the Duke of Norfolk for some time, he returned to Douay in 1749, and on June 3, 1750, succeeded Dr. William Thornburgh in the presidency. He died in the college, Dec. 1, 1770, aged 74.

Dr. Green, by which name he was known, was a man of great learning and solid piety, and excelled in the pulpit. He bequeathed many valuable sermons to Mr. Charles Fryer, *alias Foxwell*.

*Kirk, Biog. Collns., MSS.; Douay Dairies; Douay Lists, MS.; Old Chapter Records, MSS.; Ushaw Collns. MSS., ii. 379, 381.*

1. **Sermons**, MSS.

His name appears in the list of Douay writers, but no publications bearing his name have been found.

3. Mortuary Bill, in Latin, s.sh. 4to, pr. within engr. border.

**Scrope, Simon Thomas**, Esq., born April 17, 1790, was eldest son of Simon Scrope, of Danby Hall, co. York, Esq., by Cath. Doro., dau. of Edw. Meynell, of Kilvington and The Friarage, co. York. He was educated at Stonyhurst, where he went in 1802. On June 25, 1821, he married Mary, dau. of John Jones, Esq., of Llanarth Court and Tre-Owen, co. Monmouth, by whom he had a family.

The ancient catholic family of Scrope of Danby derived from the Scropes, barons of Bolton, and Mr. Scrope was a claimant before the House of Lords to the earldom of Wilts. He died, and was interred in the family vault at Ulshaw Bridge, near Danby, Oct. 1, 1872, aged 82.

*Tablet*, xl. 467; *Burke, Landed Gentry; Metcalfe, Historic Peerage; Hall, Stonyhurst Lists.*

1. "A Great Historic Peerage. The Earldom Wilts. By John Henry Metcalfe." Lond. Chiswick Press, 1899, 4to, pp. 58. with illustrns. and folding ped., ded. to the memory of the late Simon Thomas Scrope, Esq. of Danby.

**Scryven, Thomas**, Carthusian lay-brother, beatified martyr, was professed at the London Charterhouse, and, for refusal to take the oath of spiritual supremacy, was left slowly to starve in Newgate, with other Carthusians, till death, June 15, 1537.

*Hendriks, Lond. Charterhouse; Morris, Troubles, i.*

**Seager, Charles**, orientalist, born in 1808, son of Rev. John Seager, rector of Welsh Bicknor, co. Hereford, matriculated at Magdalen Hall, Oxford, in 1832, and gained the Pusey and Ellerton scholarship in 1834. He was elected a scholar of Worcester College, and won the Kennicott Hebrew scholarship in 1836. Under Dr. Pusey he gave public lectures in Hebrew. He took orders, and was among the earliest of the Tractarian converts, being received at Oscott in 1843. He continued to devote himself to the study of the Oriental—and especially the Semitic—languages, and occupied the chair of Hebrew and comparative philology in the Catholic University College at Kensington. Late in life he paid considerable attention to the languages of Assyria and Egypt. He was a regular attendant at the classes of the British Society of Biblical Archæology, of the council of which he was a member; and Professor Sayce and Mr. Le Page Renouf were among his friends. Shortly before his death his name, which had been expunged from the books of the university upon his becoming a catholic, was, in virtue of a special decree, restored without payment of any fee. He died suddenly at Florence on Sept. 18, 1878, aged 70.

His widow, who became a catholic in 1844, died at Ramsgate March 27, 1893; and his son, the Rev. Ignatius L. Seager, ordained priest in 1869, died Dec. 23, 1870.

*Tablet*, lii. 368, 377, 400-2-8; *Times*, Sept. 23, 1878, p. 9; *Athenæum*, Sept. 21, p. 372, and Sept. 28, 1878, p. 403; *Academy*, Sept. 28, 1878, p. 315; *Cooper, Dict. Nat. Biog.*, li.; *Cath. Opinion*, viii. 235.

1. **The Smaller Hebrew and Chaldee Lexicon** of Professor Simonis. Translated and improved from his second edition." Lond. 1832, 12mo.

2. **Græcorum Casuum Analysis**. Lond. 1833, 12mo.

3. **The Daily Service** of the Anglo-Catholic Church, adapted to family or private worship. By a Priest." Banbury. 1838, 12mo.

4. **Ecclesiæ Anglicanæ Officia Antiqua**: Portiforii seu Breviarii Sarisburiensis, annotatione perpetua illustrati, et cum Brevariis Eboracensi, Herefordensi, et Romano comparati, Fasciculus Primus." Lond. 1842, 12mo; *ib.* 1843, 12mo. *Vide* No. 11.



5. **Auricular Confession.** Six Letters in answer to the attacks of [Rev. W. S. Bricknell] one of the City Lecturers on the Catholic principle and practice of private confession to a priest. . . . By Academicus." Oxf. 1842, 8vo.

6. **On the Life and Institute of the Jesuits**, by the Rev. Fr. de Ravignan, of the Company of Jesus. Carefully translated from the Fourth Edition of the French. By Charles Seager, M.A. . . . With a short notice of M. Crétineau-Joly's New History of the Company of Jesus." Lond. Dolman, 1844, pp. 84, dated from Oscott.

7. **A Letter** containing a particular and authentic account of the late sudden restoration to health and sight, in answer to prayer, in the Little Seminary at Versailles : from the Rev. the Superior of the Seminary to the R.R. the Lord Bishop of that See. Translated from the French. Lond. (Derby, pr.) 1845, 12mo.

8. **The Spiritual Exercises of St. Ignatius of Loyola**, translated from the authorised Latin ; with extracts from the literal version and notes by the Rev. Fr. Rothaan, Father-General of the Company of Jesus. By C. Seager, M.A. To which is prefixed a preface by the R.R. Nic. Wiseman, D.D." Lond. 1847, 16mo.

9. **Faithfulness to Grace.** On the Position of Anglicans holding the Real Presence ; with considerations on the sin of unlawful obedience." Lond. (Brussels, pr.) 1850, 12mo.

10. **The 'Female Jesuit' Abroad**: a True and romantic Narrative of Real Life ; including some account, with historical reminiscences, of Bonn and the Middle Rhine." Lond. 1853, 8vo, with frontis. ; *id.* 2nd edit.

A non-controversial work of instructive entertainment. The title was given in allusion to a previous stage in the existence of the principal heroine.

11. **Brevarii Sarisburiensis Fasciculus Secundus Sanctorum Sancturumque Communia et Beatissimæ Virginis officia tam Quotidiana quam Hebdomadalia ut in Provinciæ Cantuariensis Diocesibus Perisque Dicebantur cum aliis quibusdam officii Divini partibus in eadem provincia Dicendis ex Fontibus antiquis inter se collatis exscripsit et annotatione perpetua illustravit fasciculi prioris.**" Lond. 1855, 8mo. *Vide* No. 4.

12. **The Cumulate Vote**, as a moderative of State oscillations. A letter to the Editor of the *Times*." Lond. 1867, 8vo, 3 editions.

13. **Plutocracy as a Principle** ; or, Does the possession of property involve, as a Moral Right, that of political power? A letter in which are impartially presented both sides of the question. Lond. 1867, 8vo (2 editions).

14. **The Suffrage as a Moral Right** : What are its grounds? Lond. 1867, 8vo.

15. "Motifs de Conversion de dix ministres [C. Seager, &c.] Anglicans. Paris, 1847, 12mo.

16. **Contributions** : "Classical Museum" ; "Trans. of the Soc. of Biblical Archaeology."

**Sedburgh, Adam**, *alias* **Nelson**, martyr, last abbot of the Cistercian Abbey of Jorevalle or Jerveaux, Yorks, elected in

1533, took part in the Pilgrimage of Grace, was indicted at York Castle May 9, 1537, and was sent up to London to be executed. He was drawn to Tyburn with Nic. Tempest, Sir Jno. Bulmer, Sir Stephen Hamerton, and the abbots of Fountains and Bridlington, and there hanged May 25, 1537.

*Cal. of Letters and Papers, Henry VIII.*, vol. xii. No. 1285; *Dugdale, Monasticon*. ed. 1846, v. 567; *vide under Geo. Lumley*, iv. 347; *Dodd, Ch. Hist.*, i. 247; *Barker, Three Days of Wensleydale*, p. 55, *seq.*

**Selby, Richard Wilfrid**, O.S.B., born in Durham, was probably third son of William Selby, a merchant in Newcastle (by Elizabeth, dau. of Gerard Ffenwick, of Newcastle), and brother to Sir George, of Whitehouse, co. Durham, and Sir William, of Shortflatt and Bowlam, co. Northumberland. He was professed at St. Gregory's, Douay, under the religious name of Wilfrid of St. Michael and the *alias* of Reade, March 21, 1620. He was procurator at Rome 1629-45, and president-general of the English congregation 1645-9. In 1642 he became titular prior of Chester. He died of the plague at Rome, Feb. 18, 1657.

He was a man of great learning and piety, and his services were much esteemed by his brethren. It was owing to his endeavours that the Bull of Urban VIII. "Plantata in Agro Dominico," July 12, 1633, was obtained.

*Weldon, Chron. Notes; Snow, Bened. Necrol.; Dolan, Downside Rev.*, iv. 67; *Foster, Visit. of Durham*.

1. **Bonifacius VIII.** Familia Cajetanorum Principum Summus Pontifex. R. P. Joannis Rubei, Cong. Ang. O.S.B." Romæ, Corbelletti, 1651, sqr. 8vo, pp. lii.-384.

Fr. Selby in his works used the pseudonym of Joannes Rubeus, and as Weldon in one place calls him John, it is suggestive that John was really his Christian name. If so he may have been the 3rd son of Sir Wm. Selby, of Shortflatt, by Eliz., dau. of Wm. Widdrington.

2. **Narratio Mortis**, 1657, *vide* under W. M. Scott, No. 1.

3. **Tabula votiva** appensa Tholo S. Scholasticæ a P. Johanne Rubeo, Cong. Anglo. O.S.B." Romæ, Jac. Dragondelli, 1659, roy. 8vo, pp. xvi.-175; ded. To the Fathers of the Swiss Bened. Congr., and edited after the author's death by D. Bern. Palmes, O.S.B., his successor as procurator at Rome. Prefixed are three odes on S. Scholastica by Jas. Alban Gibbes, the eminent Latin poet, and professor of eloquence at the Sapienza College, Rome, *vide* vol. ii. 435.

4. **Imitatio Christi.** With an introduction supporting the claims of John Gersen, O.S.B., to the authorship of that book.

5. He assisted Abbot Cajetan in his edition of the works of St. Peter Damian.

**Selby, Thomas**, Esq., born 1753, eldest son and heir of Thomas Selby, of Biddleston, co. Northumberland, Esq., by his second wife Eleanor, dau. of Nic. Tuite, Esq., of Westmeath, was educated at the English Benedictine College at Douay. He married Cath., dau. and heiress of Ralph Hodgson, of Lintz, co. Durham, Esq. (*q.v.*), by whom he had a large family. He died at Biddleston, May 15, 1816, aged 62.

One of his brothers, Charles Joseph, was created by the king of Denmark, in 1796, Baron de Selby. The family of Selby of Biddleston is very ancient, and has always clung to the faith.

*Burke, Commoners; Orthodox Journ.* 1834, iii. 62.

1. Controversy, under the signature of "A Loyal Freeholder," on the subject of Catholic loyalty, with the Rev. Hen. Coates, vicar of Bedlington, under the signature of "A Liege Subject," who had attacked the principles of Catholics, in the *Newcastle Courant*, 1807. Mr. Gibson, of Stagshaw, "A Friend to Peace and Union." and Dr. Lingard, "J.L.," also wrote letters.

**Selby, William**, royalist, probably son of Sir Wm. Selby, of Shortflatt and Bowlam, co. Northumberland, engaged as a gentleman-volunteer under the royal standard, and was slain at Preston, Lancashire, in Feb. 1642-3.

*Castlemaine, Cath. Apol.; Foster, Visit. of Durham.*

**Sergeant, John**, priest and controversialist, born early in 1622-3, son of Wm. Sergeant, of Barrow-upon-Humber, co. Lincoln, yeo., was educated under Mr. Rawson, in the neighbouring village of Barton, and at St. John's College, Cambridge, where he was entered as a sub-sizar in 1639. He graduated in 1642-3, and became secretary to Thomas Morton, bishop of Durham. The patristic researches which in this capacity he was constrained to make resulted in his conversion, and on Nov. 4, 1643, he was admitted into the English college at Lisbon under the *alias* of Holland. He was ordained priest Feb. 24, 1649, O.S., was appointed master of humanities in 1650, procurator Apr. 5, 1652, and prefect of studies 1652. At the call of his superiors in 1653, he returned to England, where his missionary labours met with wonderful success. To the conversion of his relatives he added that of innumerable others. By order of the chapter he returned to Lisbon in Aug. 1654, and resumed the offices of procurator and prefect of studies till the following March, when he was appointed

professor of philosophy. About three months later he was deputed to return to England to assist, in the name of the college, in the election of a successor to Bishop Smith, and also to transact some affairs of the college. Recognising his extraordinary ability for controversy, the chapter decided to retain his services, and elected him a member and Secretary Dec. 19, 1655, in which office he continued till the end of 1667. They encouraged him to use his pen in defence of the catholic cause, which he did with remarkable assiduity for upwards of half a century. Indeed, there was no contemporary protestant writer of note that he did not encounter. But, besides controversy with protestants, Sergeant was involved in literary contests with members of his own communion on philosophical and other matters, especially in defence of the secular clergy and their chapter. In 1675 he was in France, at Rouen and at Paris, and was still at the latter city in 1677. Two years later he is found at Brussels, and again in Paris in 1700. In common with other priests, he had difficulty in evading the penal laws. At the time of the Oates Plot he acted very foolishly, and perhaps thereby avoided arrest. For two years after the Revolution he had enough to do to provide for his safety, passing himself off as a physician, and assuming at different times the names of Dodd and Smith instead of his usual *alias* of Holland. Towards the close of his long life he fell into a nervous irritation of mind and body, and under these conditions said and wrote many things which gave great concern to his friends. He died, says Dodd, "with his pen in his hand, an. 1707, aged 86," but according to the obituary of the Old Chapter in 1710, aged 87.

*Dodd, Ch. Hist.*, iii.; *Kirk, Literary Life*; *Lisbon Reg., MS.*; *Old Chapter Records, MSS.*; *Cath. Mag.*, v. 622, 689, vi. 59; *Kirk, Biog. Collns., MSS.*; *Turnbull, Account of the English Chapter*; *Cooper, Dict. Nat. Biog.*, li.; *Butler, Memoirs*, 1822, p. 429; *Bliss, Wood's Athenæ Oxon.*, iii., iv.; *Jones, Cheth. Popery Tracts*.

1. Verses contributed to the Cambridge University collection of poems on Charles II.'s return from Scotland in 1641.

2. **To Sir Kenelme Digby** upon his two incomparable Treatises of Philosophy." Lond. (1653) 4to, in verse.

3. **Schism Dis-arm'd** of the Defensive Weapons lent it by Doctor Hammond and the Bishop of Derry. By S. W." Paris, Blageart, 1655, sm. 8vo, pp. 333, besides title, address, table, "Bill of Fare," introduction, and at end errata. See No. 40.

In answer to Dr. Hy. Hammond's "Treatise of Schism," 1654; the

doctor rejoined, and J. Bramhall, bp. of Derry, also replied, to which Sergeant rejoined with—

4. **Schism Dispatcht**, or a Rejoynder to the Replies of Dr. Hammond and the Ld. of Derry. *S.L.* 1657, sm. 8vo, title, and "To the Indifferent Reader," signed S. W., 8 ff., pp. 666, and at end. P.S., Index, and Errata 12 ff. See No. 40. Bramhall continued the controversy with "Schisme Garded," 1658, and Hammond with "The Dispatcher Dispatched," 1659.

5. "No Excuse for Schism" is credited to Sergeant as another work against Hammond by Dodd.

6. **A Vindication** of the Doctrine contained in Pope Benedict XII. his Bull, and in the General Council of Florence, under Eugenius the III. concerning the State of Departed Souls. In Answer to a certain Letter printed and published against it, by an unknown Author, under this Title—'A Letter in Answer to the late Dispensers of Pope Benedict XII. his Bull, &c. Wherein, the progress of Master Whites lately minted Purgatory is laid open, and its grounds examined; And (in order to a further discovery) a prospect given to the Reader, of this new School, its Method, its Design, to evacuate Christian Faith, and to establish a new Philosophical, or a pretended demonstrative Religion.' . . . By S. W., A Roman Catholick." Paris, 1659, 12mo, pp. 202, besides title, &c., 3 ff., *vide* under Thos. White; also Butler, *Hist. Mem.*, iii. 425 *seq.*

7. "An Encyclical Epistle of the Dean and Chapter." *S.L.*, 1660, 4to, penned by Sergeant; *vide* under Geo. Leyburne, vol. iv. 226-7, Nos. 7 and 9, for account of this controversy.

8. **Manifest in Vindication of the Dean and Chapter** against Dr. George Leyburne," MS. 1661; transl. into Latin and printed; copies of both of which are in the Old Chapter archives.

9. **Reflections upon the Oath of Supremacy and Allegiance.**" *S.L.* 1661, 12mo. "His only work now sought for," remarks Chas. Butler, *Hist. Mem.*, iii. 430. Berington (*vide* i. 196, No. 38) credits Sergeant with the following—

10. "A Discourse proposing considerations why and how the Oath of Supremacy may lawfully and without scandal to any be taken. By A. B."

For earlier controversy on this subject, *see* under Thos. Preston.

11. **Statuta Appensa** quoad salutis assequendæ facilitatem. Authore J. S." Londini, 1661, 12mo, A12 in twelves, pp. 75, elicited by Thos. White's *Stature Equilibrium*, 1661, who followed with his *Apologia*.

12. **Tradidi Vobis**: or, The Traditional Conveyance of Faith cleer'd, in the Rational Way, against the Exceptions of a Learned Opponent. By J. B., Esquire." Lond. 1662, 12mo, title, &c., 4 ff., pp. 312. The author of this work, John Belson, of Darkin, Esq., *q.v.*, was one of that coterie of eminent Catholic writers and controversialists amongst whom were Sergeant, Jno. Austin, Thos. Blount, John Caryll, Rich. Crashaw, Nfer. Davenport, Sir Kenelm Digby (at a later period John Dryden, the poet), Rich. Flecknoe, Thos. Keightley, T. L. Normanton, Ralph Sheldon, and Thos. White. In his preface, signed S. W., Sergeant says he has published this controversy between Belson and Dr. Hammond "without the Authors' consents."

13. **An Answer to Mr. Whitby's** 'Romish Doctrines not from the Beginning.'" *S.L.* 1664, 8vo.

14. **An Answer to Mr. Stillingfleet's** book, intituled: *A Rational Account of the Grounds of Protestant Religion.*" (Lond.) 1665, 8vo.

15. **Sure-Footing in Christianity**, or *Rational Discourses on the Rule of Faith.* With short Animadversions on Dr. Pierce's Sermon; Also on some passages in Mr. Whitby and Mr. Stillingfleet, which concern That Rule. By J. S." Lond. 1665, sm. 8vo, title, ded. to the queen, preface, &c., 7 ff., pp. 153, "Animadversions on Dr. Pierce's Sermon: Also, on Mr. Whitby and Mr. Stillingfleet, where they touch the Way lay'd in the foregoing Discourses. In Three Appendixes, 1665," separate title, pp. 157-244; Lond. 1665, 8vo, 2nd edit. with a 4th appx. See No. 17.

It was answered by—Geo. Hughes, M. Casaubon, Dr. W. Falkner, Archbp. Tillotson, D. Whitby, E. Elys, Edw. Stillingfleet, Fris. Gregory, &c., the controversy being renewed at a later period. Archbp. Talbot subsequently sought to represent some of the doctrine contained in this work as heterodox, and brought the matter before an assembly of doctors at Paris in 1675, but Sergeant came out successfully. See Nos. 28-9 and 46. *Vide* No. 41; also E. Lobb, vol. iv. 292, No. 3.

16. **A Discovery of the Groundlessness and Insincerity of my Lord of Down's Dissuasive.** Being the Fourth Appendix to *Sure Footing.* With a Letter to Dr. Casaubon, and another to his Answerer. By J. S." Lond. 1665, sm. 8vo, title, &c., 2 ff., pp. 247-344. In answer to Dr. Jeremy Taylor.

17. **A Letter from the Author of Sure-Footing to his Answerer.**" Lond. 1665, 8vo, pp. 24. In answer to Tillotson.

18. **Let Common Reason be Judge.** (1665?), 8vo, a treatise on the use of holy images in answer to B. Horwood.

19. **Sober Advice to Mr. Gataker.** (1666?), 8vo.

20. **The Solid Grounds of the Roman Catholic Faith.**" 1666, 8vo, in answer to Dr. Matt. Poole's "Nullity of the Romish Faith," Oxf. 1666.

21. **A Letter of Thanks** from the Author of *Sure-Footing* to his Answerer, Mr. J. T." Paris, 1666, sm. 8vo, pp. 131, besides title-page. Against Tillotson.

22. **Faith Vindicated** from Possibility of Falsehood, or the immovable firmness and certainty of the motives of Christian Faith, asserted against that tenet which, denying Infallibility of authority, subverts its foundation and renders it uncertain." Louvain, 1667, 8vo (anon).

23. **The Method** to arrive at Satisfaction in Religion." (1671), 12mo (anon), see No. 27.

24. **Reason against Rallery:** or, A full Answer to Dr. Tillotson's Preface against J. S. With a farther Examination of his Grounds of Religion. Anno Dom. 1672," 16mo, title, &c., 24 ff., pp. 246, and at end Conclusion signed J. S., and amendments, 6 ff.; *s.l.* 1682, 8vo.

25. **Devotions.** First Part, in the Ancient Way of Offices. . . . Second Edition: corrected and augmented." Roan [Lond. pr.] 1672, 12mo, title, ded. to the Hon. H. F., Esq., signed J. S., and Directions 14 ff., pp. 450; Roan [Lond. pr.] 1684, 3rd edit. This was the work of his lately deceased friend Jno. Austin (*vide* I. 89, No. 7), first pub. at Paris, 1668, 12mo. Part II. was edited by Thos. Keightley. Dr. Hickes pub. a Protestant edition in 1701. Another edition was pub. early in the 18th cent., Lond., Thos. Meighan, 2 vols, 12mo.

It is most probable that it was Sergeant who framed the Prayers for the Third Part, which was never published.

26. **Errour non-plust** ; or, Dr. Stillingfleet shown to be The Man of no Principles. With an Essay how Discourses concerning Catholick Grounds bear the Highest Evidence." *S.L.*, 1673, sm. 8vo, pp. 272, besides title, &c., 6 ff. Against Stillingfleet's "Faith of Protestants reduced to Principles."

27. **Methodus Compendiosa** qua rectè pervestigatur et certo invenitur Fides Christiana. Authore J. S." Parisiis, 1674, 12mo, ded. to J. B. Bossuet by J. Sergeant, approb. dated May 4, 1674. Jones, *Cheth. Popery Tracts*, ii. 326, takes it to be a translation of No. 23.

28. **Clypeus Septemplex**. Authore J. S., Anno 1677," 8vo, title & Ad Lectorem, signed Joan. Sergeantium, 2 ff., "Declaratio Joannis Sergeantii circa Doctrinam in Libris suis contentam exhibita Sacræ Congregationi Eminent. ac Rev. Dom. Card. in universâ Christianâ Republicâ contra hæreticam pravitatem Generalium Inquisitorum." Duaci, Mariæ Serrurier, 1677, 8vo, pp. 111, dated Paris, May 7, 1677, and "Appendix seu querimonia Joan. Sergeantii adversus M. Lominum. Antidoti adversus venenatas Lomini calumnias," pp. 255. Lominus was the pseudonym of Peter Talbot, cath. archbp. of Dublin, who attacked Sergeant in his "Blackloana Hæresis ;" *vide* under Thos. White ; also No. 47 below.

29. **Vindicæ** Joan. Sergeantii Tribunalibus Romano et Parisiensi, ubi ab Ill<sup>mo</sup> Petro Talboto, Archiepiscopo Dubliniensi de doctrinâ pravâ accusatus fuit, in Librorum suorum defensionem exhibitæ." (Duaci), 1678, 8vo, title, ad lectorum, &c., 16 ff., pp. 175, P.S. 1 p.; *vide* No. 47.

30. **A Letter to Mr. Mettam**. MS., in defence of his theological works—(Old Chapter Archives). Ant. Metham, *alias* Byon, after serving the mission in Yorkshire and Bishopric for many years, returned to Douay in 1693 as prefect-general, and died there Dec. 7, 1694.

31. **Of Devotion**. By J. S. *S.L.*, 1678, 12mo, ded. to the Countess of Kinnoul, preface, &c., 10 ff., pp. 158.

32. **Disclaimer** of antecedent acquaintance with Oates Plot," 1679, MS., in the archives of the Old Chapter.

33. **The Informations** of John Sergeant and David Maurice, relating to the Popish Plot, delivered . . . to the House of Commons upon . . . 26 Mar. 1681." Lond. 1681, fol.

Unfortunately for his own reputation, Sergeant, having lost his mental equilibrium during the terrible time of the Oates Plot, gave great scandal to catholics by entering into communication with the Privy Council. He laid before the council certain proposals respecting priests in England, though these were abandoned by advice of his friends. On Oct. 31, 1679, he appeared before his Majesty, and related a ridiculous story told him by a lady in Brussels, to which the king gave no credence, though it was made the subject of the "Informations" by Sergeant and another priest named Maurice, and presented to the House of Commons, read, and ordered to be printed. *Vide* Foley, *Records S.J.*, v.

34. **A Letter** to the D.[ean] of P. [S. Paul's, *i.e.* Dr. E. Stillingfleet] in Answer to the arguing part of his first letter to Mr. G. [odden]." Lond. 1687, 4to, answered by Rev. Clem. Ellis ; *see* under Peter Gooden, *vol. ii.* 527, No. 3, which note should belong to Dr. Thos. Godden, *ib.* 503.

35. **A Second Catholic Letter** ; or, Reflections on the Reflector's

Defence of Dr. Stillingfleet's First Letter to Mr. G[odden], against the Answer to the arguing part of it." Lond. 1687, 4to, signed J. S., which elicited a rejoinder from Ellis in 1688.

36. **A Third Catholic Letter** in answer to the arguing Part of Dr. Stillingfleet's Second Letter to Mr. G[odden]." Lond. 1687, 4to.

37. **The Fourth Catholick Letter**, in answer to Dr. Stillingfleet's sermon preach'd at Guild-Hall, Nov. 17, 1687, entituled Scripture and Tradition compared; addrest to his auditory." Lond. 1688, 4to, pp. v-35.

38. **The Fifth Catholick Letter**, in reply to Dr. Stillingfleet's (pretended) answer to about the fortieth part of J. Sergeant's Catholick Letters, addrest to all impartial readers." Lond. 1688, 4to.

39. **The Sixth Catholick Letter**, laying open the Folly of the Continuator's extravagant Boasting, and the Malice of his wilful Forgeries. In which also the Accounts between J. Sergeant's two Adversaries, Dr. Stillingfleet and Dr. Tillotson, are exactly cast up." [Lond. 1688] 4to. The "Continuator" was Wm. Wake, who wrote "A Continuation of the present State of the Controversy between the Church of England and the Church of Rome." Lond. 1688, 4to, pp. 76.

40. **Twenty-one Conclusions** further demonstrating the Schism of the Church of England, formerly offered in Confutation of Dr. Hammond and Bishop Bramhall." Oxon. 1688, 8vo. The works referred to are 'Schism Disarm'd,' *No.* 3, and 'Schism Dispatch,' *No.* 4. It was probably published by Obadiah Walker and John Massey with Sergeant's concurrence.

41. **A Second Answer** by Sergeant to Tillotson's 'Rule of Faith; or an Answer to the Treatise of Mr. J. S[ergeant], entituled Sure Footing" (repr. in 1688 from the original of 1666, *see* *No.* 15), was in the press, seven sheets being already struck off by Bennet, the printer, when the mob at the time of the Revolution broke up the press and carried off some of the "copy."

42. **The Method to Science.** By J. S. Lond. 1696, 8vo. It was answered by Fr. A. B. Le Grand, O.S.F., *vide* vol. iv. 191, *No.* 13; also below, Nos. 43-4.

43. **Solid Philosophy Asserted** against the Fancies of the Ideists; or, the Method to Science further illustrated. With Reflexions on Mr. Locke's Essay concerning Human Understanding." Lond. 1697, 8vo. It elicited "A Dialogue between Mr. Merryman and Dr. Chymist concerning J. Sergeant's paradoxes, in his new Method to Science and his Solid Philosophy, by T. W." Lond. 1698, 4to.

44. **Ideæ Cartesianæ ad Lydium veritatis lapidem** (Terminorum scilicet connexionem) expensæ: ubi dissertatio. . . . A. Le Grand De ratione cognoscendi, ac appendix ejusdem De Formali Mutatione, principiis esse destitutæ, uno primis intellectus principiis oppositæ demonstratur." Lond. 1698, 8vo, *vide* *No.* 42.

45. **A Letter to our worthy Brethren of the New Institute.** (Lond.? 1698), 8vo, elicited by the publication of the "Constitutiones Clericorum Secularium," 1697, *vide* vol. i. 522-3. This gave the death-blow to "The Institute," which was dissolved in 1702.

46. **Non Ultra**, or, A Letter to a learned Cartesian, settling the Rule of Truth, and First Principles, upon their deepest grounds. By J. S." Lond. 1698, 12mo.

47. **Raillery defeated by Calm Reason**; or, the new Cartesian



method of arguing and answering Exposed." Lond. 1699, 12mo. in which he gives an account of the whole proceedings in relation to Archbp. Talbot's charges against him; *vide* Nos. 28 and 29.

48. **Transnatural Philosophy**, or **Metaphysics**: demonstrating the **Essences and Operations** of all Beings whatever which gives the Principles to all other Sciences." Lond. 1700, 8vo; 2nd ed. *ib.* 1706, 8vo.

49. **A Catalogue of the several Treatises** written by J. S. for the Catholic Faith, with the names of the Protestant authors he refuted, most of which were of the greatest fame for learning, and highest dignity for place; and the issue of the particular contests and the final upshot of the whole controversy." MS. 1700, 4to, pp. 87, ded. to Lord Perth, and dated at end Paris, Sept. 3, 1700; edited by Dr. Kirk, "The Literary Life of the Rev. John Sergeant." Lond. 1816, 8vo, *vide* vol. iv. 49, No. 5.

50. **Of Good Intentions**. By J. S. Lond. 12mo, pp. 332, besides title ded. to Mrs. M. G. (in which he refers to the Hon. and virtuous Mrs. Mary Howard of Norfolk, whose character he describes), preface, &c., 12 ff.

51. **The Spiritual Director** of Devout and Religious Souls. Written by B. St. Francis Sales, Bishop and Prince of Geneva." *S.L.*, 1704, 24mo, title, ded. to "Lady Mary Howard of Norfolk and Worksop, Mother to His Grace Thomas Duke of Norfolk," &c., 14 ff., pp. 3-223, and at end errata 1 p. In the ded. he refers to "Philothea; or, A Pilgrimage to the Holy Chappel of the Cross. . . . by. . . Palafox. . . . Bishop of Osma." Lond. 1703, 12mo.—"Elegantly translated out of Spanish by my Hon. and Ingenious Friend Mr. F. H."

52. **An Abstract of the Transactions relating to the English Secular Clergy**. Lond. 1706, 16mo, viii-96; repr.—"An Account of The Chapter erected by William, titular Bishop of Chalcedon, and Ordinary of England and Scotland. By John Sergeant, Canon and Secretary of the Chapter. With Preface and Notes, by William Turnbull, Esq., F.S.A., Scot." Lond. Jas. Darling, 1853, 8vo, pp. xv-125.

This most valuable little work was compiled in 1703 from the large history and defence of the Chapter by John Ward, *q.v.*, but the printing was suspended in defence to the susceptibilities of the Dean.

53. **A Vindication of the London Consult**. (Lond.) 4to, concerning the Chapter.

54. **Observator Vapulans**. (Lond.) 4to, relative to the affairs of the Chapter. and chiefly against Sylvester Jenks, *q.v.*

55. **An Appeal to the General Assembly of the Chapter**. (Lond.) 4to. The titles of the three last are taken from Dodd, who does not give dates. There were general assemblies of the Chapter in June, 1703, and Sept. 1710. In the succeeding one, after Sergeant's death, in Oct. 1714, it was resolved that Sergeant's pamphlets reflecting upon his brethren, as likewise Sylvester Jenks' reply, be destroyed.

56. **The Jesuit's Gospel**. (Lond.) 12mo, pub. (but suppressed) during the heated controversy on Jansenism between 1702-1710, may have been founded on an edition of "The Jesuites Gospel, discovered and published by Wm. Crashaw," Lond. 1610 and 1621, 4to, repr. under the title of "The Bspotted Jesuite, whose Gospell is full of Blasphemy," 1641, and again under the title of "Loyola's Disloyalty," 1643. Syl. Jenks (*vide* vol. iii. 619, No. 14), referring to Sergeant's pamphlets, in a letter to Dr. Fairfax, S.J.,

under date Dec. 10, 1710, says: "But whatever slanders came from that press were always justly despised by all that knew the author, who was unmanageable all his life, and ended his days with printing libels, in which he abused not only me, but many of my betters, in a much more scurrilous manner than ever he did you and yours." For this controversy, *vide* under T. Fairfax, ii. 221, Nos. 2 and 3.

57. **A Short Way with the Papists.** (Lond.) 4to, which Syl. Jenks refers to in his 'Letter Book,' MS., written during his residence at Albrighton Hall, the seat of the Ireland family, between 1703-1706, *Brit. Mus. Add. MSS.* 29,612. Dr. R. Short, in a letter to Chas. Towneley, Esq., at York, in Sept. 1708 (*Ushaw Collus. MSS.*, i. 407), referring to *The Short Way*, says: "It is true that book does in some manner show how the penall laws were made against the persons of our Religion—it sets the saddle upon the right horse—but we can as little digest now the treasons by which these laws were occasioned, and the punishments justly inflicted, as the nicest stomachs can that Book. . . . As for the prudential part, we cannot repent of an imprudence by which our Church is justified from so black an imputation. . . ." This gives some idea of the trend of Sergeant's work.

58. **The Nuptials of the Lamb.** Lond. 1707, 4to, a pindaric ded. to Anne, Duchess of Richmond.

59. **Portrait**, at the Eng. Coll., Lisbon, inscribed with the motto: "Sine fictione didici et sine invidia communico." (*Wisdom*, vii. 13.)

**Shakespeare, William**, poet, born 1564, died at Stratford-on-Avon, 1616.

That Shakespeare, like his father, John, who suffered much for his recusancy, was a catholic, and that at least in his later years he practised his religion, has been a constantly cherished tradition among English catholics. He is said to have been "reared up" by an old Benedictine monk, Dom Thomas Combe or Coombes, from 1572; and it is certain that a near relative of this monk, W. Combe, of Old Stratford, was one of the poet's most intimate friends in his later years. The Combes were intermarried with the Hales of Newland and Snitterfield, and from the latter place the Shakespeares derived. It is also traditionally asserted that upon his death-bed the poet received from a Benedictine the last rites of the Church. Such a hypothesis would at least throw a light upon the mystery in which his later years are wrapt, and perhaps also upon the posthumous destruction of his MSS. by his puritanical son-in-law.

The subject of Shakespeare's religion is treated at large in the following works:—

"An Inquiry into the Philosophy and Religion of Shakespeare," 1848, 8vo, by W. J. Birch; "The Religion of Shakespeare. Chiefly from the writings of the late Mr. Richard Simpson." 1899, 8vo, by Rev. Hen.

Sebastian Bowden: "The Religion of Shakespeare," 1887, by J. M. Robertson; "The Real Religion of Shakespeare," 1872, 4to, by A. T. Roffe; "William Shakespeare," 1865, 8vo, by Cardinal Wiseman; "Shakespeare: was he a Christian?" 1862, 8vo, by a Cosmopolite; "Shakespeare from an American point of view: including an inquiry as to his religious faith and his knowledge of law." 1877, 8vo, by G. Wilkes. *Vide also* "The Catholicism of Shakespeare." *Catholic Progress*, iv. 121; "Shakespeare and Fr. Campion," *ibid.* iv. 202; "Shakespeare. What was his Religion?" *Rambler*, 1858, ix., 1859, i.; "The Religion of Shakespeare," *Month*, May, 1882; *Tablet*, lix., ix.; *Lamp*, 1864, i.; *Cath. Opinion*, xvii., xviii.; Butler, "Hist. Memoirs," iv. 443; "Was Shakespeare a Catholic?" *Catholic Times*, Apr. 6, 1882.

**Sharpe, James, S.J.**, born 1576, in Yorkshire, of protestant parents, became a catholic, and entered the college at Valladolid in 1602, under the *alias* of Pollard. Having been ordained priest Apr. 14, 1604, he came to the mission in his native county, and for some time was at Everingham, but was delivered over to the Archbishop of York by his puritanical parents, and after a considerable detention was banished. He then joined the Society in 1607, and, after professing Holy Scripture and Hebrew at Louvain, returned to England in 1611. He served in Yorkshire, Lincolnshire, and Leicestershire, till his death, Nov. 11, 1630, aged 54.

*Valladolid Diary, MS.*; *Oliver, Coll. S.J.*; *Foley, Records S.J.*, ii., vii.; *Gillow, Missions in Engl.*

1. **The Triall of the Protestant Private Spirit**, wherein their Doctrine, making the sayd Spirit the sole ground and meanes of their Beliefe, is confuted." *S.L.*, 1630, 4to, pp. 392. This work has been attributed erroneously by Oliver and others to Fr. Jno. Spenser.

**Sheldon, Edward, Esq.**, born Apr. 23, 1599, third son of Edward Sheldon, of Beoley, co. Worcester, Esq., by Elizabeth, dau. of Thomas Markham, of Ollerton, co. Notts, Esq., entered Gloucester Hall, Oxford, as a gentleman-commoner about 1613, became a student at Gray's Inn, Mar. 1, 1619-20, and matriculated as a member of University College, Oxford, in Nov. 1621. He then travelled on the Continent for some years, during which time he acquired proficiency in French and Italian. Upon his return he settled on his patrimony at Stratton, co. Gloucester; but, falling under persecution on account of his religion, and alarmed by the outbreak of the Civil War, he retired to London, where he continued to live in great privacy till his death at his house in St. James-street, Mar. 27, 1687, aged 87.

By his wife Mary, daughter of Lionel Wake, of Antwerp, and of Pedington, co. Northampton, Esq., he had nine sons and three daughters. From his eldest son William descended the Sheldons of Ditchford, of whom Francis Sheldon inherited the estates of the Constables and Tunstalls of Burton Constable and Wycliff, and assumed the name of Constable. His fourth son, Dom Lionel Sheldon, O.S.B., was chaplain to the Duchess of York; his fifth son, Dominic, was a colonel of horse under James II. in Ireland; another son, Ralph, equerry to James II.; and two of his daughters were maids of honour to Queen Catharine. Ralph Sheldon, the antiquary, was his nephew.

*Dodd, Ch. Hist.*, iii.; *Bliss, Wood's Athene Oxon.*, iv. 205, and *Life*, p. lxx.; *Jones, Miscel. Pedigrees, MS.*; *Kirk, Biog. Collns. MSS.*; *Cath. Miscel.*, vi. 73; *Nash, Worcestershire*, i. 66.

1. **The Holy Life of Mons. De Renty**, a late Nobleman of France, and sometime Councillor to King Lewis the 13th. Written in French by John Baptist S. Jure, and faithfully translated into English by E. S., Gent." Lond. Jno. Crook, 1358, 8vo, "mangled by an Irish priest when it went to press"; Lond. Benj. Tooke, 1684, 8vo, pp. 347, besides title, prefaces, &c.

2. **The Rule of Catholic Faith**: Sever'd from the Opinions of the Schools, Mistakes of the Ignorant, and abuses of the Vulgar. Written in French by Francis Veron, Dr. of Divinity. . . . Deputed by the Clergy of France for this Work. Translated by E. S., Esq." Paris, John Billain, 1660, 12mo, A-C in fours, pp. 144; *ib.* 1672, 12mo, pp. 219.

The translator in his preface says that he has used both the author's Latin and French editions. It was subsequently translated by Rev. J. Waterworth.

3. **The Counsels of Wisdom**: or a Collection of the Maxims of Solomon, with reflexions on the maxims. Written in French by M. Nicholas Fouquet, Marquis of Belle Isle. Translated by E. S., Esq." Lond. 1680, 8vo.

4. **Christian Thoughts for Every Day of the Month**. Done out of French." Lond. 1680, 12mo; *s.l.*, 1727, 12mo, title, &c., 3 ff., app. 88, and at end table 1 f.

**Sheldon, William**, counsellor, born Sept. 25, 1744, second son of William Sheldon, Esq., of Broley and Weston, by Margaret Frances, daughter of James Rooke, of Bigsware, co. Gloucester, Esq., was educated at St. Omer's College, from 1757-1762, subsequently entered Gray's Inn, and became a counsellor. In 1778 he took the lead in establishing the Catholic Committee, to which he was secretary, and presented a loyal address to his Majesty on the part of the catholics. It was largely owing to his religious, honourable, and straight-

forward conduct that the Relief Act of 1778 was obtained Later, when differences arose between the committee and the prelates, Mr. Sheldon assumed the part of mediator, and gained the praise of both sides. Bishop Trevern describes him as "a man of unsullied integrity of character and great mental acquirements." Mr. Sheldon never married. His country seat was at Brailes, co. Warwick, but he generally resided in London, where he died Nov. 20, 1830, aged 86.

*Jones, Miscel. Pedigrees, MS.; Cath. Mag., i. 492; Amherst, Hist. of Cath. Emancip.; Butler, Hist. Mem., iii. 341, iv. 57; Milner, Suppl. Mem., pp. 43, 97; Wm. Sheldon's Letters, MSS.*

1. **A Letter** from J. W. Weston. . . . and William Sheldon, of Brailes, Lond. 1792, 4to, *vide* under Fris. Eyre, vol. ii. 196, No. 3. This publication was known as The Buff Book, from the colour of its cover.

2. Mr. Sheldon's testimony to the truth of the rumour that Dr. Butler, bishop of Durham, author of the famous "Analogy of Religion," died in the communion of the Catholic Church, will be found in Bishop Trevern's "Discours sur l'Incrédulité," p. 373.

**Shepherd, James**, Monsignore, born 1814 in Liverpool, prosecuted his studies at the Benedictine college at Ampleforth, and as a student formed one of that body of seceders who accompanied Bishop Baines to establish the college at Prior Park. He was ordained priest in 1839, and remained at the college till its prospects, and the state of his health, warned him to seek another sphere of usefulness. After a brief period of retirement he became chaplain to Miss Dalton at Thurnham Hall, Lancashire, and in July 1848 received his appointment from the bishop to the mission of Thurnham. On the 29th of the following month the new church there was solemnly consecrated. Upon Miss Dalton's death, in 1861, Mr. Shepherd received a handsome bequest, and withdrew to St. Scholastica's Abbey at Teignmouth, where he resided till 1880. He then went to live at Bath, and in 1884 settled in London. In 1888 he returned to Prior Park for a short time, and in the following year received the dignity of a domestic prelate. In the latter year he returned to St. Scholastica's Abbey, in 1890 went to Clevedon, and in 1891 finally withdrew to Prior Park, where he died Apr. 22, 1896, aged 83.

*Crowe, Hist. of Thurnham, p. 18; Tablet, lxxxvii. 692; Cath. Times, May 1, 1896; Cath. Directories.*

1. **Anima Divota**; or, the Devout Soul. Translated from the Italian of the Rev. J. B. Pagani, professor of theology and vice-provincial of the Institute of Charity in England, by the Rev. J. Shepherd." Prior Park

Press, 1844, 12mo. Ded. to Very Rev. T. Rooker, D.D., V.P.; *ib.* 1845, sm. 8vo, pp. vii-319; Lond. 1847, 12mo. The last chapter was transl. by Fr. W. A. Sheehy, O.Ch. Another translation appeared, "The Anima Divota; or, Devout Soul." Lond. T. Richardson & Son, 1848, 12mo, pp. 385, ded. to Dr. Gentili.

2. **A Key to the Gregorian Chant.**

3. **Reminiscences of Prior Park** College, dating from its foundation, A.D. 1830." Bath, 1886, 8vo, pp. 52, ded. to Bp. Wm. Clifford, with photos. of Bp. Baines, Bp. Clifford, and Mgr. Williams; 2nd and enlarged edit. Lond., Isaac Pitman & Sons, 1894, 8vo, pp. iii-148.

**Shepherd, James Laurence**, O.S.B., born Aug. 24, 1825, entered Ampleforth June 7, 1836, received the habit Aug. 14, 1843, prosecuted his studies under the Abbot Bianchi at St. John's, Parma, in Italy, and returned in 1848 to Ampleforth, where he was ordained priest, Dec. 2, 1849. Subsequently he filled, among other offices, that of novice-master. From Ampleforth he was sent to the mission at Bath in July 1855, and thence to St. Michael's, Belmont, Hereford, in 1859, and in 1861 became resident canon of the chapter of Menevia and Newport. In 1862 he returned to Bath, till in 1863 he was appointed *vicarius* at St. Mary's Abbey, Stanbrook, where he died Jan. 30, 1885, aged 59.

The erection of the beautiful church and a wing of the new abbey at Stanbrook was in great measure due to his zeal. Also the new church at Ampleforth, opened in 1857, was largely owing to his exertions.

*Hedley, Funeral Oration; Cath. Times*, Feb. 13, 1885; *Oliver, Collns.* p. 411.

1. **The Liturgical Year.** By the Very Rev. Prosper Guéranger, Abbot of Solesmes. Translated from the French by the Rev. Dom Lau. Shepherd." Dublin, Jas. Duffy, 1867-70, 5 vols. 8vo, Advent, 1867, pp. x-546, Xmas., 1868, i. pp. vi-490, ii. pp. vii-604, Lent, 1870, pp. vii-621. Septuagesima, 1870, pp. vii-422.

2. **Select Passages from books read.** 7 vols. MSS.

3. **Translation of St. Denys**, the Areopagite, with Notes." MS.

4. **A Commentary** on several of the Psalms." MS.

5. "Funeral Oration of the Rev. Fr. Dom J. L. Shepherd. . . . Delivered by the R. R. John C. Hedley, D.D., O.S.B., Bishop of Newport and Menevia in the Abbatial Church of St. Mary, Stanbrook, Feb. iv. 1885." Printed at St. Mary's Abbey, Stanbrook, Worcester, 1885, 8vo, pp. 21, besides title.

**Short, Richard**, M.D., born in London in 1669, was son of Richard Short, M.D., of London and Bury St. Edmunds, by Elizabeth Cressener, of Earl's Colne, Essex. According to his

fellow collegian, Hugh Tootell, *alias* Charles Dodd, the Church historian, he went to Douay in 1682. In March 1687-8 he was elected by the King's command to a fellowship at Magdalen College, Oxford, but on the reinstatement of the protestant fellows returned to Douay in 1688, and for two years studied philosophy. In 1690 he went to Montpellier to study physic and surgery, and took his degree of M.D. in 1694. Thence he went to Italy, and returning homewards spent some months in Paris, studying anatomy and operations. Settling in London, he was admitted a licentiate of the College of Physicians in 1696, and became a very noted practitioner. According to one of his letters in 1706 he was then residing in Holborn Row. He was cut off in his prime, according to Dodd, about 1708.

The Shorts were an ancient Suffolk family, and for generations were connected with the medical profession.

He was apparently a nephew of Dr. Thomas Short. He had a brother a Benedictine, and an uncle or great-uncle a secular priest. At Douay and Lisbon the Shorts usually adopted the *alias* of Peregrine, a common name in the family.

*Dodd, Ch. Hist.*, iii. ; *Douay Diaries, MSS.*; *Munk, Roll of the Royal Coll. of Physicians*, i. 516 ; *Dr. Short's Correspondence, MSS.*

1. Dr. Short took an active part in the controversy about Jansenism, and was author or translator of several works against the Jesuits. *Vide* for this subject under Thos. Fairfax, And. Giffard, Edw. Hawarden, &c. In one of his letters to his intimate friend Chas. Towneley, Esq., he speaks of writing a work against the Jesuits in French. When charged with heresy by the Jesuits, he made a public protestation before receiving holy communion from the hands of Abbot Jas. M. Corker, O.S.B.

2. Account of Jesuit Practices against the Secular clergy, and correspondence on the subject with Charles Towneley, Esq., and Mr. Cornwall, at York, 1705-8, "Ushaw Collns.," MSS., i. 379-414.

3. He superintended the publication of Père Quesnel's "Moral Reflections," 1706-7, but immediately stopped the press on hearing of the prohibition of the original work. *Vide* under Syl. Jenks, Jno. Lewis, Thos. Southcote, Fris. Thwaites, and Thos. Whitenhall. The work caused much controversy with the Jesuits.

**Shrewsbury, John Talbot**, 16th Earl of, born at Grafton Manor, Mar. 18, 1791, second son of John Joseph Talbot, (brother of Charles, 15th Earl of Shrewsbury), by Cath., dau. of Thos. Clifton, of Lytham, co. Lanc., Esq., was sent with his brother Charles to the Benedictine College at Vernon Hall,

Lancashire, but after his brother's death in that establishment was removed to Stonyhurst in 1802, and thence went for his higher studies to Old Hall, 1806-10. He was then placed under the care of the Rev. Jno. Kirk, D.D., of Lichfield, and subsequently under that of the Rev. John Chetwode Eustace, the classical tourist, who then resided in the vicinity of Cambridge. About 1812 he made an extensive tour through Spain, Portugal, Africa, and many parts of the Mediterranean coast. During the Peninsular War he saw much of the horrors of carnage, and, sick at heart, he determined to return to England. He embarked in a small brig, which, after a stiff engagement, was captured by a powerful Yankee privateer. Talbot, who had taken an active part in the fight, was taken prisoner, but released with loss of all his belongings, and found his way back to England.

In 1814 he married Maria-Theresa, dau. of William Talbot, of Castle Talbot, co. Wexford, Esq., and niece of Arthur, first earl of Mountmorris, by whom he had two daughters, and a son who died in infancy.

In 1827 he succeeded his uncle to the family honours and estates, settled down at Alton Towers, which he rebuilt, and devoted himself to art and architecture and the furtherance of every catholic interest, his munificence to the Church and his expenditure upon charitable purposes being said to have considerably exceeded the sum of half a million pounds. He travelled much in Italy, and died of malaria at Naples, Nov. 9, 1852, aged 61.

*Price, Cath. Directory*, 1854; *Tablet*, lii. 745, 756, 770, 787, 803; *Burke, Peerage*.

1. **Reasons for Not Taking the Test**, for Not conforming to the Established Church, and for Not Deserting the Ancient Faith. With preliminary and concluding observations. Together with some Remarks on the Bishop of Peterborough's late Charge." Lond. Jos. Booker, 1828, 8vo, pp. 432; *id.* 2nd edit., pp. 790; ded. to the Duke of Norfolk.

2. **Letter** from the Earl of Shrewsbury to Ambrose Lisle Phillipps, Esq., descriptive of the Estatica of Caldaro and the Addolorata of Capriana." Lond. Dolman, 1811, 8vo, pp. 44, with 2 portraits; 2nd edit. enlarged, "To which is added the Relation of Three Visits to the Estatica of Monte Sansavino in May 1842." Lond. 1842, 8vo.

3. **A Second Letter** to A. L. Phillipps, Esq. . . . on the Present Posture of Affairs." Lond., Dolman, 1841, 8vo, pp. 58; on the repeal of the legislative union, &c.

4. **The Third Letter** to A. L. Phillipps, Esq. . . . chiefly in reference to his former Letter 'On the Present Posture of Affairs.' " Lond. 1842, 8vo.



5. **An Appeal** to the Catholics of England in behalf of the Abbey of St. Bernard, Charnwood Forest, Leicestershire." Lond. Dolman, 1842, 8vo, pp. 15, with 2 illustrns., written conjointly with A. L. Phillippis.

6. **Hints** towards the pacification of Ireland: addressed to the ruling powers of the day." Lond. 1844, 8vo; *id.* 2nd edit.

7. **The Speech** of the Rt. Hon. the Earl of Shrewsbury, July 21, 1845." Lond. 1845, 8vo.

8. **Thoughts** on the Poor Law Relief Bill for Ireland; together with Reflections on her Miseries, their Causes and their Remedies." Lond. 1847, 8vo.

9. **Observations** as intended to have been made by the Earl of Shrewsbury on occasion of the Earl of Wicklow's Motion for Papers relative to the omission of Capt. Graham's name in the new Commission of the Peace." (Lond. C. Richards) 8vo, pp. 57; not published.

10. **Diplomatic Relations with Rome**; considered chiefly in reference to the restrictive clause introduced into the Bill by the House of Lords. In a letter. . . to the Earl of Arundel and Surrey," Lond. Dolman, 1848, 8vo, pp. 27.

The Earl of Arundel responded with "Observations on Diplomatic Relations with Rome." Lond. 1848, 8vo, pp. 10.

11. **Letter** to the Rt. Hon. the Lord John Russell." Lond. Dolman, 1851, 8vo, pp. 125.

12. **A Letter** to the Earl of Arundel and Surrey, M.P. for the City of Limerick, and Member of the Catholic Defence Association." Lond. 1851, 8vo.

13. **Communications**: Dublin Rev. art. 1, in No. 27, Feb. 1843, 66 pp., on Recent Charges delivered by Protestant prelates, among them Henry Edward Manning, Archdeacon of Chichester, in which he is thought to have been helped by his chaplain; Letter to the *Morning Herald*, and controversy, *vide Tablet*, iii. 803; Correspondence with Archbp. M'Hale, 1848, *Tablet*, ix.

14. "A Funeral Discourse, delivered in the domestic chapel of Alton Towers, after the Solemn Requiem Mass celebrated for John, Earl of Shrewsbury, on . . . 14 Dec. 1852. By the Rev. Henry Weedall, D.D." Lond. Dolman, 1852, 8vo, pp. 24.

"Memoir of the late Earl of Shrewsbury. By the Rev. Edward Price, M.A.," pp. 141-161. "Cath. Directory," 1854, with portrait.

15. **Portrait**: "John, Sixteenth Earl of Shrewsbury, Wexford, and Waterford, F.S.A.," J. F. A. Lynch, del., Carl Blaas, pinx., 4to; another, O. Oakley, pinx., J. Morrison, sc., 1847, in Fisher's "People's Nat. Portrait Gallery," vol. ii.; another, Flohr, pinx., H. Adlard, sc., in "Cath. Dir.," 1854.

**Sidney, Marlow, Esq.**, born Jan. 9, 1752, son of Lawrence Sidney, of Queen Square, London, and of Homerton, co. Middlesex, Esq., by Ann, dau. of John Rochfort, of London, Esq., was educated at Cambridge University, but in 1771, before he had finished his course, he married his cousin, Mary, dau. of John Mangaar, Esq., of London. Accidentally meeting

Dom Lewis John Barnes, O.S.B., chaplain to the 15th Baron Stourton, then on a visit with his lordship at Sawston Hall, the seat of Ferdinand Huddleston, Esq., he was much impressed in favour of the catholic religion, into which he was shortly afterwards received with his wife, by the Rev. James Horne *alias* Green, chaplain at the Venetian Embassy in London. Mr. Sidney became a very staunch catholic and took an active part in the affairs of the body. After leaving Cambridge he resided at Clarendon Square, Somers Town, till he inherited from his uncle, Marlow Sidney, the Cowpen Hall estate, Northumberland, where he died July 12, 1839, aged 87.

He was succeeded by his son, Marlow John Francis Sidney, Esq.

*Barnewall, A Hundred Years Ago; Burke, Landed Gentry; Orthodox Journ.*, ix. 37.

1. **The New Testament.** Edited by M. Sidney. Lond. 1818, 12mo, stereotyped. *Vide* under R. Horrabin, iii. 404, and *Rumbler*, 1859, i. 161-2.

2. "**A Hundred Years Ago**: or, A Narrative of Events leading to the marriage and conversion to the Catholic Faith of Mr. and Mrs. Marlow Sidney, of Cowpen Hall, Northumberland. To which are added A few Incidents in their Life. By their Grand-daughter." Lond. 1877, 8vo; *ib.* Burns & Oates, 1887, pp. iii. 126. The authoress was Henrietta, dau. of Jno. M. Woollett, Esq. (by Anastasia Mannoek, dau. of Marlow Sidney, Esq.), and wife of Henry C. Barnewall, Esq., of West Hampstead. She died Apr. 16, 1896.

**Silvertop, George, Esq., D.L.**, born Jan. 6, 1775, at Benwell House, near Newcastle-on-Tyne, was eld. son and heir of John Silvertop, of Minster-acres, co. Northumberland, Esq., by Cath., dau. of Sir Henry Lawson, of Brough Hall, co. York, Bart. He went to Douay College June 12, 1784, and left, on account of the Revolution, May 5, 1792. He continued his studies under the Rev. John Bell from Douay, 1793-4, when he went for a short time to Old Hall. He was a moving spirit in the formation of the Benwell volunteer corps, which upon its dissolution in 1814 presented him with a sword of honour. He had an interview with Napoleon I. during his imprisonment at Elba, an account of which he published. He took an active part in the question of catholic emancipation in opposition to the party led by Milner, and in 1819-20 was privately requested by the Catholic Board to accompany Mr. Henry Howard of Corby on a deputation to Rome to present the views of the Board before his Holiness and the Cardinals

Gonsalvi, Fontana and Litta with respect to Bishop Milner, the *Orthodox Journal*, and the exemptions of the Jesuits at Stonyhurst, and to present the petition of the catholic peers in regard to the latter subject.

By Lord Liverpool's cabinet he was selected to be the medium of communication with the Holy See in matters which concerned the welfare of British catholics. In the year of the passing of the Emancipation Act he was high-sheriff of Northumberland. Throughout his career he was a consistent Whig, but declined every invitation to offer himself for election to parliament. He was an active magistrate and a conscientious landlord. In religious matters he was pious and convinced, but tolerant. He died of heart-disease at Minsteracres, Feb. 20, 1849, aged 74.

Being unmarried, he was succeeded in the estates by his grand-nephew, Hon. Chas. Englefield, who assumed the name of Silvertop.

*Dolman's Mag.*, Apr. 1849, 273; *Orthod. Journ.*, 1849, 182; *Tablet*, x. 147; *Howard, Report of the deputation to the Holy Sec, MS.*; *Burke, Landed Gentry*; *Douay Lists, MS.*

1. Correspondence with the *Orthodox Journal*, the *Truthteller. Cath. Spectator*, &c. Milner in a letter to the *Orthodox Journal*, 1816, p. 98-100, signed "Consistency," coarsely metamorphosed Silvertop into "Copperbottom." He also alluded to him as a "Northern" and "jockeying" gentleman in his "Supp. Mem." pp. 157-9. In the *Cath. Miscel.* 1828, p. 136. Silvertop reviewed his connection with the old Cath. Board and the British Cath. Association. Several of his speeches and letters elicited replies: "A letter to George Silvertop. Esq., on his speech delivered at the Assembly Rooms, Newcastle-on-Tyne, [on the Cath. Emancipation question] the 11th of Apr. 1826." Newcastle, 1826, 8vo, signed "Clericus Anglicanus"; *Truthteller*, v. 323, vii. 430, x. 183, 234, 298, 411, 457, xi. lxii.

2. "A Tribute to the Memory of Geo. Silvertop," 1849, *vide* J. S. Rogerson, vol. v. 439.

3. **Portrait**, at Minsteracres.

**Simeon, Sir John**, bart., born Feb. 5, 1815, eldest son of Sir R. G. Simeon, bart., M.P., graduated from Christ Church, Oxford. From 1847 to 1851 he represented the Isle of Wight in the the House of Commons; and having retired in that year, when he became a Catholic, was re-elected in 1865 and 1868. Sir John married, first in 1840 Jane Maria, only daughter of Sir F. F. Baker, bart., and secondly, in 1861, Catherine, sister of Lord Colville. He died at Fribourg, May 21, 1870, aged 55.

*Tablet*, xxxv. 691, 725; *Lamp*. ii. 324; *Burke, Peerage and Baronetage*.

1. **Inedited Poems of Daniel.** 1856. (*Philobiblon Society., Bibl. and Hist. Misc.*, vol. 2.)
2. **Unpublished Poems of Donne.** 1856. 8vo. (*Phil. Soc., Bibl. and Hist. Misc.* vol. 3.)
3. **Original Letters of Dr. Johnson.** 1860. 8vo. (*Philobib. Soc., Bibl. and Hist. Misc.*, vol. 6.)
4. **Books and Libraries**; a lecture. London, 1860, 12mo.
5. A contemporary account, in Italian, of the murder of Cenci and the execution of his wife and family. Lond., privately printed, 1860, 8vo.

**Simeon, Joseph**, *vide* E. Lobb.

**Simpson, Richard**, controversialist and Shakspearean scholar, born 1820, second son of Wm. Simpson of Wallington, Surrey, Esq., graduated from Oriel College, Oxford, in Feb. 1843, and the next year became vicar of Mitcham, Surrey, of which benefice his family held the advowson. In 1845 he became a catholic. He married early, and after travelling for some time, settled down at home to a life of literary endeavour. In matters ecclesiastical he espoused liberal principles and was frequently in conflict with the provincial authorities. He died of cancer, at Villa Sciarra, outside the gates of Rome, April 5, 1876, aged 56.

*Dict. Nat. Biog.* lii.; *Cooper, Biog. Dict.*

1. **Invocation of Saints** proved from the Bible alone . . . . Substance of an Address delivered . . . . at a discussion between him and Dr. Cumming. July 3, 1849." Lond. (1849), 12mo.
2. **The Lady Falkland: her Life.** Lond., Dolman. 1861, 8vo, pp. vi.-251, *vide* vol. ii. xiii. No. 5.
3. **Bishop Ullathorne and the Rambler.** Reply to criticisms contained in 'A Letter on the Rambler and Home and Foreign Review, addressed to the Clergy of the Diocese of Birmingham, by . . . Bishop Ullathorne.'" Lond. 1862, 8vo, pp. 43; *ib.* 1863, 2nd edit. with postscript dated Jan. 1. For this controversy *vide* under Bp. Ullathorne and John Gillow, ii. 479.
4. **Edmund Campion. A Biography.** Lond. 1867, 8vo, pp. 387; "New Edition. Reprinted from a copy corrected by the learned Author before his death." Lond. Jno. Hodges, 1896, 8vo, pp. 537. The earlier portion of this masterpiece originally appeared in the *Rambler*. It is a most important contribution to the religious history of the 16th century.
5. **An Introduction to the Philosophy of Shakspeare's Sonnets.** Lond. 1868, 8vo.
6. **The School of Shakspeare.** No. 1. Lond. 1872, 8vo. The first of an intended series of reprints of Elizabethan dramas in which it was believed that Shakspeare had been more or less concerned. After Simpson's death the whole work appeared under the first title as "Edited with

Introduction and Notes, . . . by R. Simpson," revised with notes by J. W. M. Gibbs and published with a preface by F. J. Furnivall, Lond. 1878 (1877), 8vo, 2 vols.

7. "Shakespeare Allusion-books," by C. M. Ingleby, with supplement to the general introduction by R. Simpson, New Shakespeare Soc., 1874, 8vo.

8. **Sonnets of Shakespeare** selected from a complete setting, and miscellaneous songs." Lond. (1878), fol.

9. "The Religion of Shakespeare. Chiefly from the writings of the late Mr. Richard Simpson, M.A. By Henry Sebastian Bowdon, of the Oratory." Lond., Burns & Oates, 1879, 8vo, pp. xvi.-428.

10. "The Rambler, a Journal of Home and Foreign Literature, Politics, Science, and Art," a weekly, pub. by Jas. Burns, London, 4to., and edited by Simpson, commenced Jan. 1, 1848, and continued under certain variations till Nov. 1859. In July, 1862, he re-established it, in conjunction with Sir John (subsequently Lord) Acton under the title of "The Home and Foreign Review," a quarterly periodical, but it was at once attacked by Card. Wiseman, and when a defence appeared in the Oct. number, Bp. Ullathorne (*vide* No. 3 above) denounced it as a publication hostile to catholic interests. It was discontinued at the end of two years.

Simpson afterwards contributed to the "North British Review" while it was under the management of Lord Acton.

11. Numerous musical compositions, which but for eccentricities of style might have acquired fame.

12. Collection of transcripts of historical documents, now in the possession of the Rev. Augustus Jessopp, D.D.

13. Many articles of great historical interest in the *Rambler*. He helped Mr. Gladstone while writing his treatise on "Vaticanism," and the curious learning of that famous pamphlet is thus largely accounted for.

**Sing, Thomas**, Monsignore, born 1808, sent to Sedgley Park 1819, thence to Oscott 1824, and was ordained priest 1834. For two years he served Bilston, Staffordshire, and in 1836 went to Derby, where he built St. Mary's church. In 1842 he began to issue the "Derby Reprints." In 1852 he was nominated to the first chapter of Nottingham; in 1859 he was appointed to Market Rasen, and in 1865 to St. Mary's, Grantham. In 1877 Pius IX. conferred upon him the dignity of a domestic prelate. He died at Grantham Dec. 12, 1882, aged 74.

He was actively engaged in the inception of the Catholic Poor School Committee and was author of a declaration of principles in which the Committee pledged itself never to relax its efforts till religious education should have been provided for every catholic child in England and Wales.

*Wkly. Reg.* lxvi. 795, 828, lxvii. 337; *Tablet*, lx., 1020; *Memoir, in Way to the Holy Truths; Oscottian*, ii. 179, 197, vi. 51, 70, vii.

1. In 1842 he undertook the editorship of the "Derby Reprints," which created a sensation at the time in the catholic body, and a new era in catholic literature commenced, the success of the cheap reprints being marvellous. "A Library Edition of Derby Reprints by the late V. Rev. Mgr. Sing," was commenced by T. Richardson and Son, London, 1884, 8vo, and vol. i., "The Way to the Holy Truths of the Catholic Religion," is prefaced by a Memoir of Mgr. Sing.

**Sketchley, Arthur**, *vide* George Rose.

**Slaughter, James**, born April 6, 1712, fourth son of James Slaughter, of Yarkhill, co. Hereford, Esq., by Ann, dau. and coh. of Rev. John Hathway, D.D., prebend of Hereford, went to Douay College April 25, 1732, was ordained priest Dec. 23, 1741, and left for England March 22, 1742. He lived many years with the Talbots at Longford Hall, Salop, where he died June 12, 1781, aged 69.

He was elected canon, 1765, and archdeacon of the Old Chapter, 1774.

*Douay Diary, MS.; Kirk, Biog. Collns., MS.; Longford Parish Reg.; Chapter Records, MSS.*

1. A translation of Lambert's "Maniere d'instruire les pauvres de la compagnie," MS., formerly in Dr. Kirk's hands.

**Smith, James**, catholic journalist, was a solicitor at the Supreme Courts in Edinburgh. He edited the *Edinburgh Catholic Magazine*, and for a time the *Dublin Review*. In an address to subscribers to the *Catholic Directory* of 1857, which he inaugurated in 1838, and edited for many years, he speaks of himself as a convert, of nearly half a century's standing, from presbyterianism. Both by his speeches and by his writings he did much to forward the cause of Catholic Emancipation, and while editing the *Catholic Directory* was elected secretary to the Catholic Institute of Great Britain. Mr. Smith married a cousin of Bishop M'Donnell of Glengarry, by whom he was father of the late Archbishop of St. Andrew's, and Mr. A. V. Smith-Sligo of Inzievar.

*Lamp, i. 585; Tablet, lxxix. 441; Wkly. Reg. lxxxv. 372.*

1. *Dialogues on the Catholic and Protestant Rules of Faith*, between a member of the British Reformation Society and a Catholic Layman. With an Appendix." Edinburgh, 1831, 12mo.

2. "The Edinburgh Catholic Magazine" established and edited by Mr. Smith as a monthly, commenced Apr. 1832, but suspended with the number for Nov. 1833; revived Feb. 1837, but in April 1838 the "Edinburgh" in the title was dropped, and it continued as *The Cath. Mag.* till Dec. 1842.

3. "The Catholic Directory," annual, established in 1838, and edited by

Mr. Smith, in opposition to the old "Laity's Directory," which in consequence ceased to appear after 1839.

4. "The Dublin Review," quarterly, 4th and 5th numbers, 1837, were edited by Mr. Smith.

5. He was frequently engaged in controversy, and also edited Challoner's Abridgment of Gother's "Papist Misrepresented and Represented," with copious Notes, 1838, 12mo, and probably other works.

**Smith, Richard**, bishop, born at Hanworth, co. Lincoln, 1568, went to Trinity Coll., Oxford, about 1583, but, unable to fall in with the new religion, he repaired to Rome, where he was entertained at the English hospice for eight days in April, and was received into the college in Nov. 1586. He was ordained in 1592, and shortly after left for the English College at Valladolid, where he arrived Feb. 14, 1593. There he taught philosophy, and having been created M.A. and D.D. in July, left in Nov. 1598, for the English college at Seville, where he was made professor of controversy. In 1602 he left Seville for England, but on his way visited Douay College in July, 1602, to see his uncle Dr. Richard Smith, a noted physician. There he commenced to read a lecture on controversy, which was abruptly terminated by the death of his uncle, and he set out for England Jan. 14, 1603. In 1606 he was sent by the arch-priest and clergy to Rome to displace their former agent Thomas Fitzherbert, whom they suspected had been a mere tool of Fr. Persons, and he thus came into collision with that masterful Jesuit, who declared that he had never dealt with any man in his life "more heady and resolute in his opinions." Though Dr. Smith was unable to succeed in all his weighty commissions, his agency gave great satisfaction to his brethren. Amongst other matters, he obtained the consent of the holy see to the establishment of a small community of controversialists at Arras College in the university of Paris. He was replaced at Rome by Thomas More in 1609, and returning to England, zealously served the mission for several years, residing much with the Montagues at London and Battle Abbey. He then went to Paris in 1613 to preside over Arras College, and so continued, writing works of controversy, till he was chosen by the holy see to succeed Dr. Wm. Bishop in the see of Chalcedon, and was consecrated bishop by Card. Spada at Paris, Jan. 12, 1625.

In the following April, Bishop Smith came over to England, claiming to be ordinary of both England and Scotland, and

exercising the full prerogatives of a bishop in accordance with the enactment of the council of Trent and the bull of Pius V. This brought him into collision with the jesuits and regulars and their friends amongst the laity, and a heated controversy ensued, many books being published on either side. The pope was appealed to, and on Dec. 16, 1627, condemned some of the bishop's pretensions. The dispute, however, had raged so openly that the government thought it necessary to issue proclamations for the bishop's apprehension, in Dec. 1628, and March, 1629, with the object of frightening him into quietude. After the pope, however, had issued another brief interdicting the controversy and suspending certain disciplinary measures, pending his decision, the bishop came to the conclusion that his stay in England would be useless, withdrew to France on Aug. 24, 1631, and informed the nuncio of his readiness to tender his resignation to the holy see. This was at once accepted, and though the bishop changed his mind, and begged leave to return to England, his requests were unheeded and he was detained in France. The holy see thenceforth ceased to recognise him or the Dean and Chapter established by his predecessor, Dr. Bishop, and Gregorio Panzani's mission to England in 1634 led to the virtual suppression of the episcopate.

In France Bishop Smith was warmly received by Cardinal Richelieu, who offered him a home in his palace, and conferred on him the sinecure abbey of Charroux in Poitou. The Sorbonne also sided with him, and Cardinal de Gondi, archbishop of Paris, delegated ordinations to him. On the death of Richelieu in 1642, Cardinal Mazarine, for reasons of his own, deprived the bishop of his abbey, and obliged him to take refuge at the English Augustinian convent in the Fosse S. Victor, which he had assisted in founding, and there he resided till his death, March 18, 1655, aged 88.

*Dodd, Ch. Hist.* ii. iii., *Hist. of Douay*, p. 24, *Secret Policy*, pp. 181, 213, 229, *Apol.* p. 182; *Tierney's Dodd*, iv. cclxix, v. 26 *seq. and Appx.*; *Hunter, Mod. Defence*, p. 94 *seq.*; *Turnbull, Sergeant's Old Chapter*, 28-32, 41, 46, 51 *seq.* 63 *seq.*, 77, 82; *Brady, Episc. Succ.* iii.; *Berington, Memoirs of Panzani*; *Valladolid Diary, MS.*; *Fullerton, Life of Luisa de Carvajal*, p. 176; *Butler, Hist. Mem.* ii. 316, 420; *Foley, Records S.J.*, vi.

1. **An Answer to Thomas Bell's late Challeng** named by him the Downfall of Popery. wherein al his arguments are answered, his manifold untruths, slaunders, ignorance. contradictions and corruption of Scripture



and Fathers discovered and disproved . . . By S. R." Doway, Lan. Kellam, 1605, 8vo, Epistle to Jas. I., table. &c., 66 pp., pp. 446, and at end table. 32 pp. *vide* under Jno. Mush, p. 152 No. 5. and R. Persons, pp. 284. No. 28. Persons and his friends twice denounced this book to the Inquisition, in 1609 and 1611.

2. **The Prudentiall Ballance of Religion**, wherein the Catholike and Protestant Religions are weighed together with the weights of Prudence and right Reason. The First Part." *S.l.*, 1609, 12mo, title. &c., 24 ff. pp. 598.

3. **Vita . . . D. Magdal. Montis-Acuti**. Romæ. 1609. 4to, *vide* vol. i., 329, No. 2; transl. into German, 1611; into English, 1627. title, &c., 4 ff., pp. 48 (copy *apud me*), *vide* under J. C. Fursdon, vol. ii. 343, No. 1.

4. **De Auctore et Essentia Protestanticæ Ecclesiæ et Religionis**. Lib. ii." Parisiis, 1619, 8vo, pp. 496, besides title, &c. "Of the Author and Substance of the Protestant Church and Religion, first written in Latin by R.S., and now reviewed by the Author and translated into English by R. White, of Basingstoke." *S.l.*, 1621, 8vo.

5. **Collatio Doctrinæ Catholicorum ac Protestantium cum expressis S. Scripturæ Verbis, duobus Libris comprehensa.**" Parisiis, Joan Lagrehay, 1621, 4to, pp. 697, besides title, &c., and at end indices. &c.; ib. 1622, 4to.

"A conference of the Catholike and Protestante Doctrine with the Exprese Words of Holie Scripture. Which is the Second Parte of the Prudentiall Balance of Religion. Wherein is clearly shewed, that in more than 260 points of controversie, Catholiks agree with the holie Scripture both in words and sense; and Protestants disagree in both. and deprave both the sayings, words, and sense of Scripture. Written first in Latin, but now augmented and translated into English." Doway, widow of Marke Wyon. 1631, 4to, pp. 798, besides title, &c., and at end index, &c.

6. "By the King. A Proclamation for the Apprehension of R. Smith," &c., s.sh. fol., dated Dec. 21, 1628.

"A Second Proclamation for the Apprehension of R. Smith." etc., dated Mar. 24, 1628-9, offering £100 reward to the bishop's captor.

7. "The Grand Sacrilege of the Church of Rome. Together with Two Conferences, the former at Paris with D. Smith, the latter at London with Mr. Everard." Lond. 1630, 4to, *vide* under Thos. Everard, vol. ii. 192, No. 14.

8. **Brevis et Necessaria Declaratio Juris Episcopalis**, quod Reverendus Episcopus Chalcedonensis habet super Catholicos in Anglia." Colon. 1631, 8vo; transl. into English, Douay, 1631, 8vo. Issued in answer to "Apologia pro sanctæ sedis Apostolicæ modo procedendi in regendis Catholicis, durante tempore persecutionis."

For this controversy *see* under Jno. Floyd, M. Kellison, Wm. B. Price, &c., and "Declaratio Catholicorum Laicorum Angliæ circa Auctoritatum quam Episcopus Chalcedonensis in eosdem vindicat." 1631, 4to: "Apologia Jesuitarum Anglorum pro R. Episc. Chalc. ejusque autoritate Episcopali super Catholicos Laicos in Anglia tempore persecutionis." *S.l.*, 1631, 8vo.

9. **Epistola Historica** de mutuis Officiis inter Sedem Apostolicam Magnæ Britanniæ Regis Christianos Anglice, oïm scripta ad Regem Jacobum per Ric. Smytheum, nunc Episcopium Chalcedonensem, Latine versa per Ricardum Lascelles." Colonia, 1637, 12mo, ded. to Chas. I.

*vide* vol. iv. 144, No. 10 ; " Historical Epistle of the great Amicitie betwixt the Popes of Rome and Kings of England. Translated into English." *S.L.* 1652, 8vo.

10. **Refutatio Apologiæ** pseudo-Catholicæ. Thomæ Mortoni." Colon. 1638, 8vo. Bp. Morton's " Apologia Catholica " first appeared in 1605. He followed it with other scurrilous publications.

11. **Duplicatio** adversus nuperorimam Replicam T. Mortoni pro Defensione suæ Pseudo-Catholicæ Apologiæ." Colon, 1638, 8vo.

12. " Transubstantiation Exploded : or, an Encounter with Richard, the Titularie Bishop of Chalcedon, concerning Christ his presence at his Holy Table . . . . Whereunto is annexed a . . . . Disputation held at Paris, with C. Bagshaw." Lond. 1638, 12mo, by Dr. Dan. Featley, whose account of the conference is not to be trusted.

13. **Of the Distinction of Fundamental and not Fundamental Points of Faith.** Lond. 1645, 8vo.

Dr. H. Hammond wrote, " Of Fundamentals, in a Notion referring to Practice." Lond. 1654.

14. **The Protestant's Plain Confession** that the Roman Church is the Head of the Church of God, and that in her is a saving Faith." *S.L.*, 1645, 8vo.

15. **Monita Quædam** utilia pro Sacerdotibus Seminaristis Missionariis Angliæ. Una cum methodo agendi cum Hæreticis, Schismaticis et Catholicis Angli. Authore R. Smitheo, Episc. Chalcedon, Angliæ et Scotiæ Ordinario." Parisiis, 1647, 18mo, pp. 154, besides Approbatio, by Ant. Champney, dated Jan. 5, 1643, and another dated Paris, Nov. 14, 1646. There is an edition in the Stonor library said to be printed at Duaci, 1630. It has been frequently repr. and edited, *vide* under Jno. Perrot, p. 268, No. 1, and Benj. Petre, p. 289, No. 2.

16. **A Treatise of the best Kinde of Confessors.** By which Priests in England may see how they may be, and Lay Catholiks see how they may chuse, the best kinde of Confessors." *S.L.*, 1651, 12mo, pp. 43.

17. **A Treatise of the Sacrament of Confirmation**, referred to by Dodd.

18. **Of the all-sufficient External Proposer of Matters of Faith.** Paris, 1653, 8vo.

19. **A Survey** of a late Book intitul'd: The just Vindication of the Church of England from the unjust Apersion of criminal Schism." *S.L.*, 1654, 8vo, against Archbp. Bramhall.

20. **Florum Historiæ Ecclesiasticæ** gentis Anglorum, libri septum, ex quibus dulcissimum mei Catholicæ Religionis, ejusque admirabiles fructus in ea gente copiosissimè colliguntur . . . . His adjuncta est Epistola ejusdem ad Jacobum Regem." Parisiis, F. Leonard, 1654, fol. Ded., &c., 6ff. pp. 428, and at end approb.

21. Several works in MS. never pub.

22. **Portraits**, hlf. length., formerly at St. Gregory's Seminary, Paris, and now at the English Benedictine Monastery at Douai, inscribed—" Illus. ac Rev. Richardus Smith, Episcopus Chalcedonensis totius Angliæ et Scotiæ Ordinarius. Obiit Mart: 18, 1655"; another original is at the English Augustinian Convent at Neuilly.

**Somerset, Henry**, 5th Earl and 1st Marquis of Worcester, born 1577, was second but eldest surviving son of Edward, 4th Earl of Worcester. He entered Magdalen College, Oxford, in 1591, and subsequently travelled on the Continent, where he was received into the Church. He was summoned to Parliament as Baron Herbert of Chepstow in 1604, and succeeded as Earl of Worcester March 3, 1627-8. For his great assistance to the royal cause, Charles I. created him Marquis of Worcester, Nov. 2, 1642, and paid him two prolonged visits in July and Sept. 1645. The marquis defended Raglan Castle with great resolution, but finding that his was the last garrison holding out for the King in England or Wales, he surrendered on honourable terms, Aug. 19, 1646. The terms, however, were basely violated, and the marquis was hurried up to Westminster, and committed to the custody of the black rod, Covent Garden, where he died in Dec. 1646, aged 69.

By his wife Anne, dau. of John, Lord Russell, and grand-dau. of Francis, second Earl of Bedford, he had nine sons (of whom the eldest, Edward, succeeded him), and four daughters.

*Dodd, Ch. Hist.* iii. ; *Bliss, Woods' Athenæ Oxon.* iii. ; *Allibone, Crit. Dict.* ; *Park, Walpole's Roy. and No. Authors*, iii. 101.

1. *Certamen Religiosum*; or, A Conference between his late Majestie King Charles of England, and Henry late Marquess and Earl of Worcester, concerning Religion; at his Majesties being at Raglan Castle." Lond. 1649, 12mo, by Dr. Thos. Bailey. *vide* vol. i. 103, No. 1.

2. "Worcester's Apophthegms, or Witty Sayings of the Rt. Hon. Henry late Marquis and Earl of Worcester." Lond. 1650, 12mo, by Dr. T. Bailey; partially repr. in "Witty Apophthegms." Lond. 1658, 1669, and 1671; also in "The Golden Apophthegms of K. Chas. I. and Henry, Marquis of Worcester," &c., 1660.

3. *Portrait*, by Jansen, engr. by T. A. Dean, 1827; another in Doyle's "Official Baronage."

**Southcote, Thomas**, O.S.B., born 1670, at Woburn, Surrey, son of Sir John Southcote by Eliz., dau. of Walter, 2nd Lord Aston, was professed at St. Gregory's, Douay, took the degree of D.D. there, came to the mission and served at Woburn, London, and Standon, co. Hertford. Bishop Warburton, in his *Literary Anecdotes* (v. 650) refers to a receipt given by Fr. Southcote to Pope, which the poet considered had saved his life, after which he was never easy till he had got him an abbey in Flanders, through the interest of Sir Robt. Walpole and his brother Horace with the court of

France. He became Abbot of Cismar in 1717, was president-general of the congregation, 1721-41, and chaplain to the nuns at Cambrai till his death, Oct. 24, 1748, aged 78.

*Dolan, Weldon's Chron. Notes; Kirk, Biog. Collns. MS.; Snow, Bened. Necrol.; Morris, Troubles I.; Manning, Hist. of Surrey, ii.*

1. "Moral Reflections on St. John's Gospel," being part of the translation of Quesnel's "New Testament, with Moral Reflections on every Verse." Lond. 1709, edited by his relative Dr. Rich. Short, *q.v.*

**Southwell, Robert**, Father S.J., martyr and poet, born 1561, was the son of Richard Southwell of Horsham-St.-Faith's, Norfolk. His father was a natural son of Sir Richard Southwell of Barham Hall, Suffolk, and by his maternal grandmother Father Southwell was connected with the Shelley family, from a younger branch of which sprang the poet. He was sent early to Douay, and afterwards to Paris. In 1580 he was admitted to the simple vows. Having been ordained priest in 1584 he proceeded in 1586, with Father Henry Garnett, to the English mission. He was harboured first by the third Lord Vaux of Harrowden, and mingled in Protestant society under the name of Cotton, acquiring for this purpose the familiarity with terms of sport which suggested many of the images in his poems. During a part of the time of the Earl of Arundel's imprisonment he resided at Arundel House with the Countess, whose confessor he was. Having exercised a fruitful ministry for six years, he was betrayed at Uxendon Hall, Harrow, being the house of Mr. Bellamy, in July, 1592. He suffered grievous tortures at the hands of Topcliffe, and for two and a half years was confined in the Tower. At his trial, before Chief Justice Popham and others, he brilliantly defended himself, but was condemned as a traitor in accordance with the terms of the Act. He suffered at Tyburn, Feb. 21, 1595, aged 34.

*Challoner, Memoirs, i. 324; Oliver, Coll., S.J.; Foley, Records S.J., i., vii.; Dodd, Ch. Hist., ii.; Lee, Dict. Nat. Biog., liii.; Grosart, Complete Poems of Southwell; Harl. Soc., Visit. Norfolk; Macleod, Month, Dec. 1877, Thurston, ibid. Feb. and Mar. 1895, Jan. 1896; Butler, Hist. Mem., iv. 444; Dodd, Apol. p. 137; Constable, Specimen of Amend. p. 146; Dodd, Secret Pol., pp. 39, 87; Cath. Spectator, iv. 201; Fitzherbert, Apol. f. 5; Corser, Coll. Anglo-Poet., x., vol. cviii. 253-67, Cheth. Soc.; Morris, Troubles II.; Morris, Condition of Caths.; Law, Conflicts; Yepes, Hist. Particular.*

1. **An Epistle of Comfort** to the Reverend Priestes, and to the Honorable, worshipful, and other of the Laye Sort restrayned in Durance

for the Catholicke Fayth." Paris. (? his own private press at Arundel House) *n.d.* 12mo; *s.l.* 1605 and 1608, 12mo; "by R. S. of the Society of Jesus," *s.l.* (? St. Omer) 1616, 12mo., pp. 419 and table 2 ff. This work, Mr. Rich. Simpson says (No. 12, Appx. to "Edw. Campion"), was the argument of a book printed by Fr. R. Persons (*vide* p. 277, No. 5) early in 1582.

2. "To the Worshipfull, his very good father, Mr. Rich. Sou. Esq., his dutifull son Rob. Sou. wisheth all happines," dated Oct. 22, 1589, said to have been first printed at the author's private press at Arundel House in the Strand.

3. **A Shorte Rule of Good Lyfe**: to direct the devoute Christian in a regular and orderlie course." *S.l.* et a., 8vo, (copies at Lambeth and Bodleian), said to have been printed at his private press prior to 1592, ded. "to my deare affected friend M. D. S., Gentleman," signed R. S.; licensed to John Wolfe, Nov. 25, 1598; re-issued in 1615 edit. of his poems. The Stonyhurst MS. copy is dated 1589. Dodd says it was re-issued with the preceding (No. 2) at St. Omers and Douay; also in the collective edit. of 1630; Douay, 1654, 12mo, *vide* under Clem. Reyner, p. 408, No. 1, where the work is confused with one under a similar title by that Benedictine; *see* also under W. Ant. Batt, O.S.B., vol. i. 156, No. 3, for "A Rule of Good Life written by St. Bernard, faithfully translated into English by Fa. Ant. Batt." Douay, L. Kellam, 1633, 12mo.

4. **Mary Magdalens Teares.** Lond., Gab. Cawood, 1591, 8vo. ded. to Mistresse D. A. (Doro. Arundel); "Mary Magdalens Funerall Teares," *ib.* A[bel] J[affer] G[abriel] C[awood], 1594, 8vo; *ib.* 1602, 1607, 1609; Doway, 1616; Lond. 1630, 1634; Lond. 1772, 12mo, edit. by W. Tooke; Lond. 1823, sq. 12mo, pp. xi-204, edit. by H. Southern, with memoir and portrait; Lond. 1827, 12mo.

5. **The Triumphs over Death: or, A Consolatorie Epistle** for afflicted Minds, in the Affects of dying Friends. First written for the consolation of one; but now published for the generall good of all by R. S." Lond., Val. Simmes for Jno. Busbie, 1595, 4to, pp. 38; *ib.* 1596, ff. 19; repr. with the poems 1615, &c., and in Brydges' *Archaica*, 1815, vol. 1. Ded. by "S[outh] W[ell]" to the children of Margt. Sackville, Countess of Dorset, and widely distributed in MS., if not printed at his private press, in 1591.

6. **A Humble Supplication to Her Maiestie, printed Anno 1595**, an eloquent protest against the proclamation of a more rigorous enforcement of the penal laws, originally written in 1591, and distributed either in MS. or printed at his private press, in that year, but re-edited and printed as above, with the date 1595, in 1600 by Archpriest Blackwell or the Jesuits during the Appellant Priest controversy.

7. **Saint Peters Complaynt with other Poems.** Lond. J[as.] R[oberts] for G[ab.] C[awood], 1595, 4to, pp. 72, ded. "To my worthy good cosen Maister W.S."; Lond., John Wolfe, 1595, 4to; Lond. H. L. for Wm. Leake (? 1596), 4to, 85 pp., having additional pieces; Lond., by J. R. for G. C., 1597, 1599, and 1602; Edinb., Rob. Waldegrave (1600?), 8vo, pp. 64, edit. by Jno. Johnston, who introduced a sonnet of his own, "A Sinful Soull," and occasionally protestantised Southwell's phraseology; Lond. W. Barrett, 1615, 4to.; "St. Peters Complaynte, Mary Magdal. teares, with

other workes of the author R.S.," *id.* 1620, 12mo, engr. title, pp. 566; (Doway) 1616, 16mo, containing 8 additional poems; *ib.* 1620, 12mo, pp. 176, with an add. poem; Lond. J. Haviland, 1630, 12mo, pp. 566, with frontis.; *ib.* 1634; Edinb., Jno. Wreiton, 1634, 4to; 1636; Lond. (1817), 12mo, by W. Jos. Walter, with collected edition of poems and memoir.

8. **Mæoniæ : or, certaine excellent Poems** and Spirituall Hymnes, omitted in the last Impression of Peter's complaint : being needefull thereunto to be annexed as being both divine and wittie. All composed by R. S." Lond., Val. Sims for Jno. Busbie, 1595, 4to, pp. 32; twice repr. n.d. (1595 or 1596); Lond., A. L. for W. Leake (1599?) 4to.

7. **A Hundred Meditations** on the Love of God. By Robert Southwell, Priest of the Society of Jesus. Edited, with a Preface, by John Morris, Priest of the same Society." Lond., Burns & Oates, 1873, 8vo, pp. xix.-538, with oval portrait frontis., engr. by W. J. Alais from a crayon drawing at Stonyhurst by Chas. Weld, Esq., of Chideock, in 1845, after the original at Fribourg. From a MS. transcript, (ded. to Lady Beauchamp) at Stonyhurst, probably the only copy extant.

10. **Remains**, in MS. "Precationes," "Meditationes," and "Notes on Theology," and much verse in Latin, at Stonyhurst. There is also at Oscott, in Peter Mowle's common place-book, a letter, signed S(outh)W(ell), addressed to "Ladie Pawlette," together with translations of the *Stabat Mater* and the hymn *Christo Cracifixo*, *vide Tablet*, lxxxvii., 284-5, 378, 418, xcix. 22, and article in the *Month* by Fr. Thurston, S.J., Jan. 1896. A vol. of "Meditationes," "Exercitia," and "Devotiones," formerly belonging to Alban Butler, was in the Phillips library; and a vol. of Meditations for every day in the year, from the first Sunday in Advent to Easter Eve, Nos. 1-152, each containing 3 considerations, believed to be by Fr. Southwell, is in the library of the author.

11. His translation of the *Lauda Sion Salvatorem*, hitherto unnoticed, appears in the appendix to the 16th century translation (*s.l. et a.*) of L. Pinelli's "Brieve Meditations of the Most Holy Sacrament," pp. 12-16. Two of his letters are in Yepes, as cited, pp. 647-9.

12. He was credited with a life in Latin of Edw. Throckmorton, novice S.J. at Rome, but Oliver thinks it was more probably by F. Agazzari. A transcript of the MS. is at Stonyhurst.

13. "The Prose Works of Rob. Southwell; containing Mary Magdalen's Funeral Tears, the Triumphs over Death, and an Epistle of Comfort, &c. Edited by W. Jos. Walter." Lond. 1828, 12mo.

"The Poetical Works of Rob. Southwell. Now first completely edited by W. B. Turnbull." Lond., Whittingham, 1856, fcp. 8vo.

"The Complete Works of R. Southwell, S.J., with Life and Death. New Edition." Lond., D. Stewart, 1876, 8vo, pp. xxiv.-168, Appx. pp. xxiv.

"The Complete Poems of Rob. Southwell, S.J., for the first time fully collected and collated with the original and early editions and MSS., and enlarged with hitherto unprinted and inedited poems from MSS. at Stonyhurst College, Lancashire, and original illustrations and facsimiles in the quarto form. Edited, with memorial-introduction and notes, by the Rev. Alexander B. Grosart, St. George's, Blackburn," priv. pr. (Fuller Worthies Lib.), 1872, 8vo, pp. c-222.

14. **Portrait**, hlf.-lgh., with rope round neck and knife in bosom, in the

1823 edit. of *Mary Magdalen's Tears*, reproduced from an old engraving; oval, vignette, engr. by Alais from a crayon by Chas. Weld (*see* under No. 9), made from the contemporary life-sized portrait in oils at the Jesuits' house at Fribourg.

**Spencer, George** (Ignatius of St. Paul), Passionist, born 1799, youngest son of the second Earl Spencer, was educated at Eton and at Trinity College, Cambridge; was ordained, became rector of Brington, and subsequently chaplain to Bishop Blomfield. He was received into the church in 1830, studied theology at the English College, Rome, and was ordained in 1832. Returning to England he was appointed to West Bromwich, where he built a chapel at his own cost. From 1839 to Dec. 1846 he was at Oscott College, and then joined the order of Passionists. He contributed to the establishment of St. Joseph's Retreat, Highgate, and at the time of his death was superior of the retreat at Sutton, Lancashire. He died at Carstairs, Scotland, while on a missionary tour, Oct. 1, 1864, aged 64.

*Devins, Life; Tablet*, xxv. 660; *Oscottian*, vii. *Appx.*

1. **A Visitation Sermon**, preached at Northampton . . . before . . . H. Marsh, . . . Bishop of Peterborough." Lond. 1827, 8vo.

2. **A Short Account of the Conversion** of the Hon. and Rev. G. Spencer to the Catholic Faith, written by himself, in the English College at Rome, in the year 1831." Lond., Cath. Instit. of Great Brit., n.d., 8vo, pp. 12, repr. from the *Cath. Mag.*

3. **Letters in Defence of Various Points of Catholic Faith.** Birm., M. Smith, 1836, 8vo, pp. iv.-107; originally pub. in different newspapers in answer to attacks from the Revv. Geo. Ouseley, Wm. Dalton, and W. Riland Bedford.

"The Indelicacy of Auricular Confession as practised by the R. C. Church, treated of in a correspondence between the Hon. and Rev. G. Spencer and the Rev. W. R. Bedford." Birm. (1837), 12mo, pub. by Bedford.

4. **Sermon preached at the Opening of the Church of Our Lady of Mount St. Bernard** . . . 11th of Oct. 1837." Birm., R. P. Stone, 1837, 8vo, pp. 33, ded. to Amb. Lisle Phillipps, Esq.

5. **Sermon preached . . . at Tixall**, Staffordshire . . . 29th Oct. 1837, on occasion of Sir Charles Wolseley, Bart., making his public profession of the Catholic Faith." Birm., Stone, 1837, 8vo, pp. 23.

6. **Sermon** preached in the Catholic Chapel at Leamington, in Warwickshire. . . . Feb. 25, 1838." Birm., Stone, 1838, 8vo, pp. 24.

7. **The Politics of Catholics proved loyal.** A Sermon preached at the laying of the first stone of . . . St. Mary, Derby, on June 28, 1838, the day of Her Majesty's Coronation." Birm., Stone, 1839, 8vo, pp. 24.

8. **Sermon preached at the Funeral of the Rev. Fris. Martyn**, catholic pastor of Walsall, July 25, 1838." Birm. (1838), 8vo, pp. 24; 2nd edit., *vide* vol. iv. 500, No. 9.

9. **The true method of making converts to the Church of Christ.** A Sermon preached . . . Feb. 10, 1839 . . . at Loughborough." Birm., Stone, 1839, pp. 24.
10. **The great Importance of a Re-union between the catholics and the protestants** of England, and the method of effecting it. A Sermon preached in St. Chad's . . . Manchester. . . May 5th, 1839." Manchester, R. Lynch (1839), 8vo, pp. 16, some expressions in which gave offence to catholic principles, and also elicited from Rev. G. B. Sandford. "The Reasons of a Romanist considered. A letter to . . . G. Spencer, containing remarks on the reasons which he assigned in a Sermon preached at Manchester as the cause of his conversion." Lond. 1840, 12mo.
11. **A Return to the primitive order of the Church**, and a restoration of Unity in Faith, the two grand requisites for succeeding in our endeavours to give religious education to the people. Two Sermons preached . . . at Hinckley, in Leicestershire." Manchester, R. Lynch (1839), 8vo, pp. 23.
12. **Sermon** preached in the chapel of St. Mary's College, Oscott, . . . Sept. 21. 1840, on . . . the consecration of . . . Dr. Wareing." Birm., W. Stone (1840), 8vo, pp. 16.
13. **A Sermon** preached in St. Michael's church, Westbromwich . . . May 31, 1841, on . . . the first annual meeting of the Holy Catholic Gild there established." Birm., W. Stone (1841), 8vo, pp. 15.
14. **The Life of Bernard Overberg**, teacher of the Normal School, and afterwards Rector of the Episcopal Seminary of Münster. Translated from the German." Derby, Richardson & Son, 1843, 12mo, pp. 184.
15. **Thoughts and Reflections** on the Passion of Christ. Translated." Lond. 1850-4, 2 vols. 8vo.
16. **An Account of the Life . . . of . . . C. R. Pakenham.** Dub. (1857), 16mo, see p. 234, No. 2.
17. **The Life of Blessed Paul of the Cross. . . . Translated.** Lond. 1860, 8vo; "The Life of St. Paul of the Cross, Founder of the Congregation of Discalced Clerks of the Most Holy Cross and Passion of Jesus Christ. Translated from the Italian." Lond., Lane & Son, 1875, 8vo, pp. xv-319, with preface by Card. Manning, dated Mar. 19, 1875.
18. **The Christian armed** against the seductions of the world. . . . Translated." Lond. 1865, 16mo.
19. "Protestantism and the Church of Rome. The last battle of the old papacy. Discussion between the Hon. . . . G. Spencer . . . and the Rev. A. King. New edition with notes on Neo-papalism and Anglican Priests." Lond. 1876, 8vo.
20. "Life of Father Ignatius of St. Paul, Passionist (The Hon. and Rev. George Spencer). Compiled chiefly from his Autobiography, Journal, and Letters. By the Rev. Father Pius a Sp. Sancto [Devine], Passionist." Dublin, Jas. Duffy, 1866, 8vo, pp. xxx-524, with portrait and view of monument.
21. **Portrait**, engr., half-lgth., in habit, facsimile autograph, being frontspiece to his life.
- Spenser, John, S.J.**, born 1601, of an ancient family in Lincolnshire, his mother probably being a Tyrwhitt of Ketilby,



was educated at Cambridge, where he became a convert. He entered the society in 1627, and was ordained in 1632. After serving as missioner at Watten, and in Lincolnshire, he became, in 1642 professor of moral and polemical divinity at Liège, being at the same time superior of the camp mission to the English troops in Belgium. In May, 1657, with Dr. John Lenthall (*q.v.*), he met in controversy Dr. Peter Gunning and Dr. John Pearson. On this occasion he used the *alias* of Tyrwhitt; he also used that of Vincent Hatchliff. He was superior of the Worcestershire district about 1658-67, and died at Grafton Manor, a seat of the earl of Shrewsbury, Jan. 17, 1671, aged 69.

*Dodd, Ch. Hist.*, iii.; *Oliver, Coll. S.J.*; *Foley, Records S.J.*, ii., vii.

1. **Scripture Mistaken.** The Ground of Protestants and Common Plea of all new Reformers against the Ancient Catholick Religion of England." Antwerpe, Jas. Meursius, 1655, 8vo, title, &c., ff. 8, pp. 405, and Index and approb. 9 pp. It elicited a reply from Dr. Hen. Ferne, subseq. bp. of Chester, "An Enlarged Answer to Mr. Spencer's book, entitled 'Scripture Mistaken.'" Lond. 1660, 8vo.

2. **Questions propounded** for resolution of unlearned pretenders in matters of Religion, to the Doctors of the prelatical, pretended Reform'd Church of England." Paris (Lond.) 1657, 8vo (four sheets), in 36 queries.

3. **Schisme unmask't.** Paris, 1658, 8vo, for an account of which see under Jno. Lenthall, vol. iv. 200, No. 1.

4. **Aut Deus aut Nihil.** Lond.(?), 8vo, cited by Southwell.

5. "The Triall of Prot. Private Spirit," 1630, attributed to Spenser by Oliver, and followed by De Backer and others, was by Fr. Jas. Sharpe, S.J., *q.v.*

**Stafford, Ignatius, S.J.,** *vere* Robt. Badduley, born 1598, a younger son of John Badduley, of Ellerton Grange, co. Stafford, Esq., by Anne, dau. of Fris. Roos, of Laxton, co. Notts, Esq., was admitted under the *alias* of Lee into the English College at Valladolid, with his elder brother William, in Sept. 1615, and in 1618 he joined the society, and assumed the name of Ignatius Stafford. Subsequently he was sent to Lisbon, as English confessor in the city, where he also taught mathematics for eight years at St. Anthony's College. He was likewise confessor to the Marquis of Monte Albano, whom he accompanied to the Brazils when that nobleman was appointed viceroy. Returning to Lisbon, he died there Feb. 11, 1642, aged 43.

His brother, William Badduley, *alias* Lee, born 1597, left Valladolid for St. Omer's College, where he entered the society as a scholastic in 1622, and was teaching at St. Omer's in 1625, when he was sent back to Valladolid as a temporal coadjutor

to take charge of the domestic economy of the college, and died there in June, soon after his arrival.

*Valladolid Diary MS.*; *Dodd, Ch. Hist.* iii. 114; *Oliver, Coll. S.J.*; *Foley, Records S.J.* vii. 450, 728, 1418; *Southwell, Bib. Script.*; *Grazebrook, Visit. Stafford.*

1. "Historiam Cœlestis vocationis, Missionum, Apostolicarum, et gloriosæ mortis P. Marcelli Francisci Mastrilli filii Marchionis S. Marsavi, Indice, Felicissimi, Societatis Jesu," pub. in Spanish, Ulyssipon., Ant. Alvarez, 1639, 4to; transl. into Italian, Viterbo, Bernard. Diotallevi, 1642, 4to.

**Stafford, William Howard**, Viscount, martyr, born Nov. 30, 1614, was the fifth son of Thomas Howard, Earl of Arundel and Surrey, by Alathea Talbot, dau. and eventual heiress of Gilbert, seventh Earl of Shrewsbury, and was brought up a catholic. In 1637 he married Mary, sister of Henry, fifth and last Baron Stafford, after whose death Howard and his wife were created in 1640, Baron and Baroness Stafford, with remainder in default of male issue, to their heirs female. In the same year to ensure precedency Stafford was further created Viscount Stafford. During the civil wars he withdrew to the Continent, residing mostly at Antwerp, and his estates were placed under sequestration.

When Titus Oates broached his Popish Plot, at the instigation of the Earl of Shaftesbury, Stafford's name, as one of the prominent leaders of the catholic body, was introduced into the narrative as a conspirator, and in Oct. 1678, he and four other catholic lords, namely, the Earl of Powis and the lords Arundell of Wardour, Belasyse, and Petre, were committed to the King's Bench, and subsequently removed to the Tower. There they remained during the heat of the plot till 1680, when, on Nov. 30, Stafford was brought to trial for high treason in Westminster Hall. Though he had been selected as the first to be tried on account of his supposed comparative weakness, he defended himself with considerable ability for seven days. On Dec. 7, he was found guilty, by 55 to 31, and condemned to be hanged, drawn, and quartered. The King avowed his belief in his innocence, but could do no more than commute the sentence to simple beheading, which was carried out on Tower Hill, Dec. 29, 1680, in the 67th year of his age.

His lordship left three sons and six daughters. His widow in 1688 was created Countess of Stafford for her life, and his eldest son Earl of Stafford. The earldom became extinct in

1762, but the barony was revived in 1825 in the person of Sir George William Jerminham.

*Dodd, Ch. Hist.* iii. ; *Corker, Stafford's Memoirs*; *Burke, Extinct Peerage*; *State Trial*; *Dict. Nat. Biog.* xxviii. 81; *Foley, Records S.J.* v.

1. **A Patterne of Christian Loyaltie**, whereby any prudent man may clearly perceve in what manner the New Oath of Allegiance, and every clause thereof, may, in a true, and Catholique Sense, without danger of Perjury, be taken by Roman-Catholikes: . . . Collected out of outhours, who have handled the whole matter more largely. By William Howard, an English Catholike." Lond., 1634, 4to.

Howard took an active part in the Oath of Allegiance controversy, for which see Berington's "Memoirs of Panzani"; Brady, "Episcop. Succ." iii. 97 (where he is confused with Wm. Howard, Lord Naworth); Butler, "Hist. Mem.," 3rd. edit., ii. 313; Dodd, Ch. Hist. iii., 128 seq.

2. "The Tryal of William Viscount Stafford for High Treason in conspiring the Death of the King . . . With the Manner of his Execution," &c. Lond. 1680-1, fol. title 1f., pp. 218; transl. into French, Cologne, P. Marteau, 1681, 12mo, pp. 706.

3. "The Speech of William late Lord Viscount Stafford on the Scaffold," &c. Lond. 1680, fol.; another ed. *ib.*; transl. into French—"Discours prononcé par le Vicomte Stafford: avec les particularitez de son Execution," Lyon, 1681, 4to; "La Harangue de . . . Vicomte de Stafford sur l'eschaffaut immediatement devant son Execution," &c. (1681, o.s.), 4to. Many "Animadversions" and virulent pamphlets on the speech were published.

4. "Stafford's Memoires: or, A Brief and Impartial Account of the Birth, and Quality, Imprisonment, Tryal, Principles, Declaration, Comportment, Devotion, Last Speech, and Final End of William, late Lord Viscount Stafford. Beheaded on Tower-hill, Wednesday, the 29 of Decem. 1680. Whereunto is also annexed a short Appendix concerning some Passages in Stephen Colledges Tryal." Lond, 1681, fol. pp. 76; *ib.* 1682, 12mo, title and prefaces 5ff., pp. 216, "again set forth, for a more ample Illustration of . . . 'The Papists Blcody After Game'; writ in Answer to the said 'Memoirs,' and published by Langley Curtis, 1682." Written by Dom. Jas. Maurus Corker, O.S.B., and containing many of the Viscount's letters to his wife and family.

"Several Pious Prayers and Aspirations, frequently made use of by the late Viscount Stafford after Sentence, and left by him as a Monument of his Piety. Extracted out of the Book called Stafford's Memoirs," printed in Dom. J. M. Corker's "Remonstrance of Piety," Lond. 1683, 12mo, pp. 76-96 and 103.

5. "A poem on the condemnation of William Viscount Stafford." Lond. 1680, s.sh. fol.

"Upon the Execution of the late Viscount Stafford," Lond. 1680, s. sh. fol. in verse.

"The Jesuites advice to the Painter upon the death of William Howard," &c. (Lond.) 1681, fol.

"An Elegy on the death of Wm. Lord Visct. Stafford, who was beheaded on Tower Hill." Lond. 1681, s.sh. fol.

"Advice to the Carver, written on the death of the late Lord Stafford," pub. in "A Collection of Loyal Poems," by Nath. Thompson, Lond. 1685.

6. **Portrait:** "William Howard, Viscount Stafford. From the original of Vandyke, in the Collection of . . . The Marquis of Bute. Drawn by Wm. Derby, and engraved . . . by E. Scriven . . . London, Mar. 25, 1825,"  $\frac{3}{4}$  lgth. standing; also in Lodge's 'Portraits,' vol. vi. A similar portrait is in the possession of the Duke of Norfolk.

"Sir William Howard, K.B., Viscount Stafford. From a Miniature in the possession of E. Jerminham, Esq., C.M.F.Dien, sculp.," sm. oval vignette, tower of Stafford Castle in background, pub. in Clifford's "Hist. of Tixall," 1817.

"William Howard, Viscount Stafford. Martyred on Tower Hill, 29 Dec., 1680. From the Original copy at St. Augustine's Priory, Newton Abbot, 1901," reproduced in photo. from a miniature on parchment preserved in the community with two autograph letters of the martyr addressed to his daughter, Sr. Ursula Stafford, O.S.A., professed at Louvain, Sep. 22, 1664, died 14, 1720.

**Stanford, Robert, S.J.**, born 1593, was third son of Edwd. Stanford, of Perry Hall, co. Stafford, Esq., by Mary, dau. of Henry Shelley, of Mapledurwell, co. Hants, Esq. From St. Omer's College he went to the English College at Rome in 1613, where he used the *alias* of Stafford, was ordained in 1617, and entered the society two months later. After teaching at St. Omer's College, he went to Watten, of which he was rector 1633-41, and then came to the mission in the Worcester district. In 1644 he became rector of the English College, Rome, but subsequently returned to England, was vice-provincial, and was nominated provincial, but died before declaration in, London, Nov. 18, 1659, aged 66.

*Oliver, Coll. S.J.; Foley, Records S.J.*, v., vi., vii.

1. **The Life of Blessed Aloysius Gonzaga.** Paris, 1627, 12mo, pp. 518, a translation ded. to Mary, Countess of Buckingham, signed R. S. with fine portrait of the Saint.

**Stanley, Mary**, philanthropist, born in 1813, was the eldest daughter of Edward Stanley, bishop of Norwich, and sister of Arthur Penrhyn Stanley, dean of Westminster. During the Crimean war she went out in 1854 in charge of the second detachment of nurses that followed those under Miss Nightingale. She was converted in 1856, and both in Westminster and in Lancashire, during the cotton famine of 1861, continued to be active in charitable services. She died on Nov. 26, 1879, aged 66.

She was buried at Alderley, Cheshire.

*Tablet*, lviii. 100, 182, 821; *Catholic Progress*, ix. 53; *Wkly. Reg.* lxiv. 596; *Coleridge, Life of Lady G. Fullerton*, p. 352 seq.

1. A small tract on "Flower Missions," in which she originated the suggestion, now so widely acted upon, of furnishing flowers for the sick and poor in London.

2. **Hospitals and Sisterhoods.** Lond. 1854, 8vo.

3. **True to Life: A Simple Story.** Lond. 1873, 8vo.

4. "Life" included in the 2nd edit. of Dean Stanley's "Memoirs of Edward and Catherine Stanley" (pp. xv.-351), Lond. 1880, 8vo.

**Stanney, William**, O.S.F., possibly a member of the Sussex family of his name, which had connections with Warwickshire, most likely took the Franciscan habit at Pontoise, and thence came as a missionary to England. It was to him that Fr. Jno. Jones, *alias* Buckley, O.S.F., handed the seal of the old English province, which in turn was given to Fr. John Gennings. Before the close of the 16th century, he suffered imprisonment in the Marshalsea. Subsequently he served the mission at Edgbaston, co. Warwick, the seat of the Middlemores, which eventually became one of the chief residences of the province. In 1601 he was appointed commissary-general of the Franciscan province in England, which office he retained till 1618. He probably died in 1621.

*Dodd, Ch. Hist.*, ii.; *Wadding, Annals*; *Mason, Certamen Seraph.*, 15; *Parkinson, Angl. Minor*, 262; *Hermans, Franciscans*.

1. **A Treatise of the Third Order of St. Francis**, commonly called the Order of Penance . . . Doway, 1617, 8vo.

**Stanton, Richard**, Oratorian, born 1820, at Chorley, Lancashire, was educated at Brazenose College, Oxford, and ordained deacon, the bishop of Oxford refusing to promote him further on account of his advanced views. He accompanied Newman to Littlemore in 1843, and was received into the Church with him by Fr. Dominic, the Passionist, Oct. 9, 1845. He was one of Newman's seven companions in the novitiate of the Oratorians at Sta. Croce, Rome, was ordained priest in 1847, and was the first of them to arrive in England in the autumn of that year. He joined the new oratory at Maryvale under Fr. Newman. In 1849 he was joined with Fr. Faber in the foundation of the London Oratory, and there he remained till his death, Jan. 1, 1901, aged 80.

*Information supplied by F. Seb. Bowden; Tablet*, xcvi. 306.

1. For many years he edited the 'Ordo' for England, and was in high repute for his learning in liturgical or rubrical matters.

2. **A Menology of England and Wales**; or brief memorials of the ancient British and English Saints." Lond., Burns & Oates, 1887, 8vo.

**Stapleton, Thomas**, D.D., controversialist, born in July, 1535, at Henfield, Sussex, was the son of William Stapleton, a member of the Carlton family. He was educated at the Free School, Canterbury, and at Winchester and New College, where he graduated in 1556. Soon after the accession of Elizabeth he went to pursue his studies at Louvain and Paris; and refusing upon his return home to abjure the papal authority, was deprived in 1563 of the prebend which he held in Chichester Cathedral. Subsequently he became professor of divinity in Douay University (where he completed the degree of D.D. in 1571,) and a canon St. Amatus. After a trial of the Jesuit novitiate he returned to Douay; and in 1590 was appointed to the chair of Holy Scripture at Louvain, to which was annexed a canonry of St. Peter. The deanery of Hilverenbeeck was afterwards added. Wood calls him "the most learned Roman Catholic of all his time," and Clement VIII. twice invited him to Rome. In Jan. 1596-97 he accepted the Pope's offer of the post of protonotary-apostolic, but for some reason unknown, never actually entered into office. He died at Louvain, Oct. 12, 1598, aged 63.

He left all his books and MSS. to the English College at Douay.

*Dodd, Ch. Hist.* ii.; *Bliss, Wood's Athenæ Oxon.* i.; *Records of the Engl. Caths.*, i. and ii.; *Cooper, Dict. Nat. Biog.* liv.; *Laity's Dir.* 1812; *Dodd, Sec. Policy*, pp. 79, 80, 131, 187; *Holland, Opera Omnia*, i.; *Pitts, De Illus. Angl. Script.* p. 796.

1. **The History of the Church of England**, compiled by Venerable Bede, Englishman. Translated out of Latin into English by T. Stapleton, Student in Divinitie." Antwerp, Jno. Fowler, 1556, 4to; S. Omer, Jno. Heigham, 1622, 8vo.

2. **The Apologie of Triderius Staphylus**, Counsellor to the late Emperour Ferdinandus . . . intreating of the true and right understanding of holy Scripture. Translated out of Latin." Antwerpe, 1565, 4to, pp. 254. To this is appended "A Discourse of the Translatour upon the Doctrine of the Protestants, which he trieth by the three first founders and fathers thereof, Martin Luther, Philip Melancthon, and especially John Calvin." It was translated into Latin by Dr. Wm. Reynolds, and eventually repub. in vol. ii. of Stapleton's *Opera Omnia*, 1620.

3. **A Fortresse of the Faith** first planted among us Englishmen, and continued hitherto in the universal Church of Christ, the faith of which time Protestants call Papistry." Antwerpe, J. Laet, 4to, ff. 162; S. Omers, John Heigham, 1625, 8vo, pp. 423, besides ded.—"To the deceived

Protestants of England," and at end approb. and table. Translated into Latin by Dr. Wm. Reynolds, and included in *Opera Omnia*, ii. It was answered by W. Fulke.

4. **A Returne of Untruthes**, upon M. Jewelle's Replie, partly of such as he hath slanderously charged D. Harding withal, partly of such other as he hath committed about the Trial thereof, in the text of the foure first Articles of his Replie, with a Rejoyndre upon the principall matters of the Replie, treated in the thirde and fourthe Articles." Antwerpe, 1566, 4to, ff. 446.

5. **A Counterblast to M. Hornes vayne blaste against M. Fekenham.**" Lovanii, 1567, 4to.

Abbot Feckenham, *q.v.*, being in prison supplied Stapleton with the substance of this reply to Horne, and requested him to revise it and publish it in his own name. It was transl. into Latin and included in *Opera Omnia*, ii. Bridges, bp. of Oxford, replied to it in 1573.

6. **Of the Expresse Worde of Gode.** Louvayne, Jno. Bogard, 1567, 8vo, ff. 113, besides table. Transl. from the Latin of Card. Stanilaus Hosius. It elicited a reply from Fulke.

7. "In laudem Franc. Richardoti Atrebat. Episc. Oratio Funeris, Duaci habita 1574, mense Augusto." Printed in Rev. D. F. Richardoti . . . Orationes, Duaci, 1608, 4to, edit. by F. Schottus.

8. **Orationes Funebres.** Antverpiæ, 1577, 8vo; repr. in *Opera Omnia*, ii.

9. **Principiorum Fidei Doctrinalium Demonstratio methodica**, in quibus ad omnes de Religione controversias dijudicandas sola et certissima norma et ad easdem semel finiendas sola et suprema in terris autoritas via, et ratio demonstrantur." Parisiis, 1578, fol.; *ib.* 1579, and 1582, with a 13th book; Antverpiæ, 1596, 4to, to which W. Whitaker replied.

10. **Speculum Pravitatis Hæreticæ** per Orationes quasi ad oculum demonstratæ." Duaci, 1580, 8vo; repr. *Omnia Opera*, ii.

11. **De Universa Justificationis Doctrina, hodie controversa.**" Parisiis 1582, fol.; in *Opera Omnia*, ii.

12. **Tres Thomæ**, seu De S. Thomæ Apostoli rebus gestis. De S. Thomæ Archiepiscopo Cantuariensi et Martyre. D. Thomæ Mori Angliæ quondam Cancellarii Vita. His adjecta est Oratio Funeris in laudem R. P. Arnoldi de Gauthois, Abbatis Marchennensis." Duaci, Joan. Bogardi, 1588, 8vo, A1-8, pp. 375, and at end *Oratio* t-vii. in eights unpag.; Col. Agrip., 1612, 8vo, pp. 382, repr. in *Opera Omnia*, iv. 1620, fol. pp. 931-1065, with fine portrait of Stapleton on title-page. "Vita T. Mori," Græcii, 1689, 8vo, pp. 336; transl. into French, 1849, *vide* under T. More.

13. **Promptuarium Morale** super Evangelia Dominicalia totius Anni; pro Instructionum Concionatorum Reformationem Peccatorum et Consolationem Piorum . . . Pars Hyemalis." Antverpiæ, 1591, 8vo; Paris, 1602, 8vo, pp. 674; *ib.* 1606; Antv. 1613; Colonia, 1615; Paris, 1617; Col. Agrip., 1620, 8vo, pp. 750, besides Index, &c.

14. **Promptuarium Morale . . . Pars Æstivalis.** Antv. 1592; Venet. 1593, 1594; Paris, 1606; Moguntia, 1610; Antv. 1613; Col. Agrip. 1620; Parisiis, 1627.

15. **Promptuarium Catholicum** in Evangelia Dominicalia totius Anni." Col. Agrip. 1592, 1602; Parisiis, 1606, 1617; Col. 1624.

16. **Promptuarium Catholicum** in Evangelia Feialia totius Quadragesimæ." Col. Agrip. 1594; Paris, 1606, 1617; Col. 1624; in *Opera Omnia* iv.

17. **Promptuarium Catholicum** in Evangelia Festorum totius Anni." Col. 1592, 1594; Antv. 1608; in *Opera Omnia*, iv.

18. **Relectio Scholastica** et Compendiaria Principiorum Fidei Doctrinalium." Antv. 1592; Lovan. 1596; in *Opera Omnia*, i.

19. **Authoritatis Ecclesiasticæ** circa S. Scripturarum Approbationem, . . . Defensio . . . Contra Disputationem de Scriptura Sacra Gul. Whitakeri Anglo-calvinistæ in Acad. Cantabrig. Prof. Reg." Antv. 1592, 8vo, pp. 812, preface dated Lov. Dec. 1591; in *Opera Omnia*, i.

20. **Apologia pro rege Cath<sup>o</sup> Philippo II.**, Hispaniæ, &c. rege. Contra varias et falsas accusationes Elizabethæ Angliæ Reginæ per edictum suum 18 Oct<sup>is</sup> Richmondiæ datum et 20 Nov<sup>is</sup> Londini proclamatum publicatas et excusas. Authore Didymo Veridico Henfieldano." Constantiæ. Mense Martio. 1592, 8vo.

The pseudonym may be interpreted "Thomas the Stable-Toned (or truth-speaking) Henfieldite." Allen (i. 21, No. 7), and Persons (v. 279, No. 11) also replied to Elizabeth's famous edict.

21. **Antidota Evangelica** contra horum Temporum Hæreses." Antv. 1595, sm. 8vo; in *Opera Omnia*, iii.

22. **Antidota Apostolica** contra nostri Temporis Hæresis." Antv. 1595, sm. 8vo, pp. 658; in *Opera Omnia*, iii.

23. **Antidota Apostolica** in Epist. Pauli ad Romanos." Antv. 1595, sm. 8vo; in *Opera Omnia*, iii.

24. **Triplicatio Inchoata** adversus Gul. Whitakeri Anglo Calvinistæ Duplicationem, Pro Ecclesiæ Autoritate Relectioni Principiorum Fidei doctrinalium per modum Appendicis adjuncta." Antv. 1596, 4to, pp. 314, besides admonitio, &c., and materiæ; in *Opera Omnia*, i.

25. **Antidota Apostolica** in duas Epistolas ad Corinthios." Antv. 1598, 1600; in *Opera Omnia*, iii.

26. **Orationes Catecheticæ, sive Manuale Peccatorum, de Septem Peccatis Capitalibus.**" Antv. 1598; Lugd. 1599; in *Opera Omnia*, ii.

27. **Vere admiranda, seu de Magnitudine Romanæ Ecclesiæ.** Libri duo." Antv. 1599, 4to, edit. by Xfr. ab. Assonvilla, lord of Alteville; Romæ, 1600, 8vo; "Vere admiranda . . . De primario subjecto potestatis ecclesiasticæ. De Conciliis. De primatu Pontificis Romani." Edit. by de Rocaberti, Archbp. of Valencia, tom. 20 'Biblioth. Maxima Pontificia,' 1698, &c., fol.; "De Magnitudine Rom. Eccles." Brugis, 1881, 8vo; in *Opera Omnia*, ii.

28. **Orationes Academicæ Miscellanæ.** Antv. 1602; in *Opera Omnia*, ii.

29. **Oratio Academica;** an politici horum Temporum in numero Christianorum sint habendi?" Monachii, 1608, 8vo.

30. "Opera quæ extant Omnia nonnulla auctius et erumendatius, quædam jam antea Anglice scripta, nunc primum studio doctorum virorum Anglorum Latine reddita." Lutetiæ Parisiorum, 1620, 4 tom. fol., to the first vol. of which is prefixed a curious autobiography of the author in Latin hexameter verse, and a brief "Vita . . . T. Stapletoni" by Hen. Holland (*q.v.*), who probably edited the work.



31. **Portrait**: fine oval engr. on title of "Tres Thomæ" in *Opera Omnia* 1620; original in oil at St. Edmund's Coll., Douai, formerly at St. Gregory's Sem., Paris, inscribed "Thomas Stapletonus, Ad priora extendens. Obiti 12 Oct., A<sup>o</sup> 1598, Æta. Suae 63"; sm. oval engr. in Laity's Dir., 1812.

**Stapylton, Thomas**, priest, probably a member of the family of Stapylton of Myton, co. York, and a convert, was received as a convictor at Douay College, and there ordained sub-deacon Dec. 1, 1735, deacon March 7, and priest Dec. 22, 1736, by virtue of letters dimissory from Bp. Williams of the Northern Vicariate. He served the mission in London, was elected archdeacon of the chapter July 11, 1743, and died in the metropolis Feb. 3, 1754.

*Douay Lists, MS.; Kirk, Biog. Collus. MS.; Old Chapter Records, MSS.*

1. **A Letter of Spiritual Advice**. By Mr. St—p—n. Lond. (. . .), 12mo.

2. **Pious Considerations** on several important practical Truths of the Christian Religion, in Fifty-two Chapters. By Mr. St—p—n." Lond. (. . .), 12mo.

3. **Prayers and Pious Considerations** for every day in the week. To obtain a Happy Death." Lond. 1748, 12mo; Lond., W. Needham, 1753 12mo, pp. vi-126, 2nd edit.

**Steggall, Robert**, poet, born in 1830, became a convert Nov. 1888. He died at The Croft, Southover, Lewes, Sept. 1, 1890, aged 61.

He was buried at Kensal Green.

*Tablet*, lxxvi., 427; *Wkly. Reg.*, lxxxii. 326; *Cath. Times*, Sep. 12, 1890.

1. **Jeanne Darc and other Poems**. Lond. 1868, 8vo.

2. **Evensongs, &c.** Lond. 1875, 8vo.

3. **A Heart's Obsession**. Sonnets of the City, and other poems." Lond. 1886, 8vo, pp. x.-228. ded. to Chas. Kent.

4. Poetical contributions to the *Month*.

**Stevenson, Joseph**, S.J., historian and archivist, born Nov. 27, 1806, at Berwick-on-Tweed, eldest son of Robert Stevenson, surgeon, and his wife Elizabeth Wilson, studied at the university of Glasgow, and was admitted a licentiate of the presbyterian body. Having turned to antiquarian pursuits he obtained in 1831 a permanent post in the MSS. department of the British Museum. He married in 1831 Mary Anne, daughter of John Craig, of Glasgow, by whom he had eleven children. In 1834 he was made a sub-commissioner of public records, which office he resigned in 1839. In that year he was ordained in the Church of England, by Bishop Maltby at Durham; and there for four years he was engaged by the dean

and chapter as librarian. In 1849 he was instituted to the living of Leighton Buzzard, co. Beds. His representations induced the Government to undertake the Rolls Series in 1856, of which he was appointed one of the editors. In 1862 he resigned his benefice and succeeded W. B. D. Turnbull at the Public Record Office, who had been hounded out of his position owing to his having become a catholic. His work of calendaring touched the Reformation period, and in 1863 Stevenson himself became a catholic. In Jan. 1870, his wife having died on July 11, 1869, aged 58, he entered Oscott College, and in 1872 was ordained. The same year he was assigned a government pension by Mr. Gladstone, and was appointed to make an examination of the Vatican archives, a work which occupied the next four years. In 1877 he entered the Jesuit novitiate, and in 1878 was at Oxford. Thence to Farm St., where in 1885 he was professed of the three vows. At the age of 86 he received from the university of St. Andrews the degree of LL.D. *honoris causâ*. He died at Farm Street, Feb. 8, 1895, aged 88.

*Memoir by Rev. E. H. Pollen, Month.* Mar. and Apr. 1895; *Times*, Feb. 12, *Manchester Guardian*, Feb. 13, *Cath. Times*, Feb. 15, *Tablet*, *Wkly. Reg.*, and *Athenæum*, Feb. 16, 1895; *Scots Lore*, Mar., and *Scots Mag.* July, 1895; *Allibon, Crit. Dict.*; *Dict. Nat. Biog.* liv.

1. "Jonathan Boucher's Glossary of Archaic and Provincial Words, edited by the Rev. J. Hunter, F.S.A., and Joseph Stevenson, Esq." Lond. 1832, 4to.
2. Eight works edited for the Maitland Club, 1834-42, commencing with "Illustrns. of Scottish Hist."
3. Two works edited for the Bannatyne Club, 1835-39.
4. Four works edited for the Engl. Hist. Soc., 1838-41.
5. Four works edited for the Roxburghe Club, 1838-55.
6. Seven works edited for the Surtees Soc., 1840-54.
7. Seven works for "The Church Historians of England," 1853-56, commencing with Bede.
8. Four works edited for the Rolls Series, 1858-75, commencing with "Chronican Monasterii de Abingdon," and ending with "Radulphi de Coggeshall Chronicon Anglicanum."
9. **Comparison** between certain statements in the evidence by Messrs. S. Hardy and Cole before the Select Committee upon the Record Commission." Lond. 1837, 8vo.
10. **Lectures on the Early History of Leighton Buzzard.** Lond., n.d., 12mo.
11. "Calendar of State Papers, Foreign Series, of the Reign of Elizabeth," vols. i.-vii., 1863, &c.
12. **Documents** illustrative of the History of Scotland from the Death of

King Alexander III. to the Accession of Robert Bruce." Edinb., 1870, 2 vols. 8vo.

13. **The History of Mary Stewart . . .** by C. Nau, her Secretary, now first printed from the original Manuscripts, with illustrative Papers from the secret Archives of the Vatican, and other collections in Rome." Edinb. 1883, 8vo, pp. 560.

14. **The Truth about John Wyclif**, his Life, Writings, and Opinions, chiefly from the evidence of his contemporaries." Lond., Burns & Oates, 1885, 8vo, pp. xvi-234.

15. **Marie Stuart**: a Narrative of the first eighteen years of her life, principally from original documents." Edinb., 1886, 8vo, pp. xvi-270.

16. **The Life of St. Cuthbert**, translated from the Latin of the Venerable Bede." Lond. 1887, 8vo.

17. **The Life of Jane Dormer**, Duchess of Feria. By H. Clifford . . . Edited by . . . J. Stevenson." Lond., Burns & Oates, 1887, 8vo, forming vol. lxii. of the 'Quarterly Series.'

18. **Cranmer and Anne Boleyn**. Lond., Cath. Truth Soc. (1892), 8vo, forming No. 3 of Historical Series edited by Rev. Jno. Morris, S.J.

19. He also assisted in editing or wrote matter for—Brayley's "Graphic and Historical Illustrator," 1834, 3 papers, pp. 214, 355, and 404, and all signed J. S.; Brayley and Britton's "Hist. of Ant. Palace and Houses of Parl. at Westminster," 1836; "Scottish National Memorials . . ." edited by J. Paton with the assistance of . . . J. Stevenson." Edinb. 1890, fol.

**Stonor, John Talbot**, bishop, born 1678, second son of John Stonor, of Stonor, co. Oxon., Esq., by Lady Mary Talbot, only dau. of Francis, earl of Shrewsbury, was in Sept. 1691, sent to Douay College, whence in Sept. 1696, he passed to St. Gregory's Seminary, Paris. He went to England in Feb. 1698, and purposed entering the married state, but retracing his steps returned to Paris in Oct. 1705, to resume his studies for the Church. He passed M.A. in July 1709, was ordained priest at the Mid-lent ordination, 1711, took his degree of D.D. in May, and came on the mission in Aug. 1714. In the following year he was elected by *propaganda* vicar apostolic of the Midland District. At this time there was a design to supplant Bishop Giffard in the London District. He was represented, chiefly by three persons, Dr. Stonor, Dr. Thos. Strickland, and Mr. Gerard Saltmarsh, as incapacitated, though the generality of the clergy signed a declaration to the contrary. Through this representation at Rome Dr. Stonor's briefs for the Midland vicariate, and the sec of Thespiæ *in partibus*, dated 1716, empowered him to exercise jurisdiction *in omnibus locis subjectis Epō Madaurensi*, (Giffard,) *durante defectu, absentia, aut impedimento ejusdem Madaurensis, et non alias*. Dr. Stonor went over to Paris and was consecrated

there by Cardinal di Bissi during the summer of 1716. He took up his residence at Watlington Park, from whence he administered his District. Subsequently he removed to Old Heythrop, but seems to have spent a good deal of time at Stonor, where he died March 29, 1756, aged 77.

*Kirk, Biog. Collns. MS.; Douay Diaries; Brady, Episcop. Succ.* iii.; *Cath. Mag.* iii. 104; *Orthodox Journ.*, 1834, iii. 163; *Berington, Memoirs of Panzani*, p. 418; *Cath. Gent. Mag.* ii. 44.

1. **A Devout Exercise of Devotion** for Sundays and Holidays." Lond. n.d. 12mo; repr. by Jas. Marmaduke.

2. In 1724 he applied to *propaganda* for permission to examine documents in the castle of S. Angelo to enable him to refute a book written in defence of the validity of Anglican orders. but he does not seem to have published his work.

3. It was he who planned and conducted the measures for the overthrow of the immunities of the regulars, the brief of Benedict XIV. in 1745, which culminated in that of May 30, 1753. He also laboured hard, in conjunction with Bp. Petre of London, to recover the English College at Rome, and in *Somma Abusuum* pointed out the evils arising to the mission from its being governed by Jesuits instead of the clergy, to whom originally it had been confided by Gregory XIII.

4. **Historical Collections** relative to occurrences from 1607." MS. fol. at Oscott, containing many original papers.

5. **Portrait**, in oil, taken in his youth, now in possession of Lord Camoys at Stonor Park.

**Stonor, Thomas**, Esq., born 1766, eldest son of Charles Stonor, of Stonor, co. Oxon., Esq., by Mary Eugenia, dau. of Michael Blount, of Maple-Durham, Esq., was admitted into Douay College, June 5, 1779, and left it to visit Rome and travel in Italy July 31, 1785. He married in 1795, Cath., sister and co-heiress of Charles Robert Blundell, of Ince Blundell, co. Lanc., Esq., by whom he was father of Thomas Stonor, lord Camoys. He died at Stonor Park, Oct. 16, 1831, aged 65.

*Burke, Peccage; Cath. Mag.* i., 576; *Douay Lists, MS.*

1. **A Letter to the Earl of Liverpool**, on the Catholic Question." Lond. 1813, 8vo.

2. **A few Cursory Remarks** on Dr. Haggitt's Letter to the Freeholders of Oxfordshire, on the Conduct and Pretensions of the Roman Catholics." Lond. 1813, 8vo.

**Stourton, William**, 17th baron, born June 6, 1776, was eldest son of Charles Philip, 16th Lord Stourton, by the Hon. Mary Langdale, dau. and co-heiress of Marmaduke, 5th Baron Langdale. He was sent to Douay College Oct. 6, 1788, and

left, owing to the revolution, Feb. 21, 1793, and returned to England with Lingard, the future historian, who was appointed his tutor. He married, in Oct. 1800, Cath., dau. of Thos. Weld, of Lulworth Castle, co. Dorset, Esq., by whom he had seventeen children, twelve of whom survived him. He succeeded to the barony in 1816, and died after a life abounding in works of charity, Dec. 4, 1846, aged 70.

*Tablet*, vii. 826, xxxiii. 82; *Burke, Peerage; Douay Lists, MS.; Lond. Gent. Mag.* 1847, i. 197.

1. **Two Letters to the Earl of Liverpool** on the distresses of Agriculture, with Observations on cash payments and a free trade." Lond. 1821, 8vo; *ib.* 2nd edit. with additions. It elicited "Observations" from J. Boyes.

2. **A Letter to the Rt. Hon. G. Canning**, on the nature of abstenteeism and its influence on the state of Ireland, in reply to an article of the *Edinburgh Review* (Nov. 1825)." Lond. 1827, 8vo.

3. **A Letter on Posthumous Tyranny**, as exemplified in the State Trials; in a few Observations addressed . . . to the good sense and honourable feelings of his fellow-countrymen." Lond. 1844, 8vo.

4. **Some Remarks** on the Social Relations of Great Britain and Ireland at the present day." Lond. 1844, 8vo.

**Strickland, Joseph**, D.D., born Oct. 24, 1724, fourth son of John Mannock Strickland, of Gray's and Lincoln's Inns, councillor-at-law, by Mary, dau. of Jno. Wright, of Kelvedon, Essex, Esq., having finished his philosophy at Plessis College, was admitted into St. Gregory's Seminary at Paris, May 9, 1744, and was ordained priest Dec. 21, 1748. By permission he left, in Oct. 1751, to become tutor to young Mr. Stonor, of Stonor, and, in May 1752, he took the doctor's cap at the Sorbonne. In 1755 he was presented by Bp. Stonor, the senior vicar-apostolic, to Dr. Beaumont, archbp. of Paris, for the presidency of St. Gregory's Seminary, but through some misrepresentation was passed over. Some time after this, probably in 1758, Dr. Strickland came on the mission, and was stationed at Stonor, Oxon, till his death, Aug. 23, 1790, aged 65.

*Kirk, Biog. Collus. MS.; Cath. Mag.* iii. 106.

1. **Apology for not subscribing to the Oath** proposed to be taken by the Catholics of England." Lond. 1790, 8vo.

2. "Remarks upon a Letter addressed by a Layman to the Catholic Clergy of England on the Appointment of Bishops." Lond. 1790, 8vo, in answer to a pamphlet by Sir Jno. Throckmorton, *q.v.*

**Strickland, Thomas**, bishop, born about 1679, fourth son of the Rt. Hon. Sir Thos. Strickland, Knt.-banneret, of Sizergh,

Westmoreland, by his second wife Winifred, dau. and co-heiress of Sir Christopher Trentham, was brought up at St. Germain, whither his parents had repaired after the revolution of 1688. After studying divinity at Douay College he was admitted into St. Gregory's Seminary at Paris at his own expense, Jan. 9, 1703, went to S. Sulpice in 1704, but returned to St. Gregory's in 1711, took the degree of D.D. at the Sorbonne in 1712, and left the seminary in that year. For some time he served a chapel in the church of S. Sulpice, and also resided at Bar in Lorraine, at the court of the exiled king of Poland. He visited Rome, and gained the esteem of Clement XI.; and at Vienna, which he thrice visited, he was honoured by the Emperor Charles VI. In 1717 he went a second time to Rome, recommended by the inter-nuncio at Brussels, the Duke of Norfolk, and Bishop Stonor, and pressed hard for permission for catholics to take the oath of submission to George I. Hence he incurred the resentment of the court of St. Germain, which however did not prevent his presentation by the Duke of Orleans, on the recommendation of the ministers of George I., to the abbey of St. Pierre de Préaux in Normandy in 1718. Strickland then proceeded to London, and used his utmost endeavours to persuade the catholic body to acquiesce in the *de facto* government, but though the ministers were favourably disposed towards some scheme of reconciliation, Jacobite sympathies prevailed, and Strickland's efforts proved abortive. He maintained friendly relations with the court of George I., by whose interest with the Emperor Charles VI. it is said he was raised to the see of Namur, to which he was consecrated Sept. 28, 1727. Subsequently the emperor sent him on a secret mission to London to endeavour to secure England as an ally in his war with France. He was furnished with credentials to the king and queen, and arrived at the English court under the assumed name of Mr. Mosley in 1734. Though a considerable amount of his energies were spent in politics, he did not neglect his diocese. He added to his cathedral, founded and endowed the seminary at Namur, and erected the episcopal palace, which is now the seat of the provincial administration and the residence of the governors. He died there Jan. 12, 1739-40, aged 60.

*Kirk, Biog. Collns. MS.; Douay Diaries; Cath. Mag.* iii. 104; *Butler, Hist. Mem.* iii. 170-8; *Brady, Episcop. Succ.* iii. pp. 154, 249; *Berington,*

*Mem. of Panzani*, p. 408; *Cooper, Dict. Nat. Biog.* iv.; *Bellasis, Strickland of Sizergh*; *Coxe, Hist. of the House of Austria*, ii.; *Jones, Miscel. Pedigrees, MS.*

1. **A Letter from a Gentleman at R[ome] to a Friend at L[ondon].** Lond. 1718, 8vo, which greatly exasperated the Jacobites by its criticism of the Chevalier and his adherents.

2. **Portrait**, fine mezzo, J. Vanderbank, pinx., Joan. Faber, sc., with Latin inscription, from the original painted for the first Viscount Bateman, and now in the possession of Mr. W. G. Strickland; two other originals are at Sizergh, and another at Namur.

**Strickland, William**, Father S.J., born at Loughglynn, July 7, 1819, was 2nd son of Jarrard Edw. Strickland, Esq. He was educated at Stonyhurst, entered the society, served in India, and died at Manresa House, Roehampton, May 30, 1901, aged 81.

*Cath. Times*, June 14, 1901; *Hall, Stonyhurst Lists*.

1. **Notes on the present position of Catholics in India.** Lond. Burns & Lambert, 1853, 8vo, pp. 22.

2. **Catholic Missions in Southern India.** Lond. 1865, 8vo, *vide* under T. W. M. Marshall, vol. iv. 483, No. 7.

**Stuart, Henry Benedict Maria Clement**, cardinal duke of York, the last representative in the direct male line of the royal race of Stuart, born at Rome, March 6, 1725, was the younger son of James Francis Edward, son of James II. (*q.v.*). After his brother's unsuccessful effort for the restoration of his family in 1745, he took orders in 1747, and was raised by Benedict XIV. to the purple, was consecrated archbishop of Corinth in 1758, and became bishop of Frascati in 1761. He died July 13, 1807, aged 82.

*Kelly, Life; Wiseman, Recollections.*

1. Various publications appearing under his name in the Brit. Mus. Cat.

2. "Orazione per la morte de Enrico Cardinale denominato Duca di York . . . già Vescovo di Frascati, recitata." Roma, 1807, 8vo.

3. "Life of Henry Benedict Stuart, Cardinal Duke of York. With a notice of Rome in his Time. By Bernard W. Kelly." Lond. 1889, 8vo, pp. 146, with portrait.

**Stuart, James Francis Edward**, Prince of Wales, known as the Chevalier de St. George, born at St. James's Palace, June 10, 1688, was the only son of James II. by his second wife Mary of Modena.

He married the Princess Maria Clementina, daughter of Prince James Sobieski, eldest son of the King of Poland. By her he was the father of the Princes Charles Edward and

Henry Benedict (*q.v.*). He died at Rome Jan. 1, 1766, aged 77.

*Dict. Nat. Biog.* xxix.; *Rose, Biog. Dict.*; *Cates, Dict. of Gen. Biog.*

**Sumner, Richard, S.J.**, born Oct. 15, 1801, at Birmingham, was educated at Stonyhurst, and ordained in 1832. He was sent to India in 1834, returned to England in 1844, and died at Bury St. Edmund's, Sept. 30, 1877, aged 75.

*Foley, Records S.J.*, vii.; *Hatt, Stonyhurst Lists.*

1. **Unity and Stability** considered in respect to the Anglican Church." Lond. 1850, 8vo, a sequel to a series of sermons on the Gorham case.

**Sweet, John, S.J.**, born 1570-71 at Modbury, Devon, educated at the English college, Rome, and ordained priest in 1608, joined the society in 1609, and was sent to England in 1618. He laboured in the Lincolnshire district, in Exeter, and in London, whither he was brought a prisoner, and in the district of Oxfordshire and Northampton, and was once penitentiary at St. Peter's, Rome. He died at St. Omer's College, Feb. 26, 1632, aged 62.

*Oliver, Coll. S.J.*; *Oliver, Collns.*, pp. 5, 418; *Dodd, Ch. Hist.* iii.; *Southwell, Bib. Scrip. S.J.*; *Foley, Records S.J.*, iv., vi., vii.

1. **The Discovery of the Dalmatian Apostate, M. Anthony de Dominis, and his Books.** St. Omer, 1617, 4to.

2. Gee in his "Foot out of the Snare," credits Fr. Sweet with "A Defence" of Fr. Syl. Norris' "Appendix to the Antidote," 1621, *vide* p. 191, No. 2.

3. The same writer also credits him with "An Answer to the Fisher caught in his owne Net," 1623, *vide* p. 263, No. 5, for this controversy.

**Sweetman, John, S.J.**, born 1580 in Northamptonshire, was admitted into the English college at Valladolid, June 21, 1602. After his ordination he went to Portugal and entered the society in 1606 at the age of twenty-five. Several years later he went to St. Omer's College, and in 1617 came on the English mission. He was banished with ten other Jesuits in 1618, but returned to England, and served in Lancashire. In 1620 he became penitentiary at Loreto, and died there Nov. 4, 1622, aged 42.

*Valladolid Diary, MS.*; *Oliver, Coll. S.J.*; *Dodd, Ch. Hist.* ii.; *Foley, Records, S.J.*, iv., vii.

1. **Mary Magdalen's Pilgrimage to Paradise**, wherein are lively imprinted the Footsteps of her excellent Vertues for Sinners to follow, who desire to accompany her thither. By J. S. of the Soc. of Jesus." *s.l. et a.*, 12mo, pp. 142, interspersed with poetry; St. Omer, 1618, 8vo.



2. **On Mental Prayer.** St. Omer, 1617, 12mo, transl. from the Spanish of Ant. Molina.

3. **The Exhortation to Spiritual Perfection :** with a Dialogue on Contrition. By Francis Arias, S.J." St. Omer, 1617, 12mo, a translation from the Spanish.

4. **The Paradise of Pleasure** in the Litanies of Loretto." St. Omer, 1620, 12mo.

**Talbot, Thomas, S.J.**, born about 1572, younger son of George Talbot, of Carr Hall, Wilpshire, co. Lanc., Esq., by Ann, dau. of Roger Nowell, of Mearley, Esq., was ordained at the English college at Rome in 1597, joined the society in 1598, and died in Lancashire in 1652, aged 80.

*Oliver, Coll. S.J. ; Foley, Records S.J.*, vi., vii. ; *Dodd, Ch. Hist.*, iii.

1. **A Method of Mutual Prayer.** *s.l. et a.*, 12mo, a transl. from the Italian of Jno. Albert Buronzi.

**Tandy, William, D.D.**, Canon of Birmingham, son of Mr. James Tandy, of Bromsgrove, co. Warwick, was educated at Sedgley Park, 1818-21, Oscott, 1821-26, and in the latter year went to Rome, where he was admitted to the doctorate, and was ordained priest Jan. 27, 1833. He taught theology at Oscott 1834-36. Thence to Banbury, where he lived twenty-eight years, completed St. John's Church, and acted as chaplain to the sisters of St. Vincent of Paul, whom he had been instrumental in bringing into the country. In 1864 he went to Selly Park, and there died, Dec. 31, 1886.

*Catholic Times*, Jan. 14, 1882 ; *Tablet*, lxi., 101 ; *Oscottian*, v. 31, vii. Appx. ; *Cath. Dir.*, 1888, p. 90 ; *Sedgley Park Reg. MS.*

1. **A Description of the Burmese Empire ;** compiled . . . by the Rev. Father Sangermano ; and translated from his MS." Lond. 1833, 4to.

2. **An Address** to the people of Banbury touching a late Production of Mr. George Harris." Banbury, 1838, 8vo, pp. 15.

3. **A Second Address . . . .** exposing . . . . Harris, in his late tract, 'The Abominations of Popery Displayed.'" Banbury, 1838, 8vo, pp. 25.

4. **A Parting Word for Mr. Harris.** (Banbury, 1838), 8vo, pp. 18.

"The Banbury Controversy" commenced with "The Spirit of Popery" by Harris, which was supported by Rev. W. Catton and others.

5. **Marion ; or, The Magician of Antioch.** A drama. Lond. 1860, 8vo, in 3 acts, prose.

6. **The Foundling of Sebastopol : a Drama.** Lond. 1866, 8vo.

**Tasker, Joseph Louis**, traveller, born 1824, only son of Joseph Tasker, Esq., of Middleton Hall, Essex, was educated at Downside, and became a promising oriental linguist and explorer. After an absence of five years from England, he died at Shiraz, in Persia, Aug. 27, 1848, aged 24.

*Downside Rev.*, iv. 216; *Dolman's Mag.*, viii. 382, 392.

1. **Travels in Europe and the East.** York. Foster, 1864, 8vo, being a collection of his letters.

**Taylor, Frances Magdalen**, superior-general and foundress of the Poor Servants of the Mother of God, born 1832, was the daughter of a protestant vicar in Lincolnshire. Her early years were spent in charity and work amongst the poor. In 1854 she went out as one of Miss Nightingale's volunteer nurses to the Crimea, and whilst there she was received into the Church. Returning from the Crimea she spent her energies amongst the poor of every kind in London, and with equal devotion gave her pen to catholic literature. She opened a house and gathered a number of ladies together to work for the poor. It was some years before her scheme took definite shape. At length, in 1879, the brief of praise (or *Laud*) was received from Rome. In 1885 she went to Rome to obtain the formal approbation, and at the cardinal-vicar's suggestion she founded a house and school in that city. The formal approbation of the rules and constitutions of the order was obtained in 1892, but her health then gave way, and from that time her work was mainly one of pain and suffering. At the time of her death houses of her order had been founded in Italy, France, Ireland, England, Scotland, and Wales, each one raised by her efforts. She passed to her eternal reward at the convent in Soho-square, June 9, 1900, aged 68.

*Tablet*, xciv. 984, 1023; *Cath. Times*, June 15, 1900.

1. **St. Winefride**; or, the Holy Well and its Pilgrims." Lond. 8vo; frequently repr.
2. **Tyborne** and 'Who went thither in the Days of Queen Elizabeth.' A Sketch." Lond. 1878, sm. 8vo, pp. xiii-271, new ed.
3. **Eastern Hospitals and English Nurses.** Lond. 8vo.
4. **Irish Homes and Irish Hearts.** Lond. 8vo.
5. **Holiday Tales and Conversations.** Lond. 8vo.
6. **Dame Dolores.** Lond. 8vo.
7. **The Stoneleights of Stoneleigh, and other Stories.**
8. **A Marvellous History**; or, **The Life of Jeanne de la Noue.**
9. **Lost, and other Tales for Children, adapted from the French.**
10. **Master Will and Won't, and other Stories.** Lond. 1887, 8vo.
11. **A Shrine and a Story.**
12. **Forgotten Heroines, and the Nun's Centenary.**
13. **Memoir of Fr. Dignam, S.J.**
14. **Retreats given by Fr. Dignam, S.J.** With Letters and Notes of

Spiritual Directions, and a few Conferences and Sermons. With a preface by Fr. Gretton, S.J." Lond. 1896, 8vo.

15. **Conferences** given by Fr. Dignam, S.J., with Retreats, Sermons, and Notes of Spiritual Direction. With a preface by His Eminence Cardinal Mazzella, S.J." Lond. 1897, 8vo.

16. **The Inner Life of Lady Georgina Fullerton.**

17. **Communications** to the *Month, Lamp, Irish Monthly*, and other Catholic periodicals.

**Teer, John**, poet, a Manchester man, who devoted much time to poetry and local catholic affairs.

*Teer, Works.*

1. **A Poem on the late Rev. Henry Gillow**, Catholic Priest of St. Mary's Chapel, Manchester. Also a Poem on the Last Day." Manchester (1837), 8vo.

2. **Prison Poems: or, Silent Musings.** Manch. 1861, 16mo, pp. xii-68.

3. **Silent Musings.** Manch. 1869, 16mo, pp. xii-96, being a reprint of No. 2 with additional poems and elegies.

**Tempest, Stephen**, Esq., born 1689, nephew and heir to Sir Stephen Tempest, of Broughton Hall, co. York, Knt., captain of horse at the Revolution of 1688, was educated in one of the English colleges abroad. He married Eliz., dau. of Rich. Fermor, of Tusmore, co. Oxon., Esq., by whom he had a family. He died Aug. 11, 1771, aged 82.

*Kirk, Biog. Coilns. MS.; Whitaker, Hist. of Craven; Burke, Commoners*, i. 476; *Payne, Cath. Non-jurors*.

1. **Religio Laici**, or a Layman's Thoughts upon God, his neighbour, and himself." *S.L.* (1764), 8vo, signed "A Layman." "A sensible tract," says Dr. Whitaker, "which every country gentleman may peruse with advantage," with the one exception of his compromise on duelling.

**Tempest, Thomas Peter**, canon, born March 11, 1808, younger son of Stephen Tempest, of Broughton Hall, co. York, Esq., by Eliz., dau. of Henry Blundell, of Ince Blundell, co. Lanc., Esq., was educated at Sedgley Park and Oscott, and ordained priest Dec. 21, 1833. He was many years at Grantham, became canon of Northampton, and died Nov. 19, 1861, aged 53.

*Sedgley Park Reg. MS.; Oscotian*, vii.

1. **A Sermon**, preached on occasion of Laying the First Stone of a new Catholic Chapel at Melton Mowbray." Birm. 1840, 8vo.

2. **An Exhortation** to take the Pledge, delivered at . . . The Catholic Temperance Confraternity . . . Birmingham." Lond. Dolman (1840), 8vo.

3. **An Address** to the Inhabitants of Grantham." Lond. 1851, 8vo.

**Thimelby, Richard**, *alias Ashby*, S.J., born 1614, was fifth son of Richard Thimelby of Irnham, co. Lincoln, Esq., by Mary, dau. of Edw. Brookesby, Esq., and grand-daughter of Lord Vaux of Harrowden. He entered the Society in 1631-32, and, after teaching at Liège sixteen years, was sent to England about 1648. Lincolnshire was the principal scene of his labours. He was rector of the novitiate at Watton 1666-72, when he was appointed rector of St. Omer's College. There he died Jan. 7, 1679-80, aged 65.

*Foley, Records S.J.*, i., v., vii. ; *Oliver, Collect. S.J.*

1. **Purgatory Survey'd**, or, A Particular account of the happy. and yet thrice unhappy state, of the Souls there." Paris, 1663, sm. 8vo, A 8 in eights, pp. 398, ded. to Mrs. D. C., signed R. T.; repr., St. Joseph's Ascetical Library, 1874, 8vo, with memoir of the author, edited by Fr. W. H. Anderdon, S.J.; again repr., without preface, in "Two Antient Treatises." Lond. 1893, 8vo, pp. 125-360, *vide* under Fr. Jno. Morris, S.J.

2. "Remarks on Stillingfleet." Lond. 1672, 4to, the exact title of which has not been identified.

**Thompson, Edward Healy**, translator, born at Oakham, son of Henry James Thompson, was educated at Oakham school and at Emmanuel College, Cambridge, and having been ordained in the Anglican establishment served as curate at Calne, Wilts., Marylebone, Ramsgate and elsewhere. In 1846 he was received into the Church. For twenty-three years he lived at Cheltenham, devoting his powers chiefly to literature and controversy. In politics he was a Conservative, but at the election of 1886 he devoted himself to the cause of the Home Rule candidate. He died at Cheltenham, May 21, 1891.

He married Harriet Diana Calvert (*q.v.*), but died childless. Mr. Francis Thompson, the poet, is his nephew.

*Wkly. Reg.*, lxxxiii. 692, xciv. 273; *Cath. Times*, May 29, 1891, p. 2; *Cath. News*, May 30, 1891, p. 8; *Cath. Progress*, xiii. 349; *Lamp*, ii. 338.

1. **Remarks** on certain Anglican Theories of Unity." Lond. 1846, 8vo. Transl. in J. Gondon's "Motifs de Conversion de dix Ministres Anglicanes."

2. **The Unity of the Episcopate Considered**, in Reply to the Work of the Rev. T. W. Allies, entitled, 'The Church of England cleared from the Charges of Schism.'" Lond. (Derby pr.) Richardson, 1847, 8vo.

3. **A few Earnest Thoughts** on the Duty of Communion with the Catholic Church. Affectionately addressed to an Anglican Friend, by a recent Convert." Lond. 1847, 8vo.

4. "Clifton Tracts." Lond. 1851, 16mo, under the editorship of Mr. Thompson and Mr. (subseq. Rev. and D.D.) J. Spencer Northcote, other writers in the series being Dr. Wm. A. Gillow, Wm. Maskell, Canon Fred. Oakeley, Mrs. Parsons, and Lord Chas. Thynne.

5. **The Life of M. Olier, Founder of St. Sulpice.** Lond. 1861, 8vo, founded entirely on the Abbé Faillon's "Vie de M. Olier."
6. "Popular Lives of the Saints. Edited." Lond. 1866, 8vo.
7. "Library of Religious Biography. Edited." Vols. 1-9, Lond. 1867-86, 8vo; new edit., *id.* (1885).
8. **Life of Marie Eustelle Harpain**; or, The Angel of the Eucharist." Lond. 1869, 8vo, forming vol. ii. of Lib. of Relig. Biog.
9. **Devotion to the Nine Choirs of Holy Angels . . .** Translated from the French of H. M. Boudon." Lond. 1869, 8vo, pp. xxiv-213.
10. **The Life of St. Stanislaus Kostka.** Lond. 1869, 8vo, forming vol. iii. Lib. of Relig. Biog.
11. **The Hidden Life of Jesus**; a Lesson and Model to Christians. Translated from the French of H. M. Boudon." Lond. 1870, 8vo.
12. **Life of the Baron De Rentz.** Lond. 1873, 8vo, forming vol. iv. of Lib. of Relig. Biog.
13. **Missionary Life in East and West.** Lond. 8vo.
14. **The Holy Way of the Cross. Translated.** Lond. 1875, 16mo.
15. **The Sufferings of the Church in Brittany during the Great Revolution."** Lond. 1878, 8vo, forming Quarterly Series xxiv.
16. **The Life of Henri Marie Boudon.** Lond. 1881, 8vo, forming vol. vii. Lib. Relig. Biog.
17. **Letters and Writings of Marie Lataste. Translated.** Lond. forming vol. vi. of Select Translations for Spiritual Reading.
18. **The Life and Glories of St. Joseph. . . .** Grounded on the dissertations of . . . A. Vitali . . . J. Moreno, and other writers." Lond. 1888, 8vo, pp. xxvi-488.
19. **Before and After Gunpowder Plot.** Lond. (1890) 8vo, pp. 24.
20. Several works usually attributed to him were written by his wife, *q.v.*

**Thompson, Harriet Diana**, born 1811, dau. of Mr. Nicolson Calvert, of Humsden, Herts, married Edward Healy Thompson, *q.v.*, whom she survived, became a convert with him, and died at Pery Lodge, Cheltenham, Aug. 21, 1896, aged 85.

*Wkly. Reg.*, xciv. 273.

1. **Mary the Star of the Sea**; or, a Garland of Living Flowers culled from the Divine Scriptures and worn to the honour of the Holy Mother of God. "A Story of Catholic Devotion." Lond. 1848, 16mo.
2. **The Witch of Malton Hill.** Lond. 8vo.
3. **Mount St. Lawrence.** Lond. 1850, 8vo.
4. **Winefride Jones**, a very ignorant girl." Lond. 1854, 8vo.
5. **Margaret Danvers**; or, the *Bayadière*. Lond. 1857, 8vo.
6. **Life of St. Charles Borromeo.** Lond. 1858, 8vo, pp. xv-249; Lond. 1893, 8vo, Lib. of Relig. Biog. This was edited by her husband, to whom the credit of the work is erroneously given.
7. **Bertrand du Guesclin**, the Hero of Chivalry." Lond. (1858) 12mo, edit. by her husband.
8. **The Tyrolese Patriots of 1809.** Lond. 1859, 8vo with frontis. and map.

9. **The Wyndham Family.** A story of modern life." Lond. 1876, 2 vols. 8vo.

10. Other works written anonymously like the above, and contributions to the *Dublin* and other Reviews.

**Throckmorton, Sir John Courtenay**, 5th Bart., born July 27, 1753, was eld. son of Geo. Throckmorton (eldest son of Sir Robert, 4th Bart.), by Anna Maria, only dau. of Wm. Paston, of Horton, co. Gloucester, Esq., and grand-dau. of John Courtenay, of Molland, co. Devon, Esq. He was educated at St. Gregory's Monastery at Douay. He married, in 1782, Mary Cath., dau. of Thos. Giffard, of Chillington, co. Stafford, Esq., but had no issue. He succeeded to the title on the death of his grandfather in 1791. Alike by political opinion and by private friendship he was allied to Charles James Fox; and he took an active part in the struggle for catholic emancipation, being a leading member of the catholic committee, and much opposed to Bp. Milner. He died Jan. 3, 1819, aged 65.

*Kirk, Biog. Collns. MSS.; Burke, Peerage; Butler, Works*, iv. 222; *Husenbeth, Life of Milner; Amherst, Hist. of Cath. Eman.; Brady, Episcop. Succ.*, iii.

1. **A Letter addressed to the Catholic Clergy of England, on the Appointment of Bishops.** By a Layman." Lond. 1790, 8vo, replied to by Milner, *vide* p. 30, No. 4.

2. **A Second Letter** addressed to the Catholic Clergy of England on the Appointment of Bishops, in which the objections to the first Letter are answered." Lond. 1791, 8vo; *vide* under Milner, p. 30, No. 5.

3. **A Letter** addressed to the Catholic Clergy . . . Second Edition. To which are added Further Considerations on the same Subject, and on the Conduct of the English Catholics from the Reign of Queen Elizabeth to the present Time. Lond. 1792, 8vo, answered by Milner, *vide* p. 30, No. 6.

4. **Considerations** arising from the Debates in Parliament on the Petition of the Irish Catholics." Lond. (Oxf. pr.) 1806, 8vo, pp. 165.

**Thunder, Henry, S.J.**, born in Kent, 1575, studied at St. Omer's College and the English college at Rome, entered the Society, and was ordained priest. He died at St. Omer's, Sept. 12, 1638, aged 63.

*Oliver, Coll. S.J.; Foley, Records S.J.*, vi., vii.; *Dodd, Ch. Hist.*, ii.

1. **The Enriching of the Soul**; or, How to offer up one's self daily to God by several Acts of Virtue. Paris, 1634, 12mo.

**Thwaites, Francis**, priest, born about 1638, son of John Thwaites, of Ashby, co. Leicester, Esq., by Lucy Smith his wife, was educated at Douay and at the English college at Rome, where he assumed the *alias* of Smith, was ordained in

1664, and came to London in 1665. In 1687 he was probably chaplain to the Petres at Belhouse, Stanford Rivers, Essex. In Jan. 1691-92 he was elected by the Chapter archdeacon of Essex, Herts, and Bedfordshire. In 1702 he would appear to have been in Berks. In 1714, as the dean was dead, he presided, as senior capitular, at the general assembly of the chapter held in London, where he seems to have resided till his death May 6, 1723, aged about 85.

*Kirk, Biog. Collns. MS.; Old Chapter Records, MSS.; Foley, Records S.J., vi.*

1. Quesnel's "Moral Reflections," *vide* under Rich. Short, No. 3. Before this work was condemned by Clement XI., Mr. Thwaites' uncle, Thomas Whetenhall (*q.v.*), had translated St. Matthew, and after his death Mr. Thwaites and Dom Thos. Southcote, O.S.B. (*q.v.*), completed the translation; the former published SS. Mark and Luke in 1707. Subsequently "The New Testament, with Moral Reflections upon every Verse," was translated by Rich. Russell, Lond. 1719, 4 vols. in 6, 8vo.

**Thynne, Charles**, Rev. Lord, born Feb. 9, 1813, 7th son of the 2nd Marquis of Bath, graduated from Christ Church, Oxford, in 1834, was ordained in the Church of England in 1837, became the rector of Longridge and of Kingston Deverill, Wilts; and in 1845 was appointed a canon of Canterbury. His lordship married, in 1837, Harriet Frances (*q.v.*), daughter of Richard Bagot, Bp. of Bath and Wells. He became a Catholic in 1852 and, his wife having died in 1881, in 1886 was ordained priest at Rome by Cardinal Manning. His lordship died at Ditton Park, the residence of his sister, the Duchess-dowager of Buccleuch, Aug. 11, 1894, aged 81.

*Tablet*, lvii. 65, lxxxiv. 265; *Wkly Reg.*, xc. 210; *Foster, Alumni Oxonienses (new series)*; *Burke, Peerage*.

1. **A Letter to his late Parishioners.** Lond. (Bristol pr.), 1853, sm. 8vo, pp. 12, on his secession, which elicited "Remarks" from W. Barnes, "A Letter" from Catholicus, and "A Letter" from A Clifton Protestant Layman.

2. "Clifton Tracts" (*see* under E. H. Thompson, No. 4); Lord Charles contributed to some of the series.

**Thynne, Harriet Frances**, Lady, story writer, dau. of Dr. Richard Bagot, successively bishop of Oxford and of Bath and Wells, son of the first Lord Bagot, married July 18, 1837, the Rev. Lord Charles Thynne (*q.v.*), by whom she had a son Frederick-Charles, and a daughter Gertrude-Harriet. She became a convert with her husband. She died in 1881.

*Tablet*, lvii. 56, 63; *Burke, Peerage*.

1. **The Orange Girl: A Tale.** Dublin, 1860, 12mo.
2. **Eleanor Morrison, or Home Duties: a Tale.** Dub. 1860, 8vo.
3. **Charlot Grange: A Tale.** Dub. 1861, 8vo.
4. **Harry Morton's Trial.** Lond. 1864, 12mo; *ib.* 1870.
5. **Off the Line.** Lond. 1867, 2 vols., 8vo.
6. **Col. Fortescue's Daughter.** Lond. 1868, 8vo.
7. **Adventures of Mrs. Hardcastle.** Lond. 1869, 3 vols. 8vo.
8. **The Story of Herbert Archer,** forming Rainbow Stories No. 4. Lond. [1871, &c.] 8vo; *ib.*, J. Hogg (1894), 8vo.
9. **Maurice's Trial;** and, **The Boy of Little Tin Soldiers.** Catholic Tales for the Young." Lond. 1875, &c., 16mo.
10. **Carry's Trials,** and other Tales. Catholic Tales for the Young." Lond. 1875, &c., 16mo.
11. **Maud Leslie.** Lond. 1877, 2 vols. 8vo.
12. **The Wanderer,** forming Rainbow Stories No. 12. Lond. (1871, &c.) 8vo; also in a collection of "Phil Thorndyke's Adventures [by F. M. Wilbraham] and other Stories." Lond. (1894) 8vo.
13. Stories published in *The Lamp*, 1863, &c.

**Tichborne, Chidiock**, born at Southampton about 1558, was son of Peter Tichborne (by his wife Eliz., dau. of Hen. Middleton), a junior branch of the Tichbornes of Tichborne. He was seized in London Aug. 14, 1586, for complicity in Babington's conspiracy, lodged in the Tower, tried with six others, pleaded guilty, and hanged Sept. 20, 1586, aged 27.

He had a wife, Agnes, to whom he addressed a pathetic letter the night before he suffered, and one child.

*Morris, Troubles*, ii.; *Dict. Nat. Biog.*, lvi.

1. "Tychbornes Elegie, written with his own hand in the Tower before his execution," Harl. MSS. 36, 50; "Verses of Prayse and Joye . . . ; Whereunto is annexed Tychbornes Lamentation, written in the Tower with his owne hand," &c., Lond. Jno. Wolfe, 1586, 4to, B.L., pp. 8; repr. in "Reliquiæ Wottonianæ," 1672, p. 395, and in Holinshed's "Castrations," p. 1570; also in one of the old editions of Sir Walter Rawleigh's Poems" in Isaac Disraeli's "Curiosities of Literature," 14th edit., ii. in his article on "Chidiock Titchbourne," pp. 187-95; Corser's "Coll. Anglo Poetica," Pt. x. pp. 336-8, Cheth. Soc., vol. cvi i.

It consists of three six-line verses, the second stanza in most of the printed versions varying from the original MS.

**Tichborne, Sir Henry**, 3rd Bart., eld. son of Sir Richard Tichborne, of Tichborne, Hants, Bart., was educated at St. Omer's College. He was a staunch royalist like his father, and suffered in person and property, but was recompensed after the restoration of the monarchy by being constituted Lieutenant of the New Forest. He was an intimate friend of Fr. Howard, lord almoner to the queen, subsequently cardinal, and visited



him in Rome in 1675-76. In 1679 he narrowly escaped being made a victim of the Oates Plot. By James II. he was appointed Lieutenant of the Ordnance. He married Mary, dau. of Wm. Arundell, Esq., and niece of Thomas, Lord Arundell of Wardour, by whom he had a son and successor, born in 1666, and two daughters. He died in 1689.

*Duckett, Penal Laws; Dodd, Ch. Hist.* iii.; *Palmer, Life of Card. Howard*, p. 170; *Burke, Baronetage*.

1. **Diurnal of a Pilgrimage to Rome.** 8vo, ded. to Card. Howard.
2. "An Abstract of the Contents of Several Letters relating to the Management of Affairs with Rome by the D[uke] of Y[ork] and others . . . . By a Protestant." Lond. 1680, fol. pp. 7, referring to Sir Hen. Tichborne, Mr. Colman, the Cardinal of Norfolk, Mr. (Jno.) Leyburne, Lord Arundell, Mr. Thos. Howard, &c.

"The Tryal of Nath. Reading, Esq., for attempt to stifle the King's Evidence as to the Horrid Plot." Lond. 1679, fol. pp. 71, which mentions Sir Hen. Tichborne, Wm. Earl of Powis, Wm. Visct. Stafford, John Lord Bellasis, Hen. Lord Arundell, and Wm. Lord Petre, and their Trials, Sir Hy. Goring and Sir Jno. Gage, prisoners in the Tower, &c.

3. "The Tichborne Dole, from the original painting by Tilberg, at Tichborne House," reproduced in *The Graphic*, vol. iv. Dec. 16, 1871, pp. 588-9.

Tilberg, a Belgian artist, came over to Hampshire in 1670 to paint the scene at the desire of Sir Hen. Tichborne. The chaplain depicted in this picture was Fr. Aug. Hill, *alias* Dacre, O.S.F., *vide* vol. iii. 313, No. 1.

**Tickell, George, S.J.**, educated at University College, Oxford, where he took his degree of M.A., was received into the Church in 1844. Having been ordained, he went to Stonyhurst in 1851, where he remained many years, subsequently served on the mission at Lulworth, Selkirk, and other places, and died at Stonyhurst, Apr. 5, 1893.

*Gorman, Converts; Cath. Directories.*

1. **The Month of the Sacred Heart of Jesus.** Translated from the French. Lond. 1858, 12mo.
2. **Love of Our Lord.** Lond. 1863, 12mo.
3. **The Life of B. Margaret Mary** [Alacoyné]. With some account of the Devotion of the Sacred Heart." Lond. 1869, 8vo.
4. **Devotions to St. Joseph** . . . . edited. Lond. 1873, 8vo.
5. **The Incarnate Word and Devotion to the Sacred Heart.** Lond., Burns & Oates (1887), 8vo.

**Tierney, Mark Aloysius**, canon, born Sept. 1795, at Brighton, was sent to the Franciscan school at Baddesley Green, co. Warwick, and thence, in Sept. 1810, to Old Hall, where he was ordained priest in Sept. 1818, and retained as procurator till 1819. He then served at the chapels at

Warwick-street, Lincoln's-Inn-Fields, and Slindon, till 1824, when he became chaplain to the 12th Duke of Norfolk at Arundel Castle. There he found leisure to devote to historical and antiquarian studies. In 1833 he was elected F.S.A., and in 1841 F.R.S. He was also a corresponding member of the Soc. of Antiquaries of Scotland. For many years he was a member of the Old Chapter, and devoted much time to its archives. Upon the erection of the Southwark see in 1852, he became the first canon penitentiary of the cathedral chapter. He died at Arundel, Feb. 19, 1862, aged 66.

All his MSS., including many that he had only borrowed, passed to Bishop Grant, but his printed books were sold by Sotheby in 1862.

*Tablet*, xxiii. 120, 136, 363; *Times*, Feb. 24, 1862; *Old Hall Reg. MS.*; *Ward, Life of Wiseman*; *Lower, Worthies of Sussex*; *Gent. Mag.* 1862, pt. i. p. 508; *Lamp*, 1862, i. 144.

1. **Letter to the King** on Catholic Emancipation." Lond. 1825, 8vo.

2. **Correspondence** between the Hon. and Rev. E. J. Turnour on Charges against the Catholic Religion." Chichester, 1830, 8vo, which elicited "Tierney's Libel Exposed; in a Comparison of the Protestant and Papist Ministers of the Gospel," 1831, by Turnour.

3. **Reply** to . . . Turnour's pamphlet, entitled 'Tierney's Libel Exposed;' forming a Postscript to a Correspondence." Chichester, 1831, 8vo.

4. **The History and Antiquities of the Castle and Town of Arundel**; including the Biography of its Earls, from the Conquest to the present Time." Lond., G. and W. Nicol, 1834, 2 vols. 4to, and 8vo, pp. xii-350 and pp. 351-772, with plates and folding pedigrees. Ded. to Bern. Edw., Duke of Norfolk.

5. **Dodd's Church History of England . . . To the Revolution of 1688.** With Notes, Additions, and a Continuation." Lond., C. Dolman 8vo, vol. i. 1839, pp. xxxviii-472, besides Contents, 2 ff., ii. pp. 181-ccclxxviii besides Contents, &c., 3 ff., iii. 1840, pp. 170-ccxix, besides Contents 2 ff. iv. 1841, pp. xii-180-ccxci., and Contents 4 ff., v. 1843, pp. v-164-ccclvii., besides Appx. 2 ff.

He proposed to complete the republication of Dodd's *Hist.* and to continue it down to the end of the 18th century. The work gave great offence to the Jesuits, and in consequence it was discontinued after vol. v., which only brought the history down to 1625, the biographies being entirely omitted. Collections for this work were first made by the Rev. Jno. Kirk, D.D., *vide* vol. iv. 46, No. 4, who handed them over to Tierney. Many of the works and MSS. borrowed by Tierney were never returned to their proper owners; for instance, some of the original MSS. for Dodd's work, containing matter not printed, borrowed from Oscott, are now in the archives of the Old Chapter, and other documents belonging to the Old Chapter are at Oscott. Other MSS. which after Tierney's death passed into the archives of the diocese of Southwark were similarly obtained by Fr. Jos. Stevenson, S.J., for Stonyhurst.

6. **Correspondence** between the Messrs. Bodenham and the Rev. M. A. Tierney." Lond. 1840, 8vo, privately pr., relating to a conversation about the Jesuits.

7. "A Search made into Matters of Religion. By Francis Walsingham." Lond., C. Dolman, 1843, sm. 8vo, pp. xxxvi-535, edited anonymously by Tierney, and forming vol. i. of 'The English Catholic Library,' *vide* under Walsingham.

8. **A Letter to the Very Rev. G. Chandler**, D.C.L., Dean of Chichester . . . . Containing some Remarks on his Sermon preached in the Cathedral-Church of Chichester . . . . Oct. 15, 1843, 'on the occasion of publicly receiving into the Church a Convert from the Church of Rome.'" Lond. 1844, 8vo.

9. "The Poor Man's Catechism." Lond., Dolman (1848), 12mo, *vide* under J. A. Mannock, iv. 460, No. 2.

10. **Notices of a Recent Excavation** in the College Chapel at Arundel." Lond. 1851, 8vo, pp. 15, illus., repr. from vol. iii. of the *Sussex Archaeol. Collns.*

11. "A True Account of the Gunpowder Plot extracted from Dr. Lingard's History of England, including the Notes and documents appended to the latter by the Rev. M. A. Tierney . . . . With Notes and Prefatory Remarks by Vindicator." Lond. 1851, 8vo, pp. xii-127, edited by Turnbull, *q.v.*

12. **A Memoir of the Rev. John Lingard**. Lond. 1855, 8vo, originally printed in the 'Metropolitan and Provincial Catholic Almanac,' 1854, and afterwards prefixed to vol. x. of the 6th edit. of Lingard's History of England, 1855.

13. **A Reply to Cardinal Wiseman's Letters** to his Chapter; to which is prefixed the Letter to 'The Rambler' which is the subject of his Eminence's strictures." (Lond.) Not Published (Dec. 1858), 8vo, pp. iv-38, elicited by the Cardinal's "Letter to the Canons of . . . Westminster, in Reply to one published in the Rambler for June 1858, relative to a Passage in the 'Recollections of the Last Four Popes,' 1858 (*vide* under N. Wiseman, No. 47), in reply to Tierney's criticism of his character of Bp. Baines, *vide* vol. i. 110, No. 21.

14. **An Account of the Discovery** of the Remains of John, 17th Earl of Arundel." Lond. 1860, 8vo, repr. from the *Sussex Archaeol. Collns.* vol. xii.

15. He succeeded Mr. M. J. Quin as second editor of the *Dublin Review*, wrote letters under the signature of 'S.' 'On the Hierarchy,' *Cath. Mag.* vi. 74, 215, 322, 382, 444, *Catholicon*, 1836, 43; and communicated anonymously to other catholic periodicals.

**Tootell, Christopher**, priest, born about 1660, a member of the ancient catholic family of Tootell, of Lower Healey Hall, Lancashire, went to the English college at Lisbon, assumed the *alias* of Blacoe, was ordained priest, and left in 1686 for England. He was placed at the new chapel opened in Fishmongers' Hall, Lime Street, London, but within a month, through intrigue, he and his fellow secular-priests, Andrew Giffard and Jas. Dymock, were turned out under a calumnious

charge of Jansenism, and Jesuits installed in their place at Whitsuntide, 1686. Mr. Tootell withdrew to Lancashire, became chaplain at Wrightington Hall, and in 1699 was given charge of the mission of Ladywell, Fernyhalgh. In that year he was appointed rural dean of Amounderness, and in 1719 grand-vicar for Lancashire, Cheshire, Cumberland, and Westmoreland. He was much persecuted by the vicar of Preston, but always managed to escape arrest. On Feb. 6, 1726-7, he was elected a canon of the Old Chapter. He died at Ladywell Nov. 18, 1727, aged about 67.

*Lisbon Reg. MS.; Gillow, Lanc. Recusants, MS.; Tootell, Traditional Account, MS.; Cath. Mag.* ii. 487.

1. **The Layman's Manual.** Drawn out of Holy Scripture, the Roman Ritual, the Catechism *ad Parochos*, etc. By C. T., clergyman, for the Instruction of his Flock." (Lond.) 1698, 12mo.

2. **The Layman's Ritual;** containing Practical Methods of Christian Duties, both Religious and Moral. By C. T., clergyman, for the Instruction of his Flock." (Lond.) 1698, 12mo, Part I.; (Lond.) 1704, 12mo, Part II.

3. **The Key to the Missal.** (Lond.) 1698, 12mo.

4. **Remarks out of Veron's Rule of ye Catholick Faith.**" MS. "at Wrightington, Sept. 13th, 1699, 4to, pp. 33, in *Ushurw Collections*, ii. pp. 601-33.

5. **The Perfect Christian Living and Dying in Contemplation and Imitation of Christ's Doctrine and Example.**" (Lond.) 1700, 12mo, pp. 47, ded. "To my Worthy Friend, Mr. R. H., D.D." (*i.e.*, Rev. Roger Hesketh, D.D.), signed C. T.; repr. with additions, (Lond.) 1705, 12mo.

6. **Regulæ et Constitutiones** Sortis Archidiaconatus Lancastrensis et Westmorlandensis. De Constitutionibus, De Officiis, De Oneribus, De Expensis, De Eleemosynis, et De Distributionibus." MS., 4to, with a preface, *apud* J. Gillow.

7. **The Memory of English Saints revived.** (Lond.) 1707, 16mo.

8. **The Itinerant Missioner.** Tome V. Containing A Scripture Explication of The Christian Doctrine." MS., 8vo, pp. 289, *apud* J. Gillow.

This work consisted of six volumes. "Tome vi. and last" was formerly in the Burton Constable library.

9. A work "On the Festivals," apparently in MS., was lent in 1731 by his nephew, the Rev. Edw. Melling, to the Rev. John Phillips *alias* Elston, "at Mr. Aspinwal's, near Leeds." and lost.

10. Two Tomes on the Gospels, apparently in MS., lent as above, and lost.

11. **The Priest's Manual,** MS., 1716, 12mo, in the Library at Fernyhalgh.

12. **Devotions to Jesus, Mary, and Joseph:** Grounded on God's Written Word." (London, T. Meighan), 1723, 24mo, pp. 60. The original MS., 12mo, pp. 55, dated 1721, is in the library of J. Gillow, Cheadle Hall,

Cheshire. It bears the inscription in Mr. Tootell's hand—"This Original (approv'd by Bp. Giff.) was thus sullied in the Press."

13. "The Traditional Account of Our Lady's Well and Chapel in Fernyhalgh." MS. (1723), 4to, original at Fernyhalgh; "Catalogue of the Library at Fernyhalgh, in the county of Lancaster. By the Very Rev. Richard Dean Gillow. With The Traditional Account of Our Lady's Well and Chapel." MS., in the library at Cheadle Hall.

14. **A Preparation for Death** in the time of Health." London, 1727, 12mo.

15. "The Northern Lent Case. Misrepresented and Represented. By C. T., V.G." MS. 1727, fol., in *Ushaw Collections*, i.

**Tootell, Hugh**, *alias* Charles Dodd, priest, historian and controversialist, born 1671, probably at Euxton, co. Lanc., was nephew of the Rev. Christopher Tootell, *q.v.*, and descended from an ancient Lancashire family, intermarried with the families of Anderton of Lostock, Cricklow of Leyland, Gillibrand of Chorley, Trappes of Nidd, Wall of Moor Hall, &c. His mother was probably a Hesketh, of White Hill, by which name he was known on the mission in Lancashire. He was confirmed at Euxton chapel by Bp. Leyburne, Sept. 13, 1687, and on July 23, 1688, arrived at Douay College. He publicly defended logic in July 1689, physics March 8, and universal philosophy in July 1690; and became an alumnus on the 16th of the latter month. He received minor orders at Cambrai from James Theodore de Bayes. He taught rudiments in 1692, and, having entered upon his course of divinity under the eminent Dr. Edw. Hawarden, *q.v.*, left the college in 1693 for St. Gregory's Seminary at Paris, whence, after the usual course of philosophy and divinity, he passed B.D. at the Sorbonne, but during the vacation, preparatory to the licence for D.D., he returned to Douay, June 6, 1697, was ordained priest, and left the college for the English mission in May 1698. For a short time he stayed with his uncle at Ladywell, and then became chaplain to Robt. Molyneux, Esq., at Mosborough Hall, Lancashire. Here he is met with in 1711, but shortly afterwards he returned to the Continent, and served as a chaplain to an English regiment during the siege of Douay, and marched into the town upon its surrender to the allies. He then formed some notion of joining the English Carthusians at Nieuport. It was in their monastery, in fact, that he wrote his book entitled "The Secret Policy of the English Jesuits," published in 1715. He would appear to have returned to Mosborough, however, for he was reported to

be residing there by the high constable of West Derby, in Oct. 1716, when persecution was revived after the defeat of the Chevalier de St. George at Preston. In 1718, if not earlier, he finally left Mosborough to revisit Douay and Paris in order to collect materials for his contemplated "Church History," in which he was ably assisted by the Rev. Edw. Dicconson, subsequently bishop, *q.v.*, and Dr. John Ingleton, superior of St. Gregory's at Paris. On his return to England he was recommended by Bp. Stonor in Aug. 1722, to Sir Robt. Throckmorton, Bart., as assistant to his chaplain, the Rev. Wm. Bennet, who was in failing health, at Harvington Hall, co. Worcester. Four years later Mr. Bennet died, and Mr. Tootell succeeded to the charge of the mission. At this ancient hall, replete with hiding-places, and other conveniences for safety during troublesome times, Tootell, or Dodd, by which name he is now more generally known, arranged his materials, and finished his "Church History." The expense of publication was mainly defrayed by Cuth. Constable, of Burton Constable, and Mr. Sheldon, of Beoley. During the printing of the work, Dodd resided in Wolverhampton for the purpose of correcting the press. Worn out with the troubles his work brought upon him, he died at Harvington, Feb. 27, 1742-3, aged 61.

*Douay Diary, MS.; Records of the Eng. Caths. i.; Old Chapter Records MSS.; Gillow, Lanc. Recusants, MS.; Kirk, Catholicon, iii. 128, iv. 120, 161, 275, v. 60; Cath. Miscel. vi. 250, 328, 405; Tierney's Dodd, ii. 157; Berington, Mem. of Panzani, pref. 399; Butler, Hist. Mem. 3rd edit. iv. 451, Reminiscences, p. 297.*

1. **The History of the English College at Douay.** Lond. Bern. Lintott, 1713, 8vo, for full title *see* vol. iii. 484, No. 1. It was deeply resented by the Jesuits, and elicited a reply from Fr. Thos. Hunter, entitled "A Modest Defence," 1714, *ut sup.*, to which Tootell rejoined with—

2. **The Secret Policy of the English Society of Jesus.** Lond. Jno. Morphew, 1715, 8vo, full title *ut sup.*, often called "Dodd's Provincial Letters."

The two works were translated into French and published together, Londres (really Douay, J. F. Willerval), 1762, 12mo, pp. 448, as well as Hunter's reply, entitled, "Apologie du Clergé Seculier et des Jésuites d'Angleterre." Londres, 1763, 12mo, pp. 104.

Hunter responded with "An Answer" to the "Secret Policy," 4to, pp. 322, *vide* iii. 485, No. 2, but it was not printed.

3. **The Free Man, or Loyal Papist.** MS., fragments of which are printed in the *Catholicon*, 1817, iv. 161, 275.

4. **The Dissenters' Claim to Places of Trust justified.** MS. 4to.

5. **A Treatise on Providential Allegiance.** MS. 4to.

6. **An Historical Essay** in Favour of Providential Allegiance." MS. 4to, temp. Eliz., at Oscott.

7. **A Theological Essay** in Favour of Providential Allegiance." MS. 4to.

8. **General Claim of Allegiance.** MS. 4to.

A work was published by "P.R." in 1716, entitled—"Doctor utriusque Juris : a Roman Catholic System of Allegiance in Favour of the present Establishment," very similar in plan and reasoning to the above four, and probably by Tootell.

9. **Remarks on Hoadley's 'Preservative** against the Principles and Practices of the Non-jurors.'" MS. 4to, probably printed. Benj. Hoadley, Bp. of Bangor, pub. his work in 1716, and Dr. Thos. Sherlock, subsequently Bp. of London, pub. "A Vindication of the Corporation and Test Acts ; in answer to the Bp. of Bangor's Reasons for the Repeal of them," 1718. Tootell followed with—

10. **An Answer to Dr. Sherlock's Vindication** of the Corporation and Test Acts." MS. 4to, pp. 22, probably printed.

11. **An Answer to the Rev. Wm. Law's First and Second Letters** to the Bishop of Bangor." MS. 4to, pp. 48, probably printed, elicited by "The Bp. of Bangor's late Sermon, and his Letter to Dr. Snape in defence of it, answered," 1717, by the Rev. Wm. Law, M.A.

12. **Remarks on Dr. Fiddes' Divinity.** MS. 4to. Dr. Rich. Fiddes pub. "Theologia Speculativa ; or a body of Divinity," 1718-20, 2 vols.

13. **Pax Vobis. An Epistle to the Three Churches**; with an Addition of a Preface and Postscript ; setting forth the Rule for the Truth, and true sense of Scriptures." Lond. 1721, 8vo, title and pref. 4 ff., pp. 3-135 ; against Dr. Hoadley, and forming part of the famous "Bangorian Controversy." The body of the work, entitled "Pax Vobis," pp. 3-56, had evidently been printed and issued separately ; the title and preface, 4 ff., and the "Postscript to the Protestant Reader," pp. 57-135, were added. It has been said by Dr. Kirk that Tootell's work was in imitation of Fr. Ignatius Brown's "Pax Vobis," which Oliver confuses with "Pax Vobis ; or Ghospel and Liberty against Ancient and Modern Papists. By E. G." (*i.e.*, Bp. Edm. Gibson), 1685. Fr. Brown's work, however, was never printed.

14. **A Disclaimer of Popish Orders. On Non-jurors.** MS. 4to, part of the "Bangorian Controversy," and prob. printed.

15. **Certamen Utriusq; Ecclesiæ**: or, A List of all the Eminent Writers of Controversy, Catholicks and Protestants, since the Reformation. With an Historical Idea of the Politick Attempts of both Parties in every Reign . . . By Charles Dodd." *S.L.* 1724, 4to, pp. 17 ; repr. in the "Somers Tracts," and in Jones' "Chetham Poperly Tracts," Pt. 2, and repr. separately in *facsimile* 1865.

16. **Catholic Remains** ; or, A Catholic History of the Reformation in England, Part I." MS. fol. pp. 191.

17. **Catholic Remains** ; or, The Lives of English Catholic Clergy, Regulars, and Laymen, from 1500. Part. II." MS. fol. pp. 748, at Oscott.

18. **Annals of Henry VIII., James I. and Charles II.**" MS. 8vo.

19 **Annals of the Heptarchy, Normans, &c.** *S.L. et a.*, 4to, in print.

20. **Annals of the Reigns of Henry VIII., &c.** *S.I. et a.*, 4to, in print.
21. **Compendium Historicum Ecclesiæ in Anglia ab. anno 1500.**" MSS., 2 vols. 4to, i. pp. 336, ii., extending to A.D. 1707, thick sm. 4to. Vol. ii. is now in the Old Chapter archives.
22. **History of the Reformation down to George I.** In 21 Books." MS. 4to, pp. 292.
23. **Retractations of Bp. Burnet.** MS. 4to.
24. **Remarks on Bishop Burnet's Romance** called History of his own Time." MS. 4to, possibly identical with "Remarks on Bp. Burnet's History of his own Time. By a true Briton." Lond. *n.d.*, 8vo, pp. 65- Burnet's work was pub. in 2 vols. 1724-34.
25. **Remarks on Dr. Conyers Middleton's Letter from Rome.** MS. fol. pp. 22. Middleton pub. "A Letter from Rome, shewing an exact Conformity between Popery and Paganism," 1729.
26. **Atheists denying a Deity.** MS. 4to.
27. **A Confutation of the Latitudinarian System.** By J. Gother." MS. fol., edited and prepared for the press with the addition of a preface and notes.
28. **The Sincere Christian's Guide in the Choice of Religion.** By J. Gother." Lond. Thos. Meighan, 1734, 12mo, title and pref. 4 ff., pp. 196, a posthumous work of the author, edited by Tootell, who wrote the preface.
29. **An Abridgment of Christian Doctrine, with an easy Explication of the Creed, Commandments, Sacraments, &c., and of several things belonging to Divine Service.**" MS., 4to, pp. 30, printed, and passed through several editions.
30. **A Complete Abridgment of Divinity.** MS., 4to, pp. 79.
31. **Historical Account of Visions, Prophecies, &c.** MS., 4to.
32. **Catechistical Instructions on the Creed, Decalogue,**" &c. MS. 4to.
33. **The Creed, Lord's Prayer, Commandments, and Sacraments explained.**" MS., 4to, pp. 238.
34. **Gospels of all the Sundays of the Year, with short Reflections, Moral and Controversial.**" MS., 8vo, at Oscott.
35. **Christian Instructions, general and particular, delivered in eighty Discourses, methodized by way of Sermons.**" MS., fol., pp. 370, at Oscott.
36. **A Treatise of three short Catechisms; first, for new Converts; secondly, for illiterate Persons; and 3rdly, for young Communicants.**" MS., 4to, pp. 16.
37. **Lives of Penitents in the Deserts, and of other Saints.**" MS., 4to.
38. **Authors Unmasked, Rejected, and Vindicated.**" MS., 4to.
39. **Controversial Collections.** MS., thick 4to.
40. **The Layman's Manual of Controversy.** MS., 4to.
41. **Controversial Gleanings in Verse, from various Authors.**" MS., 8vo.
42. **Controversial Letters.** MS., 8vo.
43. **Catholic Proofs and Protestant Objections.** MS., fol.
44. **A Polemical Dictionary.** MS., 4to, pp. 176, now at Oscott.



45. **A Philosophical and Theological Dictionary.** MS., in 44 nos., now at Oscott.
46. **The Protestant Expostulator.** MS., 4to, pp. 32.
47. **Barrier between Church and State.** MS., 4to, pp. 31.
48. **An English Historical, Geographical, and Ecclesiastical Dictionary, down to the Reformation.** MS. fol., pp. 278.
49. **Memoirs of Windebank, Secretary of State.** MS., 4to, prepared for the Press, drawn from a translation, procured at Rome for Dodd by Bp. Witham, of the "Relazione della stato della Religione Cattolica in Inghilterra, data alla Santità di N. S. Urbano viii. da Gregorio Panzani." The original is now amongst Card. Gualterio's papers, *Brit. Mus. Add. MSS.*, No. 15,389, fol. 99, purchased in 1854 from the Marquis F. A. Gualterio. Dodd's translation, entitled "Memoirs of Panzani," is much abridged, but is otherwise faithful. Berington, *vide* i. 193, No. 14, used both Dodd's "Memoirs of Windebank" and "Memoirs of Panzani" in his work published in 1793.
50. **The Principles and Practices of the Court of Rome pleading for the present Establishment of Government.** MS., 4to.
51. **The Consecrators of Parker not true Bishops.** MS., 8vo.
52. **A Dissertation on Protestant Ordination.** MS., large fol., pp. 78.
53. **Historical Catechism of the State of Religion in England.** MS., 4to.
54. **The Origin and Change of Governments in England.** MS., 4to.
55. **Introductory History.** MS., fol., pp. 157, only coming down to the year 600, being the first form and draft of his Church History.
56. **Materials for the Biography of English Catholics.** MS., thick fol., at Oscott.
57. **An Historical and Critical Dictionary, comprising the Lives of the most eminent R. Catholics, from the year 1500 to 1688. With an Appendix and Key to the whole.** MS., large fol., 3 vols., in all 1280 pp. One vol., pp. 492, still has in it a letter from Canon Tierney, dated Sep. 10, 1836, acknowledging the receipt of other MSS. from Mgr. Weedall, of Oscott, and asking for the loan of the MS. of Dodd's Ch. Hist. This odd vol. is now in the archives of the Old Chapter, where it was erroneously sent by Tierney's executors, the other vols. are at Oscott. The biographies are fuller than those in the printed "History."
58. **A Brief Chronology of Men's Lives and Actions.** MS., 4to.
59. **Dictionarium Etymologicum undecim Linguorum.** MS., 8vo.
60. **A Description of a large floating Island by Captain Wrangle.** MS., 4to, pp. 31.
61. **Life of Dr. Oliver Buckeridge, Vicar of Bray.** MS., 4to.
62. **The Humours.** MS., 8vo.
63. **Flores Cleri Anglo-Catholici, or, An Account of All the Eminent Clergymen, who, by their Virtue, Learning and Deaths, have supported the cause of the Church of Rome in England since 1500. Being a curious Idea of their chief Dignitaries, Writers and Martyrs; specifying their names, surnames, titles and time of their decease, with the respective places of their education, and suffering. Faithfully collected from Original Records at home and abroad.** *S.l. et a.*, 4to, pp. 16.

This was published some time before the "History" as a specimen, he says, "to awaken all persons of curiosity, who are willing to favour the undertaking which is now ready for the Press."

64. **The Church History of England**, from . . . 1500, to . . . 1688." Brussels (Wolverhampton, pr.), 3 vols, fol., i. 1737, pp. xx-579, Index pp. 9, ii. 1739, pp. 526, Index, pp. 4 and errata 1 f., iii., 1742, pp. 535, Index 2 ff.; new edition 1839-43, *vide* under Tierney No. 5.

In 1741 Fr. Jno. Constable pub. his "Specimen of Amendments," *vide* i. 554, No. 8, which only dealt with vol. i. Dodd replied with—

65. **An Apology for the Church History of England**, from 1500 till 1688. Printed in the year 1737. Being A Reply to a quarrelsome Libel, intitl'd 'A Specimen of Amendments,' &c., under the fictitious name of Clerophilus Alethes." *S.L.*, 1742, 8vo, pp. xv-208. Constable wrote a rejoinder, but it was never printed.

66. There is a bundle of Dodd's MSS. in the *Westm. Archiepisc. Archives*, and possibly more at Oscott and elsewhere. The writer believes that several of the works only noted in MS. were printed. No portrait of Tootell is known to exist.

The absurd colouring given by Oliver (*Coll. S.J.*) and Foley (*Records S.J.*, ii. 57-9) to Dodd's death-bed protestation in reference to his writings, &c. has been sufficiently exposed under Hunter, iii. 485, and Lingard, iv. 276.

**Touchet, George Anselm**, O.S.B., born at Stalbridge, Dorset, was younger brother of James Touchet, third Earl of Castlehaven. He was solemnly professed at Douay on Nov. 22, 1643, and about 1671 was appointed chaplain to Catharine of Braganza. He was banished in 1675, and expressly excluded from the succession to the family titles and estates, which otherwise would have devolved upon him at his brother's death in 1684. He died probably about 1689.

*Dodd, Ch. Hist.* iii.; *Weldon, Chron. Notes; Downside Rev.* iv. 70; *Kirk, Biog. Collns. MS.*; *Oliver, Collns.* p. 524.

1. **Historical Collections** out of several grave Protestant Historians concerning the Changes of Religion and the Strange Confusions following." *S.L.*, 1674, 8vo, pp. 558; "With an Addition." Lond. Hen. Hills, 1686, 8vo, pp. 434; "With an Appendix," relating to Ireland, Dub. 1758, 12mo.

2. **The Secret Paths of Divine Love**. Translated . . . from the French of F. Constantine Barbanson." *S.L.* (1680), 12mo, which in 1858 was announced by Dolman to be reprinted in vol. i. of "The Ascetical Library," edited by the Dom J. N. Sweeney.

3. **Miscellaneous Collections**, MSS. 1674-1686.

**Towneley, Charles**, connoisseur of ancient art, born on Oct. 1, 1737, was the eldest son of William Towneley, of Towneley Hall, co. Lanc., by Cecilia, daughter of Ralph Standish, of Standish, Lancs, and grand-daughter of the sixth Duke of Norfolk. He succeeded his father in 1742, and in 1747 was sent to Douay; where, and afterwards under John

Turberville Needham, he was educated. His lifelong devotion to classical art resulted in a collection of statues, gems, bronzes, coins, and manuscripts, which at his death was purchased by the British Museum, of which he was one of the trustees. He died at 7 Park Street, London, the interior of which he had especially designed to enshrine his treasures, Jan. 3, 1805, aged 67.

*Douay Lists, MS.; Kirk, Biog. Collns. MS.; Dict. Nat. Biog.*, lvii.; *Whitaker, Hist. of Whalley; Foster, Lanc. Ped.*

1. **Pontificalia** instrumenta ex acre, reperta anno 1786 in crypta junta Fortunæ templum ad Præneste adservantur in musæis Car. Towneley." *S.I.* (1790?), fol. 20 plates.

2. **Account of Antiquities** discovered at Ribchester, in a Letter." Lond. 1800, fol.

3. "Biographical Memoir of Charles Towneley, drawn up by the Rev. James Dallaway." Lond. 1814, 8vo, priv. pr.

4. **Portrait** and busts, see *Dict. Nat. Biog.*

**Towneley, John**, Colonel, born 1697, second son of Charles Towneley, of Towneley Hall, Lanc., entered Gray's Inn in 1715, but having an allowance of only £60 a year went in 1728 to Paris, and probably in 1745 was present with his company of Rothes's Franco-Irish Infantry at the battle of Falkirk. In 1746 he received the order of St. Louis. It is stated by his grand-nephew Charles that he frequented the salon of Mme. Doublet de Breuilpont. He died in London in 1782, aged 85.

*Kirk, Biog., Collns. MS.; Palatine Note Book*, i. and iii.; *Gillow, Lanc. Recusants, MS.*

1. **Hudibras, Poëme, traduit en Vers François, avec des Remarques.**" Lond. (Paris), 1757, 3 vols. 12mo, *vide* under John Turberville Needham, who superintended the publication; Paris, Didot, 1819, 3 vols. 12mo.

2. **Portrait**, in *Palatine Note Book*, iii. 241.

**Tregian, Francis**, exile, born 1548, son of Thomas Tregian, of Wolvedon (now Golden), Cornwall, by Cath., eld. dau. of Sir John Arundell, married Mary, eld. dau. of Charles, 7th Lord Stourton, by Anne, dau. of Edward, earl of Derby, and by her had eighteen children. He frequented the court of Elizabeth in the hope that he might render assistance to the persecuted catholics. According to his biographer he lost the favour of the queen by rejecting her amatory advances. In 1577 he was arrested at Wolvedon for harbouring B. Cath. Mayne, *q.v.*, and by sentence of præmunire was stripped of all

his property, estimated at £3000 a year, and condemned to perpetual imprisonment. After suffering incarceration at Windsor Castle, the Marshalsea, and other prisons for 28 years, he was released at the intercession of the King of Spain, who entertained him honourably at Madrid, and assigned him a pension. He died at Lisbon Sept. 25, 1608, aged 60.

*Plunkett, Vita*; *Dodd, Ch. Hist.* ii.; *Oliver, Collns.*, 2, 9, 203; *Challoner, Memoirs*, 1741, i., 449; *Madæwn, Penal Laws*, 121; *Bridgewater, Concertatio*, 292, 407; *Dict. Nat. Biog.* lvii.; *Records of Eng. Caths.* i., ii.; *Morris, Troubles*, i.

1. "The great and long sufferings for the Catholic Faith of Mr. Francis Tregian, Esquire, of Golden, in Cornwall." MS., 1593, at Oscott, printed with additional matter in Fr. Morris' *Troubles*, i. pp. 59-140.

"Heroum Speculum De Vita DD. Francisci Tregon, cujus corpus septendecim post annis in æde D. Rochi integrum inventum est. Edidit F. Franciscus Plunquetus, Hibernus, O.S.B., nepos ejus maternus." *Olisipone*, 1655, 12mo.

"A brief note concerning the proceeding and course held against Francis Tregian of Golden . . . Esquier." MS. *Add. MS.* 21,203, *Brit. Mus.*

**Tunstall, Cuthbert**, bishop, born in 1474 at Hackforth, co. York, was an illegitimate son of Thomas Tunstall, of Thurland Castle, Lancashire. His mother is said to have been of the Conyers family. About 1491 he matriculated, it is said, from Balliol College, Oxford. Afterwards he went to King's Hall, Cambridge; and he took the degree of LL.D. at Padua. Between 1507 and 1511 he was presented to the livings of Barmston, Yorks; Stanhope, co. Durham; Aldridge, Staffs; Steeple Langford, Wilts, and Harrow-on-the-Hill. In the latter year Abp. Warham appointed him his chancellor and introduced him to court. He became a prebendary of Lincoln; then archdeacon of Chester. During his visit to Brussels in the capacity of ambassador, he made the acquaintance of Erasmus, whom afterwards at Worms he urged to write against Lutheranism. In 1521 he returned to England and was made dean and prebendary of Salisbury. The next year he was papally provided to the see of London. In 1525 he was a second time sent as ambassador to Charles V., and in 1527 he was one of the plenipotentiaries who negotiated the treaty of Cambray. He was translated to Durham in 1529. In the divorce case he acted as counsel to Katharine. He acquiesced in the royal claim to ecclesiastical supremacy, but was forbidden to appear in his place among the lords when the bill for the suppression of the lesser monasteries was under discussion.

He was one of the council of the north, and assisted in the compilation of the *Institution of a Christian Man*. In the succeeding reign he protested against the act of uniformity, but enforced it in his diocese. In 1551 he was lodged in the Tower, and Northumberland tried to pass through parliament a bill for his deprivation on the charge of misprision of treason. The attempt failed, but he was tried and deprived soon after, and by act of parliament his bishopric was dissolved in March 1552-3. It was re-established in the first year of Queen Mary, and Tunstall was restored to his see. On the accession of Elizabeth he refused the oath of supremacy, and he declined to consecrate Parker. To the custody of Parker he was committed after his second deprivation, and he died at Lambeth Palace on Nov. 18, 1559, aged 85.

*Dodd, Ch. Hist.*, i.; *Bridgett, Q. Eliz. and the Cath. Hierarchy*, p. 51, seq.; *Brady, Episcop. Succ.*, i.; *Dict. Nat. Biog.* lviii.; *Cooper, Athene Cantab.* i.

1. **C. Tunstalli in Laudem Matrimonii** Oratio, habita in Sponsalibus Mariæ . . . . Regis Angliæ Henrici Octavi filix et Francisci . . . . Francorum Regis primogeniti." Lond. R. Pynsoni, 1518, 4to, 14 ff.; *s.l. et a.*, 4to, 13 ff.; Basileæ, Jo. Frobenium, 1519, 4to.

2. **De Arte Supputandi. Lib. iv.** Lond. R. Pynsoni, 1522, 4to: Parisiis, R. Stephanus, 1529 and 1538, 4to; Argentorati, 1544 and 1551, 12mo. Ded. to Sir Thos. More.

3. **A Sermon** of Cuthbert Bysshop of Duresme, made upon Palme Sondaye last past, before . . . . Henry the VIII." Lond. Tho. Berthelet, 1539, 12mo; *ib.* 1633, 4to; *ib.* T. Rodd, 1823, 12mo.

4. "The Byble in Englyshe . . . . Oversene and perused . . . . by . . . . Cuthbert Bysshop of Duresme" [and Nic. Heath, *q.v.*]. Lond. 1541, fol.

5. **C. Tonstalli Confutatio Cavillation.** quibus SS. Eucharistiæ Sacrament. ab impiis Caphernaitis impeti solte." Parisiis, ap. Roigny, 1552, 4to.

6. **C. Tonstalli de Veritate Corporis et Sanguinis Domini . . . . in Eucharistia. Lib. 2."** Lutetix, ap. Vascosan, 1554, 4to; *ib.*, 2nd edit. 1554, 4to; completed in 1551.

7. Prefatio to St. Ambrose's Expositio super Apocalypsim, 1554, 4to.

8. **Compendium** in decem Libros Ethicorum Aristotelis." Parisiis, 1554, 4to.

9. **Contra impios Blasphematores Dei Prædestinationis Opus."** Antv., 1555, 4to.

10. "J. Redmani . . . . de Justificatione Opus." Antv. 1555, 4to, edited by Tunstall.

11. **Certaine Godly and devout Prayers**, made in Latin by C. Tunstall . . . . and translated into Englishe by Thomas Paynelle, Clerke." Lond. John Cawoode, 1558, 16mo, B.L., 28 ff. Ded. to Q. Mary.

12. "A letter written by C. Tunstall, late Bishop of Duresme, and John

Stokesley, sometime Bishop of London . . . sente . . . to Reginalde Pole, Cardinall, being then at Rome, and of late Archebysshop of Canterbury." Lond. Reg. Woulfe, 1560, 12mo, B.L. ; repr. in Knight's "Life of Erasmus," *Appx.* No. xxiv. ; also in "A New Yeares Gift," by B. G., Citizen of London, 1579, 4to.

13. "Commission to hear and determine the Appeal of C. Tunstall, being deprived of his Bishoprick." Co. of Durham Collectanea (1774?) 4to.

14. **Portrait.** Fourdrinier, sc., in Fiddes' "Life of Wolsey."

**Tunstall, Marmaduke Cuthbert Constable**, anti-quarian and naturalist, born 1743, 2nd son of Cuthbert Tunstall Constable, Esq., of Burton Constable, co. York, by his 2nd wife, Eliz., dau. of Geo. Heneage, of Hainton, co. Linc., Esq., went to Douay College in 1757. In 1760 he succeeded to the family estates of Wycliffe Hall, Scargill Castle, and Hutton Long Villers, on the death of his uncle Marmaduke Tunstall, and in consequence resumed the family name of Tunstall. He devoted himself to literature and science, and in 1764 was elected fellow of the Soc. of Anti-quaries, and in 1771 of the Royal Soc. In 1776 he married the dau. and co-heiress of Mr. Markham, of Hoxley, co. Linc. He died at Wycliffe, Oct. 11, 1790, aged 47.

Leaving no issue, his estates ultimately devolved upon his nephew Francis Sheldon, Esq., who also inherited Burton Constable and assumed the name of Constable.

*Kirk, Biog. Collns., MS. ; Douay Lists, MS. ; Gent. Mag., 1790, ii. 959 ; Orthodox Journ., 1835, vi., 229 ; Fox, Synopsis.*

1. **Ornithologia Britannica.** Lond. 1771, fol.

2. "An Account of several Lunar Iris," *Philos Trans.*, 1783.

3. **Portrait**, with memoir prefixed to "Synopsis of the Newcastle Museum," by G. T. Fox, of Durham, 1827 ; also in *Orthodox Journ.*, iv. 1835, p. 229.

**Turnbull, William Barclay David Donald**, antiquary, born at Edinburgh, Feb. 6, 1811, was the only child of Walter Turnbull, of Leven Lodge, near Edinburgh, by Robina, daughter of William Barclay, merchant of the same city. He was admitted an advocate in 1832. In 1834 he founded the Abbotsford Club, of which he acted as secretary. He was brought up a member of the Established Kirk, but became an episcopalian, and finally, in 1843, a catholic. He was called to the English Bar in 1856, and in 1859 was engaged under the record commission to examine a portion of the foreign series of state papers. In 1861 he was driven by the persecu-tion of a fanatical section of protestants to resign, and he

brought an unsuccessful action for libel against the Protestant Alliance. Its insinuations of suppression in the interests of the Catholic Church were shown by a letter of the Master of the Rolls to the home secretary, officially published, to be quite baseless. Under the strain of anxiety Turnbull's health broke down, and he died at Barnsbury, Apr. 22, 1863, aged 52.

He married in 1838 Grace, second dau. of James Dunsmure, of Edinburgh, Esq. She died in London, May 27, 1884, aged 72.

*Tablet*, xx. 651, 780, xxii. 119, 123, 179, 454, xxiv. 262-4, 285, 301; *Cath Opin.*, x. 268; *Lamp*, 1861, i. 105, 191; *Dict. Nat. Biog.* lvii.; *Gent. Mag.* 1863, i. 805; *Times*, Apr. 24, 1863.

1. For general list of his numerous works, commencing with 1833, see *Allibone, Crit. Dict.*, *Lowndes, Bib. Manual*, *Dict. Nat. Biog.*, and *Brit. Mus. Cat.*

2. **Legendæ Catholicæ.** A Lytle Boke of Seyntlie Gests." Ediub., 1840, 16mo.

3. **Letters of Mary Stuart, Queen of Scotland**, selected . . . By Prince Alexander Labanoff. Translated with Notes and an Introduction." Lond. Dolman, 1845, 8vo.

4. **Sir Thomas More's Dialogue of Comfort against Tribulation.** Lond. 1847, 8vo.

5. **A True Account of the Gunpowder Plot.** Lond. 1851, 8vo, *vide* under M. A. Tierney, No. 11.

6. **An Account of the Chapter.** Lond. 1853, 8vo, *vide* under Jno. Sergeant, No. 52.

7. **History of the Life, Writings, and Doctrines of Luther.** By M. Audin. Translated." Lond. Dolman, 1854, cr. 8vo, 2 vols., pp. xliii-512 and xliii-497, forming vols. iii. and iv. of the *Lib. of Translations*.

8. **The Complete Works of Richard Crashaw.** Lond. 1856, 8vo, *vide* vol. i. 586, No. 7.

9. **The Poetical Works of Robert Southwell.** Lond. 1856, 8vo, *vide* under Southwell, No. 13.

10. **Portrait**, litho., fol., drawn by Jas. Archer, pr. by Fr. Schenk at Edinburgh.

**Turberville, Henry**, priest, born about 1607, probably a member of the ancient family seated for centuries at Bere Regis, co. Dorset, of which the last catholic bishop of Exeter. James Turberville, was a distinguished member, was ordained at Douay College. During the Civil War he was chaplain to the first Marquis of Worcester, and afterwards to Sir Geo. Blount, of Sodington. It was in his arms that the earl of Carnarvon died. He used the *alias* of Bonville, was archdeacon of Berkshire, and, having for some time been infirm, died in Holborn, London, Feb. 20, 1677-8, aged about 70.

*Gillow, Tablet*, lxxvii. 419; *Dodd, Ch. Hist.*, iii.; *Palatine Note Book*, iii. 104, 175; *Old Chapter Records, MSS.*

1. **An Abridgment of Christian Doctrine.** With Proofs of Scripture for Points Controverted. Catechistically explain'd. By Way of Question and Answer. By H. T." (Douay) 1649, 12mo; 1671 and 1676, 8vo; Basileæ, 1680; Lond. 1684, *ib.*, 1708, 12mo, pp. 210; *ib.*, T. Meighan, 1720 and 1734, 12mo, pp. 210; *ib.* 1748, 1756, 1788, 1793; Belfast, 1821, 12mo; Dub. 1822, 1827 and 1828, 16mo, revised by Dr. Jas. Doyle.

2. **A Manuel of Controversies;** clearly Demonstrating the Truth of Catholique Religion by Texts of Holy Scripture . . . And Fully answering the principal Objections of Protestants and all other Sectaries." Douay, 1654, 8vo; *ib.* 1671; Lond. Matt. Turner, 1686, 12mo, pp. 364, 4th edit.; ded. to Sir C. F., Knt. and Bart., and Mistress S. H.; Belfast, 1821, 12mo. It elicited replies from Jno. Tombs, Dr. Hen. Hammond, and Wm. Thomas, bp. of Worcester.

**Tyldesley, Thomas**, jacobite, born April 3, 1657, son of Edward Tyldesley, of Tyldesley, Morleys, Myerscough Lodge, and Fox Hall, co. Lanc., Esq., and grandson of Sir Thomas Tyldesley, the famous royalist general, was educated at St. Omer's. In 1679 he married Eleanor, dau. and coh. of Thomas Holcroft, of Holcroft Hall, co. Lanc., Esq., and after her death in 1693, married, secondly, Agatha, dau. of Wm. Winckley, of Banister Hall, co. Lanc., Esq. Upon the revolution of 1688 he took part in a movement in support of James II. at Chester, and throughout his life, whilst leading the life of a country squire, was an ardent Jacobite. He died at Myerscough Lodge, just before the Chevalier's attempt to recover the throne, in which his son Edward took part, Jan. 26, 1715, aged 57.

*Gillow, Tyldesley Diary, and Lanc. Recusants, MS.*

1. "The Tyldesley Diary. Personal Records of Thomas Tyldesley (grandson of Sir Thomas Tyldesley the Royalist), during the years 1712-13-14; with Introduction, Notes, and Index, by Joseph Gillow and Anthony Hewitson. Illustrated." Preston, 1873, imp. 8vo, pp. 192.

**Ullathorne, William Bernard**, archbishop, born May 7, 1806, at Pocklington, Yorkshire, was descended from an old Catholic family, and on his mother's side was a distant relative of Sir John Franklin. For a time he followed the sea. In 1823 he was placed at Downside College, and in 1825 was professed. He was ordained priest at Ushaw in 1831. The next year he was appointed vicar-general to Bishop Morris in the Australasian mission and H.M. Catholic chaplain. In 1841 he returned to England and was placed at Coventry. He was appointed V. A. of the Western District in 1845, and



on the restoration of the hierarchy in 1850 was made the first bishop of Birmingham. In 1888 he retired to Oscott with the titular dignity of archbishop of Cabasa. There he died March 21, 1889, aged 82.

*Autobiography*; *Cath. Times*, March 29, 1889; *Downside Rev.*, v. 101, vi. 142, vii. 138, viii. No. 2, July 1889; *Dict. Nat. Biog.*, lviii.; *Brady, Episc. Succ.*, iii.; *Oliver, Collns.*, 425, 525; *Times*, March 22, 1889; *Oscottian*, v.

1. **A Few Words to the Rev. Hen. Fulton and his Readers.** Sydney, 1833, 8vo.

2. **Observations on the Use and Abuse of the Sacred Scriptures**, as exhibited in the Discipline and Practice of the Protestant and Catholic Communions." Sydney, 1834, 8vo; Lond. 1838, 8vo.

3. **Sermon against Drunkenness.** Sydney, 1834, 8vo; often repr.

4. **Sermon on Laying the Foundation-stone of a New Church.**" Sydney, 1834, 8vo.

5. **A Reply to Judge Burton**, of the Supreme Court of New South Wales, on 'The State of Religion in the Colony.'" Sydney, 1835, 8vo; *ib.* 1839; Lond. 1840 and 1841.

6. **The Catholic Mission in Australasia.** Liverpool, 1836, 8vo; 2nd ed. 1837, 1838, and three subsequent editions.

The two preceding works contain the history of catholicity in Australia before the writer's arrival in 1833.

7. **The Horrors of Transportation.** Dub. 1836, 8vo, pp. 31; repr. 1837, 1838. Written at the request of Thos. Drummond, under-sec. for Ireland.

8. **Relazione sulla Missione o Vicariato Apostolico della Nuova Olanda.**" Roma, 1837, 8vo, a translation of his report to propaganda.

9. **Eight Sermons with Prefaces.** Lond. 1842, 8vo, ded. to Bp. J. Bede Polding.

10. **The Blessing of the Calvary on the Grace Dieu Rocks.** A Sermon. Lond. 1843, 8vo, pp. 20.

11. **Funeral Oration on . . . W. Richmond.** 1848, *see* p. 417, No. 7.

12. **The Office of a Bishop.** A Discourse delivered at the Solemn Thanksgiving for the Re-establishment of the Hierarchy." Lond. Richardson, 1850, 8vo, pp. 23; *id.* 2nd edit.

13. **A Pastoral Letter on Ecclesiastical Education.**" (Birmingham) 1850, 8vo, pp. 16.

14. **A Discourse.** Lond. 1850, 8vo.

15. **A Plea for the Rights and Liberties of Religious Women**, with reference to the Bill proposed by Mr. Lacy." Lond. 1851, 8vo, pp. 24.

16. **A Few Plain Reasons for continuing to protect Religious Women from officious and impertinent intrusion.**" Lond. 1852, 8vo.

17. **The Holy Mountain of La Salette: a Pilgrimage of the year 1854.**" Lond. 1854, 8vo; 4th ed. 1855, 6th ed. 1861.

18. **A Letter addressed to Lord Edward Howard on the proposed Committee of Enquiry into Religious Communities.**" Lond. 1854, 8vo.

19. **The Immaculate Conception of the Mother of God: an Exposition.**" Lond. 1855, 8vo.

20. **The Discourse** delivered at the Opening Service of the Second Provincial Synod of Oscott." Lond. 1855, 8vo, pp. 22.

21. **A Pilgrimage** to the Proto-Monasteries of Subiaco and the Holy Grotto of St. Benedict." Lond. 1856, 8vo.

22. **Notes on the Education Question.** Lond. 1857, 8vo, pp. 72.

23. **The Speech on the Question of the Pontifical States** delivered . . . at the Town Hall, Birmingham." Lond. 1860, 8vo, pp. 23.

24. **A Discourse** delivered at St. Mary's Priory, Princethorpe; on occasion of the Solemn Jubilee of the Reverend Superior." Reading, Cowslade (1861), 8vo, pp. vii-18.

25. **A Discourse . . . on . . . Mr. Councillor Maher.**" Lond. 1862, *vide* iv. 391, No. 2.

26. **A Letter on 'The Rambler and The Home and Foreign Review. Addressed to the Clergy of the Diocese.'** Lond. 1862, 8vo, pp. 42, for reply to which *vide* under Ric. Simpson, No. 3. The proprietor of the journal, Lord Acton, died June 19, 1902.

27. **On certain methods of The Rambler . . . A Second Letter.**" Lond. 1863, 8vo, pp. 99, dated 26 Jan.

28. **A Letter on the Association** for the Promotion of the Unity of Christendom." Lond. 1864, 8vo, pp. 49.

The leading member of this Association, Dr. F. G. Lee, died a Catholic.

29. **The Anglican Theory of Union**, as maintained in The Appeal to Rome and Dr. Pusey's 'Eirenicon.' A Second Letter." Lond. (1865) 8vo, pp. 115.

30. **A Sermon** preached on the occasion of the solemn Requiem of the Very Rev. T. Flanagan." Birm. (1865), 8vo, pp. 14, *vide* vol. ii. 291.

31. **On the Management of Criminals.** A Paper read before the Academia of the Cath. Relig." Lond. 1866, 8vo, pp. 52.

32. **The Confessional.** An Address delivered . . . Walsall." Lond. 1867, 12mo, pp. 28; *ib.* 2nd ed. pp. 24.

33. "The Address presented to the . . . Bishop of Birmingham . . . and his lordships Reply." Birm. (1867) 8vo, pp. 14.

34. **Facts and Documents** relating to the Mission and contemplated Oratory at Oxford. Privately printed for the Information of the Bishops." Birm. (1867), 8vo, pp. 26, dated April 15, 1867; relative to Cardinal Newman's contemplated foundation at Oxford, which, to the great loss of the catholic body, was frustrated, mainly through the opposition of Card. Manning.

35. **Three Lectures on the Conventual Life.** Lond. 1868, 12mo, pp. 32, 32, and 31; 2nd ed. *ib.*

36. **A Pastoral Letter on Fenianism.** Lond. 1869, 8vo, pp. 12.

37. **The Council and Papal Infallibility.** A Letter addressed to the . . . Diocese." Lond. 1870, 8vo, pp. 37; 2nd ed. *ib.*

38. **History of the Restoration of the Catholic Hierarchy in England.**" Lond. (1871) sm. 8vo, pp. viii-112.

39. **Report on the Ecclesiastical Law** respecting the Dowries of Religious Women." Lond. 1872, 8vo, pp. 37.

40. **The Sermon** Delivered on the Consecration of the Bishops of Salford and Amycla." Lond. 1872, 8vo, pp. 20.

41. **Discourse** delivered at the opening session of the Fourth Provincial Synod of Westminster." Lond. 1873, 8vo, pp. 31.
42. **The Döllingerites, Mr. Gladstone, and Apostates from the Faith.**" Lond. 1874, 8vo.
43. **Mr. Gladstone's Expostulation Unravelled.** Lond. 1875, 8vo, pp. 80, 3 editions, a reply to the Rt. Hon. W. E. Gladstone's famous pamphlet on "The Vatican Decrees."
44. **The Accord of the Infallible Church with the Infallible Pontiff. A Discourse.**" Lond. n.d., 12mo, pp. 24.
45. **The Prussian Persecution.** Lond. 1876, 8vo.
46. **Ecclesiastical Discourses** delivered on special occasions." Lond. 1876, 8vo.
47. **The Discourse delivered at the Solemn Requiem for His Holiness Pius IX. at St. Chad's Cathedral, Birmingham.**" Birm. 1878, 8vo, pp. 20.
48. **Church Music.** Lond. 1880, 8vo.
49. **The Endowments of Man** considered in their relations with his final end. A Course of Lectures." Lond. 1880, cr. 8vo ; *ib.* 2nd edit. 1882, 8vo, pp. viii-404 ; *ib.* 1888.
50. **The Groundwork of the Christian Virtues.** A Course of Lectures." Lond. cr. 8vo, 1882, pp. viii-411 ; 2nd edit. *ib.* 1888.
51. **Christian Patience, the Strength and Discipline of the Soul.**" Lond. 1886, 8vo ; 2nd edit. *ib.* 1888. Ded. to Card. Newman.
52. **Memoir of Bishop Willson, First Bishop of Tasmania.**" Lond. 1887, 12mo, pp. 96.
53. "Bishop Ullathorne : The Story of his Life ; Selected Letters, with facsimile : 4 portraits of his lordship ; views of Coventry Church and Oscott College." Lond. 1886, 8vo, forming vol. v. No. 17, *New Series of The Oscotian*, pp. 99-257.
54. "A Spiritual Man. A Sermon preached in St. Chad's Cathedral, Birmingham (March 26, 1889), at the Solemn requiem for . . . W. B. Ullathorne, O.S.B., Archbishop of Cabasa and First Bishop of Birmingham. By the Rt. Rev. John Cuth. Hedley, O.S.B., Bishop of Newport and Menevia." Lond. (1889), 8vo, pp. 30.
55. "Characteristics from the Writings of Archbishop Ullathorne . . . arranged by the Rev. Michael F. Glancey." Lond. 1889, 8vo, with portr.
56. "The Autobiography of Archbishop Ullathorne, with Selections from his Letters." Lond. (1891) cr. 8vo, pp. viii-259, by Augusta Theodosia Drane, of St. Dominic's Convent, Stone.
57. "Letters of Archbishop Ullathorne." Lond. (1892), cr. 8vo, pp. iv-550, by A. T. Drane, with portr.
58. "Life of Archbishop Ullathorne." Lond. Cath. Truth Soc., *n.d.*, 12mo, with portr.
59. **Portraits**, 4 in the *Oscotian* v. ; 2 in *Downside Rev.*, vii., viii. ; 1 in Cath. Truth Society's "Life," and reprod. in Ward's *Annals of the Engl. Benedictines of Ghent* ; 1 as frontis. to "Letters of Archbp. Ullathorne."

**Vane, Thomas**, physician, was educated at Christ's College, Cambridge, where he proceeded D.D. He became chaplain extraordinary to Charles I., and rector of Craford, but

resigned these preferments and became a catholic. He then travelled in France and Italy with his wife, took the degree of M.D. in some foreign university, and practised as a physician.

*Dodd, Ch. Hist.*, iii. ; *Austin, Christian Moderator*, 1652, ii. 20.

1. **A Lost Sheep returned Home** ; or, the Motives of the Conversion to the Catholike Faith of Thomas Vane." Paris, 1643, 12mo, ded. to Queen Henrietta Maria, preface dated Paris, Aug. 4, 1642 ; Paris, 1645 ; 3rd edit. with addns. 1648 ; 1649 ; 1665 ; 5th ed. 1666, pp. 375, 12mo. It elicited "A Catholike History," 1653, by Edw. Chisenhall.

2. **An Answer to a Libell**, written by D. Cosens against the Great Generall Councell of Laterane under Pope Innocent III." Paris, 1646, 8vo, ded. to Sir Ken. Digby.

3. **Wisdom and Innocence**, or Prudence and Simplicity, in the Examples of the Serpent and the Dove, propounded to our Lord." *S.l.* 1652, 8vo.

**Vaughan, Arthur**, priest, born Feb. 14, 1724, son of Maurice Vaughan, of London, and his wife, Jane Power, went to Douay College, July 12, 1739, was ordained priest in 1750, and left for the English Mission Aug. 11, 1750. He succeeded Mr. Geo. Bishop on the mission at Harvington Hall, co. Worcester, in 1752, and died there July 17, 1792, aged 68.

*Douay Lists, MS.* ; *Douay Diaries* ; *Kirk, Biog. Collns. MS.*

1. **The Triumphs of the Cross** ; or, Penitent of Egypt. In eight Books." Birmingham, 1776, 8vo, pp. xvi-277, founded on the story of Zozim and Mary of Egypt.

2. **The Ghost of Sansom Fields**. *S.l. et a.*, 8vo, written on the occasion of the apostacy of Fr. Charles Wharton, S.J., and his leaving the chapel at Sansom Fields, Worcester, in 1782.

3. **Madan's Thelyphthora burlesqued**. MS.

**Vaughan, Roger William Bede**, O.S.B., archbishop of Sydney, born Jan. 9, 1834, second son of Lieut.-Col. J. F. Vaughan, of Courtfield, Ross, Herefordshire, by his first wife, was educated at Downside, and he received the habit in 1853, in the abbey of St. Paul *extra muros*. In 1859 he was ordained priest, and on his return to England was placed in charge of the mission at Downside. In 1862 he was appointed professor of moral philosophy at Belmont, and in 1862 cathedral prior of Newport and Menevia. In 1873 he was consecrated by Cardinal Manning to be archbishop of Nazianzus as coadjutor, with right of succession, to Archbishop Polding of Sydney, whom he succeeded in 1877. He died suddenly, of heart disease, while on a visit to Ince Blundell Hall, Lancashire, Aug. 18, 1883, aged 49.

*Tablet*, lxii. 283, 300-1, 311, 341, 471, 549, 713; *Downside Rev.*, iii. 1-27, iv. 219, vi. 141, xi. 169; *Hedley, Memoir*; *Wkly. Reg.*, lxxviii. 236, 517.

1. **What does it profit a man?** University Education and the Memorialists." Lond. 1863, 8vo.

2. **English Catholic University Education.** Lond. 1867, 8vo, repr. from the *Dub. Rev.*

3. "Defence of the Roman Church against Fr. Gratry. . . . By Dom Prosper Guéranger. . . . With an Introduction by Roger Bede Vaughan." Lond. 1870, 8vo.

4. **The Life and Labours of Saint Thomas of Aquin.** Lond. 1871-2, 2 vols. 8vo; abridged by his brother Dom Joseph Jerome Vaughan. Lond. 1875, 8vo; 2nd ed. 1890.

5. **Ecclesia Christi:** Words spoken at the opening of the Second Session of the Fourth Provincial Council of Westminster." Lond. 1873, 8vo.

6. **Oration on O'Connell**, delivered on the occasion of his centenary in Aug. 1875." Lond. 1875, 8vo.

7. **Hidden Springs;** or, Perils of the Future, and how to meet them." Sydney, 1876, 8vo.

8. **Pius IX. and the Revolution.** Sydney, 1877, 8vo.

9. **Arguments for Christianity.** A series of Lenten Exercises." Syd. 1879, 8vo.

10. **Pastorals and Speeches on Education.** Sydney, 1880.

11. **Christ's Divinity.** A series of six Lenten Lectures." Sydney, Flanagan, 1882, 8vo.

12. "Memoir of the Most Rev. Roger Bede Vaughan, O.S.B., Archbp. of Sydney. By the Rt. Rev. J. C. Hedley, D.D." Lond. 1884, 8vo, pp. 31.

13. **Portrait**, with biog. in the *Cath. Family Annual* for 1883.

**Vaux, Laurence**, divine, born in 1519 at Blackrod, co. Lancaster, came of a family long connected with that locality, the name being now generally spelt Vause or Vose. He was educated at Manchester grammar-school, and at Queen's and Corpus Christi colleges, Oxford. He became a fellow, and at last warden, of the collegiate church of Manchester. Upon the passing of the Act of Uniformity in the reign of Elizabeth he fled, carrying with him the college muniments. After some vicissitudes he found himself at Louvain, where he began to keep a small school for exiles' children. In 1566 he published in Lancashire Pius V.'s prohibition of conformity to the state religion. In 1572 he made his profession as canon-regular of S. Augustine at St. Martin's, Louvain, of which he became sub-prior. Upon visiting England in 1580, he was seized at Rochester and imprisoned in the Gatehouse, Westminster; thence, in 1584, he was transferred to the Clink, where he died of starvation and the severities of his imprisonment in 1585, aged 65.

*Dodd, Ch. Hist.*, ii. ; *Rambler*, viii. 399 ; *Bridgewater, Concertatio*, 408 ; *Law, Vaux's Catechism, Dict. Nat. Biog.*, lviii. ; *Gilroy, Lanc. Recusants, MS.* ; *Pitts, De Illus. Script.*

1. **A Catechism or a Christian Doctrine**, necessarie for Children and the Ignorant People." (Louvain, 1567), 16mo ; Antwerp, 1574 Liège, 1583 ; *s.l.* 1583 and 1590 ; St. Omer, John Heigham, 1620, 24mo ; repr. and edited by Thos. Graves Law, Esq., with introduction, Chetham Soc., 1885, 4to.

**Vaux, Thomas**, 2nd baron Vaux of Harrowden, poet, born 1510, was the eldest son of Nicholas, first baron, by his second wife, Anne Green. He was probably educated at Cambridge, and succeeded to the title in 1523. At one time he was captain of the Isle of Jersey, which he surrendered in 1536. He died in Oct. 1556, aged 46.

*Dict. Nat. Biog.*, lviii. ; *Rose, Biog. Dict.* ; *Burke, Peerage.*

1. **The Paradise of Daynty Devises**. Lond. 1569, 4to, for which and other poems see Watt, *Bib. Brit.*, Lowndes, *Bib. Man.*, Allibone, *Crit. Dict.*, and *Dict. Nat. Biog.*

**Verstegan, Richard**, poet and antiquary, born in London, was grandson of Theodore Rowland Verstegan, of an ancient family in the duchy of Guelderland, who emigrated to England towards the end of Henry VII.'s reign, and started business as a cooper. His father seems to have been known as Rowlands, and Richard, after a good education, was entered under that name at Christ Church, Oxford, in 1565. Declining to conform to the new religion, he left the university without taking degrees, and returned to London. Next he is found an exile at Autwerp, and probably went there with his patron, Sir Thomas Gresham. There he set up a private press, at which he not only printed a large number of catholic books, but being an artist of no mean skill, actually engraved the cuts himself. He also acted as agent for the transmission of catholic books and letters between England, Spain, Rome, and the Netherlands, and was always at the service of missionaries proceeding to England, and did much to assist them across the Channel. In Jan. 1584-5, Stafford, the English ambassador at Paris, wrote to Walsingham stating that he had got Verstegan laid up for printing certain catholic books. He wrote, "I would loose all the credit I had to bring the Englishman to the gallows. He nameth himself Verstingham, which name I never heard before." Verstegan, however, obtained his release, and in April 1584, is found in Rome. Subsequently he returned

to Antwerp and published his "Theatrum Crudelitatum" in 1587, which gave dire offence to Elizabeth's government. Two years previous, if not earlier, he was in receipt of a pension from the King of Spain, thirty crowns a month. Meanwhile he had married a lady of means, who appears in a list of exiles for the faith published in 1588. In 1595 he was again in Paris, on his way to Spain, where he had an interview with his Majesty, and spent some time at the English college at Seville. At the end of the same year he was once more at Antwerp, where he spent the remainder of his life, and is said to have died at the age of 87, possibly about 1636.

One Richard Verstegan, who published the "Netherlantsche Antiquiteyten" in 1646, and other works, was probably a son of the exile.

*Dodd, Ch. Hist.*, ii.; *Bliss, Wood's Athenæ Oxon.*, ii.; *Records of the Engl. Caths.*, i. and ii.; *Fitzmaurice-Kelly, New Review*, July 1897; *State Papers, P.R.O., French Con.*, lxxix. Jan. 8, 1584; *Foley, Records S.J.*, i., ii., iii., vi.; *Dict. Nat. Biog.*, xlix. 352; *Bridgewater, Concertatio*.

1. **The Post for divers Partes of the World**, wherein is containd the Antiquities and Originall of the most famous cities in Europe." Lond. Thos. East, 1576, 8vo, ded. to Syr Thomas Gresham, knt. Translated from the German.

2. **Theatrum Crudelitatum Hæreticorum nostri Temporis.**" Antverpiæ, Adrian. Huberti, 1587, 4to, pp. 95, engr. title and 29 plates; *ib.* 1588, 1592, 1604; translated into French, Anvers, 1588, 4to, pp. 95; *ib.* 1607. This work gave great offence to Q. Elizabeth, who complained to the King of France, by whom he was imprisoned for a time.

3. **An Epistle in the Person of Christ** to the Faithfull soule, written first by that learned Lanspergius, and after translated into English by one of no small fame, whose good example of sufferance and living, hath and wilbe a memoriall unto his countrie and posteritie for ever." Antverpe, 1595, 12mo. The translator was Philip Howard, Earl of Arundel, *q.v.*, whose work was entirely suppressed. Verstegan has added verses of his own besides "A Dialogue Betwixt A Christian and Christ hanging on the Crosse. Wr tten into Latine by Marcus Marulus, and translated into English," 39 four-line stanzas, with rough woodcuts drawn by himself.

4. **The Primer**, or Office of the Blessed Virgin Marie, in Latin and English." Antwerp, Arnold Conings, 1599, 8vo, signed R. V.; very frequently repr. down to 1825, and in common use with English catholics.

5. **The Spirituall Combat.** Translated by R. R." Antw. *n.d.*, 12mo.

6. **A Little Manuall of Devout Prayers** and Exercises, collected and translated out of divers authors." Antw. *n.d.*, 12mo, by "R. R."

7. **A Treatise of Prayer and Meditation**, compiled by the Rev. Fr. Peter of Alcantara. Translated out of Spanish by R.R. Antw. *n.d.*, 12mo. It was re-translated by Giles Willoughby in 1632.

8. **Mentall Prayer** appropriated to the Passion of Our Lord Jesus

Christ, written in Italian by George Rainaldi, and translated by R. R." Antw. *n.d.*, 12mo.

9. **Odes in Imitation of the Seaven Penitential Psalmes.** With Sundry other Poems and ditties tending to devotion and pietie." (Antwerp) 1601, sm. 8vo, title 1 f., ded. signed R. V., 1 f., pp. 115. Some of these odes have been greatly admired for their sweet simplicity. The vol. is one of great rarity. There is one in the Bodleian library, and another in that of the writer.

10. **A Dialogue of Dying Well.** Antw. 1603, 8vo, transl. from the Italian of Dom Peter of Lucca.

11. **Meditations of the Principal Duties of a Christian,** taken out of Holy Scriptures, Counsells and Fathers. Written in French by Matthew Faydeau, D.D., of the College of Sorbonne, and translated by R. R."

12. **A Restitution of Decayed Intelligence** in Antiquities concerning the most noble and renowned English Nation. By the study and travell of R. V." Antwerp, Robt. Brune, 1605, 4to, pp. 338, with plates, ded. to Jas. I.; Lond. 1628, 4to, 1634, 4to, 1652, 1655, and 1673, 8vo. It is preceded by commendatory verses in Latin by Rich. White, of Basingstoke, Rich. Stanihurst and others, and in English by Rich. Barnfield, Thos. Shelton, Fris. Tregian, Stephen Vallenger, A. Greneway, and Ralph Radcliffe, concluding with verses by Verstegan himself.

13. **Neder-Duytsche Epigrammen.** Mechelen, 1617, 8vo; Brussels, 1624, 4to.

14. **The Sundry successive Regal Governments of England.** Antwerp, 1620, in one large sheet, with cuts.

15. **Spiegel der Nederlandsche Elenden.** Mechelen, 1621, 8vo.

16. Collections of Memoirs of the English Martyrs and Sufferers for the Faith, MS.

17. He wrote other books, printed at his own press at Antwerp, the engravings in which were frequently done by himself. Lowndes suggests that he was the writer of the English verses in Otho Vænius' Emblems of Love.

**Waldegrave, Sir Edward,** politician, born 1516 or 1517, was second son of John Waldegrave of Borley, Essex, by Lora, daughter of Sir John Rochester. He was a member of the household of the Princess Mary, and in 1551 was imprisoned for refusing to stay the celebration of Mass at Copt Hall. On her accession he was sworn of the Privy Council, was knighted, and in 1557 succeeded his uncle as chancellor of the duchy of Lancaster. In the following year he was appointed one of the commission for the disposal of church lands vested in the crown. On the death of Mary he was deprived of his employments, and with his family was imprisoned in the Tower, together with the priest and the rest of the congregation, for hearing mass in his own house. There he died on Sept. 1, 1561, aged 45.



Sir Edward married Frances, daughter of Sir Edward Neville. By her he had two sons, from the elder of whom, Charles, the Earls of Waldegrave descend; and three daughters, of whom Mary married John first Baron Petre.

*Bridgewater, Concertatio*, f. 403; *Dict. Nat. Biog.*, lix. 13; *Foley, Records S.J.*, iii. 809; *Cath. Spectator*, iv. 198.

**Walker, John**, lexicographer, was born on March 18, 1732, at Colney Hatch, Middlesex. He became an actor and played with Garrick at Drury Lane. In 1758 he married Miss Myners, a well-known comic actress, and joined the company formed for opening the Crow-street theatre, Dublin. In 1762 he returned to London, and in 1767 once more to Dublin. He quitted the stage in 1768, and after two years' partnership with Mr. James Usher, who persuaded him to submit to the Catholic Church, in keeping the school at Kensington Gravel-pits, he began to lecture on elocution. He enjoyed the patronage of Dr. Johnson, Bishop Milner, and other distinguished men. He died in Tottenham Court Road on August 1, 1807, aged 75.

*Kirk, Biog. Collns. MS.*; *Edinb. Cath. Mag.*, 1837, 617; *Whittle, Cath. Monitor*, iii. 16; *Dict. Nat. Biog.*, lix.; *Allibone, Crit. Dict.*

1. **A General Idea of a Pronouncing Dictionary.** Lond. 1774, 4to.
  2. **A Dictionary of the English Language.** Lond. 1775, 8vo, afterwards called "A Rhyming Dict.," 1819.
  3. **Exercises for Improvement in Elocution.** Lond. 1777, 12mo.
  4. **Elements of Elocution.** Lond. 1781, 8vo, 2 vols.
  5. **Hints for Improvement in the Art of Reading.** Lond. 1783, 8vo.
  6. **A Rhetorical Grammar.** Lond. 1785, 8vo, ded. to Dr. Johnson.
  7. **The Melody of Speaking delineated.** Lond. 1789, 8vo.
  8. **A Key to the Classical Pronunciation of Greek and Latin proper names.** Lond. 1798, 8vo.
  9. **A Critical Pronouncing Dictionary.** Lond. 1791, 4to, long regarded as the statute-book of English orthoepy.
  10. **The Academic Speaker.** Lond. 1801, 12mo.
  11. **The Teacher's Assistant.** Lond. 1801 and 1802, 12mo.
  12. **Outlines of English Grammar.** Lond. 1805, 8vo.
- All the above works were frequently reprinted.

**Walmesley, Charles**, O.S.B., D.D., F.R.S., bishop, born Jan. 13, 1722, was seventh son of John Walmesley of Westwood House, Wigan, Lancs., by Mary, daughter of William Greaves. He was educated at St. Gregory's College, Douay, and at St. Edmund's, Paris, where in 1739 he was professed.

He obtained the degree of D.D. at the Sorbonne. As a mathematician he was known throughout Europe, and he was a fellow of the Royal Societies of London and Berlin. In 1749 he became prior of St. Edmund's, Paris, and in 1753 went to Rome as procurator-general of his order. In 1756 he was consecrated in Rome bishop of Rama, *in partibus*, to be coadjutor to Bp. York, vicar-apostolic of the western district, which he administered from 1763. He lost his library and the archives of the vicariate by fire when the mob gutted his chapel at Bath during the Gordon riots. His lordship signed the protestation of the Cisalpine Committee in 1789, but afterwards withdrew his name, and gave no countenance to the subsequent proceedings of the Cisalpine party. The bishop died at Bath, Nov. 25, 1797, aged 75.

*Kirk, Biog. Collns. MS.; Brady, Episcopal Succession*, iii.; *Oliver, Collns.*, p. 429, 527; *Genl. Mag.*, 1797, ii. 1071; *Orthodox Journ.*, 1834, iii. 65; *Snow, Bened. Necrol.*; *Dub. Rev.*, xxii. 206.

1. **Analyse des Mesures, des Rapports, et des Angles.** Paris, 1749, 4to; *ib.* 1753.

2. **The Theory of the Motion of the Apesides . . .** Written in French by Dom C. Walmsley, and now translated into English" (by J. Brown). Lond. 1754, 8vo.

3. **De Inæqualitatibus Motuum Lunarum.** Florentiæ, 1758, 4to.

4. **The General History of the Christian Church,** from her birth to her final triumphant state in Heaven. Chiefly deduced from the Apocalypse of St. John the Apostle. By Sig. Pastorini." Lond. 1770, 8vo; Antwerp, 1771, 8vo; *s.l.*, 1771, 8vo, pp. xxvi-589; Wigan, Ferguson, 1782, 8vo, pp. 602; Dub. 1790, 8vo; Lond. 1798, 8vo, edit. by Dom Mich. Pembridge, O.S.B., with a preface and some account of the author; Dub. 1806, 1812, and 1815, 8vo; Belfast, 1816, 8vo; Cork, 1820 and 1821, 8vo; and very frequently repr. in America. Transl. into French, Rouen, 1777; St. Malo, 1790, in 3 vols.; into Latin, Paris, 8vo; into German, by the Abbé Goldhagen, 1785; and into Italian, Rome, 1798, 2 vols.

5. **Ezekiel's Vision Explained.** Lond. 1778, 8vo.

6. Two papers on the irregularities in the motion of satellites, &c., *Philos. Trans.*, 1758 and 1761.

7. **Catechism for First Communicants.** To which is added an Exhortation to frequent Communion by St. Francis de Sales; and Instructions for Indulgences by the Rt. Rev. Dr. Walmsley." Lond. 1781, 12mo.

8. **Answer to the Committee's Letter, Dec. 24, 1789.** Lond. 1789, 8vo.

9. **Portrait,** in *Laity's Directory* for 1802. Original paintings at Downside and Lulworth Castle.

**Ward, Thomas,** controversialist, born at Danby Castle, co. York, Apr. 13, 1652, the son of a farmer, was educated at

Pickering school, and afterwards became a tutor. He was converted to the catholic religion from the presbyterian schism, in which he had been brought up. For five or six years he served in the papal guards, but returned to England in 1685. He died at St. Germain in 1708, aged 56.

*Dodd, Ch. Hist.*, iii. ; *Life prefixed to his Controver. with Ritschel; Catholicon*, iv. 195 ; *Dict. Nat. Biog.*, lix. ; *Cath. Miscel.*, iii. 97 ; *Cath. Progress*, vii. 245.

1. **Speculum Ecclesiasticum**: or, an Ecclesiastical Prospective Glass." Lond. (1686 ?), fol., ans. by Thos. Wharton.

2. **Some Queries to the Protestants**, concerning the English Reformation." Lond. 1687, 4to, ans. by Dr. W. Clagett.

3. **Monomachia**; or, a Duel between Dr. Thomas Tenison . . . and a Roman Catholick Souldier; wherein the 'Speculum Ecclesiasticum' is defended." Lond. 1687, 4to.

4. **The Tree of Life**, or, The Church of Christ represented." Lond. 1688, in 2 broadsheets. It was probably taken from the "Arbor Pastoralis, sive vitis Evangelica, ostendens Ecclesiam Catholicam ab ipsius Jesu Christi incunabulis in hodiernum usque diem semper visibilem et conspicuam fuisse," a curious engraving on a large sheet, pub. *temp.* Charles I. *Vide* under G. L. Haydock, iii., 217, No. 6.

5. **Errata to the Protestant Bible**, or the Truth of the English Translations examined." Lond. 1688, 4to ; *ib.* 1737, 4to ; Dub. 1807, 4to, pp. (17)-115 ; *ib.* 1810, 4to, pp. (17)-115. Dr. R. Ryan and Dr. Rich. Grier wrote answers in 1808 and 1812. *Vide* under J. Lingard, iv. 267. No. 8.

6. **The Roman Catholic Soldier's Letter** to Dr. Thomas Tenison." Lond. 1688, 4to.

7. **England's Reformation** (from the time of K. Henry VII. to the end of Oates' Plot). A Poem in Four Cantos." Hambourgh, 1710, 4to, pp. 136, 112, 56, and 110 ; Lond. Jno. Baker, 1715, 2 vols, 8vo ; *ib.* 1716, 1719, 1731, and 1747 ; Liverpool, 1782 ; Dub. 1791 ; Lond. 1804, 2 vols. ; Dub. 1814 ; Manchester, M. Beegan, 1815, cr. 8vo with 8 plates ; Dub. 1841, 1851. This Hudibrastic poem was exceedingly popular amongst catholics for a long period.

8. **Controversie with Mr. Ritschel**. MS., Augt. 1st, 1700, fol., ded. "To those in Hexamshire who are concerned in this Controversie," 2 ff, pp. 252, original in possession of the writer ; "An interesting Controversy with Mr. Ritschel, vicar of Hexham." Manchester, 1819, 8vo.

9. **The Pope's Supremacy**, The Real Presence, and Sacrifice of the Mass, Purgatory, Prayer for the Dead, and Prayer to Saints. proved from Sacred Scripture and from the Testimonies of the Primitive Fathers." MS., Sep. 29, 1700, fol., pp. 65, in the writer's library.

10. **The Controversy of Ordination** truly stated ; as far as it concerns the Church of England." Lond. 1719, 8vo, ans. by Dav. Williams in the "Succession of Prot. Bishops asserted," 1721, and by Bp. Thos. Elrington in "The Clergy of the Church of England truly ordained," 1808.

11. **A Short Explanation of the Divine Office or Canonical Hours**. MS. *Add. MS.* 28332.

12. **The Generall Rubricks of the Breviary, or, Directions how to say the Divine Office.** MS. *Add. MS.* 28332.
13. **A Confutation of Dr. Burnet's Exposition of the Thirty-nine Articles.** MS.
14. **A History of England.** MS.
15. **Notes on the Book of Homilies.** MS.

**Ward, William George**, Ph.D., theologian and controversialist, born March 21, 1812, eld. son of Wm. Ward, M.P. for London, was educated at Winchester College and at Christ Church, Oxford, whence he was elected to a scholarship at Lincoln College in 1833. In 1834 he was elected a fellow of Balliol. Coming presently under the influence of Newman, he set out in diligent search of the true Church. On account of his pamphlets in support of Tract XC. he was deprived in 1841 of his mathematical lectureship; and in 1845, when he declined to retract any part of his *Ideal of a Christian Church*, was on Feb. 13, in the Sheldonian Theatre, degraded by Convocation. Hereupon he resigned his fellowship, and on Sept. 5 was received, with his wife, into the Catholic Church. In 1846 he took possession of a cottage built for him by Pugin over against St. Edmund's College, Ware, to which in 1851 he was appointed lecturer in moral philosophy. In 1852 he became assistant lecturer in dogmatic theology. In 1854 the papal approbation was sealed by the diploma of doctor in philosophy. His office at St. Edmund's he resigned in 1858, and retired to a newly inherited estate in the Isle of Wight. Three years afterwards he returned to the neighbourhood of Ware, and in the pages of the *Dublin Review* entered upon a campaign against the liberalising party among the catholics of England; his labours were rewarded in 1870 by a papal brief of praise and benediction. Dr. Ward was an ardent promoter of Mgr. Manning's appointment to the metropolitan see. The Metaphysical Society owed its origin in 1869 to his initiative. He was its president in 1870, and for many years its mainstay. He died at his house, Weston Manor, Freshwater, I.W., July 6, 1882, aged 70.

Dr. Ward married on March 31, 1845, Frances Mary, daughter of the Rev. Prebendary Wingfield, by whom he had three sons and five daughters.

*Ward, William George Ward; Dict. Nat. Biog.*, lix.; *Tablet*, lx. 689; *Wkly. Reg.*, lxxvi. 84, 485.

1. **A few Words in Support of Tract No. XC.** Oxford, 1841, 8vo.

2. **A few more Words.** Oxf. 1841, 8vo.
3. **Questions and Answers** illustrative of the Church Catechism. For the use of Young Persons." Oxf. 1843, 24mo, pp. iv-81; an Anglicised version of 'Questions and Answers, on the Necessary Truths and Duties of Religion.' Preston, 1837, 12mo.
4. **The Ideal of a Christian Church** considered in comparison with existing practice; containing a Defence of certain Articles in the *British Critic* in reply to Remarks on them in Mr. Palmer's Narrative." Lond. 1844, 8vo, pp. xiv-601.
5. **An Address to Members of Convocation** in protest against the proposed statute." Lond. 1845, 8vo.
6. **The Anglican Establishment contrasted . . . with the Church Catholic of every Age.** Being a Second Letter to the Editor of the *Guardian*, with strictures." Lond. Burns & Lambert, 1850, 8vo, pp. viii-143.
7. **Heresy and Immorality Considered** in their respective bearing on the Notes of the Church; being a final letter to the Editor of the *Guardian*. Lond. 1851, 8vo; repub. with the preceding, "Three Letters to the Editor of the *Guardian*, with a preliminary paper on the Extravagance of certain Allegations . . . And a preface including some criticism of Professor Hussey's Lectures on the Rise of Papal Power." Lond. 1852, 8vo.
8. **On Natural Grace.** A Theological Treatise." Book I. Lond. 1860, 8vo.
9. **The Relation of Intellectual Power to Man's True Perfection.**" Lond. 1858, 8vo; repr. in 'Essays on Religion and Literature,' ed. Manning, 2nd Series. Lond. 1867, 8vo.
10. **The Relation of Intellectual Power to Man's True Perfection**, further considered, with reference to a criticism in the *Rambler* for May." Lond. 1862, 8vo.
11. **The Authority of Doctrinal Decisions.** Lond. 1866, 8vo, repr. from the *Dub. Rev.*
12. **A Letter to Fr. Ryder**, on his recent pamphlet' (entitled Idealism in Theology.) Lond. 1867, 8vo.
13. **A Second Letter to Fr. Ryder.** Lond. 1868, 8vo.
14. **A Brief Summary of the recent Controversy on Infallibility;** being a reply to Fr. Ryder on his Postscript." Lond. 1868, 8vo.
15. **De Infallibilitatis Extensione** theses quasdam et quæstiones theologorum judicio subjicit G. G. W." Londini, 1869, 8vo.
16. **Strictures on Mr. Ffoulkes's Letter** to Archbishop Manning." Lond. 1869, 8vo, on the *filiogue* question, repr. from the *Dub. Rev.*
17. **The Condemnation of Pope Honorius.** An Essay, republished and newly arranged from the *Dublin Review*. With a few words in reply to Rev. E. F. Willis." Lond. 1879, 8vo, pp. 65.
18. **Essays on Devotional and Scriptural Subjects.** Lond. 1879, 8vo, repr. from the *Dub. Rev.*
19. **Essays on the Church's Doctrinal Authority.** Mostly reprinted from the *Dublin Review*." Lond. 1880, 8vo, pp. xl-565.
20. **Science, Prayer, Free Will and Miracles.** An Essay." Lond. 1881, 8vo, pp. vi-59, repr. from the *Dub. Rev.* of Apr. 1867.
21. He was Editor of the *Dublin Review* 1863-78 and in it wrote many learned articles.

22. "William George Ward and the Oxford Movement. By Wilfrid Ward." Lond. 1889, 8vo, pp. xxix-462, with portr.

23. **Portrait**, at. 20, engr. by G. J. Stodart from a miniature by Miss Emily Combe.

**Waterton, Charles**, naturalist, born June 3, 1782, at Walton Hall, Yorkshire, was the eldest son of Thomas Waterton of that place, by his wife Anne, daughter of Sir John Bedingfeld of Oxburgh, Norfolk, bart. He was sent in 1792 to the Rev. A. Story's school at Tudhoe, near Durham. From 1796 to 1800 he was at Stonyhurst. He was in Spain during the plague of Malaga; and from 1804 to 1813, but for occasional visits to England, he remained in British Guiana in charge of the family estates. He succeeded to the estate of Walton Hall in 1806. He married, in 1829, Anne, daughter of Charles Edmondstone of Cardross, after whose death, about a year after marriage, he lived the life of a genial and beneficent ascetic, and to the last preserved such a measure of his vigour that to celebrate his eightieth birthday he climbed an oak-tree. He died from the effects of a fall, on May 25, 1865, aged 82.

*Dict. Nat. Biog.*, lix. 449; *Cates, Dict. Gen. Biog.*; *Tablet*, xxvi. 342, 358; *Stonyhurst Mag.*, xl. 239; *Dict. Nat. Biog.*, lix.; *Hobson, Charles Waterton*.

1. **Wanderings** in South America, the North West of the United States, and the Antilles, in 1812, 1816, 1820, and 1824. With original Instructions for the preservation of birds, &c." Lond. 1825, 4to, illus.; *ib.* 1828, 8vo; 4th ed. 1839; 1851, 12mo; 1866, 12mo; Lond. 1879, 8vo, ed. by J. G. Wood.

2. **Ornithological Letter to Wm. Swainson**. Wakefield, 1837, 8vo.

3. **Essays on Natural History**, chiefly Ornithology; with an Autobiography of the Author." Lond. 1838, 1cp. 8vo, frontis.; 3rd ed. 1839; 5th, 1844; new ed. 1851, 1854.

4. **Essays on Natural History. Second Series**. Lond. 1844, 8vo; 3rd ed. 1846; 1851; 1854.

5. **Essays on Natural History. Third Series**: with a Continuation of the autobiography, and a portrait. Lond. 1857, 8vo.

6. "Essays" with letters and life by Norman Moore. Lond. 1870, 8vo.

7. **Portrait**, engr. by C. W. Peele; bust, by Waterhouse Hawkins.

**Waterton, Edmund**, antiquary, born in 1830, was the only son of Charles Waterton the naturalist, by Anne, daughter of Charles Edmondstone, Esq., of Cardross, Dumbartonshire, and was educated at Stonyhurst. He was a magistrate and deputy-lieutenant for the West Riding of Yorkshire, and from the hands of Pius IX. received the knighthood of the order of Christ. He was also a knight of St. John. He married, first, Margaret Alicia Josephine, daughter of Sir John Ellis,

bart., M.P., and, secondly, Ellen, only daughter of John Mercer, Esq., of Alston Hall, Lancs.

He formed a very valuable collection of ancient rings, many of which are now at South Kensington. He was continually in debt, and soon after his father's death sold his ancestral estate of Walton Hall, and in later years was content to believe that an obscure house, near the village of Deeping St. James in Lincolnshire, had once formed part of the possessions of his remote ancestors, and so named it Deeping-Waterton Hall. There he died July 22, 1887, aged 57.

*Tablet*, lxx. 183; *Cath. Times*, July 29 and Aug. 5, 1887; *Dict. Nat. Biog.*, lix. 451; *Wkly. Reg.*, xci. 116, 125.

1. **On Niello.** A Discourse delivered on occasion of the special Exhibition of Examples of the Arts of Niello and enamel at the Meeting of the Archæological Institute, June 6, 1862. *Archæol. Journ.* xix., repr. 8vo, pp. 17.

2. **On Episcopal Rings.** *Archæol. Journ.*, xx. 1863. Repr. 8vo, pp. 15.

3. **Pietas Mariana Britannica.** A History of English Devotion to the most Blessed Virgin Mary . . . . With a catalogue of Shrines . . . . and other Memorials of the Piety of our Forefathers." Roehampton, St. Joseph's Cath. Lib., 1879, 8vo, pp. xv-320.

4. **Thomas A' Kempis and the Imitation of Christ. With Portrait.** Lond. 1883, cr. 8vo, pp. 27, pub. anon.

Mr. Waterton had a very lengthy controversy with 'Monachus' (*i.e.*, Dom Adam Hamilton, O.S.B.) in the *Tablet*, on the authorship of the *Imitation*, of which he possessed the largest collection of editions ever brought together.

**Watson, William**, priest, born about 1559 in Durham, was educated at Rheims and was sent on the mission in 1586. He is said to have been one of the priests who obtained an audience of James VI. before his accession to the throne of England, and endeavoured to make terms with him for the relief of English Catholics. Though he always held himself aloof from Spanish intrigues and was an emphatic opponent of the Jesuits' policy, he was charged with complicity in Sir Walter Raleigh's plot, and being convicted, suffered death together with another priest, named Clark, Dec. 9, 1603, aged about 44.

*Douay Diaries*; *Dodd, Ch. Hist.*, ii.; *Law, Archpriest Controversy, and Conflicts*; *Dict. Nat. Biog.*, lx.; *Tierney's Dodd*, iv. *App.*, i-iii.

1. **A Dialogue betwixt a Secular Priest and a Lay Gentleman** concerning some points objected by the Jesuitical Faction against such Secular Priests as have shewed their dislike of M. Blackwell and the Jesuit Proceedings." (Lond.) 1601, 4to.

2. **A Spring Discoverie** of our English Jesuits, and of Fa. Parsons proceedings under pretence of promoting the Catholike faith in England." Newly Imprinted, 1601, sm. 4to, title, &c., 7 ff., pp. 70.

3. **Important Considerations**, which ought to move all true and sound Catholikes, who are not wholly Jesuited, to acknowledge without all equivocations, ambiguities, or shiftings, that the proceedings of her Majesty . . . have been both mild and mercifull." (Lond.) 1601, 4to, title, &c., 14 ff., pp. 43. The Epistle was published separately under the title of "A Brief Historical Account of the Behaviour of the Jesuites and their Faction, for the first twenty years of Q. Elizabeth's reign." Lond. 1689, 4to, pp. 41. The whole work was repr. in "A Collection of Several Treatises concerning . . . the Penal Laws," 1675 and 1688; in "The Jesuit's Loyalty," 1677; and in "A Preservative against Popery," 1738, vol. iii., edited by Rev. Jos. Mendham, in 1831.

4. **A Decacordon of Ten Quodlibetical Questions** concerning religion and state." (Lond.) 1602, 4to, title, &c., 6 ff., p. 361. It elicited several replies.

5. Ten Treatises in the conflict between the Seculars and Jesuits, not printed, but probably circulated in MS.

6. "Breve Relazione della morte di due Sacerdoti, Gul. Watsoni et Gul. Clarkei, 9 Dec. 1603." MS. at Stonyhurst.

**Weld, Thomas**, cardinal, born in London on Jan. 22, 1773, was the eldest son of Thomas Weld, Esq., of Lulworth Castle, Dorset, who died in 1810, by Mary, daughter of Sir John S. Massey Stanley of Hooton. He married, in 1796, Lucy Bridget, second daughter of the Hon. Thomas Clifford, of Tixall, by whom he had one daughter, Mary Lucy, who married in 1818 Hugh Charles, Lord Clifford of Chudleigh. Upon the death of Mrs. Weld, in 1815, he retired to Paris, and there, under the direction of the Abbé Carron, prepared himself for the priesthood. In 1821 he was ordained by the Archbishop of Paris, and soon after he was consecrated Bishop of Amycla. He was raised by Pius VIII. to the purple in 1830, and thenceforward the religious affairs of America, India, and Australia seem to have been committed to his especial guardianship. His eminence died April 19, 1837, aged 64.

*Palmer, History of the Cistercian Order; Burke, Landed Gentry; Oliver, Collections*, 431; *Dict. Nat. Biog.*, lx. 161.

1. "Funeral Oration on . . . Card. Weld," *vide* under Nic. Wiseman, No. 9.

2. **Portrait**, mezzo. J., Ramsay, pinx., C. Turner, sc., fol.; another in the *Cath. Dir.* for 1838, C. E. Wagstaff, sc.; drawn and engr. from a bust, by Wm. Hewett, *Cath. Dir.* 1838.

**Wenham, John George**, provost of Southwark, born Dec. 26, 1820, was the eldest son of the Rev. John Wenham



of Walthamstow. He matriculated from St. John's College, Oxford, on Dec. 5, 1839, and afterwards gained a demyship at Magdalen College; he graduated in 1843. After ordination he became chaplain to H.M. Forces in Kandy. In 1846 he was reconciled to the Catholic Church, and in 1849 was ordained priest by Cardinal Wiseman. The early years of his ministry were passed in the Borough. In 1851 he founded the mission at Mortlake, where he procured the erection of St. Mary Magdalen's Church, with schools and presbytery. Upon the resignation of Canon Tierney, he was appointed diocesan inspector of schools; that office he filled for twenty-five years. He was elected to a stall in the cathedral in 1871, and upon the resignation of Provost Bamber, succeeded him as head of the Chapter. Provost Wenham died on March 15, 1895, aged 74.

*Wkly. Reg.*, xci. 356-369; *Tablet*, lxxxv. p. 461; *Cath. News*, Mar. 23, 1895, p. 4; *Cath. Times*, Mar. 22, 1895, p. 7; *Foster, Alumni Oxon.*

1. **A Letter on the Management of Schools**, addressed to some of the priests of the diocese of Southwark." Lond. 1863, 8vo.

2. **Readings from the Old Testament**. Lond. 1875, 8vo; 3rd edit. 1877, 8vo, pp. vi-194; *ib.* 1876, 1881.

3. **The School Manager**. Lond. 8vo; 2nd edit. 1891, 8vo.

4. **The Catechumen**: an aid to the intelligent knowledge of the Catechism." Lond. (1881), 8vo, pp. xx-396.

5. **The Gospel History . . . .** Abridged from the New Testament narrative." Lond. 1891, 8vo.

6. **Religious Problems of the Nineteenth Century**. Essays. . . . Edited." Lond. 1893, 8vo.

**Westmorland, Charles Neville**, 6th Earl of, born in 1543, was the eldest son of Henry, 5th Earl, by his first wife, Jane, daughter of Thomas Manners, first Earl of Rutland, and was brought up, probably as a catholic, at Raby Castle, Durham. He succeeded to the title in 1563, and took his seat in the House of Lords on Sep. 30, 1566. After the failure of the rebellion of which, with the Earl of Northumberland, he was instigator and leader, he took refuge in the castle of Ferniehurst, Roxburghshire, and thence fled to the Spanish Netherlands. In 1580 he was colonel of a regiment of English refugees in the service of the King of Spain. He died at Nieuport on Nov. 16, 1601, aged 58.

His lordship married before 1564, Jane, eldest daughter of Henry Howard, Earl of Surrey, by whom he had four daughters.

*Dict. Nat. Biog.*, xl. 245 ; *Dodd, Ch. Hist.*, ii. 38.

**White, Thomas**, *alias* Blacklow, priest, philosopher and controversialist, born 1593, was the second son of Richard White, of Hutton, co. Essex, Esq., by Mary, dau. of Edmund Plowden, of Plowden, co. Salop, the eminent lawyer. His elder brother Richard married first the dau. and heiress of Andrew Grey, of the Inner Temple, and secondly the Lady Cath. Weston, dau. of Richard, first Earl of Portland. He entered the English College at Valladolid under the *alias* of Blacklow in 1609, was transferred to that at Seville in 1612, thence to St. Omer, then passed through his scholastic theology at Douay College, and was ordained priest at Arras, March 25, 1617. He afterwards took the degree of B.D. at the Sorbonne at Paris and taught theology at Douay. Later he became agent for the clergy at Rome, where he was in 1626. In 1630 he became president of the English College at Lisbon, but returned to England in 1633. Two years later he was recommended for the episcopacy. In 1650 he was teaching divinity at Douay, and holding the office of vice-president. Soon after he returned to England, where he spent most of his time in writing books. He died at his lodging in Drury Lane, London, July 6, 1676, aged 83.

*Dodd, Ch. Hist.*, iii. 285, 350 ; *Lisbon Reg. MS.* ; *Kirk, Biog. Collns. MS.* ; *Valladolid Diary MS.*

1. "The Dialogues of William Rushworth." 1640, *vide infra*, p. 453, No. 1, edited by White.

2. **De Mundo Diologi Tres** ; quibus materia, . . . forma, . . . caussæ, . . . et tandem definitio rationibus purè è naturâ depromtis aperiuntur, concluduntur." Parisiis, 1642, 4to.

3. **Institutionum Peripateticarum** ad mentem . . . K. Digbei." Lugduni, 1646, 12mo, pp. 332, Appx. pp. 90 ; Lond. 1647, 12mo. Transl. "Peripateticall Institutions ; in the way of . . . S<sup>r</sup> Kenelm Digby ; the theoretical Part. Also a theologicall Appendix, of the beginning of the World." Lond. 1656, 12mo.

4. **Institutionum Sacrarum** Peripateticis inædificatarum ; hoc est, Theologiæ, super fundamentis in Peripateticâ Digbæariâ jactis, extractæ. Pars Theorica." *s.l.* 1652, 12mo, 2 vols., I. title, &c. 12 ff. pp. 431 ; II. pp. 357, appx. 5 ff. pp. 82.

5. **Mens Augustini de gratia Adami.** Opus hermeneuticum. Ad conciliationem gratiæ et liberi arbitrii in via Digbæana accessorium." Parisiis, 1652, 12mo.

6. **Quæstio Theologica**, quomodo, secundum principia peripateticæ Digbæanæ." (Paris, 1652), 12mo ; 1659, 12mo.

7. **An Apology for Rushworth's Dialogues.** Wherein the Exceptions of the Lords Falkland and Digby are answered, and the Arts of their commended Daillé Discovered." Paris, 1652, 12mo ; Paris, Jean Billain,

1654, 12mo, A1-8, pp. 261, ded. to his "Honoured Cosen Mr. Andrew White of the House of Thundersley," dated Paris, 21 Sep. 1651, 2nd ded. to same dated Mar. 27, 1654. See No. 1.

8. **Villicationis suæ de Medio Animarum Statu ratio** Episcopo Chalcedonensi reddita." Parisiis, 1652, 12mo. Transl. "The Middle State of Souls. From the hour of Death to the Day of Judgment," *s.l.* 1659, 12mo, title, &c. A1-12, pp. 260, ded. to "Lady Mary Tucket by her affect. brother T. W., 2nd ded. to Rich. Smith, 2nd Bp. of Chalcedon. Ans. by Dr. Hen. Holden, *q.v.*," "A Letter concerning Mr. White's Treatise, De Medio Animarum Statu." 1661, 4to.

9. **Devotion and Reason.** First Essay. Wherein Modern Devotion for the Dead is brought to solid Principles and made Rational, in Answer to J. M.'s 'Remembrance for the Living to Pray for the Dead.'" Paris, 1653, 12mo; Paris, 1661, 12mo, pp. 304. *Vide* Jas. Montford, p. 83, No. 1.

10. **A Contemplation of Heaven:** with an Exercise of Love, and a Descant on the Prayer in the Garden." Paris, 1654, 12mo, title &c., 3 ff. pp. 106, ded. to Lady Kath. White by her most affect. brother, dated Paris, Sep. 1, 1653, followed by "An Exercise of Love with a Descant on the Prayer in the Garden," ded. to Lady Somerset, dated Sept. 7, 1653, separate title, pp. 107-182.

11. **The State of the Future Life** and the Present's order to it, considered." Lond. 1654, 12mo, 5 ff. pp. 117, trans from the Latin.

12. **Meditationes Viginti-quatuor:** in Gratiam Sacerdotum." Bruxellis, 1654, 12mo, pp. 120.

13. **Sonus Buccinæ;** sive tres tractatus; de Virtutibus Fidei et Theologiæ de Principiis earundem, et de Erroribus oppositis." Parisiis, 1654, 12mo, 9 ff. pp. 449, App. 2 ff. pp. 39, ded. to Dr. Edw. Daniel; "Quibus accesserunt Quæstio Theologica, de Gratia et Libero Arbitris. Mens Augustini de Gratiâ Adami et Ratio Villicationis de Medio Animarum Statu," Col. Agrip. 1659, sm. 8vo, 9 ff. pp. 431.

14. **A Manual of Divine Considerations.** Translated out of the original Latine copie." *s.l.* 1655, 12mo. Transl. by "W.C." *i.e.*, Wm. Clifford, *q.v.*

15. **The Grounds of Obedience and Government.** Being the best Answer to all that has been lately written in Defence of Passive Obedience and Non-Resistance." Lond. 1655, 12mo, ded. to Sir Kenelm Digby; 2nd ed. *id.*; 3rd ed. Lond. (1685?), 12mo, pp. 132. Ans. by Wm. Ball, 1655, and by Roger Coke, 1660, fol. *Vide* under Geo. Leyburne, iv. 225, No. 2.

16. **Tabulæ Suffragiales** de terminandis Fidei litibus ab Ecclesia Catholica fixæ: Occasione Tesseræ *ψευδωνυμῶς* Romanæ, inscriptæ adversus folium unum Soni Buccinæ." Lond. 1655, 12mo, pp. 354, ded. to Alex. VII. Pont. Max.

17. Controversy with Geo. Leyburne, in which White suppressed one of his printed books. *Vide* vol. iv. pp. 225-6, Nos. 2, 3, 4, 6, 7 and 9.

18. **Euclides Physicus,** sive de Principiis Nature Stoecheidea É." Lond. Joh. Crook, 1657, 12mo, ff. 6, pp. 175, ded. to Dr. Ralph Bathurst.

19. **Euclides Metaphysicus,** sive de Principiis Sapientiæ Stoecheidea É." Lond. Jo. Martin, 1658, 12mo, ff. 7, pp. 198, ded. to Charles, earl of Scarborough.

20. **Exercitatio Geometrica** de Geometrica Indivisibilium et proportione spirâlis ad circulum." Lond. 1658, 8vo.
21. **A Letter to a Person of Honour**; written by Mr. Thomas White, in Vindication of himself and his Doctrine." *s.l.* 1659, 12mo, preface signed T. K., and White's letter A1-12, "A Letter written by Mr. Henry Holden, Doctor of the faculty at Paris, touching the prohibition at Rome of Mr. Blacklow's Book, intituled, *Tabulæ Suffragiales*," pp. 16.
22. **Controversy-Logicke**, or, The Methode to come to truth in debates of Religion." *s.l.* 1659, 12mo; 2nd ed. corr. and much enlarged, Roan, 1674, 12mo, pp. 250.
23. **A Catechism of Christian Doctrine**, in Fifteen Conferences. *s.l.* 1659, 12mo; Paris, 2nd ed. corr. and enlarged, 1659, 12mo, pp. 236, with an app. concerning beads.
24. **Chrysaepis seu Scriptorum** suorum in scientiis obscurioribus Apologiæ vice propalata tutela Geometrica." (Lond.?) 1659, 16mo, in 2 pts.
25. **Notes on Mr. F. D.'s Result** of a Dialogue concerning The Middle State of Souls in a Letter from Thomas White, Gent." Paris, 1660, 12mo, against Fris. Davenport, *q.v.*
26. **Monumetham Excantatus**; sive Animadversiones in libellum famosam inscriptum de Anglicani Cleri retinenda in Apostolicam Sedem observantiâ." Rotomag., 1660, 12mo, in reply to Rob. Pugh, *q.v.*, p. 373, No. 1, and his rejoinder, No. 5, "Excantationis Amuletum, Paris, 1661, 12mo.
27. **Institutionum Ethicarum**; sive Stateræ Morum, aptis rationum momentis libratae." Lond. 1660, 2 vols., 12mo.
28. **Magnifico Domino . . . Rectori . . . Academicæ Duacenæ.**" (The Hague?, 1660?), 8vo, his defence of "The Middle State of Souls" against the censure of Douay.
29. **Religion and Reason** mutually corresponding and assisting each other. First Essay. A reply to the Vindicative Answer lately published against a Letter in which the sence of a Bull and Councili concerning the duration of Purgatory was discust." Paris, 1660, 12mo, 8 ff., pp. 200.
30. **Apologia pro Doctrina** sua, Adversus Calumniatores." Lond. 1661, 12mo, pp. 37, in ans. to Jno. Sergeant.
31. **Stateræ Æquilibrium**, quoad salutis assequendæ facilitatem." Lond. 1661, 12mo, pp. 75, in ans. to Jno. Sergeant, *q.v.*
32. **Muscarium ad immissos** à J. Thomone calumniarum cabrones et sophismatum Scarabæos Censuræ Duacenæ vindices abigendos." Lond. 1661, 12mo, against John Warner.
33. **An Answer to Lord Faulkland's Discourse of Infallibility.** *s.l.*, 1660, 4to.
34. **Exceptiones** duorum Theologorum Parisiensium Adversus doctrinam Albanam De Medio Animarum Statu, et aliis : cum Responsio ad easdem. *s.l.*, 1662, 12mo, pp. 172.
35. **Exetasis Scientiæ** requisitæ in Theologo ad Censuras sententiis Theologicis inferendas. Oblata . . . Cardinalibus Congregationis Stæ. Inquisitionis, ad Purgationem librorum suorum à criminibus quæ Sceptici moderni eisdem objiciunt." *s.l.*, 1662, 12mo, pp. 242.
36. **Scirri**, sive Sceptices et Scepticorum à jure disputationis exclusio. Lond. 1663, 8vo, 2 pts. Ans. by J. Glanvil in two works, 1665.

37. **An Exclusion of Scepticks** from all title to dispute: being an Answer to the Vanity of Dogmatizing." Lond. 1665, 4to, in rejoinder to Jos. Glanvil.

38. **An Apology for Tradition.** Lond. 1666, 8vo. Ans. by M. Poole in his appendix to "The Nullity of the Romish Faith," 1667.

39. "The Life of White" was written by Robt. Pugh, *vide* p. 374, No. 6, but the MS. is lost.

40. **Portrait**, "Thomas Albius Anglus, natus anno 1588, Obiit 1680. *Ætatis suæ* 92." Vertue sc., 1713, vignette.

**Whytford, Richard**, Bridgettine, of an ancient family seated at Whytford, near Holywell, co. Flint, which had large possessions at Farnworth and Widnes, co. Lancaster, was elected a fellow of Queen's College, Cambridge, about 1495. In 1496 he travelled on the Continent with the fourth Lord Mountjoy, for which he had leave from his college, and became intimate with Erasmus. He returned to England in 1598, and soon afterwards became chaplain to Foxe, bishop of Winchester. He also formed a close friendship with Sir Thomas More, and encouraged him in his resistance to Henry VII.'s exactions in 1504. About 1507 he became a Bridgettine at Syon House, to which monastery his uncle was a great benefactor. At the visitation of Syon by Bedyll in 1535, Whytford resisted his brutality with constancy and courage, and probably only escaped evil consequences by the influence of Lord Mountjoy. At the dissolution of the monastery he obtained a pension of £8, and found an asylum for the rest of his days in the London house of the Lords Mountjoy, where he died before the end of Queen Mary's reign.

*Pitts, De Illus. Angl. Script. ; Dodd, Ch. Hist., i. ; Bliss, Wood's Athenæ Oxon., i. ; Cooper, Athenæ Cantab., i. ; Dict. Nat. Biog., lxi. ; Aungier, Hist. of Syon Mon. ; Bateson, Cat. of Syon Lib.*

1. **The Psalter of Jesus.** From a Manuscript of the 15th Century; with variations from some later copies." Lond. Pickering & Co., 1885, 8vo, pp. xi-18. Edited by Mr. Henry Gough, of the Middle Temple, for the Marquess of Bute. This was published from a MS. which the late Marquess of Bute found in the library of the Marquess of Abergavenny, attributed by the editor to a date between 1485 and 1500. The MS. bears the autograph "Liber Henrici Nevill, Mylitis, domini de Burgavenny, A.D. 1561." The Psalter of Jesus was very frequently reprinted, and became one of the most favourite devotions of the English catholics. The Rev. Sam. Heydon Sole, who at the time was not aware of the Marquess of Bute's publication, published "Jesus' Psalter: What it was at its Origin, and as consecrated by the use of many Martyrs and Confessors. With Chant for its more solemn recitation. Lond., B. & O., 1888, 8vo, pp. 182. This was taken

from a MS. at Oscott, nearly a hundred years later than the Abergavenny MS.

2. **A Looking Glace for the Religious of Syon.** MS. belonging to the Bridgettine nuns at Syon Abbey, Chudleigh, S. Devon.

3. **A dayly Exercyse and Experyence of dethe.** Lond. John Waylande, 1537, 12mo. Written more than 20 yrs. before at the request of the Abbess Eliz. Gybs, who died in 1518.

4. **The Martiloge in Englysshe**, after the use of the Chirche of Salisbury and as it is redde in Syon. With addicyons." Lond. Wynkyn de Worde, 1526, 4to; Lond. (forming vol. iii. of Hen. Bradshaw Soc.), 1893, 8vo, pp. xxxix-291, edited by F. Proctor and E. S. Dewick. Translated for the use of the nuns at Syon.

5. **Saynt Augustin's Rule in English alone.** Lond. Wynkyn de Worde (1525), 4to; repr. by de Worde as "The Rule of Saynt Augustine both in latyn and Englysshe, with two Exposcycons."

6. **A worke for Householders** and for them that have the Gydyng or Governance of any Company." Lond. W. de Worde, 1530, 1532, and 1533, 4to; repr. by Jno. Wayland in 1537; and by Rob. Redman in 1531 and 1537, 16mo.

7. **The Four Revelations of St. Bridget.** Lond. 1531, 12mo.

8. **Here begynneth a goodly treatyse**, and it is called a notable lesson, otherwise it is called the Golden Pystle." Lond. W. de Worde, n.d., 4to BL. 8 ff.; "The Golden Epistle of St. Bernard," Lond. 1531, 12mo; repub. in 1537 and 1585 with other treatises of the author.

9. **The Crossrone or A.B.C.** Here doue folowe two opuscles or small werks of Saynt Bonaventure." Lond. Waylande, 1532, 1537, 12mo.

10. **The Pomander of Prayer.** W. de Worde, 1532, 4to.

11. **Here begynneth the boke called the Pype or Tonne**, of the lyfe of perfection." Lond., Rob. Redman, 1532, 4to, a treatise against the Lutherans.

12. **A dialoge or Communicacion** bytwene the curate or ghostly father and the parochiane or ghostly chyld." Lond. Waylande, 1537, 12mo.

13. "A Treatise of Patience." Also a work of Divers impediments and lets of Perfection. Lond. 1540, 4to, perhaps two works.

14. **Dyvers Instruconys** and Teachynges very necessarye for the helthe of Mannes Soule." Lond. W. Myddylton, 1541, 4to.

15. **Of Detraction.** Lond. 1541, 4to, a transl. from St. Chrysostom.

16. **An Instruction to avoid and eschew Vices.** Lond. 1541, 4to, transl. from St. Isidore, with additions.

17. **The Myrroure of Oure Ladye** very necessarie for all religious persons." Lond. 1530, 4to, transl. from the "Speculum B. Mariæ" at the request of the Abbess of Syon.

18. **The following of Christ**, translated out of Latin into English." Lond., Cawood, 1556, 12mo; (Rouen) 1585, 12mo; edited with historical introduction by Dom Wilfrid Raynal, O.S.B., Lond., Thos. Richardson and Son, 1872, 8vo, pp. lxxv-420.

19. **Solitary Meditations.** Lond. n.d., 12mo.

20. **Preparation for Communion.** Lond. n.d., 12mo.

**Widdrington, Roger**, *vide* Thomas Preston.

**Widdrington, William**, fourth Baron **Widdrington**, born 1678, was the eldest son of the third baron, by Alatheia, daughter of the fifth Viscount Fairfax of Emley, and was educated at Morpeth grammar-school. He commanded a regiment in the rising of 1715, was taken at Preston, sent to the Tower, and was sentenced to death, but was reprieved; and in 1733, upon a second petition, all his disabilities were removed. He died at Bath, April 19, 1743, aged 65.

His lordship married first, Jane, dau. and heiress of Sir Thomas Tempest, Bart., of Stella, and by her had three sons and five daughters; secondly, Catherine, dau. of Richard Graham, Viscount Preston.

*Kirk, Biog. Collns. MS.; Dict. Nat. Biog., lxi.*

**Wilberforce, Henry William**, born Sept. 22, 1807, was fourth son of William Wilberforce, the philanthropist. He received his early education privately, and in 1826 matriculated from Oriel College, Oxford. During his four long vacations he had Dr. Newman for his private tutor. He was a noted speaker at the Union, and for some time was president of that society. He graduated in 1830 with a first class in Classics, and a second in Mathematics. In 1830 he was Ellerton prizeman, and in 1836 he won the Deniers. He attributed it to Newman's influence that, instead of the law which had been selected to furnish his career, he chose to be ordained. He was, first, perpetual curate of Bransgrove, on the borders of the New Forest; in 1841 he was appointed vicar of Walmer; and he was presented in 1843 to East Farleigh, in Kent, a benefice of £1000 a year. This he resigned in 1850, and going abroad was received at Brussels into the Church on Sept. 15 of that year. In 1852 he accepted the office of secretary to the Catholic Defence Association in Ireland. From 1854 to 1863 he was proprietor and editor of the *Catholic Standard*, afterwards amalgamated with the *Weekly Register*. He died April 23, 1873, aged 65.

He married Mary, fourth daughter of the Rev. John Sargent, rector of Graffham, Sussex, by whom he had five sons and four daughters.

*Memoir by Newman; Wkly. Reg., lxvi. 276, 308; Foster, Alumni Oxon.; Cath. Vindicator, i. 316; Cath. Opin., 26 Apr., May 3 and 10, 1873; Times, Apr. 28, 1873.*

1. Several Sermons, &c., 1838-47

2. **Reasons for submitting to the Catholic Church : a Farewell Letter to his Parishioners.** Lond. 1851, 8vo; 6th ed. 1855; which gave rise to considerable controversy.

3. **Proselytism in Ireland.** Lond. 1852, 16mo, a correspondence with the Rev. Alex. R. C. Dallas on Irish Church Missions.

4. "On some Events preparatory to the English Reformation," in Manning's "Essays on Relig. and Liter." 2nd. series, 1867, 8vo.

5. **The Church and the Empires.** Historical Periods." Lond. 1874, 8vo, with portrait, preceded by a memoir by Card. Newman.

6. He became editor of the *Catholic Standard*, a weekly newspaper, which had commenced Oct. 14, 1849. This he amalgamated with the *Weekly Register*, a foundation of his own, and a revival of a name borne by the successor of *Dolman's Magazine* and *The Weekly and Monthly Orthodox*, which appeared Aug. 4, 1849, and closed Jan. 26, 1850, and was revived in March, 1850, under the title of *The Catholic Register and Magazine*, which expired in the year of its birth.

**Wilberforce, Robert Isaac**, born at Clapham, Dec. 19, 1802, was the second son of the philanthropist, William Wilberforce, M.P., by Barbara Ann, dau. of Isaac Spooner, Esq., of Elmdon Hall, Warwickshire. He received his early education at home, and in 1820 matriculated from Oriel College, Oxford. He graduated with a double first in 1824, was elected a fellow of his college in 1826, and from 1828-31 was sub-dean and tutor. The two other tutors were Newman and Froude. He was a classical examiner in 1830, and select preacher in 1849. In 1832 he was instituted to the benefice of East Fairleigh, Kent, and in 1840 to that of Burton Agnes, Yorks. In 1841 he was appointed a canon of York and archdeacon of the East Riding. He quickly proved himself a learned and able advocate of the Tractarian party and of the principle of ecclesiastical autonomy. At the close of October 1854, he resigned his preferments, and at Paris was received into the Church. Being at this time a widower, he began to study at the Academia at Rome with a view to the priesthood, hoping to join Dr. Manning at Bayswater. He died, however, at Albano, near Rome, from an attack of gastric fever, Feb. 3, 1857, aged 54.

He was twice married, first, to Agnes Everilda, dau. of Fris. Wrangham, archdeacon of the East Riding, by whom he had two sons, and secondly, to Jane, dau. of Digby Legard, who died childless in 1853.

*Tablet*, Feb. 21, 1857; *Dict. Nat. Biog.*, lxi.; *Foster, Alum. Oxon.*

1. Previous to his conversion he published an immense number of books and pamphlets, for which *vide Brit. Mus. Cat., Allibone, Crit. Dict., and Dict. Nat. Biog.*



**Wiseman, Nicholas Patrick Stephen**, cardinal, born at Seville, August 2, 1802, was second son of Mr. James Wiseman, by his second wife Xaviera, dau. of Peter Strange, Esq., of Hylwardston Castle, co. Kilkenny. His father derived from an Essex family settled at Waterford. He died two years after the future cardinal's birth. Nicholas was sent by his mother, first, to a school at Waterford, and thence, in March 1809, to Ushaw College, whence he went to the English College at Rome in 1818. While there he studied Syriac and other Oriental languages at the Sapienza. He crowned a brilliant academic career with the doctorate of theology in 1824, and was ordained priest in 1825. In 1827 the office of professor supernumerary of Hebrew and of Syro-Chaldaic was created for him at the Sapienza. In the same year he became vice-rector of the English College, and the next year, rector. This office he held till 1840, when he was promoted to be coadjutor to Bishop Walsh, vicar-apostolic of the Midland district, with right of succession. He was consecrated June 8, 1840, at the English College by Cardinal Fransoni, with the title of Melipotamus *in partibus*. He was transferred in 1840, with Bishop Walsh, to the Central District, and when, on the death of Bishop Griffiths, Dr. Walsh, despite his years and infirmities, was persuaded to succeed him, Wiseman took his place at his side as pro-vicar-apostolic of the London District. The venerable bishop died Feb. 18, 1849, and Dr. Wiseman succeeded him.

For some three years the mind of the Holy See had been bent, principally by the representations of Wiseman and Dr. Sharples, towards the restoration of the hierarchy. Effect was given to its resolution by the Apostolic Letter of Sept. 29, 1850; and by a Propaganda decree dated Sept. 21, Dr. Wiseman was translated to the newly constituted metropolitan see of Westminster, being entrusted also with the temporary administration of the diocese of Southwark. In the Consistory of Oct. 3 of the same year the new archbishop was erected a cardinal, with the title of Sancta Pudentiana. In the same Consistory he demanded and obtained the pall as a sign of his metropolitan jurisdiction. The famous pastoral dated "Outside the Flaminian Gate," written four days later, aroused the "No-Popery" frenzy, of which the Ecclesiastical Titles Bill was the still-born fruit. His learned and tactful "Appeal,"

delivered originally in St. George's Cathedral, Southwark, partly quelled the storm and procured for him the serious attention of the thinking public. Thenceforth the cardinal's great powers were bent upon the task committed to him by the Holy See. His coming heralded the Church's second spring, and his primacy witnessed the most vigorous period of its expansion. His eminence died at his residence, York Place, Portman Square, Feb. 15, 1865, aged 62.

*Ward, Life; Brady, Episc. Succ.*, iii.; *White, Life of Card. Wiseman; Buller, Records of Ushaw; Oscotian*, v.; *Morris, Last Illness; Tablet*, xx. 262, xxvi. 104, 120, 135; *Allibone, Crit. Dict.*

1. **Horæ Syriacæ**; seu Commentationes et Anecdota Res, et Litteras Syriacas spectantia." Romæ, 1828, 8vo.

2. **Two Sermons** delivered at Rome in the Church of Gesù a Maria." Rome, 1831, 8vo.

3. **Remarks on Lady Morgan's Statements** regarding St. Peter's Chair." Lond. 1834, 8vo, first pub. in *Cath. Mag.*, v.

4. **Two Letters on some parts of the controversy concerning 1 John v. 7.** Containing also an Enquiry into the origin of the First Latin Version of Scripture, commonly called the Itala." Rome, 1835, 8vo, pp. 74, dated Mar. 27, 1833.

5. **Twelve Lectures on the Connection between Science and Revealed Religion**, delivered in Rome." Lond. 1836, 8vo, 2 vols., illus.; Andover, 1837, 8vo; 2nd ed. 1842, 8vo, 1 vol.; 3rd, 1849, 12mo, 2 vols.; 1851, 12mo, 2 vols.; Balti., 1852, 16mo, 2 vols.; Lond., Dolman, 1853, 8vo, 2 vols.; frequently repr. Transl. into French, Paris, 1841, 2 vols. 8vo; also in Migne's *Démonstrations Évangéliques*, 1843, 2 vols. 4to.

6. **The Real Presence of the . . . Jesus Christ in the Blessed Eucharist proved from Scripture.** In 8 Lectures delivered in . . . Rome." Lond. 1836, 8vo; *ib.* 1851, 12mo; Balt., 1852, 12mo; Dub. 8vo, *vide* No. 13.

7. **Lectures on the Principal Doctrines and Practices of the Catholic Church**, delivered at . . . Moorfields." Lond. 1836, 12mo, 2 vols. in 1; *ib.* 1844, 12mo; Balt. 1851; Lond. Dolman, 1855, 2 vols., 8vo, pp. viii-334 and pp. 244; 1862; Dub. 12mo; frequently repr. Trans. into French, Brussels, 1839, and Paris, 1839, par A. Nettement.

8. **Letter to John Poynder, Esq.**, upon his . . . 'Popery in Alliance with Heathenism.'" Lond. 1836, 8vo, pp. 46.

9. **Funeral Oration on . . . Cardinal Weld**, delivered . . . in the Church of S. Maria in Aquiro." Lond. 1837, 8vo, pp. 29, ellogium pp. xxi.-xlii. and folding plate.

10. **A Journal of Meditations** for the whole year, followed in the English College, Rome. Printed at the College Lithographic Press, 1838." 4to, 36 pp.

11. **Four Lectures on the Offices and Ceremonies of Holy Week**, as performed in the Papal Chapels. Delivered in Rome." Lond. 1839, 8vo, pp. ix-183, illus.; Balt. 1852; Lond. 1854.

12. **A Sermon** preached at the Opening of St. Mary's Catholic Church in Derby, Oct. 9." Derby (1839), 8vo, pp. 20.

13. **Reply to the Rev. Dr. Turton's** . . . . Doctrine of the Eucharist considered, Philalethes Cantabrigiensis, the *British Critic*, and the *Church of England Quarterly Review*." Lond. 1839, 8vo; *ib.* 1851, 12mo, *vide* No. 6.

14. **High Church Claims:** or, A Series of Papers on the Oxford Controversy, The High Church Theory of Dogmatical Authority, Anglican Claim to Apostolical Succession, &c. . . . No. 1, occasioned by the controversy respecting Dr. Hampden's appointment to the Theological Chair at Oxford in 1836." Lond. (1839), 8vo, pp. 16, being Tract 15, Cath. Instit. of Gt. Brit.; No. 2, "occasioned by a sermon by the Rev. John Keble, M.A., entitled, 'Primitive Christianity recognised in Holy Scripture,'" being Tract 16, pp. 17-38; No. 4, "occasioned by the 'Tracts for the Times'; and the publication of a new edition of the works of the Rev. Richard Hooker, with additions arranged by the Rev. John Keble," pp. 63-84—all repr. from the *Dublin Review*; Lond. 1841, 8vo.

15. **A Sermon** delivered at the consecration of . . . . Dr. Thomas Joseph Brown, first Vicar Apostolic of Wales, at . . . . Bath." Lond. 1848, 8vo, pp. 15.

16. **Sermon at Huddersfield** on occasion of the Anniversary of the Holy Catholic Guild." Lond. 1840, 12mo.

17. **A Letter respectfully addressed to the Rev. J. H. Newman**, upon some passages in his Letter to the Rev. Dr. Jelf." Lond. Dolman, 1841, 8vo, pp. 32; *ib.* 4th ed., 1841.

18. **Remarks on a Letter from the Rev. W. Palmer.** Lond. 1841, 8vo, pp. 88. *Vide* under Sir Peter Renouf, p. 406, No. 1.

19. **A Sermon** preached . . . . 29 Jan. 1841, at the solemn consecration of the Church of St. Andrew, West-end Row." Dub. 1841, 8vo, pp. 24.

20. **A Letter on Catholic Unity**, addressed to the . . . . Earl of Shrewsbury." Lond. 1841, 8vo, pp. 42.

21. **A Sermon preached in behalf of the Aged Poor Society**, at St. Patrick's Chapel, London." Lond. 1847, 8vo.

22. **Conversion: A Letter to Mr. Alexander Chirol** . . . . on . . . . admission to . . . . the . . . . Church; and on some publications to which it has given rise." Lond. 1847, 8vo, pp. 36; *ib.* 2nd edit.

23. **A Selection of Essays and Articles** from the *Dublin Review*." Lond. 1847, 8vo, 2 vols.

24. **A Pastoral** appointed to be read . . . . in the Archdiocese of Westminster and the Diocese of Southwark." (Lond.) 1850, 32mo, pp. 16.

25. **The Final Appeal in Matters of Faith.** A Sermon preached in St. George's . . . . Southwark, . . . . 17th March." Lond. (1850), 8vo, pp. 39.

26. **An Appeal** to the Reason and Good Feeling of the English People on the subject of the Catholic Hierarchy." Lond. 1850, 8vo, pp. 32; *ib.* 11th, 15th thousand, &c.; "Cardinal Wiseman's Manifesto, An Appeal," &c. Lond. (1850), 8vo, pp. 16, pirated pub.

27. **The Papal and Royal Supremacies Contrasted.** A Lecture delivered in . . . . Southwark, . . . 12th of May, 1850." Lond. (1850), 8vo, pp. 48.

28. **The Social and Intellectual State of England**, compared with its moral condition. A Sermon delivered at . . . Salford . . . July 28th." Lond. (1850), 8vo, pp. 20.
29. **A Sermon** delivered in St. George's . . . Southwark on . . . Aug. 11th." Lond. (1850), pp. 20.
30. "Three Lectures on the Catholic Hierarchy. Delivered in St. George's, Southwark, . . . Dec. 8th, 15th, and 22nd." Lond. 1850, 8vo, ea. pp. 16; *ib.* 17th thousand.
31. **Dr. Achilli**. Authent.c 'Brief Sketch of the Life of Dr. Giacinto Achilli,' . . . Extracted from the *Dublin Review*, No. lvi., with additions and corrections." Lond. (1850?), 8vo, pp. 44.
32. **On Compromises of Faith in Religious Teaching**. A Lecture delivered at . . . Southwark, on . . . June 22nd." Lond. 1851, 8vo, pp. 31.
33. **University Education**: A Sermon delivered . . . in St. George's Cathedral, Southwark, on . . . June 27th, 1852." Lond. 1852, 8vo, pp. 16.
34. **Essays on various Subjects**. Lond. 1853, 8vo, 3 vols, chiefly reproduced from the *Dublin Review*; new Selection, with a Biog. Introd. by Rev. Jeremiah Murphy, Dub. 1888, 8vo.
35. I. **The Highways of Peaceful Commerce** have been the Highways of Art; II. On the Connection between the Arts of Design and the Arts of Production." Lond. 1854, 8vo, the 1st lecture addressed to the merchants at Liverpool, the second to the artisans of Manchester.
36. **Sermon** . . . at Rome, on St. Thomas of Canterbury." Lond. 1854, 8vo.
37. **Lecture at St. Martin's Hall on The Home Education of the Poor**. Lond. 1854, 8vo.
38. **Fabiola; a Tale of the Catacombs**. Lond. 1855, 8vo; New York, 1855, 12mo; Lond. 1856, 12mo; *ib.* 1869, 1870; frequently repr. Transl. into French, German, Italian, Spanish, Flemish, and Dutch languages; and also dramatised.
39. **Pastor Letter** . . . announcing the Definition of the Immaculate Conception of the B. V. M." Lond. 1855, 12mo, pp. 8.
40. **Four Advent Lectures on Concordats**, delivered at . . . Moorfields." Lond. 1855, 8vo, pp. 15, 18, 20 and 22.
41. **A Sermon** preached . . . at . . . Salford . . . Sept. 27, 1855, with an account of the opening ceremonies, architectural works and decorations of the church, lady chapel, chantries, &c." Manchester, W. E. Stutter (1855), 8vo, pp. 23.
42. **On the Nature of an Inaugural Discourse**. An Introductory Lecture." Lond. 1856, 8vo, pp. 24.
43. **The Stewardship of the English nation**. A Discourse preached in St. John's Cathedral, Salford, . . . July 26." Manch., 1857, 8vo, pp. 16-iv.
44. **Institutiones et Regula Oblatorum S. Caroli in Archidiœcesi Westmonasteriensi**." Romæ, 1857, 8vo, pp. 19.
45. **Constitutiones Oblatorum S. Caroli in Archi. Westm.**" Londini, 1857, 8vo, p. 16.

46. **Recollections of the Last Four Popes, and of Rome in their Times ; with four portraits.** Lond. 1858, 8vo ; 2nd edit., revised, *ib.* 1859, cr. 8vo ; Boston, 1858 ; Dub. 8vo ; new edit., Lond. n.d., 8vo, pp. viii-336. Tr. into French, Paris, 1865.

47. **A Letter to the Canons . . . in Reply to . . . the Rambler for June, 1858, relative to a Passage in the 'Recollections'.** Lond. 1858, 8vo, pp. 26, "strictly private, not pub." *Vide* under M. A. Tierney, No. 13.

48. **The Sermons, Lectures, and Speeches delivered . . . during his Tour in Ireland in Aug. and Sept. 1858 ; with his Lecture delivered in London on the 'Impressions' of his Tour.** Dub. 1859, 8vo ; Boston, 1859, 12mo.

49. **The Hidden Gem. A drama in two acts, composed for the College Jubilee of St. Cuthbert's, Ushaw, 1858 . . . With a preliminary account of the celebration of the College Jubilee** Lond. (1858) ; 8vo, pp. xxxiv.-130, prelim. account by Fred. C. Oakeley, ded. to Mgr. Newsham ; *ib.* 3rd edit. ; Balti., 1860, 12mo ; frequently repr.

50. **A Few Flowers from the Roman Campagna offered to the Immaculate Conception Charity.** Lond. 1861, 4to, A-E in fours.

51. **Inaugural Discourse pronounced at the first meeting of the Academy of the Christian Religion, June 29.** Lond. 1861, 8vo, pp. 38.

52. **Vespera Cantica, the Psalms chanted at Vespers and Complin, adapted to the Gregorian Tones by Alfred Novello.** Lond. 1863, 4to.

53. **Points of Contact between Science and Art ; a Lecture at the Royal Institution, Jan. 30.** Lond. 1863, 8vo, pp. 93.

54. **On Self Culture ; a Lecture at the Hartley Institution, Southampton, Sept.** Lond. 1863, 8vo.

55. **Sermons on Our Lord Jesus Christ, and on his Blessed Mother.** Dub. 1864, 8vo, pp. ix-398, with portr. ; N. York, 1865, 8vo ; Dub. 1866, 8vo.

56. **The Attitude of the Anglican Bishops towards Rationalism and Revolution ; a Pastoral.** Lond. 1864, 8vo.

57. **Judging from the Past and Present, what are the Prospects of Good Architecture in London ; a Lecture in the Theatre of the South Kensington Museum, Apr. 12.** Lond. 1864, 8vo, pp. 41.

58. **The Religious and Social Position of Catholics in England ; an Address.** Dub. 1864, 8vo.

59. **Sermons on Moral Subjects.** Dub., Duffy, 1864, 8vo, pp. 420 ; N. York, 1865, 8vo.

60. **William Shakespeare. An Essay.** Lond. 1865, 8vo, pp. vii-80 ; Boston, 1865, 32mo, posthumous, a fragment, edited by Mgr. Wm. Thompson.

61. **Daily Meditation.** Dub. 1868, 8vo, pp. 538.

62. **The Lamp of the Sanctuary.** Lond. Art. & Bk. Co., 1894, 8vo.

63. **A Month's Meditations . . . (From MS. left by His Eminence and now first published).** Lond. 1900, 8vo.

64. Prefaces contributed to "Spiritual Exercises of St. Ignatius," 1844, transl. by C. Seager ; "New Glories of the Cath. Church," 1860 ; "Complete Works of St. John of the Cross," tr. by D. Lewis, 1864 ; "Letter from the Sac. Congreg. of Eccles. Immun. . . . on the Restoration of St. Thomas of Canterbury's Church in Rome," 1864 ; &c. &c.

65. Contributions to the *Dub. Rev.*, *Rambler*, *Cath. Mag.*, *Orthodox Journals*, *Lamp*, *Month*, and the *Catholic Pulpit*.

66. He wrote "God Bless our Pope"; the Hymn of St. Casimir to the B. V. M.; A Sonnet on Divine Love; &c.

67. He was joint proprietor with Dan. O'Connell of the *Dublin Review*, commenced in 1836, and was for some time its co-editor. For list of articles written by him *vide Irish Monthly*, xxi. 81 *seq.*

68. "Boyle *versus* Wiseman. A Full Statement of the causes which necessitated the Action, and a complete Refutation of all the Allegations of the Libel. By the Rev. Richard Boyle." Lond. Partridge, 1855, 8vo, pp. 169, *vide* vol. I. p. xx.

69. "The Last Illness of . . . Wiseman. By J. Morris." Lond. 1865, 8vo, pp. 62.

"Omnia Pro Christo. A Sermon at the solemn Requiem . . . By H. E. Manning." Lond. 1865, 8vo, pp. 37.

"A Sermon preached in the Cathedral of Northampton, on . . . 19th Feb. 1865, on the death of . . . by F. K. Amherst, D.D." Lond. 1865, 8vo, pp. 20.

"Sermon in Memory of Cardinal Wiseman, by Rev. James Conolly, Feb. 19." Dub. 1865, 8vo.

"A Reminiscence of Cardinal Wiseman, by a Protestant." Lond. 1865, 8vo, ascribed to Lord Houghton.

"Authentic Memoir of Card. Wiseman." Lond. Richardson, 1865, 8vo.

"Memoir of . . . Card. Wiseman." Lond. 1865, 8vo, with portr. and autograph, engr. by Dalziel; *ib.* 2nd ed.: *ib.* 1867, 8vo.

Mgr. Moufang wrote a "Biography of Wiseman" in German.

"The Life and Times of Cardinal Wiseman." By Wilfrid Ward." Lond., Longmans Green, 1897, 8vo, 2 vols., I. xii-579, II. 656, with portraits—Transl. par l'Abbé Joseph Cardon, Paris, Lecoffre, 1900, 2 vols., 8vo.

"Characteristics from the Writings of Nicholas Cardinal Wiseman . . . selected by Rev. T. E. Bridgett, C.S.S.R." Lond. B. & O., 1898, 8vo, pp. xvi-302.

70. Portraits—J. R. Herbert, R.A., pinx., G. R. Ward, sc.; J. I. Raab, sc.; G. S. Shury, sc., fr. an original; Dalziel, sc.; miniature by Geo. Newton; A. T. Heath, sc., from a miniature by Mrs. G. R. Ward, after J. R. Herbert, R.A.; by Hen. Doyle, 1851; J. H. Lynch, litho., after daguerreotype by Kilburn, 1852; in *Cath. Dir.*, 1838; medal, *Dub. Rev.*, xxxiv. 573; *Lamp*, v. 431, vi. 47.

**Wolseley, Sir Charles**, 7th baronet, born 1769, was eldest son of Sir William, 6th baronet, who married Miss Chambers, of Wimbledon; he succeeded to the title in 1817. His conversion to the Catholic faith in 1837 caused some astonishment. Sir Charles married, first, Mary, daughter of the Hon. Thos. Clifford, of Tixall, co. Stafford, by whom he had three children, all of whom predeceased him; and secondly, in 1812, Anne, daughter of Anthony Wright, Esq., co. Essex,

by whom he was the father of three sons and two daughters. He died Oct. 3, 1846, aged 77.

*Burke, Baronetage; Edin. Cath. Mag.*, 1837, p. 795.

1. **The King against Sir Charles Wolseley** and J. Harrison . . . . brief remarks tending to show the untenability of this indictment." Lond. 1820, 8vo.

2. "Sermon . . . on . . . making his public profession of the Catholic Faith." *Vide* Geo. Ig. Spencer, No. 5.

3. **Catholic Clergymen versus Protestant Parsons**: . . . . occasioned by the Letters of Archdeacon Hodson . . . . to the Rev. T. L. Green." Lond. Keating and Brown, 1838, 8vo, pp. 17, to which Rev. W. Catton responded.

4. **A Series of Letters**, by a Bible Reader, dedicated to the Bishops and Clergy of the Protestant Establishment, by Sir Charles Wolseley, Bart." Lond. Jones, 1840, 8vo, pp. x-26.

**Woodhead, Abraham**, controversialist, baptized April 2, 1609, son of John Woodhead, of Thornhill, co. York, entered University College, Oxford, in 1624, graduated M.A. in 1631, was elected a fellow in 1633, and became proctor in 1641. Four years later he travelled abroad, and at this period he began to entertain doubts concerning the truth of the Protestant faith. In 1648 he was ejected from his fellowship. At this time he was acting as tutor to the Duke of Buckingham and his brother, Lord Francis Villiers; subsequently he lived in the family of Lord Capel, afterwards Earl of Essex, who settled on him an annuity, which, however, he resigned on quitting his lordship's service, probably about the time that he was received into the Catholic Church. In 1660 the King's Commissioners summoned him from his retirement at Hoxton, where he had resided some five years, and reinstated him in his fellowship, but finding residence in college inconsistent with his religious principles, he soon returned to Hoxton. Through the influence of Obadiah Walker, Master of University College, however, he enjoyed the profits of his fellowship till his formal resignation, a few days before his death. He died at Hoxton, May 4, 1678, aged 69.

*Dodd, Ch. Hist.*, iii.; *Bliss, Wood's Athenæ Oxon.*, iii.; *Dict. Nat. Biog.*, lxii.; *Cath. Miscel.*, 1825, i. 43, ii. 483; *Reliquiæ Hearnianæ*, p. 739.

1. **Some Instructions concerning the Art of Oratory**. Lond. 1659, 12mo; Oxf. 1682.

2. **The Scale, or Ladder of Perfection**; . . . . by Walter Hilton. Lond. 1659, 8vo; *ib.* 1679, 8vo.

3. **Ancient Church Government**: in 5 Parts:—(1) "A Brief Account of Ancient Church Government; with a Reflexion on . . . the Presby-

terians." Lond. 1662, 1685, 4to. (2) "Ancient Church Government and the Succession of the Clergy." Oxf. 1688, 4to. (3) "Ancient Church Government, Part iii., of Heresy and Schisme." (Lond.) 1736, 4to, pp. 232 ; pr. at the cost of Cuth. Constable. (4) "Ant. Church Government, Pt. iv. : What former Councils have been lawfully General and obliging." MS. (5) "Church Government, Part v., A Relation of the English Reformation, and the Lawfulness thereof examined by the Theses deliver'd in the Four former Parts." Oxf. 1687, 4to, pp. 260, which elicited "Animadversions," 1687, by Geo. Smalridge.

4. **The Guide in Controversies** ; or, A Rational Account of the Doctrine of Roman Catholicks concerning the Ecclesiastical Guide in Controversies of Religion. Reflecting on the later writings of Protestants, particularly of Archbishop Lawd and Mr. Stillingfleet on this subject. By R. H." (Lond.) 1667, 4to, pp. 366 ; *ib.* 1673, 4to, pp. 448.

5. **The Life of the Holy Mother S. Teresa** ; Foundress of the Reformation of the Discalced Carmelites, according to the Primitive Rule. (Lond.) 4to, Pt. ii. 1669, pp. viii-283, Pt. i. 1671, pp. iv-72 and 328, Pt. iii. pp. iv-413 ; 2nd edit., "The Works of . . . St. Teresa." (Lond.) 1675, 4to.

6. **Dr. Stillingfleet's Principles**, giving an Account of the Faith of Protestants consider'd by N. O." Paris, 1671, 8vo, pp. 100.

7. **The Roman Church's Devotions Vindicated** from Dr. Stillingfleet's Misrepresentations. By O. N., a Catholick." *s.l.*, 1672, 8vo, pp. 114.

8. **The Roman Doctrine of Repentance** and of Indulgences : Vindicated from Dr. Stillingfleet's Misrepresentations." *s.l.*, 1672, 8vo, pp. 124.

9. **Exercitations** concerning the Resolution of Faith against some Exceptions." *s.l.*, 1674, 4to.

10. **The Life of Gregory Lopez**, a Spanish hermit in the West Indies." *s.l.*, 1675, 8vo, a second edition of "The Life of Gregorie Lopes, . . . Written in Spanish by Fr. Losa, . . . and set out by Fr. Alonso-Remon." Paris, 1638, 32mo, pp. 316, ded. to Sir Kenelme Digbie by N. N.

11. **A Paraphrase and Annotations** upon the Epistles of St. Paul." Oxf. 1675, 8vo ; 2nd ed. 1684 ; the joint production of Woodhead, Obadiah Walker, and Rich. Allestree. Bp. Fell edited a 3rd edit., Lond. 1702, repr. 1703 and 1708, 8vo ; Oxford, 1852, 8vo, edit. by Wm. Jacobson, subseq. bp. of Chester.

12. **An Appendix to the Four Discourses** concerning the Guide in Controversies." *s.l.*, 1675, 4to, pp. 246, pref. and conts. 25 ; some copies entitled "A Discourse of the Necessity of Church Guides, for directing Christians in necessary Faith ; with some Annotations on Dr. Stillingfleet's Answer to N. O. By R. H." *s.l.*, 1675, 4to.

13. **Propositions concerning Optic Glasses**, with their natural Reasons drawn from Experiment." Oxf. 1679, 4to.

14. **S. Augustine's Confessions** : with the continuation of his Life to the end thereof." *s.l.*, 1679, 8vo, pp. 501.

15. **Of the Benefit of our Saviour Jesus Christ to Mankind.** Oxf. 1680, 4to.



16. **The Apocalypse Paraphras'd.** *s.l.*, 1682, 4to; Oxf. 1689, 4to, incomplete.

17. **Historical Narration of the Life and Death of Jesus Christ.** Oxf. 1685, 4to.

18. **The Protestant's Plea for a Socinian:** justifying his Doctrine from being opposite to Scripture or Church Authority, and him from being guilty of heresie or schism." Lond. 1686, 4to, pp. 45, being the 4th discourse in No. 4.

19. **The Greeks' Opinion** touching the Eucharist misrepresented by Mons. Claude in his Answer to Mr. Arnald." Lond. 1686, 4to, pp. 34.

20. **The Institutions of the Congregation of the Oratory** in St. Marie's, in Vallicella, Rome. Translated." Oxon. 1687, 4to.

21. **Pietas Romana et Parisiensis;** or a Faithful Relation of the several sorts of charitable and pious works eminent in the cities of Rome and Paris. The one taken out of the book written by Theodore Amydenus. The other out of that by Mr. Carre." Oxon. 1687, 4to, *vide* under M. Pinkney, p. 316, No. 17.

22. **Two Discourses.** The first concerning the spirit of Martin Luther, and the original of the Reformation. The second concerning the celibacy of the Clergy." Oxf. 1687, 4to, pp. 104 and pp. 39. Replied to by Fris. Atterbury, subseq. bp. of Rochester.

23. **Two Discourses concerning the Adoration** of our Blessed Saviour in the Holy Eucharist." Oxon. 1687, 4to, pp. 33 and pp. 38.

24. **Motives to holy Living;** or, Heads for Meditations, divided into Considerations, Counsels, and Duties, with some forms of Devotion in Litanies." Oxf. 1688, 4to.

25. **A Compendious Discourse on the Eucharist.** With two Appendices." Oxf. 1688, 4to, pp. 142, Appx. i., by Fris. Nicholson, pp. 46, and Appx. ii. by O. Walker, pp. 27.

26. **Of Faith necessary to Salvation,** and of the necessary Ground of Faith salvivical." Oxf. 1688, 4to.

27. **Catholic Theses,** on several chief heads of Controversy." Oxf. 1689, 4to.

28. **Concerning Images and Idolatry.** Oxf. 1689, 4to.

29. **A larger Discourse concerning Anti-Christ.** Oxf. 1689, 4to, incomplete.

30. MSS., and papers relating to Woodhead, formerly in the Burton Constable library, and collected by Cuth. Constable, of which 17 vols., fol. and 4to, are now in the possession of Sir Thos. Brooke, Bart.

31. "A few Particulars relating to Mr. Woodhead's Life and Works, by Francis Nicholson (*g.v.*)."  
MS., formerly at Burton Constable.

"Life of A. Woodhead. By Cuth. Constable." MS., formerly at Burton Constable.

"Life of Abraham Woodhead," prefixed to Pt. iii. of his "Ant. Church Government," 1736, by Simon Berington, *g.v.* i. 198, No. 9.

**Worswick, James,** priest, born March 1, 1771, was the 5th son of Thomas Worswick, of Leighton Hall, co. Lanc., Esq., youngest son of Robert Worswick, of Todderstaffe Hall.

His mother was Alice, dau. of Robert Gillow, of Singleton and Lancaster. Having made his rudiments at Dame Alice's school at Fernyhalgh, he arrived at Douay College, Oct. 13, 1781, and during the revolution escaped from Douay, Oct. 12, 1793. He rejoined the collegians at Crook Hall, Durham, was ordained deacon there in Dec. 1794, and priest at York, April 18, and was appointed to Newcastle in June 1795. There he remained till his death, July 7, 1843, aged 72.

His brother John, born Sept. 28, 1761, went to Sedgley Park in 1769, and thence proceeded to Douay College, where he arrived April 20, 1774, and was ordained priest in Pentecost, 1786. After teaching poetry he came to the mission in 1787, and, after serving at Pontop Hall, at Garstang, and elsewhere, died at Leighton Hall, Oct. 3, 1809, aged 48, and was interred in the domestic chapel.

*Douay Lists, MS.; Gillow, Lanc. Recusants, MS.; Tablet, iv., 448, 486, 503.*

1. "The New Testament. . . . Translated out of the Latin Vulgate . . . published by the English College of Rheims. . . . Newly revised and corrected. . . . With annotations." Newcastle-upon-Tyne, 1812, pp. 412. Edited by Mr. Worswick.

2. "Gobinet's Instructions for Youth." Newcastle, 1830, 12mo, being the first 15 chapters of this well-known work, edited by Mr. Worswick for his congregation.

3. Portrait in oil, and bust, *see Orthod. Journ.* 1840, xi., 192.

**Worswick, Richard**, M.D., born about 1708, was eldest son and heir of Robert Worswick, of Todderstaffe Hall in Singleton, co. Lanc., and his wife, Eliz., dau. and h. of Alex. Butler, of Todderstaffe Hall, by Doro. sister and heiress of Geo. Singleton, of Stayning Hall, Esq. He went to Douay College, where he used the *alias* of Butler, in 1725, and left in 1729 to study medicine at one of the French universities, where he took his degree of M.D. He resided at Todderstaffe Hall, and also at Preston where he practised as a physician, and died unmarried, in 1746, aged about 37.

Two of his brothers were ordained priests at Douay, Robert and Thomas. The former died at Manchester Aug. 17, 1752, and the latter, while professor of philosophy at Douay, Sept. 1, 1748.

*Douay Lists, MS.; Gillow, Lanc. Recusants, MS.*

1. *Dissertatio medica inauguralis de pinguedine soluta et in sanguinem admissa.* Lugduni Batavorum, 1735, 4to.

**Worthington, Thomas, D.D., S.J.**, born 1549, was fourth son of Peter Worthington, of Blainscough Hall, co. Lanc., Esq., by Isabel, dau. of James Anderton, of Euxton, Esq. He graduated at Brasenose, Oxford, in 1570. Quitting the university for conscience' sake, he went to Douay College in Feb. 1572-3, and took his B.D. in the Douay university in 1577, but did not proceed as the college was removed to Rheims in 1578. Subsequently he came to the English mission, and laboured with great success for several years, till he was seized in his lodgings at Islington, in 1584, committed to the Tower, and confined in the "pit" for over two months. On June 21, 1585, he and twenty other priests were shipped from the Tower and landed on the coast of Normandy under warrant of the queen. Returning to the college at Rheims, he remained there till he was appointed chaplain to Sir William Stanley's regiment in the Spanish service. In 1588 he was created D.D. by the university of Trier, and in 1590 he returned to Rheims to teach divinity. In 1591 he went to Brussels, and resumed his post of camp chaplain. In 1599, chiefly through the influence of Fr. Persons, to whom he had taken a secret vow of obedience, Worthington was appointed to the presidency of Douay College. He at once began to impose new rules, the most prominent professors and doctors were dismissed, a Jesuit was introduced as *confessarius*, and no one was admitted *alumnus* without the approval of the arch-priest or the superior of the English Jesuits. This caused a great commotion, the aggrieved clergy petitioned for a visitation, and the result was that Worthington was removed from his position. He left Douay in 1613 for Rome, where he was given a pension by the cardinal-protector, was made apostolic notary, and obtained a post in connection with the Congregation of the Index. While at Rome he was admitted a member of the Oratory. About 1616 he returned to England, and resided with the Biddulphs, at Biddulph Hall, co. Stafford, where he died in 1626, aged 76.

Shortly before his death he applied for admission into the Society, to which he had always leaned, and his request having been granted, he commenced his noviceship, of which he was in the sixth month at the time of his death.

*Dodd, Ch. Hist.*, ii.; *Tierney's Dodd*, iii. 156-8, iv. 88, ccxviii., v. 30 seq. 43-6, 62, Appx. I seq., xlii., lxxxi., lxxxix., civ. seq., cxlvi., clxxvi.;

*Bliss, Wood's Athen.*, ii. ; *Oliver, Coll. S.J.*; *Foley, Records S.J.* ii. vii. ; *Records of the Eng. Caths.*, i., ii. ; *De Backer, Bibl. des Écriv.*; *Law, Conflicts, and Archfr. Controv.*

1. **The Rosarie of our Ladie**; otherwise called our Ladie's Psalter. With other Godlie exercises." Antwerp, Jno. Keerberg, 1600, 24mo, preface dated Mar. 25, 1590, signed T. W., with cuts by Joan Collaert from designs by M. de Vos; Jas. Duckett, the martyr, was reprinting this work when he was arrested in London. Transl. into Latin—"Rosarium Sive Psalterium B. V. M., à T. W., A., editum." Antv., Joan Keerbergium, 1613, 12mo, pref. &c., 12ff., pp. 215, with same cuts as above.

2. **R. Bristol . . . Motiva.** Atrebatii, 1608; Duaci, 1608; *vide* vol. i. 302, No. 1.

3. Annotations, Tables, &c., to the Old Testament, Douay, 1609-10, 2 vols. 4to, *cf.* Cotton, Rheims and Doway, p. 25.

4. **Catalogus Martyrum in Anglia** ab anno 1570 ad annum 1612, cum Narratio de Origine Seminariorum, et de Missione Sacerdotum in Anglia.' Douay, 1614, 8vo. Another very similar catalogue, possibly also by Worthington, was entitled "A Catalogue of Martyrs in Englande for profession of the Catholique Faith since the yeare of our Lord 1535 being the 27. of King Henrie the viii. unto this yeare 1608, the 6. of King James." *s.l. et a.*, 8vo, pp. 24; repr. and "edited by Joseph Gillow" (Weston-super-Mare, 1897), 8vo, pp. 19.

5. **Whyte dyed Black.** Or, a Discovery of many most foule blemishes, impostures, and deceiptes, which D. Whyte haith practysed in his book entituled The Way to the true Church. Written by T. W., P." *s.l.*, 1615, 4to; Fris. White replied with his "Orthodox Faith and Way to the Church."

6. **An Anker of Christian Doctrine.** Wherein the most principal Parts of Catholike Religion are proved by the only written Word of God. . . . Auctore T. W., S. T. D. P. A." Doway, Lau. Kellam, 1622, 4to, Pt. i., pref. signed Th. W., 1616, pp. 496. Pts. ii., iii., and iv., in 2 vols, *ib.* 1622, 4to, pref. to vol. ii. dated "From Arras College in Paris, 25 Martii, 1622, Thomas Worthington, Seminarie Priest." Gee, "Foot out the Snare," declares that it was really printed in London.

**Woulfe, Isabella Letitia**, Hon. Mrs., born in 1817, was the younger daughter of Thomas North-Graves, second Baron Graves, baron of Gravesend, co. Londonderry, by Mary, daughter of Henry 1st earl of Uxbridge, and sister of the earl of Anglesey. She was received into the Church in 1844, being the first of her family to accept the faith. On June 9, 1853, she was married to Stephen Roland Woulfe, Esq., of Piermacleine, co. Clare, a Catholic, who in 1874 was high sheriff of county Down. Mrs. Woulfe died October 26, 1870, aged 53.

*Burke, Feerage; Letters from Captain Windsor Cary-Elwes and T. G. Law, Esq.; Gordon, Converts to Rome.*

1. **Guy Vernon.** Lond. 1870, 8vo, a novel.

**Wright, William**, D.D., S.J., born in York about 1562, son of John Wright, an apothecary, after a brief stay at the

college at Rheims, entered the English College, Rome, in Oct. 1581, and on Dec. 8 following was admitted to the Society. He was for many years professor of theology and philosophy in the Jesuit Colleges at Gratz and Vienna, and in 1606 was sent on the English mission. He was seized at Hengreave Hall, Surrey, and by the Archbishop of Canterbury was committed to the Tower. Afterwards he founded in Leicestershire the Residence of St. Anne. He died Jan. 18, 1639, aged 77.

*Dodd, Ch. Hist.*, ii., iii.; *Foley, Records S.J.*, vi., vii.; *Oliver, Coll. S.J.*; *Douay Diaries*; *De Backer, Bibl. des Écriv.*

1. **The English Jarre.** Or, Disagreement amongst the Ministers of Great Britaine, concerning the Kinges Supremacy. Written in Latin and translated into English by J. W., P." St. Omer, 1612, 4to, by Martin Becanus.

2. **A Discoverie of certaine notorious Shifts**, evasions, and untruthes uttered by M. J. White, Minister." St. Omer, 1613, 4to; 2nd edit. 1619.

3. **A Summary of Controversies**: wherein are briefly treated the cheefe Questions of Divinity now a dayes in dispute between Catholikes and Protestants are briefly treated. By James Huntley. Translated into English by I. L." *s.l.*, 1614, 8vo, vol. i.; *s.l.* 1618, 12mo, 3 pts., preface dated Roan, Dec. 10, 1616; "A Summary of Controversies wherein the chiefest points of the Holy Catholike Roman fayth are compendiously and methodically proved against the Sectaryes of this age. By C. W. The II. edition." S. Omers, John Heigham, 1623, 12mo, pp. 370.

4. **A Treatise concerning the Church.** Wherein it is shewed . . . that the Church of Rome . . . is the only true Church of Christ. Written in Latin by . . . J. Gordon Huntley . . . and translated into English by J. L." *s.l.*, 1614, 8vo.

5. **A Treatise of the Church.** In which is proved M. John White his Way to the True Church to be indeed No Way at all to any Church true or false. . . . Written by W. G., Professor in Divinity, in manner of Dialogue." *s.l.*, 1616, 4to.

6. **A Consultation what Faith and Religion** is best to be embraced. Written in Latin and translated into English by W. J." *s.l.*, 1618, 16mo, by Leon. Lessius, with "Appx. to the former Consultation."

7. **A Treatise of the Judge of Controversies.** *s.l.*, 1619, 12mo, transl. from Martin Becanus by W. W., Gent.

8. **A Briefe Relation** of the Persecution lately made against the Catholike Christians in the Kingdome of Japonia." *s.l.*, 1619, 8vo, Pt. i., transl. from the Spanish "by W. W., Gent."

9. **The Treasure of vowed Chastity** in secular Persons. Also the Widdowes Glasse. Translated into English by J. W." *s.l.*, 1621, 24mo, by Leon. Lessius.

10. **A Letter to a Person of Honour**, concerning the evil Spirit of Protestants." *s.l.*, 1622, 4to.

11. **A Treatise against N. E.**, a Minister of the Church of England." St. Omer, 1622, 4to, which may be the same with the preceding Letter.

12. **A Briefe Treatise** in which is made playne that Catholikes living and dying in their Profession may be saved, by the Judgment of the most famous and learned Protestants that ever were. Against a Minister (N. E.)" *s.l.*, 1623, sm. 4to, pp. xvi-3-32.

13. "A Treatise of Penance," 1633, said to be often repr., probably the posthumous work of Fr. Wm. Warneford.

14. Bartoli mentions a treatise, written in a week, against Blackwell, the archpriest, on the question of the Oath of Allegiance, which caused much stir. It may, however, be No. 1.

**Wycherley, William**, dramatist, born about 1640, eldest son of Dan. Wycherley, Esq., of Clive, co. Salop, was sent to France for education at the age of 14, and there became a catholic. Upon his return to England, shortly before the restoration, he became a gentleman commoner of Queen's College, Oxford, and, by Bishop Barlow's influence, abjured his new faith, which, however, after a life not calculated to do credit to any church, he again embraced and adhered to in his last moments. He died in London Jan. 1, 1715-6.

*Dict. Nat. Biog.*, lxiii.; *Rose, Biog. Dict.*; *Chalmers, Biog. Dict.*

1. For his works *vide* Allibone, *Crit. Dict.*, Lowndes, *Bib. Man.*, Watt, *Bib. Brit.*, and *Brit. Mus. Cat.*

**Wyse, John**, priest, born 1825, eldest son of George Wyse, Esq., for many years senior magistrate of the city of Dublin, and a member of an ancient family which emigrated from Cornwall to Waterford in the 12th century with Strongbow, was educated at Oscott, 1839-44, and after holding for some time a commission in the 57th Regiment, proceeded to Rome to study for the priesthood. He was ordained on April 27, 1851, and in 1852 took charge of St. Winifrid's, Sheepshed, co. Leicester. In the following year he became chaplain to the convent in Alcester-street, Birmingham, and in 1858, St. Austin's, Stafford, was committed to him. There he initiated the movement for the building of the new church. After two years spent at Woodchester Priory, he was appointed rector of West Bromwich, which mission in 1863 he exchanged for Warwick, and in 1864 went to Old Hall. After some years spent in retirement, during which he was somewhat touched in his head, he undertook the charge of Tichborne in 1884. He died at Clifton Wood Convent, Bristol, after a long illness, May 22, 1898, aged 72.

*Gillow, St. Thomas' Priory; Cath. Times*, May 27, 1898; *Tablet*, xci. 848.

1. **Manual of the Confraternity of La Salette.** Lond. (1855), 16mo, pp. x-152; *ib.* 1856, fp. 8vo.

2. **The Music of the Hymns, Anthems, and Litanies** for the use of the Confraternities of La Salette." Lond. 1856, 8vo, the music being arranged by Mr. Spivey.

3. **The Spectre of the Vatican.** Lond. 1875, 8vo, pub. anonym. at the time of the controversy raised by Gladstone's "Vatican" pamphlet.

4. Several other works pub. anonym., besides some hymns.

**Young, Francis, S.J.**, born 1570, son of James Young, of Claines, near Worcester, was a student at Eton College, thence passed to St. Mary Hall, Oxford, and after two years to Trinity College. He owed his conversion to Fr. Oldcorne, the martyr, and in 1599, after a year at the English College, was ordained priest in Rome. In 1600 he entered the Society at Louvain, and in 1613 was professed of the four vows. After some years on the mission he was imprisoned in 1612 in the Clink and then in the Gatehouse till he was banished in 1618. Nevertheless he is found in 1621 serving the Lincolnshire missions, and afterwards in Suffolk, and in Worcestershire, where he died March 30, 1633, aged 63.

*Dodd, Ch. Hist.*, iii.; *Foley, Records S.J.*, ii., vi., vii.; *Oliver, Coll. S.J.*

1. A transl. into English of Card. Bellarmine's "De Ascensione mentis in Deum." Lond. 1614, 8vo.

**Zoone, or Soone, William**, jurist and cartographer, graduated at Cambridge in 1545, and in 1561 was appointed regius professor of civil law. Refusing to accept the doctrines of the Elizabethan Church he left the country, and for many years was professor of law at Louvain. At Cologne he subsequently acted as assistant to Abraham Ortelius, the geographer. Afterwards he received from the Pope the office of a podestà. He was living in Cologne in 1575.

*Cooper, Athen. Cantab.*, i.; *Dodd, Ch. Hist.*, ii.; *Pitts, De Illus. Angl. Script.*; *Dict. Nat. Biog.*, liii. 262; *Concertatio*, 1594, 4a, f. 403.

1. **G. Zooni Vantesdeni Auditor sive Pomponius Mela disputator de Situ Orbis.**" Col. 1572, 8vo.

2. *Epistolæ variae, &c.*, *vide* Cooper.





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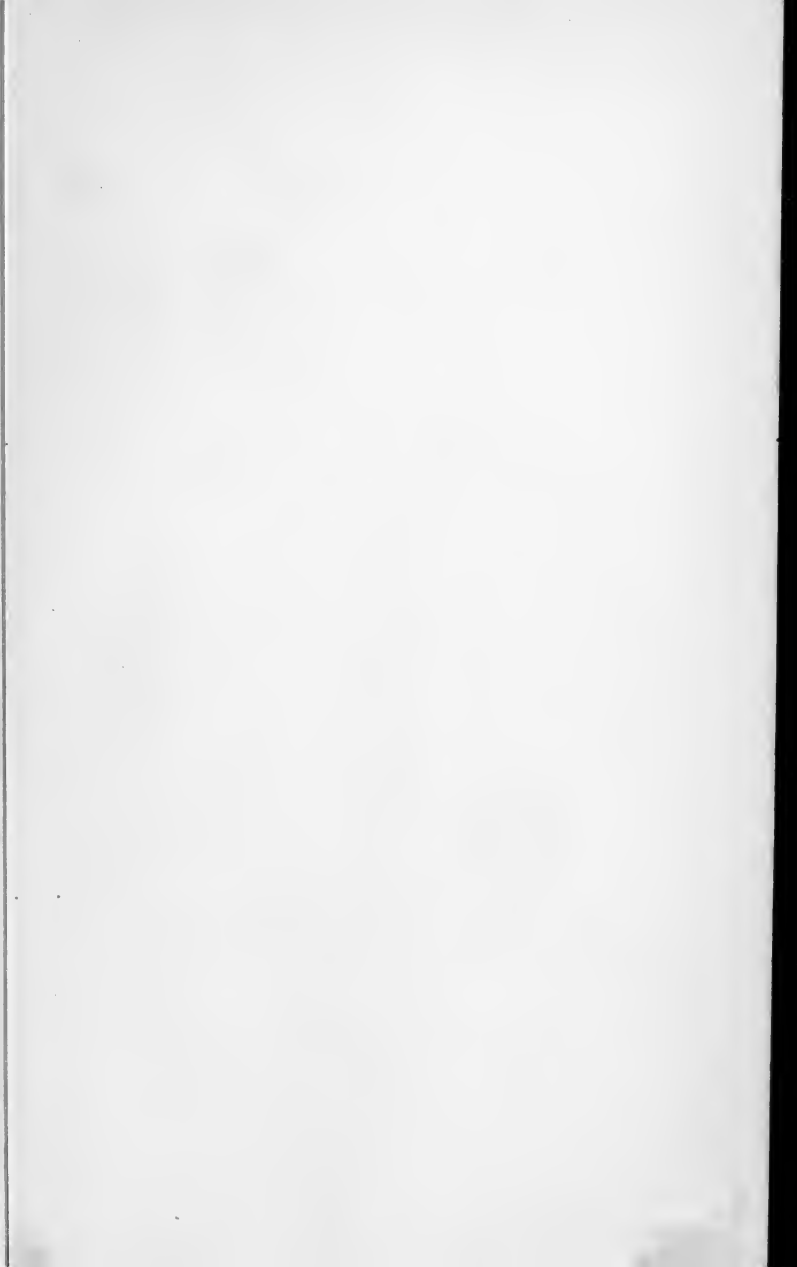
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