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OLD  
ENGLISH CATHOLIC  
MISSIONS

BY  
JOHN ORLEBAR PAYNE, M.A.

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## P R E F A C E.

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ON the 13th of September, 1836, a Royal Commission was issued for the purpose of enquiring "into the state, custody, and authenticity of any such Records of Births or Baptisms, Deaths or Burials, and Marriages lawfully solemnized," as had been formerly kept in England and Wales, "other than the Parochial Registers;" as also for enquiring what measures could be adopted for their collection, arrangement, and final deposit within the office of the Registrar-General.

On the 26th of October, in the following year, this Commission was renewed, and a Secretary appointed, who, by letters addressed to dissenting ministers and others having custody of such Registers, acquainted them with the existence and object of the Commission itself, while,—what is more to our purpose,—the Commissioners, in their Report, dated 18 June, 1838, add that "communications to a similar effect were also addressed to the prelates of the Roman Catholic Church." These prelates at this time were the Rt. Revv. Peter Augustine Baines, John Briggs, Thomas Griffiths, and Thomas Walsh, respectively Vicars Apostolic of the Western, Northern, London and Midland Districts. Further on, however, the Report proceeds as follows :

"The Roman Catholic prelates have declined to deliver up,

or to authorize the inferior clergy of their persuasion to deliver up any registers in their possession, partly on account of the omissions and defects incident to records made and preserved for so many years, with so much danger and difficulty under the severe pressure of the penal laws, and, partly also on account of the practical inconvenience that would result from depriving the Roman Catholic clergy of the custody of Records to which frequent reference is made for purposes purely religious and canonical."

The language of this extract may be taken as undoubtedly that employed by the Bishops in their reply to the Commissioners, yet, strange to say, within little more than two years from this date, *i.e.*, in the autumn of 1840, seventy-eight old Catholic Mission Registers were forwarded by the clergy to the Authorities at Somerset House. Still more perplexing is the fact that one of these registers, that *viz.* of St. Mary's Crathorne in Yorkshire, as will appear hereafter, is accompanied by a letter signed by Bishop Briggs himself, shewing that the removal of the register in question was with his Lordship's full knowledge and concurrence.

From all this then, and from what follows, it will be evident that some considerable difference of opinion must have prevailed amongst the Catholic hierarchy as to the expediency of allowing the registers to change hands by passing from the cupboards of the presbytery into the apparently safer custody afforded by the fire-proof rooms in Somerset House. Moreover, it was but natural that a sort of jealous reluctance—not to say alarm—should have existed in many quarters at the very notion of parting with original and authentic records of Catholic life to a Government whose predecessors, not so very long before, would have condemned to death the custodian of each register for the mere fact of his being a priest.

Another cause of confusion and misunderstanding must surely also have arisen from the wording of a clause in the Commission, wherein it is suggested that the Registers, "*or copies thereof,*" might eventually find their way to the Registrar-General's office.



Accordingly, we find, for example, the priest of Berwick-on-Tweed writing to the Commissioners when forwarding his registers, "Please, have the kindness to return them after inspection." These words, however, are afterwards erased. A venerable priest, also, who is still living, and who in 1840 had the charge of a country mission, most obligingly writes to me as follows :

. . . "I received an order from the Bishop, Dr. Griffiths, to send the Baptismal Register to Somerset House, which I did, with the request that as soon as they had *copied* or inspected it they would send it back ; they did so almost immediately, informing me that it was no use to them, unless I would allow them to keep the original book : I am surprised to learn that you found any of the original Catholic Registers at Somerset House. As well as I recollect, there was a general order from the Bishop that the priests who sent the Registers should request their immediate return."

Pasted inside a register, now at St. Thomas', Canterbury, is a paper stating that it too had on the same occasion experienced a similar double journey. This was probably the register kept at Hales Place. The fact, also, of the retention of one of the Durham Registers, noticed in its place, affords too, further evidence of an existing reluctance to part with them.

It is very evident at any rate, that there was a warrantable belief prevalent among the Catholic clergy at that time that *copies* of their Registers were to be made at Somerset House and the Originals afterwards returned. Be this, however, as it may, another Commission was issued on 1st January, 1857, having the same objects as those already mentioned. Overtures were again made—this time to Cardinal Wiseman—to obtain possession of the Catholic Registers, with what result, however, the subjoined reply of His Eminence will shew :

(*Cardinal Wiseman to the Registrar General.*)

SIR,

Leyton, Essex, April 8, 1856.

In reply to your note of the 5th instant, referring me to your communication of the 20th October of last year, I beg to

say that the subject to which they both relate is one on which I could not give an answer without consulting my fellow bishops.

As they all met in London last week for the first time since I had the honour of hearing from you in October, I embraced the opportunity of bringing before them your proposal that our Catholic Registers of Baptisms and Marriages should be deposited in the Registrar General's Office.

It is necessary to observe that almost continual applications are made from the Continent and from America to us for certificates of Baptism, Confirmation, and Marriage, both for legal and (still oftener) for ecclesiastical purposes. Persons about to receive Orders or to marry require the two first, and the third is wanted to determine succession.

In Catholic countries no merely civil certificate is sufficient for such purposes. Any such document must be extracted from the Register by the priest in charge of the church or chapel where the entry was made, and it must be accompanied by a declaration, signed and sealed by the Catholic bishop, that the person whose signature is affixed holds such office, and is entitled to full credence.

Were the Registers to pass out of the custody of the priest in charge of the place to which they belonged, it would be necessary for the priest to come up to London, say from Manchester, to verify any extract, or to make it himself, every time a certificate was applied for to him from abroad. This would be a serious expense and inconvenience.

So particular are authorities abroad as to the forms of these documents being conformable to those prescribed in the Roman Ritual, that they have been sent back from Italy, and even from Brazil, because some formality was wanting, or some omission occurred from peculiar usages of our own (*e.g.* omission of a parochial seal), and I have had to make particular declarations to make the document valid or efficient. I need not add that these forms and certificates are universally in Latin. I may also, however, observe that throughout the Catholic Church a Bishop is, by virtue of his office, a Prothonotary Apostolic, so that his signature and seal require no further verification or authentication.

To show to what extent this condition of things may proceed, I will mention that some time (perhaps two years) ago a Hungarian nobleman came to England and married a Protestant lady in a Protestant Church. On returning home he found, that his marriage was not recognised, the Protestant minister's certificate not being recognised, and he applied to me to give him a declaration of his marriage as valid before the Church here, based upon

the Protestant certificate. This, of course, I was obliged to decline doing, having no official cognizance of the signature, nor any relation with the officiating parties.

At this moment I have before me an application from a highly respectable advocate at Madrid to disprove, as far as possible, an alleged marriage twenty years ago, which, if it took place, cuts off from considerable property the children of a later marriage. My attestation of search and non-discovery will be official and admitted by the courts. Difficulties might arise if the Registers were totally out of my keeping or control, nor, I suppose, in the present state of the law, could you send documents for episcopal verification, or recognise any official declaration or attestations from us.

As, therefore, our references to our registers are ten times on account of foreign or ecclesiastical demands for once in connection with domestic civil purposes, you will see the serious obstacles to our depositing our Registers in any general office.—I have, &c.,

N. CARD. WISEMAN.

The date of this letter as printed in the Commissioners' Report for 1857, and the reference in it to a still earlier date, are evidence, however, that these efforts to obtain possession of the Catholic Registers had been *renewed* some little time *previous* to the Commission of January, 1857.

Two things are, perhaps, worthy of notice in this correspondence: 1st., there is apparently no allusion to the fact that a large number of Catholic Registers had already been sent to the Registrar-General in 1840, and, 2ndly., the grounds of the Cardinal's refusal to sanction the forwarding of other registers are not altogether those alleged by the Vicars Apostolic in 1838. The Commissioners accordingly report on 31st Dec., 1857, that their "application . . . to the Roman Catholics has been attended with no good result."

Lord Hardwicke's "Marriage Act" of 1754, had for its primary object the suppression of the scandalous contracts at the Fleet Prison and Mayfair Chapel, &c., yet its details were a source of annoyance to Catholics as well. An interesting and contemporaneous note on this subject will be found in these pages, in the

Register of Holme, co. York. No Institution, save one divinely protected, however, could possibly have survived all the Acts of Parliament which human and diabolical ingenuity have devised, and which for nearly two centuries before this time had been levelled against the very existence of the Catholic Church in this country. Here, for example, as we are upon the subject of "Births, Deaths, and Marriages," is a summary of a portion of one, 3 Jac. I. cap. 5 . . .

"All persons married otherwise than in some open church or chapel, and otherwise than according to the orders of the Church of England, by a minister lawfully authorised, shall be disabled to have any freehold, dower, thirds, &c. . . . and every Popish Recusant shall within one month after the birth of any child of his, baptize the same in the open parish church, under a penalty of £100, and if any Popish Recusant shall be buried other than in the church or churchyard, or not according to the ecclesiastical laws of the realm, the executors shall forfeit £20."

The "excommunication" of and refusal to bury John Gabriel, in 1686, who, as recorded in the Worcester register, was reconciled to the Church on his death bed, afford a typical illustration of the *odium theologicum*, all the more odious in a cathedral city.

These Fleet and Mayfair Marriage registers to which allusion has just been made, came also within the scope of the Non-Parochial Commissioners' enquiry in 1837, and this unsavoury collection now reposes peacefully and in wonderful contrast by the side of our Catholic Registers in Somerset House. "The generality of these marriages were celebrated," says the Report, "by clergymen of low character;" or, as a correspondent of the *Gentleman's Magazine* for Feb., 1735, describes them, "by a sett of drunken swearing Parsons." It should however be added, that the Commissioners state that the registers of these worthies "stand on other and less favourable ground," and that they do not "include them in their recommendation." This merely means that they were not "admitted as evidence in a Court of Justice," in the way that the Catholic and other Registers known as "Non-

Parochial" afterwards were, by the Act 3 and 4 Vict. cap. 92, specially passed for that purpose.

Turning, however, more particularly to these Registers, a summary and short account of which is given in these pages, we notice first that of the seventy-eight deposited in 1840 at Somerset House, no less than seventy are from the Northern District, then under the jurisdiction of Bishop Briggs, and that of these, forty-five are from Yorkshire, twelve from Durham, ten from Northumberland, and one each from the counties of Cumberland, Westmoreland, and Lancashire. Here again, it is worthy of notice, that out of the nearly two hundred missions then existing in this diocese, of which about fifty-four were in Yorkshire, and nearly ninety in Lancashire, only *one* register,—that, viz., of St. Alban's, Blackburn—was parted with from the last-named county to the Registrar-General. Catholic Lancashire, then, was very evidently loth to give up her Records of the past. Of the remaining eight registers, two in Hampshire and Hertfordshire are from the London District, five from the Midland, and one only is from the Western District, that, namely, of Lulworth Castle. We may therefore assume that in 1840 it was left to the option of each individual priest to forward his register, or not, according to his discretion, and that in 1857 it was decided that no more were to be sent at all.

The "date of the foundation" of each mission was also, we may remark, required to be endorsed on each register forwarded to the Commissioners. For this purpose a small printed "certificate or statement" accompanied each book, and the date of transmission, with one or two other facts, such as the name of the priest, or "Proprietor of the Chapel," had to be filled in by him. Very often there is a discrepancy between the alleged date of the Mission "foundation" and the date at which the register commences. The latter, however, was a question of fact, easily answered, but not so the former. Some priests passed the question by altogether, and left a "blank" under the words,

“date of foundation.” Others, perhaps, interpreted the words to mean merely the date of the building of some humble Catholic Church, or the time from which Mass was first said *regularly* in the hired room of a private house. Ever since, however, that compulsory national apostasy under Queen Elizabeth, popularly known as the Reformation, it is matter of notoriety that the Church in this country from that time up to within the last sixty or seventy years, worshipped as it were in the catacombs; while there are whole districts, more especially in the North of England, in which Faith can never be said to have died out at all, and very likely there is hardly a county which cannot boast of some little oasis of this sort. There is plenty of Protestant evidence for this which we shall hope presently to adduce. For example, the secretary of the recently established “North Riding of Yorkshire Record Society” quotes the following passage from the “Report to the Magistrates of the North Riding” on those important Records:

“Affording a variety of materials for the sufficient exhibition of the social history of the district to which they relate, the manuscripts are especially rich in three different classes of documents, that enable the student to measure the numerical force, to estimate the material resources, and to observe *the activity and resoluteness of the seventeenth century and eighteenth century Catholics, where the gentry and yeomanry throughout successive generations adhered with singular tenacity to the doctrines and usages of the unreformed church.*”

The Quakers and the Baptists certainly did not find much difficulty in giving to the Commissioners, very accurately, the “date” of their respective “foundations,”—nay, for the matter of that, had a like home question been gently put to Dr. William Howley, Archbishop of Canterbury, in 1840, *who* would venture to speculate as to what might have been His Grace’s reply in an unguarded moment?—but the poor Yorkshire priests who had kept to the Old Faith of St. Augustine and Archbishop Warham were evidently some of them puzzled. One of them boldly

names the year 1290 A.D., another, "the time of the Reformation," another, "the time of Edward VI," two Durham priests give "time immemorial" as the "date of the foundation" of their Missions, and eleven more Yorkshire men keep silence on the matter entirely.

The following extract is from the "Gentleman's Magazine" for February 1735, p. 106:

"Sunday 23. About 11 o'clock, the Peace officers going their rounds to the public houses, to prevent disorderly smoaking and tipping in time of Divine Service, discovered a private Mass House at a little ale house at the back of Shoreditch, where nearly 100 people had got together in a Garret, most of them miserably poor and ragged, and upon examination appeared to be Irish. Some few were well dressed and several Mass books were found with them. The Priest made his escape out of a back door, leaving the rest to shift for themselves, whereupon, some got out of a trap door, and others, after giving an account of their names and places of abode, were let quietly depart. Notwithstanding, a great many met in the evening at the same place, declaring that Mass should be said there."

Dr. Oliver, also, in his "Western County Collections," p. 14, takes the following from the "Universal Museum" for 1767:

"March. Another Mass House was discovered in Hog Lane, near the Seven Dials: . . . John Baptist Malony, a Papist priest, was taken up for exercising his functions in Kent Street contrary to law . . . he was convicted at Croydon on 23rd August, and sentenced to perpetual imprisonment."

Dr. Oliver adds that "his crime was administering the Sacrament to a sick man. After four years' imprisonment he was banished from England for life." . . . "The Rev. James Webb was tried for priesthood in the Court of King's Bench, 25 June, 1768." After giving other similar examples, he adds in a note, p. 33, "Mrs. Lingard, mother of the late historian, remembered when her family used to go in a cart at night to hear Mass, *the priest, in a round frock, to resemble a poor man.* She died at Winchester, 5th August, 1824, aged 92."

These passages are cited not merely as evidence of the com-

paratively recent date at which actual persecution was waged against the Church in this country, but also, because they point at once to the difficulty that must attend any endeavour to obtain much accurate detail of our Catholic Mission life during a period when so much secrecy of action was still unhappily found to be necessary. It is hoped, therefore, that the short epitome of these registers now for the first time made public, will, in the aggregate, prove a real assistance to future collectors of material for our Catholic history.

Then again, we may notice in passing that the register of Clint's Hall in Yorkshire dates from 1786, but a priest was certainly there some time prior to this year, for Mr. Chester Waters in his "History of Parish Registers," p. 68, quotes the following from the Parish Register of Marske: "1781. James Postlethwaite, the *Popish Priest* at Clintz, buried 10 Feb. The service by request was read as usual." He is evidently the "Jacobus Postelwhate" mentioned in *Douay Diary*, p. 67, as "Filius Richardi et Annæ Newsham, diæcesis Cestrensis, secundi jam anni philosophus; natus fuit 11 Dec. 1723."

All these facts, then, point more or less to the secrecy of our Mission life practised even after the passing of the first Catholic Relief Act in 1778.

Or again, it might very naturally be supposed that the earlier copies of our "Laity's Directory," would prove an admirable source of information as to the status of our old English Catholic Missions. But here again we are doomed to encounter further disappointment; for, owing to their extreme reticence on all practical church matters,—of course this reserve was a necessity,—they are little more than curiosities for the bookshelves of a Catholic Antiquarian. A very interesting paper appeared on this subject in the "Month" for February, 1882. The author names 1759 as the date of their first issue: that of 1768, however, is the earliest of the collection at the British Museum. It is entitled, "The Laity's Directory, or the order of the Church Service



on Sundays and Holy days for the year of our Lord MDCCLXVIII: By permission and with approbation." It consists merely of a calendar of 24 pp. 12mo., and 14 pp. more are devoted to a 'Discourse on the Name of Jesus.' Page 5 is headed, "Plenary Indulgences granted to the Faithful in the L—— District." Not a priest or a mission is named, and the sole advertisement in its pages is as follows: "Lately printed on a fine writing paper, Altar cards of different sizes."

The issue of 1769 contains a little homily on the unity of belief between the Eastern and Western Churches "with regard to the Eucharist," and some extracts are afterwards given from the Liturgies of St. James and St. Chrysostom, and from the Greek Liturgy used by the Russians. The idea of the whole seems rather to suggest a wish to instruct Protestants than to give church information to Catholics. As far as I have been able to ascertain, the "Directory" for 1789 is the first that ventures to give an "Obituary of persons Clerical and Lay," and that doubtless for a double reason; the first of course being a desire to obtain prayers for the repose of their souls, the second reflection that probably inspired the insertion of the names being that "dead men tell no tales." That of 1791 appears to have been the first to contain the name of a living priest, the Rev. Mr. Griffiths, who appeals for £1200 for the "Chapel in St. George's Fields," but that of 1793 gives a list of eighteen "chapels in and near London:" it explains also the "Toleration Act" of 1791, but warns gentlemen returning from abroad that "the importer or receiver of such things as crosses, pictures, *Ladies' Psalters*, Missals, Rosaries, Breviaries, &c. alike incurs a præmunire!" Such then were the magnificent first-fruits of the "Catholic Relief Acts"!

The year 1801 reveals also for the first time the locality of a few country Missions, and very slowly from this date we *begin* to emerge into the light, after nearly two centuries and a half of catacomb worship. It should however be added that the exist-

ence of some Catholic Schools in England is first advertised in 1789, and that in 1798 there is a remarkable "exhortation to decent behaviour in chapel" wherein the Faithful are affectionately invited to avoid "the unclean trick of hawking, spitting, or spawling about," and "the Sex are prayed to forbear the unbecoming freedom of approaching to Communion with hats or bonnets on," partly on the ground that "St. Paul orders their heads to be covered but not to be muffled." Furthermore, they are cautioned against "the more than masculine boldness of stalking into church with *pattins* on, and of flinging them loudly on the floor when in it, as also against the shameful act of see-sawing in their chairs as if to court a nap!"

While, however, on this subject, we must not omit to mention the apparently solitary instance of a Catholic Almanac that appeared for one year only, at a very much earlier date, viz., in the reign of James II. It is a little book of twenty-four leaves, the last four pages being a catalogue of books sold by the publisher, one of these being, "Consensus Veterum, or the Reason of Edward Sclater, Minister of Putney, for his Conversion to the Catholic Faith and Communion: 4to." The full title of this interesting little book is: "The Catholic Almanac for the year 1687, containing both the Roman and English Calendar, an explanation of the principal Holy days of the whole year with Catalogues of the Popes from St. Peter to this present Innocentius XI., and of the Kings of England and Archbishops of Canterbury from the year 600 to the Reformation: London, printed by Henry Hills, printer to the King's Most Excellent Majesty, for his household and chappell, MDCLXXXVII." Three copies of this are in the British Museum.

The Register of St. Alban's, Blackburn, being the solitary representative of Lancashire at Somerset House, the subjoined extracts from Abram's exhaustive "History of Blackburn" will serve to illustrate not only the early history of the Mission itself, but that also—and, as it appears, from Protestant evi-

dence—of the condition and position of Catholics at the periods referred to.

We read (p. 353) :

“The incidental information we have suffices to show an *uninterrupted maintenance of religious worship by the members of the Roman Church* in Lancashire . . . . during the more than two centuries of statutory proscription of English Catholicism . . . . For long, no public chapels of that Communion were allowed to be erected. It devolved upon the Catholic gentry and richer families to provide for the worship of their tenants and poor neighbours of the same faith in chapels connected with private mansions.”

It might be observed, in passing, that many incidental and authentic notices of this fact will be found in the Appendix to *English Catholic Non-jurors of 1715* (Burns & Oates, 1886).

Mr. Abram, however, proceeds :

“Traces are frequent of the existence of a respectable minority of Roman Catholics in this district throughout the 300 years of Protestant ascendancy, and it is a question if in some parts of Ribblesdale, under the continuance of landlords of that faith, *the Catholic section of the population was not at times in the majority*” . . . .

The following letter, written in 1709 by the Rev. John Holme, vicar of Blackburn, to the Primate—the original MS. of which is in Lambeth Palace Library—betokens the strength of the Roman Catholic party in Lower Ribblesdale at that time :

“Blackburne, Nov. 3, 1709.—May it please your Grace,—According to your Lordship’s directions, I have made the best inquiry I could to find out the particular circumstances of the Popish Bishop’s Visitation within my parish, and the Discoveries I have made are as follows :—The first week in July (which was the next week after my Lord of Chester held his Visitation here) Bishop Smith [Roman Catholic] came to Mr. Walmsley’s, of Lower Hall, in Samlesbury, within my Parish, and confirmed there on Friday, Saturday, and Sunday, vizt., the 8th, 9th, and 10th of July. I cannot find that any Persons of Note were there, *or any Protestants*, except one or two of Mr. Walmsley’s

servants, *who dare make no Discoveries of these matters.* The number of the Papists that were there was very great; Mr. Hull, my Curate at Samlesbury Chappell, tells me that he saw *multitudes* goe that way past his house, some on foot, some on horseback, most of them with little children in their arms. But the greatest concourse of people was on Sunday, because the Bishop was to preach that day. The neighbouring Protestants seemed to take little notice of the matter, *it being no novelty with them*, the same Bishop having been there upon the same occasion about five years ago. I think the Papists have been a little more reserved this, than they were the last time the Bishop was in this Neighbourhood. For then they made great Boasts of their vast Numbers, but now I have heard nothing from any of them of this matter. If this account be not so perfect as your Grace could wish, I desire you will not impute it to my negligence, but to the unwillingness of people in this country to intermiddle against Papists, which if it should come to any of their Ears they would study to requite them, with the greatest mischiefs they could think of. And indeed *'tis dangerous meddling with them here, where they bear down before them with Power and Interest.* I do not know that my Lord of Chester has any Notice of this matter, but if your Grace think fitt I shall communicate it to him.—I am, my Lord, your Grace's most obliged and obedient son and servant, JO. HOLME."

Mr. Abram, afterwards, citing as his authority the Brindle Catholic Chapel Register, records the fact of "other Catholic episcopal visitations to this district in 1749, 1755, 1760, and 1766," and adds that "eight or nine years after the date of Vicar Holme's letter, Gastrell, Bishop of Chester" . . . . states "there were then in existence, in the townships of which *Blackburn* was the parochial centre, three 'Papist Meetings,' and 532 professed Papists, or in the whole parish 1023 avowed Papists out of a total of 1800 families, &c." And further :

"In the town of *Blackburn* there was found, in the hardest times of the penal laws against 'Popery,' a small colony of staunch Roman Catholics" . . . . who "may have found it unsafe to have their place of worship in the town, for I find no trace of any public chapel of that communion in *Blackburn* until about a century ago. It is stated that the Catholic Chapel in an area between King Street and Chapel Street was built in

1773. This was a plain structure of brick, concealed by houses surrounding, and this chapel sufficed for the needs of the Roman Catholics about fifty years, until the erection of *St. Alban's* in 1824, when the old chapel in Chapel Street was sold. The walls are yet standing, but since its disuse for Christian worship it has been used as a workshop. About seven years after this chapel was built, the Rev. William Dunn was appointed priest of the Blackburn Mission. This useful priest died suddenly at the altar, when offering Mass, on Sunday, October 27, 1805, a memorial of . . . whom was fixed in *St. Alban's Chapel* in 1844. . . . A succeeding priest was the Rev. R. Albott, who occurs in 1819, when a return was made of the Catholic congregation in Blackburn, numbering 1200 persons. Father Albott was still priest in Blackburn in 1824."

Mr. Abram, in addition to further important information relative to Catholics in this locality, then gives an elaborate description of *St. Alban's* and other Blackburn churches, to which we must refer our readers. He adds also that "the Rev. James Sharples, D.D., was priest of *St. Alban's* from about the time of the removal of the congregation of the older chapel thither until 1842, when he was consecrated Bishop of Samaria."

The catalogue of the library, as given in the Pontefract Register, is perhaps suggestive of another interesting feature of some of our old secular missions. Very often a collection of books in the Presbytery, known, it would seem, as the priests' library, is handed down in trust from one Missionary Rector to another, being *presumably* the property of the Bishop of the diocese. Some of these volumes seem to tell their own tale of the hands through which they may have passed in bygone times. In the venerable old Staffordshire Mission of Brewood, for instance, there is a thin quarto missal, published in 1623 the title page of which is "*Missale Parvum pro Sacerdotibus in Anglia itinerantibus, ordo etiam Baptizandi, aliaque sacramenta ministrandi, et officia quædam Ecclesiastica rite peragendi.*" The very existence of such a volume enables us rapidly to picture to ourselves the disguised priest carrying on his work of mercy, and bringing vividly to our minds the words of St. Paul, "Even

unto this hour we both hunger and thirst, and are naked and are buffeted, *and have no fixed abode*, and we labour, working with our own hands: we are reviled and we bless, we are persecuted and we suffer it, we are ill-spoken of and we intreat, we are made as the refuse of this world, the off-scouring of all even till now."

Not always, however, are these mission volumes necessarily of a theological character. At Dorchester in Oxfordshire, for example, is a fine copy of Bewick's "History of British Birds," a work for which £10 or £15 is sometimes now asked. Another interesting and valuable collection of old Catholic books is in the presbytery of Weston-Underwood in Buckinghamshire, the property of Sir Nicholas Throckmorton. Of course, however, many others could be named.

This leads us, finally, to say something of three Registers, not in Somerset House, but noticed here by way of appendix and by the kind permission of the Rev. E. J. Purbrick, S.J., the Rev. Raymund Palmer, O.P., and the Very Rev. Canon Stokes of Weston-Underwood. Assuming that these Registers are fair samples of others that are undoubtedly scattered up and down the country, it is surely a matter of regret that more is not known of records, a good summary of which could not fail to illustrate very faithfully the history of the Church in England for the period to which they relate.

The first upon our list is the Register of Weston-Underwood that dates from 1702. Lipscomb in his "History of Buckinghamshire," iv., 402, in his account of this parish says:—

"Soon after the accession of Sir Charles Throckmorton to the estate at Coughton, the old Mansion at Weston being much dilapidated and decayed was taken down, excepting the chapel wing and a portion of the offices: . . . an extensive and valuable library . . . was amongst the ornaments of Weston . . . the old Chapel was formed out of three of the attics on the west side of the house, which were thrown together. When the mansion was demolished in 1827, hiding places were discovered

which had probably been unknown to the family during many years. In the floor of one of the garrets near those which had been made into a chapel, was a trap-door opening into a small room below, within which was a closet containing an old bed, and a ladder long enough to reach the trap-door. In another place was a concealed door, which, when bolted within, could not be distinguished from the wainscot."

Very probably, then, these were at times the apartments of the Benedictine Father, William Blakey, whose death is recorded in the Register as on 5 January, 1721.

"After the house was taken down, one of the wings in the north front (formerly a stable) was converted into a Chapel, and a small portion of the west side of the House left standing for the residence of the Priest . . . The scenery of the park and gardens, with the course of the river, and the venerable groves which shelter the mansion have been the theme of Cowper's Muse."

The "Quarterly Review" for January, 1860, in its review of Southey's "Life of Cowper,"—probably paraphrasing Cowper's own description—thus describes the inhabitants of Olney in 1767, the neighbouring town from which Cowper walked daily to Weston:—"The majority of the people were brutal in their manners and heathenish in their morals. Little creatures, seven years of age, made the place resound every evening with curses and villainous songs,"—a striking contrast this, to the spirit which breathes in every line of the Catholic Register of Deaths and "Conversions" in the few extracts we give of a date not so many years prior to 1767.

Weston-Underwood, it may be added, is still a little Catholic stronghold, and a considerable portion of the old parish church-yard is set apart for Catholic burials. A mural tablet in the south aisle records the following:—"Hic jacet Rev. Gulielmus Gregson, Romanæ Catholicæ Ecclesiæ Sacerdos et per 30 annos hujus Pagi Catholicorum Pastor. Obiit 18<sup>o</sup> Octobris Anno Salutis 1800<sup>o</sup> ætatis suæ 68. Vir fuit ore serenus ac mente Sanctus moribus, pauperum Medicus et Amicus." This Benedictine

Father of Sablesbury in Lancashire was, according to Weldon, professed, 18 April, 1751; William Blakey of Northumberland, the Father already mentioned, being entered as professed, 3 Nov., 1682.

The Register of Cheam, in Surrey, that of a mission unhappily long since discontinued, is now amongst the Archives of the Dominican Priory at Haverstock Hill. Father Raymund Palmer, O.P., has kindly permitted me to copy the following account of it from his valuable unpublished MS. collections.

“The Mission of Cheam was for some time served by the English Dominican Fathers, but never belonged exclusively to them, as it was always in the hands of the Vicar Apostolic of the district. Still, as the Register of Cheam is now in the Archives of the Province, I have thought it useful and interesting to give as succinct an account as possible of the entries in this book, with a few additional particulars from one or two other documents. There appears to have been a Mission at Cheam, regularly served by the Secular Clergy from the time at least of Charles I. Bartholomew Fromond, lord of the manor, charged his estate there with £5 towards the support of it. Father Joseph Hansbic” [see “English Catholic Nonjurors of 1715,” p. 304] “resided at Lower Cheam from in or after 1742, to about the end of 1747, and served the Catholics there. In 1755 Cheam was attached to the Portuguese chapel in London, and at this time commences the Register . . . . William Heatley, O.S.B., a most zealous Missionary, appears to have laboured at Cheam with indefatigable energy. He has left a list of 53 converts, whom in those unfavourable times he gathered into the fold of the Church. So great was his success that in 1760, the enmity and opposition of Dr. James King and of his satellites was excited, who incessantly harassed the Catholics with summonses before the Magistrates, in which these worthies would not appear as prosecutors.” [Dr. King was instituted to the Rectory of Cheam—a living in the patronage of St. John’s College, Oxford—on 3 December, 1747. He died in 1780.] “This legal persecution endured for three months. Dr. King’s opposition continued for many years and was exercised on every available occasion. For some time he refused to inter an infant (Mary Andrews) that died 6 Nov., 1765, saying he knew nothing of the individual said to have baptised her, and wrote to the mother reminding her that it was *death* for a Popish Priest to exercise sacerdotal



functions in England. On April 6, 1780, while fanaticism was yet hatching the riot and destruction of the Gordon Mob, one William Bryant was hounded to his grave in the parish church-yard by the 'hellish' rabble which composed the populace of Lower or East Cheam." Unhappily the MS. giving an account of this event has been accidentally destroyed, but it will be seen that the register makes some allusion to the fact. Father Palmer continues:—

"William Heatley was succeeded by B. Bradshaw, chaplain to the Portuguese Embassy, who . . . arrived on Sunday, 20 Dec., 1761. His last entry is dated 31 May, 1768. H. Elliot signs from 30 July, 1769 to 10 June, 1770: R. Harris from 21 Jan., 1772, to 26 Mar., 1775: John Bede Brewer, O.S.B., 10 June, 1776: J. J. Placid Naylor, O.S.B., from 3 Nov., 1776, to 11 April, 1785, and Fr. Benedict Short, O.P., from about April, 1785, to Feb., 1788. For attending the Catholics there he received, 1 Mar., 1787, from the Hon. James Talbot, £13 3s 6d, for two years', and 3 Jan., 1788, £6 16s 8d, for one year's proceeds of the fund established for serving that mission. These small sums barely sufficed for paying travelling expenses . . . The Register closes with 28 Oct., 1788, . . . and after 1761 appears to have been very imperfectly kept, especially as to converts . . . Ferdinand Watkins, M.D., was the principal Catholic of Cheam."

Though somewhat irregular in point of order, yet as it is from the same source, the following abridged account of the Missions of Leeds is here given, the registers being in the Somerset House collection:

"When Fr. Albert Underhill left Selby in 1802, on account of ill-health, he took up his abode in Leeds. His zeal soon surmounted bodily infirmities, and he was destined to restore the Faith in that important town. For a long time he had to struggle on in deep obscurity and poverty. His dwelling, with the room in which he assembled the few Catholics whom he could collect together to hear Mass, stood in a miserable alley or yard behind the public shambles, and so straitened were his means that very often he had nothing more for dinner than potatoes mashed with butter-milk. It was one of his economical expedients to go to the shambles late on the Saturday night, when the general marketing had closed, and buy scraps of meat and bones remaining on the butcher's hands, and this supply which he obtained at a very trifling cost, served him for the whole of the ensuing week. For some time he did occasional

duty at Roundhay and also at Chappeltown, 27 miles from Leeds and 6 from Sheffield. It was his most ardent desire to erect a chapel at Leeds, but it was long before he could carry out his design. A legacy of about £600 then fell to him, and in 1805, with his Superior's approbation, he undertook the holy work. He purchased a piece of ground in Lady Lane, and erected a chapel in honour of St. Ann, with a priest's residence. He had immense difficulties to overcome, but with additional assistance from the charitable he completed his task, yet not without incurring a very considerable debt.

"In Leeds, Protestant bigotry was then most bitter. One night, soon after he entered his new house, a brick-bat was thrown through his bedroom window which fell upon the bed where he was lying, but fortunately did not strike him. About this time, too, he was seized with a dangerous illness, caused probably by mental anxiety and the dampness of his new abode, so that he was brought to death's door. But he was happily spared for some years longer to rescue the Province from extinction. The finances of Fr. Albert Underhill were materially ameliorated by the generosity of Lord Stourton, so that when he made his report to the Provincial, 26 Feb., 1807, they appeared in a favourable condition. Lord Stourton allowed him an annual salary of £30, with £5 for the poor and £5 for the chapel. The pew-rents amounted to £41. The congregation had promised him £12 a-year when he left off going to Selby, but £9 only was realized. The interest of £500 left by Mr. Wade, came—taxes deducted—to £22 10s, and presents, &c., came to about £7. Thus the income was £110. By slow degrees he reduced the debt on the chapel to £460, and on this he had to pay £22 10s, yearly interest. So he had a clear £88 a-year, and as he lived rather within bounds, he was enabled to decrease his liabilities from time to time.

"The want of school room was greatly felt. In October, 1805, Fr. Albert retired to a tenement in his garden, and gave up his house to Miss Humble, a young lady of property and great piety, who there taught girls gratuitously, and the good which this excellent person did is thus told by Fr. Albert: 'As an instance,' he writes, 'of the change she has brought about in my little ones, I need only mention that before she began to teach, there used to be 5 or 6 boys and as many girls that came to catechism on Sunday afternoon, but at present, the number of boys continuing the same, there are sometimes above thirty girls, . . . and all of them eager to say their lesson because they are conscious they

can say it well: . . . for my part I consider her occupying the house as a blessing upon it.' About 1810, he built a school adjoining the Presbytery, which he employed also as a Sunday school, and there too, being the only Father whose hopes for the continuance of the Order in England were not well nigh extinguished, in addition to his Missionary duties, he taught Latin to some youths who seemed to show some vocation for the ecclesiastical state. It was the only Seminary and support of the Order, and saved it from extinction. This additional building increased the debts of Fr. Albert to about £600, which he was unable to liquidate. His creditors became very clamorous, and threatened him with arrest, so that he was in constant expectation of the debtor's prison, and in dread that the mission property being seized, all his labours would be rendered abortive. From this strait he was relieved by the kindness of Mr. James Holdforth of Burley, who lent him the money he required, and eventually most generously cancelled the debt. When Father Albert emerged from his obscurity and became publicly known, his virtues and talents attracted the respect of the Catholic nobility and gentry around Leeds, especially of the Stourtons, Vavasours, Middletons, and Watertons, and even Protestants contributed their meed of praise. On one occasion, the leading newspaper in the town spoke of him in the highest terms, and associated his name with those of the most venerable Fathers of the Church. . . . About the end of August, 1814, Fr. Albert left Leeds, and was succeeded by Fr. Hyacinth Lefebvre, who employed his spare time in teaching French to numerous pupils. Mr John Robinson of Leeds bequeathed for the support of the priest resident in Lady Lane, the sum of £200. . . . payable upon the death of his wife Mrs. Mary Robinson; her decease taking place in October, 1822, this sum was transmitted to the Province in the November of the following year.

"Fr. Lewis Oxley joined Fr. Hyacinth at Leeds on 23rd Oct., 1822. Through his exertions, partly by subscription and in part by the liberality of the Earl of Shrewsbury, the Tempests of Brough Hall—the Rev. J. P. Tempest contributing, I believe, £200—and other benefactors, a second chapel was erected in Leeds on the northern road leading to York. The foundation stone was laid 1st March, 1831, and the chapel, dedicated to St. Patrick, and capable of accommodating 700 persons, was solemnly opened on 12th July and two following days by the Rt. Rev. Dr. Penswick. There were present on this occasion Fr. Ambrose Woods, many clergy, both of England and Ireland, and several

of the Catholic nobility and gentry of the surrounding country. On the second day, the Bishop administered the Sacrament of Confirmation to upwards of 500 youths and adults, 40 or more of the latter being converts. To this new chapel became attached a congregation of more than 4000 souls : it was placed under the immediate jurisdiction of the Vicar Apostolic with whom it was stipulated that St. Patrick's should be served by the Dominican Fathers only as long as it was convenient to them.

"The feeble state of the Dominican Province compelled the Fathers to surrender their connection with Leeds in 1833. It was agreed that £400 should be paid by the Bishop to the Province for St. Anne's. Mr. Robinson's bequest had been placed in the funds, and it was now left as part of the £400, the Bishop agreeing to settle an equal amount on the Mission. Fr. Hyacinth Lefebvre was succeeded at Lady Lane by the Revv.—Brown and H. Walmsley, and Fr. Lewis Oxley at St. Patrick's by the Rev. Henry Newsham. The transfer of the two chapels was completed in 1837. . . . The land and property in Lady Lane was soon sold, and the chapel destroyed, while a mural marble was put up on the Gospel Side of the Sanctuary of St. Patrick's, bearing the following inscription : " Sacred to the Memory of the Rev. Albert Underhill, D.D., O.S.D., many years the Pastor of the Catholic congregation at Leeds, who departed this life 22 Oct., 1814, aged 70 years. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. Job xxix. 13."

Such then is the authentic record of some of the early struggles of missionary work at Leeds. When it is remembered that prior to the Restoration of Charles II., the Catholic clergy did not venture to keep Registers, that of Worcester—the last upon our list—dating from 1685, may certainly be regarded among the earliest, if not actually the earliest, on record. The first little volume of this interesting Register, the leaves of which are eight inches long and only three in width, bears also every trace of having been deprived of its earlier pages. At all events, the first entry in it is dated less than six years after the martyrdom, at Worcester itself, of the Franciscan Father, John Wall. The Rev. Father Foxwell, S.J., writes that he believes "the Society took up this district in the year 1619." Foley also in his "Re-

cords S.J." v. 845, says, that "from 1720, the Missionary Fathers of Worcester can be clearly traced to the present day.' Worcester however was the scene of Fr. Oldcorne's martyrdom in 1606. It might be added that a priest's signature appears twice only in the first volume of the Register, that covers a period of nearly a hundred years, that is, from 1685 to 1778: the signatures are those of the Rev. Charles Hanne, S.J., on 12 March 1749, and of Fr. Butler, O.S.B., in 1776.

The recently published volumes of Canon Plasse, entitled "Le Clergé Français Réfugié en Angleterre," have proved a valuable and interesting means of identifying several of the French clergy whose names frequently appear in the Somerset House Registers. Enough then of these; but let it be finally and again stated that many other similar and as valuable Records are still in private hands. "It is to be wished," says a writer in *Notes and Queries*, 17 July, 1886—"that all these precious documents were made safe for ever by being printed."

JOHN ORLEBAR PAYNE.

HOLLY VILLAGE,  
HIGHGATE, Nov., 1888.



# OLD ENGLISH CATHOLIC MISSIONS.

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## Cumberland (PENRITH).

Of the Catholic Mission Registers now deposited at Somerset House, the first upon the list is that of Penrith in the county of Cumberland. [No. 19.] Of no particular interest, it consists of four leaves only, the baptismal entries dating from "the opening of the Chapel, Jan. 27, 1833," until Sept. 30, 1838. The Register itself was forwarded to the Commissioners, Nov. 3, 1840, by the Rev. Geo. Leo Haydock, who styles himself "the present Incumbent, . . . . appointed by the Roman Catholic Bishop, Dr. Briggs, near York." During the period over which it extends, the priests in charge appear to have been the Revs. John Dowdall, James Seddon, J. Fielding Whitaker, and H. Newsham. Of the last-named it is recorded at the foot of p. 5, that he was "stationed here at least in August, 1834, and seems to have only registered the Baptisms with a pencil at ye end of ye Ritual in haste, intending perhaps to put dates, &c., afterwards. Displeased at some reports, he got removed, Oct., 1836."

## Dorset (LULWORTH CASTLE).

The Lulworth Castle Chapel register, [*Dorset*, No. 16.] a large folio volume, of which only some seventy-five pages are filled,

dates from March 24, 1755, the Rev. Charles Plowden, S.J., being apparently the first who ventures to enter his name as "Sacerdos," Nov. 20, 1785. Other Fathers in succession from the year 1790, who served the mission there, were the Revs. A. Clinton, J. Jenison, Leonard Brooke, John Joseph Reeve, Joseph Tristram, and lastly the Rev. E. B. Moutardier who, as chaplain to the Weld family, on forwarding the volume to the Commissioners writes: "As burials, with exception of a few in the family vault, are in the parish churchyard, no regular register has been kept: the first registers of births and baptisms do, however, date from the year 1755, *Prayers* being then said, and baptisms administered within the castle."

Among the conditional baptisms, probably those therefore of converts, are the following:—

"6 Dec., 1818, Hannah Bartlet, sub conditione, ætatis suæ, 26.		
17 Jan., 1819, Joseph Shott,	"	" 16.
24 June, 1820, Eliz. Cobb,	"	" circa, 37.
4 Nov., " Maria Baggs,	"	" " 18."

The last entry in the book is "29 Sept., 1840, Mary Parmiter, æt. 34, sub conditione baptizata est."

### Durham (ANCROFT, HAGGERSTON CASTLE).

The Haggerston Castle register—the first of the Durham collection—dates from 1790, from which year until 1832, the chaplain appears to have been the Rev. Michael Tidyman, who died on May 4th of that year (*Laiety's Directory*, 1833), the priests



following being the Revs. William Birdsall, James Anderton, Richard Tyrer, Geo. J. A. Corless, and Robert Smith, while among the conditional baptisms of converts are those of Mary Gilly and Eliz. Sotherland, 17 June, 1835; Eliz. Westle, Oct. 11th, and Thomas Hogarth, Dec. 15 of the same year; Margaret Murray, Alice Westle, Jane Grant and Mary Graham, all upon 13 Mar., 1836; Mary Boyd, 1st June, 1836, and Mary Harrington, 15 April, 1838.

### Bishop-Wearmouth.

The register of St. Mary's Chapel, Bishop-Wearmouth, opens only with the year 1809, though the Rev. William Kearney, priest there in 1840, tells the Commissioners that "the old Catholic Chapel was opened in 1790." No baptismal register appears to have existed here before 1809.

### Darlington.

This register of St. Augustine's Chapel—a small book of 30 leaves only—is entitled: "Baptismal register of the Darlington Congregation from 10 July, 1783: until page 25 inclusively, extracted from the Baptismal register preserved at Stockton by Rev. Thomas Story." The clergy successively in charge here appear to have been Revs. John Daniel, William Coghlan, Lewis le Cronier, Thomas Story, Jos. Curr, and Will. Hogarth.

### Durham [ST. CUTHBERT'S.]

"Saint Cuthbert's Chapel, Old Elvet, of the Secular clergy and the Jesuits' Chapel,"—the latter being "closed in 1827,"—are returned as "founded from time immemorial." The baptismal and marriage register of the former dates from 1739, but a

register of a considerably earlier date is curiously enough still in the custody of the Durham clergy, so that all could not have been sent to the Commissioners: in this some familiar Northern Catholic names occur: *e.g.* "Margaret Carnaby, ob. 11 Jan., 1708-9. Margaret Pudsey, ob. 19 July, 1717; Mary Garnett, ob. 21 April, 1718; John Forcer, ob. 25 Dec., 1725,"—The register of the Jesuits' Chapel, served by the Fathers Edward Walsh and John Scott, S.J., dates from 1768. In the St. Cuthbert's book, a closely written volume, and after the entry of the baptism of Sarah Watson, 20 Jan., 1746, occurs the following note: "Not continued for y<sup>t</sup>. year, probably on acct. of y<sup>e</sup> difficulty of y<sup>e</sup> Times." The priest's name first entered in this register is that of Nic. Clavering, Nov. 10, 1778, singularly enough the year of the passing of the first Catholic Relief Act.

### Croxdale.

St. Oswald's Chapel, Croxdale [No. 18.], the seat of the Salvin family, is also returned by the Rev. Thomas Smith in 1840, after a thirty-two years' residence there as priest in charge, as "founded from time immemorial." The register, a neatly kept and clearly written volume of 44 pp., only dates from 1801. On its fly-page is the following entry: "Some priests, Incumbents in succession of Croxdale congregation. Rev. Kendal, about 1730, Hankin, Waram, Dunn, Taylor, Talbot. Arthur Storey came Aug<sup>t</sup>. 9, 1771, left 1808. Thomas Smith came to Croxdale 1802, succeeded A. Storey, 1808."

### Esh-Laude.

No. 19, the Esh-Laude register, is in two books, Book I, "Liber Baptizatorium + ad Majorem Dei gloriam," 1795-1828, being partly indexed. On its cover is written: "The Rev. John Yates

came to Newhouse, near Esh, Durham, 17 June, 1795; he departed this life 1 June, 1827, at Esh-Laude, aged 62, and was buried at Ushaw. Rev. William Fletcher came to Esh, 9 June, 1827." Book II. continues the register from 13 April, 1829, and it is added that "Rev. Roger Glassbrook venit ad Esh-Laude an. 1837." The mission is returned as "founded in 1790."

### Hartlepool.

The register of St. Hilda's Chapel, Hartlepool, covers only a period of six years, viz. 1834-1840. The Rev. Will. Knight, in the "*Laity's Directory*" for 1840, announces "Divine Service at half-past 10 in the morning." In the "Directory" for 1835, he writes, "This Chapel, which has been erected principally by a Lady long resident of the town, is supported only by the small sum which is paid for the Sittings," and he appeals to visitors to help him in "the necessities of this new mission."

### Houghton-le-Spring.

This register, No. 26, dates only from 1831. The Rev. James A. M'Evoy, when forwarding it from St. Michael's, in 1840, writes, "I should perhaps have observed that a new Catholic Chapel, under the above designation, St. Michael's, and situated a short distance out of the town or village of Houghton-le-Spring, was opened on 7th November, 1837. For about seven years previously a private room in Houghton-le-Spring served as a chapel, and was used for that purpose exclusively." In the "Directory" for 1833, he appeals for help in his mission, as "the *first* resident priest there since the Reformation."

Joseph, George, and John, three sons of John and Mary Magee, are entered in the register as baptized, *sub conditione*, 14 April, 1833, the dates of their birth being left blank.

### Lanchester and Pontop Hall.

St. Cuthbert's Chapel, Lanchester, No. 28, and the Mission attached to Pontop Hall are returned as founded in 1748. Of the clergy, the name of John Lingard occurs as priest here in 1796; John Jones, Thomas Eyre, John Bell, also are named as priests, the last named arriving at Pontop 1st April, 1803. The following entries are extracted from the "Registrum obituum in Congregatione de Pontop ab initio Nov. 1778."

"1780. 18 Jan. Obiit Margarita Punshon, mater Gul. Punshon de Bushblaides, quæ in hanc congregationem venit circa mediam ætatem usu rationis orbata præ ætate, et propter hunc defectum sancta tantum extrema unctione sublevata est.

"Die 19 Jan. 1781. Obiit Joa. Winship prope Pixton, cum vix horam graviter et periculose ægrotasset, non eram certior factus ut sacmā ministrarem, sed circa initium ejusdem mensis, ad sacmū penitentiae &c accesserat.

"20 April, 1781, Obiit Ric. Carrick. inter 6 & 7 annos natus, qui orare didicerat, sed non eram monitus ut illum viserem ante mortem."

A second book,—*"Registrum Baptismatorum in congregatione de Brooms: ad Majorem Dei gloriam"*—for the period 1827-1839 was forwarded together with the foregoing in Oct. 1840, by the Rev. Thomas Gillett.

### Monk-Haselden.

No. 30 is the register of Hardwick House and Hutton House in the parish of Monk-Haselden, "the chapel of Hardwick being removed to Hutton House in 1825;" so writes the Rev. Thomas Augustine Slater, its custodian since 1822. Of his aged predecessor, the Rev. Christopher Rose, Fr. Slater also writes, 7 Feb. 1827: "The undersigned successor to the Rev. Mr. Rose

by whom Joseph Sidgwick was baptised has been unable to find any register of baptisms kept by the late Mr. Rose, and believes no such registers are existing. But in these circumstances nothing further can be done than for the undersigned to declare his firm conviction that such a baptism did take place on or about the 10th Dec. 1796, from the general and regularly exact conduct of Mr. Rose in the discharge of his duties." The register dates from 1808.

### Stella.

Two other Durham books complete the collection for that county. The first is that of the Chapel of St. Thomas Aquinas, Stella, in the parish of Ryton, and is entitled "*Liber Baptizatorum Missionis Stellanæ in agro Dunelmensi ab anno Dñi MDCCCLXXV., inchoavit Thomas Eyre, Derbiensis, C.A.D.A. Ad majorem Dei gloriam.*" The Rev. Thomas Story appears to have succeeded here in 1792, and to have been followed afterwards in succession by the Revs. William Hull, R. Glassbrook, Joseph Dent, Thomas Cock and Vincent Joseph Eyre.

"1776. 12 Jan: natus et baptizatus, Thomas, filius Thomæ et Annæ Bewick (olim Pratt.)"

### Stockton-on-Tees and Darlington.

The last register in this county is that of St. Mary's Chapel, Stockton-on-Tees, (No. 48), dating from 1783, which is also returned as the date of the foundation of the Mission. A note states that "the Rev. Thomas Story died on Friday evening, 13 Sep. 1822, having rec<sup>d</sup> all the rites of the Church: Req. in pace," that Joseph Curr arrived at Stockton, 2nd Oct., in the same year, being succeeded 18th Nov., 1826, by Joseph Render, whose place was in his turn supplied by Joseph Dugdale, 10th Oct., 1830.

### Hampshire (LYMINGTON.)

Of the Hampshire Missions, the registers—dating from 1803 to 1840—of one only are located at Somerset House, those namely of “Lymington, Pilewell House, and Rook Cliffe.” Father William Waterton, S.J., on forwarding the two register books to the Commissioners, writes upon the cover of one of them: “I came to Pilewell as chaplain, 23 Oct. 1826, and from that time to the present day, 3 Nov. 1840, all the names in this book were duly entered by me.” The names of the clergy that occur in it from 1803 downwards are, J. Blot, John Alleway, Thomas Tilbury, Rev. Dom. Le Tellier, Presb. Gal. (absente Thom. Tilbury), John Brown, John Leadbetter, and lastly William Waterton, S.J. The entries in the second book—1813-1815—“Registre des Baptêmes, &c.,” which consists of only a few leaves, appear to have been made by the Rev. François Marie Le Tailleur, perhaps the French refugee priest of the diocese of Rouen mentioned by Canon Plasse in his “Clergé Français réfugié en Angleterre,” who names also the Abbé Le Tellier as at Lymington about the year 1806. [Id. ii. 190.]

### Hertfordshire (WARE.)

One Hertfordshire Mission Register—No. 37—dating from 1832 to 1840, is also all that represents that county. It is described as the “Register of Baptisms, &c., in the Flock of the Holy Catholic Apostolic Church” in French Horn Lane at Ware. The clergy in their order are Revs. Fred. Inglis, Will. Watson, Fred. Elwell, William Smith, and J. L. Miller. Though of so recent a date, the old fear to mention the word “Priest” betrays itself, for it is added that the register is “in the custody of the *Pastor*, Joseph Lawrence Miller of 5 Artillery Street, Bishopsgate, in the Liberty of the Old Artillery of the Tower

Hamlets, who has kept it since 1839 as *Chief Pastor* of the Congregation."

### Lancashire (BLACKBURN.)

It is worthy of note that from the Catholic County of Lancashire, only one register, that of St. Alban's, Blackburn, No. 21, was forwarded to the Commissioners. In six books, and covering the period 1783-1837, it possesses, however, little curious matter, being chiefly valuable on account of the large number of entries it contains. No priest's name, previous to that of Richard Albott in 1813, appears to be entered, nor is the date of the foundation of the Mission hinted at.

### Lincolnshire (MARKET-RASEN.)

Lincolnshire supplies two registers. The first, No. 43, is that of Market Rasen. The Mission is returned by the Rev. Francis Willoughby Brewster in 1840 as founded in 1782, the register proper dating from 1797. Pinned inside, however, are some extracts of an earlier date from the prayer books of private individuals: the first, *e.g.*, being as follows: "Mary Champney was *bawrn* 16 Nov. 1765." Further on comes: "Extractum e libro Precum Janæ Cash: 27 Feb. 1777, James Cash bap. by Rev. Mr. Johnson." Two other priests' names occur in these extracts "Mr. Lisle" in 1781, and "Mr. Alaine" in 1794.

### Osgodby.

The Mission of Osgodby, co. Lincoln, No. 47, is returned as founded in the year 1793. The register is in two books, dating from 1799, and, like its predecessor, No. 43, contains many entries of the family of Young. In Book I. occurs the following entry: "The Rev. James Egan commenced the duties of *Pastor* at

Osgodby under the auspices of the Holy Mother of God, 20 Aug. 1839."

### Northumberland (ALNWICK.)

Ten Mission Registers are forwarded from Northumberland. The first is that of St. Mary's Chapel, Barliffgate Street, Alnwick, returned in 1840 by the Rev. John Fishwick as founded in 1769, the registers dating from 1794. The Rev. Francis Howard writes in Book I., "I introduced my people into my new Chapel in Alnwick the 14 Aug. 1796, and on 21 of the same month were confirmed by the Right Rev. Will. Gibson" twenty-seven people. Later on the death of Fr. Howard is recorded as on 9 March, 1802. For his life and that of his successor, Fr. John Beaumont, S.J., See Foley's "*Collectanea*, S.J." "21 Mar. 1802, was baptized at Lemington by the Rev. M. Gautier, French exiled clergyman, Margaret, da. to Thomas and Jane Anderson." Among other clergy named in the register are the Rev. Thomas Gillow of Callaly, in 1802, and John Beaumont in 1813. This Mission was given up to the Bishop of the diocese in 1857.

### Alwinton.

The register of Biddleston Chapel and Biddleston Hall in the parish of Alwinton [No. 8], next follows, and is returned, 28 Oct., 1840, to the Commissioners, by the Rev. George T. A. Corless, D.D., as that of a mission "founded about the year 1200," Catherine Clavering being named as "proprietor." The register dates from 1767, and the mission appears to have been under the care of the Benedictine Fathers, one of whom, the Rev. J. Naylor, on 10 July, 1786, makes the following entry: "Christopher Davison of Yeldon [?] was married by me to Ann Frizzel [?] of the same place, Protestant, the 10 July, 1786, and promised to be married at church the next day, but afterwards



refused to be married to her or own her for his wife: he has since married another woman with whom he lives at present, and Ann Frizzel has married another man at Alnwick."

Subjoined are a few specimen entries in the register of more or less interest :

"John Athey [?] of Harbottle Village was married to Elizabeth Redhead, 28 Feb., 1838, not in the Catholic Church but in the Protestant Church, without leave and consent of his pastor, Joseph Howard, Miss. Ap."

"Anne Brown obiit apud Biddleston die 2 Mar., 1838, sine absoluteione et sacri olei perceptione per negligentiam illorum habitantium cum illâ: aged 82. J. T. Howard, Miss. Ap."

"Henricus Stourton, filius secundus Hon. Caroli et Lucie Stourton obiit collegii, 24 Feb., 1838, absoluteione et sacri olei perceptione munitus. R.I.P."

"Rob. Hixton, many years gamekeeper at Biddleston, died 15 July, 1825, aged 86. R.I.P."

"Will. Graham of Burradon, in the parish of Alwinton, died on 18 of April, 1824, in his 95th year, oibs. SS. munitus. R.I.P."

The number of communicants at Biddleston Hall in 1837 is reckoned at 82, and in the same year 10 converts were "taken in to the Church," all of a humble class.

### Bellingham.

The Mission of St. Oswald's, Bellingham, is stated by the Rev. Nicholas Brown, when writing to the Commissioners, to have been founded in 1794, and he adds that "a new chapel was opened in 1839." The baptismal register dates from 1794 to 1837; that of the deaths, however, is earlier and extends from 1775 to 1790. The book is much faded and discoloured. The Benedictine Fathers had at one time charge of the mission.

### Berwick-on-Tweed.

The register of the Mission at Berwick-on-Tweed, No. 13, also a Benedictine one, dates from 1793, and contains little of interest. "The books sent," writes the Rev. M. E. Smith in 1840 "are not very correct as to order, on account of the many clergymen who have been here from time to time, but they are authentic beyond a doubt: [please have the kindness to return them after inspection.]" From the words in brackets being afterwards erased, it would seem that Mr. Smith imagined that he was merely lending his register to the Commissioners.

### Bywell St. Peter's.

The register of "Bywell St. Peter's, Minstreacres Chapel," dates from 1795, the mission being returned by the Rev. Edward Brown as founded five years previously. It calls for no particular notice.

### Cheeseburn Grange.

Of more interest, however, is that which follows, "Cheeseburn Grange and Stella in the parish of Ryton," dating from 1775. The Rev. Thomas Cock, chaplain there from the year 1817, writes to the Commissioners in 1840: "The Chapel at Cheeseburn Grange in the parish of Stamfordham, in the county of Northumberland, belongs to Edward Riddell, Esq., of the said Cheeseburn Grange, and was duly certified as a place of Public Religious worship in the year of our Lord 1792, and was registered for the solemnization of marriages therein, 28 April, 1840. It had been used as a place of public religious worship, I do not know how long, but during the time that two chaplains, the Rev. Messrs. Haughton and Taylor, officiated there; before the

Rev. Dominic Phillips took charge of Cheeseburn Grange congregation previous to the 4th of March, 1775." He returns the "date of foundation" of the mission, however, which occasionally appears to have been under the care of the Dominican Fathers, as in the year 1768. One of these, Father James Sharp, O.P., writes in Book I.: "I do not find any register before the time of Mr. Dominic Phillips, O.P.; the following are copied from a loose paper in his handwriting." Fr. Sharp then transcribes a baptismal list from 1775 to 1783, and adds, "the Rev. Mr. Phillips departed this life at the Grainge, Aug. 7, 1783, and was succeeded by me, James Sharp, Ord. Præd.: I came July 22, 1784." A few extracts from the register will suffice to illustrate it:

"10 Jan., 1786. Died George Elliot of West Matfen, a convert, om. sacr. Eccl. munitus.

"1787, 26 Feb. Married George Jonson et Mary Simmons, a Catholic. George Jonson was a Postulant ad fidem, and signed a paper of which the following is a copy. Memorandum that I George Jonson, do hereby agree and promise to Mary Jonson, my now wedded wife, that in case we are blessed with any children, I freely give my consent for them to be christened and brought up Catholics, as it is her Profession and the one I fully intend to follow myself, as witness my hand, 26 Feb., 1787: John Potts and James Sharp, testibus."

A similar entry occurs further on, the promise being made by Margaret Wilson, Protestant, to her Catholic husband, John Carrick, on the occasion of their marriage at Capheaton, 4 Nov. 1794.

"2 Sep., 1787. Took into the church, Martha Heymers of the Legherhouse.

"1788, 26 Nov. Died, John Watson of Newcastle, of the malignant smallpox: he came out of town to avoid them, but brought them with him (om. sacr. Eccl. munitus), ann. æt. 17.

"1789, April 24. Died Ann Wilthew, of Capheaton, aged 91, om. sac. Ecc. munita.

"1790, 23 Feb., at 9.5 a.m., died at Capheaton, Mrs. Mary Neville, aged 88 years, 3 months, 1 day, om. sac. Ecc. munita. She came to Capheaton, aged 27, lived housekeeper in the family 56 years, from which she had retired about 5 years.

"1792, 9 Aug. Died Isabella Dickenson of the Burnies [?], aged 102 and 10 months, sacm. Eccl. munita.

"1792, 11 Mar. Died, John Linn of Ingoe, consumptive, a postulant to the Catholic faith, aged 23."

The Revs. John Tate, and J. Fleet, Miss. Ap. appear to have been chaplains in 1794, in which year the entry occurs, "Took into the Church William Fawcett, Grange."

"1794 Dec. 1. Sacro regenerationis Lavacro tincta fuit Anna Carrick, Filia legitima Joannis et Margaritæ Carrick, Capheaton susceptores Joannes Wilthew et Maria Errington: Ita testor, J. Fleet, M.A.

"1795. Sep. 3. Ex hac vitâ discessit Joannes Leadbitter, ætatis 89, Ingoe, cujus dies anniversaria ex proprio desiderio observanda per quatuor annos.

"1795. 24 Dec. Ex hac vitâ discessit, Sarah Atkinson, Capheaton, prævia conf. et coioe. recreata. J. Fleet.

"1797. 22 Feb. Animam efflavit Dominus Radolphus Riddell, omnibus sanctæ M. Ecclesiæ sacramentis rite pieque susceptis ætatis 65. J. Fleet. Miss. Ap.

"1797. Junii die octava pie obiit in Domino, Domina Anna Barron, (Street Houses) omnibus S. M. Ecclesiæ Sacramentis munita. J. Fleet. M.A."

Father Fleet varies his baptismal entries thus:

"Unda regenerationis lotus fuit Thomas Dods . . . 15 July, 1797.

Baptizavi Joannem Dod . . . 2 Jan. 1798.

Baptismum suscepit Anna Potts . . . 23 Sep. 1798.

Aqua Baptismali tincta fuit Helena Hildrith. 15 Sep. 1793.

1809. Julii die decima nona sacro regenerationis lavacro tinctus fuit." &c.

The Rev. John Leadbitter appears to have been chaplain here in 1815, while upon the last sheet of Book I. which ends with 1816, and after many blank pages is written in a small hand: "Recordare quantum si placet obtulerit quidam ut ex his omnibus miseriis salvus fieres."

### ELLINGHAM AND AT LINGSTEAD LODGE, IN KENT.

This register, in two Books, is forwarded to the Commissioners by "Thomas Parker, Catholic Priest of Ellingham."

Book .I. opens thus: "The Register Book of Christenings, Burials, and Marriages from y<sup>e</sup> year of our Lord 1775, by M. Joy, S.J.S.

At Lingstead Lodge, Kent, the seat of the R. H. Lord Teynham, Samuel Woodrofe of Lingsted was born on the 11th of June 1775 and christened on the same day: obiit 25 ejusdem mensis."

This is the first entry by Fr. Matthew Joy who Mr. Foley (*Collect. S.J.* 410) says died at Ellingham Feb. 21, 1798, æt 56. A few Kentish registers of births and deaths follow, but without any priest's signature, after which comes a mixed entry of Baptisms, Deaths, and Marriages "at Ellingham, Northumberland, the seat of Edward Haggerston Esq."

"17 July, 1783." Twenty-two "persons were confirmed at Ellingham by Mr. Gibson."

"William Gibson of Newham Mill in the parish of Bamborough was marry'd to Ann Dod of the County of Durham on 1st day of May 1790. N.B. They were first cousins and a dispensation was obtained from Bp. Gibson.

"John Moore of Ellingham departed this life on 12 Sep. 1793. sacramentis penitentiae et extremæ unctionis munitus."

The Easter Communions made at Ellingham in 1796 were 83 ;

25 persons were confirmed on 25th Aug. of that year, and 32 on 24th August, 1809.

From this year, 1805 to 1810, the register entries are signed "John Forshaw": probably the Benedictine Father named in "Weldon's Chronology, O.S.B." [*App.* p. 27.]

"June 12, 1809. I baptized *sub conditione* Mary Ann (born 11 April 1807) of Alexander and Ann (olim Mac Mannes) Balentine, N.B. According to the report given by the mother of the child, it was born in Fifeshire, the father being at that time in the Fifeshire Militia, and not a Catholic: she had not been able to get the child to a Roman Catholic minister to be baptized, altho' she had travelled with her husband through a great part of Scotland: she constantly persisted the child had not been baptized, but some other parts of her story rendered it very dubious whether it had or had not been baptized, I baptized it *sub conditione*, as above noted. John Forshaw, Ellingham."

"July 15, 1809, was baptized Jane, born (here) of Hugh and Margaret (olim Muris?) Conner, by John Forshaw. N.B. The father of this child, an Irishman, having left the country, after having married and lived with the said woman, has not since been heard of, the mother, though not a Catholic, sent for me to baptize her child, and promised before the above sponsors (Thomas Brown and Mary Maginnis) and Betty Colwin, a Protestant, as witnesses, that her child should be brought up in the Roman Catholic Faith, as the father was a Roman Catholic."

Beginning from the other end of Book I. is the following obituary list.

DEFUNCTI SOCIETATIS JESU SACERDOTES ET FRATRES LAICI

1776

27 Sep. ....	R. D. Jac. Lewis.	.....	Knightsbridge.
.....	Ant. Bruning. S.	.....	Liege.
.....	— Clough. S.	.....	Worcester.

1777.

2 June.	.....	Joa. Worthington. S.	.....
1 Aug.	.....	Gul. Mercer. S.	..... Liege,
	.....	Thos. Leckonby. S.	.....

1778.

19 Feb.	.....	Mously. S.	..... Maryland.
	.....	Scudamore. S.	..... Wells.
7 July.	.....	Ed. Scarisbrick. S.	.....
3 Sep.	.....	Jos. Mollyneux. S.	.....

1779.

Jan.	.....	A. D. Thorpe. S.	.....
Feb.	.....	Fra. Brudenal. S.	.....
(sic) 2 Mar. 22.	.....	Wm. Gillibrand. S.	.....
Mar. 1	.....	Jac. Chamberlain. S.	..... Demerara.
23 June	.....	Ed. Galloway. S.	..... London.
10 July	.....	Thos. West. S.	..... Sizar.
	.....	Nic. Tournier. S.	.....

[A line is drawn through all the 1779 obits.]

1780.

2 Feb.	.....	Ed. Southcote. S.	..... Wooburn Farm.
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1783.

erased—21 May.	.....	Dan. Platt. S.	..... Worcester.
„ —30 „	.....	John Panting. S.	..... Bonham.
June 13	.....	Benj. Blyde. F.L.	..... Antwerp.
Oct. 16	.....	Joa. Howard. S.	..... Liege.
Nov. 19	.....	Pet. Morris. S.	..... Maryland.

1784

Jan. 8	.....	Hen. Brent. S.	..... Irnham.
erased Jan. 16	.....	Wm. Doyle. S.	..... Cowley Hill
Jan. 30	.....	Falkner. S.	.....
Feb. 18	.....	Jac. Stuart. S.	..... Liege.

## 1785.

Jan. 15	.....	Wm. Doyle. S.	.....	Cowley Hill.
Ap. 22	.....	Ber. Cross. S.	.....	Worcester.
May 15	.....	Fran. Houssoulier. (?) F.L.	...	Liege.
" 18	.....	Jac. Darrell. S.	.....	Liege.
July 19	.....	Thos. Hawkins. S.	.....	
Sep. 22	.....	Ed. Boone. S.	.....	Danby.

## 1786.

Feb. 3	.....	Bap. Ruyter. S.	.....	Pensylvania.
Ap. 26	.....	Tho. Weldon. S.	.....	Schowas.
June 30	.....	John Butler. S.	.....	Hereford.
Nov. 3	.....	Marm. Langdale. S.	.....	Wigan.
" 30	.....	Hen. Stanley. S.	.....	Moor Hall.

Mess. Fermor & }  
 Geeflec—time }  
 unknown. S.S. } Pensylvania.

Fra. Benoit. F.L. }  
 time unknown } St. Omers.

It might be added that this Mission is also, like some few others, returned as "founded from time immemorial." Book II., dating from 1810 to 1840, gives too the following priests as consecutively in charge: Will. Birdsall, John Beaumont, S.J., Thomas Lawson, O.S.B., Ric. Albott, John Parsons, Edward Crane, and lastly, Thomas Parker.

Three Confirmation lists are also given. The following entry must conclude this summary.

"Preston, 1833. John Anderson died on 1 April, 1833. He embraced the Holy Catholic Religion, and received all the last rites of the Church. Aged 58 years. R.I.P."



### Felton.

There is little worth noting in the Felton Park register [No. 17] returned by the Rev. Joseph Orrell. It covers a period of 48 years, dated from 1792, when the Rev. John Robinson was priest there. It is also stated that the date of the foundation of the mission is "unknown."

### Thropton.

The register of "Thropton Catholic Chapel in the parish of Rothbury [No. 48], founded about the year 1700," was sent to the Commissioners 26 Oct., 1840, by the Rev. Geo. J. A. Corless, D.D., "the officiating Catholic clergyman of Thropton Hall since 1839."

Upon the inside of the cover is written as follows: "Joannes Midford 2<sup>us</sup> Sacerdos Throptonii mortuus est circa annum 1750. Cui Lucas Potts successit, diem obiit 16 Aug., 1787. Robert Himsworth came to Thropton, Aug. 22, 1788.

"Thomas Stout came to Thropton, September 23, 1797; Rev. James Al bot came to Thropton June 1, 1828, obiit 28 Jan., 1837; James Pemberton came to Thropton Feb. 3, 1838.

"Thropton Bridge was founded 24 May, 1810, finished May 30, 1811; built by Geo. Robson, Catholic. It cost £365, of which £160 was paid by subscribers, the rest by the county, exclusive of leading.

"June 9, 1814. Ice a shilling thick.

"Pulled down Thropton Hall, 4 June, 1811; covered the new house, Jan. 26, 1812; fitted into do., Dec. 7, 1812, and finished the whole house, 25 Nov. 1815.

"*Protestantes baptizati in periculo mortis.* Flutterton: 1 die Sep. 1820, Joanna Green filia Thomæ et Joannæ Green conjugum a me Thomâ Stout, Misso-Apostolico.

"Thropton. Ralph Black, son of William Black and Susanna

his wife, born 21 Jan., 1823, was baptized by me on the same day, Thomas Stout." This good priest's death is recorded in a mortuary list at the other end of this book: "Rev. Thomas Stout died at Thropton 26 July, 1828, aged 62. The Rev. Thomas Stout was pastor of the congregation at Thropton 30 years and ten months within one day."

### Tynemouth.

The Tynemouth and North Shields baptismal register, No. 51, the last of the Northumberland series, dates only from 1821 to 1840. The Rev. Thomas Gillow, however, by whom all the entries for this period are made, gives a few at the end of the book for the years 1807-1809, and writes: "The above is a faithful extract taken from a register left by Mr. Aubin Donnville, a French priest, who for several years officiated as pastor of the Catholic congregation in North Shields and its vicinity, and in witness thereof we have signed our names this 23 day of October, 1826, Thomas Gillow, James Worswick."

Among the entries of Mr. Aubin Donnville, the name of Peter Dubuisson occurs once as priest at North Shields.

Canon Plasse in his "*Clergé Français Réfugié en Angleterre*," II. 423, describes the latter as formerly curé of Preilly in the diocese of Bourges, and as resident in 1803 at Robin Hood's Well, Burghwallis, co. York, where it appears some few others of the French clergy were at intervals in charge of the mission, but the name of Aubin Donnville does not appear in his list.

### Nottingham.

There is a solitary register [No. 34] for the county, that, namely, of St. John the Evangelist, Nottingham, dating only from 1825 to 1837. It contains, however, nothing of special

interest. The Rev. Rob. William Willson adds, in a note to the Commissioners, "the Baptismal registers up to the year 1828 were taken at our old chapel, King's Place, Stoney Street, in this town."

### Oxfordshire (STONOR.)

The Stonor Park register [No. 19] is likewise the only one for the county of Oxford. It is contained in three very neatly kept books, in the first of which is the following explanatory note: "The chapel of Stonor at Stonor, founded before the reign of King Henry VI., and which still subsists, the said books commencing with an entry dated on the 13 of Jan. 1758, and ending with an entry dated 27 Oct., 1840, being forwarded by Rev. C. P. A. Comberbach, now chaplain, through J. Fleming, Esq., barrister-at-law, who has kept them since 7 Nov. as the friend of Lord Camoys, the proprietor of the chapel at Stonor and of the said Rev. C. P. A. Comberbach, for the purpose of placing them in the custody of the Commissioners: signed 9 Nov., 1840, James Fleming, for the Rev. C. P. A. Comberbach."

Book I. dates from 1758 to 1790, no priest's name of that period occurring in it, a notice of the death at Stonor, 23 Aug., 1790, of the Rev. Joseph Strickland, being evidently an addition of a more recent date. It contains, however, apparently a list of school attendance. In Book II. the name of George Gildart occurs as priest in 1791, and that of J. B. Mortuaire in 1796, the register of the death of the latter occurring afterwards in Book III., as follows: "1830, 12 Sep., Reverendus Dominus Joannes Baptista Mortuaire, Ecclesiæ Romanæ Sacerdos, et triginta ultra annos Pastor Capellæ St.—ad Stonor, omnibus ecclesiæ præsiidiis tempestive præmunitus, ex diuturno morbo obiit, ætat ferme—ann. R.I.P."

Later on occurs the following entry: "1837, 1 Mar., Anne Comberbach at Antwerp in the — year of her age. Deus qui

nos patrem et matrem honorare precepisti, miserere clementer animæ matris meæ: meque eam in æternæ claritatis gaudio fac videre, per Dominum nostrum Jesum Christum, Amen. C. P. A. Comberbach.'

### Warwickshire (LEAMINGTON.)

The register of "St. Peter's Chapel, Leamington" [No. 43], dating from 1822-1840, is the only one of the county of Warwick handed over to the Commissioners, which was effected by the Rev. William Cunningham. In part, however, it is an extract from the old Wappenbury register, a document of much earlier date, which is still in the custody of the Catholic clergy at Leamington.

### Westmoreland (KENDAL).

The register of the "Chapel of the Holy Trinity, at Kendal, under the patronage of St. George," returned by the Rev. Thomas Wilkinson in Oct., 1840, as that of a mission "founded about the year 1724," is the solitary representative of the county of Westmoreland. It dates from 1762, but calls for no special notice.

### Yorkshire (ABERFORD.)

No fewer than forty-five Catholic Mission Registers of Yorkshire are deposited at Somerset House, some of them being of very considerable interest. The earlier ones, however, are unfortunately somewhat barren of any curious detail. First upon the list is the mission of Aberford [No. 1], "founded," according to the Rev. John Robinson, in 1786, his register dating only

from 1806-1838. No priest's signature appears in it prior to that of W. Chew in 1810.

### Allerton Park.

The mission of St. Mary's, Allerton Park [No. 4], comes next, "founded," writes the Rev. Thomas Weston, in 1807, the register dating from 1816-1840.

### Ampleforth.

The register of "Ampleforth College [No. 9], formerly Ampleforth Lodge," dating from 1802-1818, and forwarded by the Rev. Thomas Cockshot, is somewhat disappointing.

### Angram.

So also is the next one [No. 10], that of "Angram or Osmotherley," 1771-1839, forwarded by the Rev. Joseph Dugdale of Stockton-on-Tees.

### Aiskew.

The register of Aiskew Chapel in Bedale, stands No. 25 on the Yorkshire list, and dates from 1812-1840.

### Bradford.

That of "the Chapel, called Mount St. Marie at Bradford" [No. 44], dates from 1823, and on Nov. 7, 1840, was in the possession of the then "Incumbent," Peter M'Kaye.

### Brandsby.

The mission attached to Brandsby Hall is reported as founded

in 1746, the register, 1820-1840, being forwarded by "the proprietor, Francis Cholmeley, Esq.," on Oct. 9, 1840. The title page betrays the customary and clever shirking of the word "Sacerdotes," thus: "Catalogus Baptizatorum apud Villam de Brandsby et in vicis circumjacentibus per illos, qui dictæ Capellæ Brandsbeianæ deserviunt." Priests who sign the register from 1824 downwards, are, Thomas Rooker, Christopher and William Shann, Richard Tyrer, Placidus Sinnott, James Dowding, James Sheridan, and in 1840, Thomas Jackson.

### Broughton Hall.

No. 54 is the Broughton Hall register contained in two books dating from 1757, and forwarded to the Commissioners by "John Middlehurst, clerk, and private chaplain to Charles Robert Tempest, Esq. of Broughton Hall." Most of the clergy in charge of the mission appear to have been priests of the Society of Jesus, of whom the first-named in 1757, is the Rev. James Heatley, in 1786 J. Beeston, and afterwards, Frs. Crathorne, Thomas Kay, Charles Brooke, Edward Pugh, Michael Trappes, &c.

The following are a few entries of conversions taken from the first book of the register:

"29 May, 1757, Professionem fidei emisit Joan. Swainson coram me Jac. Heatley and John Kighley.

"1760, 8 Jan., Eliz. Stanly (olim Speakey) in Painley.

" „ 12 Jul., In Broughton Sacello, Eliz. Nutter Edmundson, uxor Jacobi Edmundson.

"1761, 29 Junii, In do.—Eliz. Gill.

"1762, 15 Aug., In do.—Eliz. Gibson, coram me J. H. et testibus, Eliz. Walmesley, Mary Hodgson.

"1762, 12 Dec., Francisca Preston.

"1763, 27 Dec., Rob. Parker.

"In Townley Sacello, Gulielmus Netherwood in manibus Dni. Jo. Boone coram me J. H.

“ 18 Nov., 1777, Prof. Fidei emisit Maria Thakaray in ædibus Gul. Netherwood.”

Book II., from the subjoined entry made upon the inside of the cover, would appear to have originally done duty for house-keeping purposes before finding its way into the Sacristy :

“ The Great Arke in the Backhouse holds 207 Bushells of Wheat, Barley, or Malt, Winchester Measure.

“ The Great Arke in the Store Chamber holds in the great end thereof 57½ bushells, in the little end 43 bushells of Wheat, Winchester Measure.

“ The Middle Arke 80 bushells.

“ The Little Arke (all in the Store Chamber) 70 bushells of Corn, Winchester Measure.

“ So of trodden oatmeal they will hold twice as much.

“ The new Gilefat holds 140 gallons.

“ The Great Copper Bruing Pan holds 215 gallons.

“ The Great Iron Pan in the Bruhouse holds 72½ gallons, under the zone, and to the top of the zone 28½ gallons, in all 101 gallons.

“ The Pan in the Scullery 29 gallons.”

Several leaves are then torn out, after which the register continues.

### Burghwallis.

No. 56 is the register, dating from 1761, of “ Burghwallis and at Sheephouse,” and forwarded, 5 Nov., 1840, by Louis le Roux its custodian since 1828, and “ the officiating minister of Michael Tasburgh, Esq.” The printed form, however, that accompanies each register and which is intended to afford a descriptive summary of the date, &c., of the mission is in this instance signed by John Ball, as the “ representative of Louis le Roux, superannuated.” This “ Louis le Roux ” is probably he who is described by Canon Plasse (II. 420, *Le Clergé Français Réfugié*

*en Angleterre*), as formerly vicar of Courbevoye in the diocese of Paris and as resident in 1803 at Rodney Hall, Southwark.

The mission is returned as founded "about the time of the Reformation," but the register itself contains little worth noting. Fathers James Lewis and John Shaw, S.J., were here in 1761, and Fr. Henry Pile, S.J., in 1774. In Book II. the names of two other apparently French clergy occur, viz. that of — Beury, in 1798, and the Rev. John Poisnel.

### Catterick.

Next to this, No. 57, is the register of Catterick, the Brough Hall Chapel, stated by Robert Johnson, "Clerk" of Brough Hall, the priest who forwarded it to the Commissioners, to be "the private property of William Lawson, Esq., who maintains his own chaplain." In addition, of course, to several Lawson entries, there are others of the families of Meynell, Storey, Rowntree, Ridesdale, Dale, Thwaites, Strickland, &c.

The register opens with the year 1758, when the Rev. Rob. Knatchbull, S.J., was stationed there, and on 22 March, 1765, "in consequence" of his baptising "Margaret, da. of John and Elizabeth Young of Catterick ['Sponsors, N.N.'] Mr. Knatchbull (to silence the complaints and threats of the Vicar Harrison) was removed from Brough and was succeeded by the Rev. Thomas Brent, S.J." It is significantly added that in the years "1766 and 1767 none were *registered*."

"1769, Mr. Brent quitted Brough Hall this year, and was succeeded by Mr. Hoskins from Liverpool," *i.e.* the Rev. Raphael Hoskins, S.J.

"1794, N.B. The Rev. Thomas Ferby arrived at Brough Hall from Crathorne on 25 August, 1794, and enregistered the following names," among which may be mentioned those of Kirkley, Scott, Danby, Newsam, &c.



The name of the "Rev. Kerbonel, emigrant French clergyman," occurs in 1799. Afterwards, it is added, that "the Rev. Thomas Ferby having been appointed director of the Poor Clares of Scorton, was succeeded at Brough Hall by the Rev. John Laurenson, S.J., who arrived on 18 Sept., 1807, and Mr. Ferby quitted Brough."

"1830, The Rev. J. Laurenson, S.J., quitted Brough Hall, 13 June, 1830, and was succeeded by the Rev. Thomas Dilworth, who arrived at Brough, June 1, 1830.

"1834, N.B. The Rev. T. Dilworth, S.J., quitted Brough Hall, 1 Aug.; he was succeeded by the Rev. Robert Johnson, S.J., who arrived at Brough Hall, 30 July, 1834," in time therefore to celebrate together the Feast of their Holy Founder on the intervening 31 July.

### Crathorne.

No 71, the register of St. Mary's, Crathorne, is entitled "A Baptismal Book belonging to Crathorne, in which an account is kept of the children that have been baptised by me, Thomas Kerby, Engl<sup>h</sup> Miss<sup>r</sup>, since Nov., 1777." Forwarded on 26th Oct., 1840, the following note appears at the foot of the printed certificate :—

"The undersigned Roman Catholic Bishop of Yorkshire begs leave to add that in consequence of there not having been an Incumbent of the Catholic Chapel at Crathorne since July last, the Register Book is transmitted by the Rev. Joseph Dugdale Roman Catholic clergyman of Stockton-on-Tees. John Briggs."

Priests successively in charge of this mission were, Revs. T. Kerby, J. Taylor, Jos. Maini (1798), Thomas Story (1804), George Corless, "Successori Dni. J. Maini, post inter-regnum 20 fere annorum, proximus huic, longo sed proximus intervallo," (1816), Henry Greenhalgh, A. Macartney, and Henry Irving.

## Danby.

"Danby-upon-Yure,(Parish of Thornton Steward) West Witton and Leyburn, St. Bartholomew and St. Peter's Chapels," No. 76 is returned as a mission founded about the year 1771: yet the register dates from 1742, while some few entries of baptisms and deaths of members of the family of Scrope made upon two leaves that have been pasted into Book IV., date from 1663.

This register contained in five books was forwarded to the Commissioners on 31 Oct., 1840, by the Rev. R. Bolton, its custodian from the year 1837. Several of the entries presenting detail, more or less curious and interesting, not a few illustrations, are here subjoined.

Written upon the cover of Book I. is the following:—

"Æternæ sit honos Triadi, sit gloria Sanctis.

"This register Mr. Boone bought 1771, and set down what Mr. Oakley, S.J., did concerning his mission at Danby from 1742 to 1758, and from 1758 what Mr. Wappeller did in his mission at Danby to 1764, when Mr. Boone, S.J., began the Mission at Danby, the seat of Simon Scroope, Esq. His utere mecum.

"1742. The register of Christenings and Marriages at Danby by F. Frank Oakley, S.J.

"April 28. I administered Charles Robinson, of Wensley, recovered.

"May 2. I administered Frank Stabler at East Witton, he dyed.

"Dec. 15. I received into the Church Margarite Stabler of Thornton, wife of Will. Stabler.

"1743. 15 Nov. I christened at Danby a Scotchman beggar, with one Legg, his son Claud.

"1744. February 6. I administered to Margaret More at E. Witton the viaticum, she the 15 [*sic*] without the holy oiles: I was sent for too late.

"Aug. 22. I administered the viaticum to Will. Slie [?] at E.

Witton, he dyed Sep. 3, without the holy oyles, I not being called in time.

"Dec. 7. I baptised at Thornton, Barbara, B. child of Mary Natteras. The Father, young Christ. Hall. I stood godfather, Molly Fletcher was godmother : the child was born 27 Nov., and dyed in 1746.

"1745. Jan. 12. I baptised at Ulshaw Bridge, James, son of Will. Topham, and Lucy his wife of Middleham : sponsors John Pease, sen<sup>r</sup>. and Eliz. Allen, jun<sup>r</sup>., for which I hardly escaped [banishment.]

A line is drawn through the word in brackets.

1749, May . . . I helped Mary Winn at Thornton : She dyed 4 days after.

1754, Oct. 6, I baptised at Danby, Frances, da. of Simon Scroope, Esq., and his Lady Ann Clementina : Sponsors, William Sheldon, Esq., and Mrs. Tempest. See the new Missal at Danby in the beginning. Hucusque, P. Oakley.

The same continued by F. W. Wappeller, S.J., 1758. Received into the Church Eleanor Corbeck of Ellinstring. [Entered in Book II. as "a widow at Ellington."]

December 29, Baptised at Danby, Simon Thomas, born the same day, son of Simon Scroope, Esq., and his Lady Ann Clementina. Sponsors, Henry Scroope, Esq., and Mrs. Margaret Strickland of Sizergh.

1759, Mar. 26, Old Mrs. Ingram died at Middleham, unexpectedly : I was not called.

May 29, Died at Leyburn, Christopher Barker. I administered to him the extreme unction. He died of an apoplexy.

1760, Jan. 7, William Hornby died at Middleham. He had the last sacraments. He was received into the Church some time before by Mr. Siddal of Yarm.

[This "Mr. Siddal" was Fr. Charles Hodgkinson, S.J. See Foley's *Records S.J.* vi. 472.]

In April, received into the Church N. N. of Leyburn, in the West Riding : he was instructed by Mr. William Strickland at Sizergh.

In November, received into the Church Dorothy Thomson born near Borrowbridge.

1761, June 12, Received into the Church Elizabeth Thakerer. [Entered in Book II. as Eliz. *Taker*. The name also occurs again later on in the same book: "1764, July 12, Baptized at Harmby, Jane, da. of Eliz. Taker, born the 23 of January: godmother, Eliz. Taker, the child's grandmother." Several of the Thackeray family appear among Peacock's "Yorkshire Recusants of 1604. "]

July 12, Administered the last sacraments to Mrs. Lucy Topham, at Middleham. She recovered.

1762, Jan. 8, Received into the Church John Nelson of Richmond.

Jan. 24, Died at Danby, Francis Pinchback: he had the H. oils, but not the Viaticum on account of his illness: he was buried at Thornton.

Feb. 2, Assisted at the marriage of William Topham, junr. and Jane N. N., a Prot.

Mar. 16, Died at Middleham, Eliz. Atkinson, aged 78: She had the Viaticum and was buried 18.

Aug. 18, Assisted at Danby at the marriage of Ralph Standish, Esq. and Miss Henrietta Strickland: Witnesses Mr. and Mrs. Scroope; Mr. and Mrs. Strickland, &c.

In November, rec<sup>d</sup>. into the Church William Topham, senr., of Middleham.

Dec. 23, Administered the last sacraments to old Mother Courtley at Constable Burton: she died the next day and was buried at Fingel.

1763, Mar. 25, Baptised James, born 21, son of William and Jane Topham.

June 6th, Received into the Church and administered the last sacraments to John Grey at Richmond: he died the 9th, following.

Aug. 7th, Received into the Church, Elizabeth Muncaster.

Oct. 18, Received into the Church, Mark Scot, tenant of Mr. Scroope.

1764, February 10, John Sanders, Mr. Scroope's groom was drowned in the river Yore; the corpse was found some weeks after and buried at Thornton.

Aug. 8, Rec<sup>d</sup>. into the Church, Rachel Hill, wife to Gerry Hill at Middleham.

Sep. 2, Baptised Dorothy, born 31 Aug., da. of Gerry and Rachel Hill. Sponsors, Thomas Hill and his sister Dorothy at Richmond. Hucusque, P. Wappeller.

The same continued by F. Edward Boone, S.J.

1764, Nov. 22, Edward Staveley died at E. Witton: he had the last sacraments from Mr. Wappeller.

Nov. 26, Eliz. Cook at the Bridge had the last sacraments: she recovered.

1765, June 2, I administered the Viaticum to John Pease, sen<sup>r</sup>, the 3<sup>rd</sup>, the H. oils, he died and was buried that day.

Sep. 6, I administered the last sacraments to old Mr. Kirton at Gunnerside in the Dales: he recovered.

Sep. 28. I admin<sup>td</sup>. the last sac<sup>s</sup>. to old Chappellar at Leyburn: he recovered.

Nov. 29, Will. Topham, senior, died suddenly at Middleham, no help, I not called.

1766, Feb. 3, I administered the Viaticum to old Nelly Mud at Melmerby: the 5, the H. oils: she recovered.

April 22, I baptized at Danby, Clementina Elizabeth Frances, born the same day, d. of Simon Scroope, Esq. and his Lady Anne Clementina: Sponsors Will. Constable of Burton, Esq., and Lady Brown. E.B.

May 18, Baptized at Danby, Mary, b. the 17<sup>th</sup>, da. of John and Mary Topham: Sponsors, Master Scroope and Miss Witham of Durham. E.B.

Aug. 13, I administered the last sacraments to Mary Millar in the Dales. She recovered.

Nov. 11th, I assisted at the marriage by proxy of Nicholas White, Esq. of Orotava in Teneriffe and Miss Barbara Strickland of Richmond. Simon Scroope, Esq., stood proxy. Witnesses, William and Ralph Sheldon, Esqrs., Mrs. and Miss Fanny Scroope: Mr., Mrs., and Miss Strickland.

1767, Mar. 18, I administered the last sacraments to James Cook at the Bridge: he recovered.

Mar. 20. I baptized at Richmond, Mary 6 weeks old, da. of Will. and Anne Branson.

1768. Jan<sup>y</sup>. 23. Michael Errington foolishly married a Protestant.

Feb. 20. James Cook at the Bridge died suddenly: I was sent for but not in good time: he was buried the 22nd.

Mar. 2nd. Mr. Howard of Richmond baptized at the Bridge, Eliz. and Lucy Topham, born the 19th of Feb<sup>y</sup>. twin children of Will. and Eliz. Topham. Sponsors to Eliz., William Sturdy and Molly Topham: to Lucy, James and Eliz. Topham. Lucy died 1770. January 27, 1769 the 2 children were re-baptized at church. O tempora, O Parson, O Shame. [In Book II, it is added concerning this entry: "Mr. Howard of Richmond supplied an account of 2 troublesome neighbours: I hope we shall hear no more about it." This Mr. Howard was in all probability Fr. Francis Holme, S.J. who Foley (*Collect.* S.J. 367) says died at Alnwick in 1802, æt. 78.]

Nov. 6. Baptized at Danby, Thomas, born the 2nd., son of Michael and Isabella Errington.

Nov. 20. I assisted at the marriage of Joseph Harker, a Protestant and Jane Errington, a Catholic: witnesses Will. and Eliz. M'Arthur at the Bridge. E. B. maxime invito. Harker afterwards broke his solemn promises about changing his religion: never will I again take a Protestant's word about religion.

1769, June 5th. I administered the last sacraments to Rachael Hill at Middleham: she recovered after a long illness.

Sep. 2nd. John Milburn died at Thornton, without the sacraments by my fault: he was buried the next day.

Oct. 19. Ralph Riddell, Esq., was married to Miss Molly Thornburgh at Leyburn.

1770. Jan. 10. Jane Courtley died at Burton. I was never sent for.

Mar. 9. I administered the H. oils at Danby to Elizabeth Aukland, (Mrs. Tempest's maid) ill in the small pox : she could not receive the Viaticum on account of a cough : she died the 13th in great pain and convulsions.

April. 17. I administered the Holy Oils to Mary Mallem at Danby, (the steward's mother) she could not on account of her illness receive the Viaticum. She died the 19.

May 29. I administered the last Sac.<sup>ts</sup>. to Jane Courtley at Thornton : she died the 30.

July 31. I assisted at the marriage of Robert Sturdy and Jane Dunn, at Danby : witnesses Miss Fanny Scroope and Thomas Mallem, steward, E.B.

[It might be added here that the entries of the family of Sturdy, besides of course those of Scroope, are very numerous throughout this register.]

1771. July 30. I administered the H. oils to Thomas Hill (coachman at Danby) : he could not receive the Viaticum on account of his illness, and on the 1 Aug., the Viaticum, he being somewhat better. Repeated the 3 September and he died the 10th.

1772. July 25. I administered the Viaticum to old Mrs. Coates at East Witton : recovered.

Aug. 18. I administered Jerry Hill at Middleham, ill in a fever : recovered.

1773. May 22. I administered the last sacraments to Nelly Mudd at Melmerby in Coverdale : she recovered.

1774. March 22. I administered Viaticum to Nelly Mudd at Melmerby : recovered.

July 1st. I administered the Holy Oils to Mrs. Cook the 2nd time.

July 8th. Died at the Bridge House, Mrs. Cook. R. in P.

Some time in August, I administered the last sacraments to Nelly Mudd at Melmerby in Coverdale. She has had a long, very long illness.

Nov. 23. Nelly Mudd died at Melmerby in Coverdale. R. in Pace. [Her reception of the last sacraments extends over nearly 10 years.]

1775. June 5. Administered the Holy Oils to Mark Scot: he died June 11 at Spennithorne, aged 79. R. in C.<sup>o</sup>.

1776. Aug. 10. Jane Mecalf [?Metcalf] died suddenly at East Witton: as I had no notice of her illness, she died without any help. R. in C. .

Aug. 12. I baptized at Hutton-Hang, James, born the same day, son of John and Dorothy Pease: sponsors, Michel Errington and Dorothy Woodman: he died the 29 of Nov. following. Oret pro me.

Dec. 16. Died at East Witton, some time in summer, Eliz. Jefferson, a Protestant, a Methodist, a Catholic, or, it is to be feared, nothing. She had often in her former days come to prayers [*sic*] at Danby, but not for several years past: during her illness I never heard of her, nor that she ever asked or desired I should visit her, neither did I ever hear of her death till this day 16 of December. E. Boone.

Dec. 29. I received into the Church, Henry Brown, a boy about 17 years old.

1777. Mar. 31. Died suddenly at the Bridge House, John McArthur in the 14 year of his age. R. in P.

1778. Feb. 11. Betty Topham of the Bridge House without my consent or knowledge married a Protestant.

April 1st. Died at Middleham, old Mrs. Jefferson. I was not informed of her illness, neither did I hear of her till after she was dead and buried.

May 24. I administered the H. oils to Mr. Strickland at Danby, ill in a fever. He could not receive the Viaticum on



account of his medicines : he (Robert S.) died at 4 o'clock on the 25th, ætatis 45. R. in Pace.

Oct. 21. Bap. at Middleham, William, born 20th, son of Rob. and Jane Sturdy : sponsors, John Dunn of Newcastle and Mrs. Traps of Nidd.

1779. Aug. 24. Betty Pease foolishly married a Protestant.

1780. April 5. Thomas Pease foolishly married a Protestant girl.

1780. June 14. Mary Pease foolishly married a Protestant.

1783. I received into the Church, Edward Harrison, supposed to be on his death bed, but he recovered after 8 months' illness. E.B.

June 28. Died at Witton, Mrs. Coates, ætatis 93. R. in P.

Sep. 28. James Kirkby foolishly married a Protestant.

1784. In the summer of 78 and 82 I received into the Church Mary and Catherine Blackburn.

June 6, I received into the Church Mary Kirkby of Thornton.

1785. Ap. 26, I received into the Church, James Slinger, an old servant supposed to be on his death bed. James Slinger died on the 12 May. R. in P., sine sc̄mentis.

July 17, Apostatized, Elizabeth Pease.

A few confirmation lists occur at the end of this interesting little book.

Book III., dating from 1790, contains several registers of the families of Scroope and Sturdy.

1793, April 12, Born half-an-hour past one in the afternoon and baptised same day by me undersigned, Anna Clementina, da. of Simon Thomas and Catherine Scroope : sponsors Rev. Thomas Meynell of London and Clementina Maxwell of Kerconell in Scotland. Thomas Lawson.

Upon two leaves—already noticed—that have been pasted into Book IV., occur the following entries, in some cases almost too faded to decipher :—

"Nomina Filiorum et Filiarum Symonis Scroop de Danby Super Yore, armigeri.

Catherina,	baptizata fuit die	13 Dec.,	1663
Maria,	" "	23 Sep.,	1665
Symon,	" "	14 Nov.,	1666
Joannes,	" "	18 Sep.,	1668
Christopher,	" "	23 April,	1670
Margarita,	" "	27 "	1672

Nomina et natalitia Filiorum et Filiarum Symonis junioris Scroop de Danby Super Yore armigeri.

Maria Dorothea S. bap. fuit die 29, nata die 23 Nov., 1702.

Francisca S. nata Londini. Sep. 6<sup>to</sup> 1705

Catherina S. " " Aug. 10, 1706

Edward S. natus apud Thorrock, Aug. 20, 1707

Simon S. " " " Mar. 21, 1709

Henry Joseph S. " Danby Jan. 11, 1711-12

James S. born at Danby 5 Nov., 1715, between 8 and 9 at night.

1683, Jan. 29 [*MS. imperfect*] Quiescit in Domino Domina Brigitta Scroope ætatis suæ 75. Requiescat in Pace.

1691, Dec. 22, Simon Scroope Esq. changed this life for a better, anno ætatis suæ 79. Req. in Pace.

1723, Feb. 28, Symon S. Esq. changed this life for a better, anno ætatis suæ 57.

Edward S. departed this life ætatis suæ 13.

Book V. is entitled "Registres des Morts. Chapelle Catholique de Danby p. C. Devienne, Curé de Troulleville (?), proche Dieppe en France, ami de Mr. Delalonde," and dates from 1793 to 1805. I fail to identify either of these apparently French refugee clergy in the index of those named by Canon Plasse.

1798, Ob. 9 April at York and buried at Ulshaw Chapel, parish of East Witton, æt. 73, Anna Clementina, widow of late Simon Scroope Esq. of Danby."

**Doncaster.**

The Register of St. Peter's Chapel, "situate in Prince's Street, Doncaster" [No. 89] covers only a period of five years, namely from 1835 to 1840, and contains little that is worth recording.

**Easingwold.**

No. 94, that of St. Austin's, Easingwold, dates only from 1819. The Rev. John Dowding, when forwarding the register to the Commissioners in 1840, writes: "This book was formerly kept at Craike where the Chapel used to be till removed to this town of Easingwold in the year of our Lord, 1830."

**Egton-Bridge.**

The Mission of St. Edda's Chapel at Egton-Bridge [No. 99] is returned by the Rev. Henry Greenhalgh as founded in 1790 and the entries in the register dating only from 1835 are all signed by him.

**Everingham.**

Next upon the Catholic List, No. 105, is that of St. Mary's Chapel, Everingham, near Pocklington. The Rev. Matthew Newsham, "the appointed pastor of this place since 1814," when on 17 Oct., 1840, he forwarded the register to the Commissioners, describes it as a "Register of the Baptisms, Marriages, Confirmations, and Deaths of the Roman Catholics belonging to the Congregation of Everingham, from 28 March, 1771." The Mission itself, he describes as "a domestic chapel from the reign of Edward VI.," and he adds that "a public church was opened in 1839."

The Rev. John Bennet, on 1st April, 1771, makes the first entry: "Baptized John, son of Will. and Elizabeth Dolman: sponsors, Robert Dolman and Nancy D., grandmother.

The names of "Dean," "Nottingham," and "Howe" occur not infrequently in this register.

"1777, 23 Oct., were baptized at Everingham by Mrs. Cattin, Sara, and Eliza Dean, twins and died soon after."

The clergy next in succession in charge of this Mission up to 1814 appear to have been Frs. T. Gurnall, Ed. Clarkson, and S. Hodgson.

#### Halifax.

The register of the Mission of St. Mary's, Halifax, No. 140, dates only from 1827, which is returned also by the Rev. John Rigby in 1840, as the date of the foundation of the Mission itself. He adds that he "has kept the register since he was appointed to the *Incumbency*."

#### Hazlewood.

The "date of the foundation" of the Mission of St. Leonard's Hazlewood [No. 146] is returned in Nov., 1840, by the Rev. J. C. Fisher as in the year 1290, its register in three books dating from 1772 when the Rev. Will. Daniel was priest in charge.

Entries of the families of Heptonstall and Turpin occur in it, that of the former, it may be remarked in passing, appears also among Peacocks' "Yorkshire Recusant" of 1604.

"1832, Born on 8 June and on 29 June, christened after being baptized by Rev. Thomas Ratcliffe of Bramham in the Protestant Church, Mary Ridsdale, da. of William and Mary Ridsdale. Robert Tate."

Books II. and III. date from 1806 and contain the "obituary of Hazlewood congregation," the cause of death being given in some instances.

"1806, April 26, The Rev. James Melling, aged 58, 26 years *Pastor of Hazlewood congregation*." His name occurs in "*Douay Diary*," p. 75, as "filius Ricardi et Margaritæ Adamson, Diæcesis Cestrensis, natus die 10 Junii, 1749," and as taking the College oath in 1770.

“1832, Feb. 25: The Rev. Wm. Chew, aged 61, nearly 26 years *Pastor* of the Hazlewood congregation.”

1832—“Robert Elliot, aged 78, coachman of Dowager Lady Stourton.”

### High Wrisall.

The baptismal register [No. 154] of “High Wrisall, Friarage Yarm, Yarm Chapel,” in two books dates from 1795 and contains little of interest. The first of these concludes with the year 1811 and was kept by the Rev. Peter Potier, probably a French refugee priest, but whose name, however, cannot be accurately verified in the list given by Canon Plasse.

The second register is “continued in a New Book from April, 1811, by the Rev. John Bradley,” who seems to have been the priest in charge from that date until in 1840 he forwarded both to the Commissioners: he adds, “N.B. I find no register of baptisms kept in the chapel previous to the year 1795.”

“1800, 12 Mar., was baptised by me, P. Potier, Edward — a natural child, godfather, Richard Todd. godmother, Nelly Todd. N.B. The name of the father of this child was Shaw, the mother’s name I never learned.”

Several entries of the families of Meynell and Swinburne occur in this register.

### Marston.

The register in three books, No. 157, of “Marston Chapel in Holderness,” dates from 1774, the first entry being made on the 15 Aug. of that year by the Rev. Charles Howard, D.D., Miss. Ap., who appears to have been on this mission until July, 1815.

“1775, June 29, Baptized, Edward, son of Thomas Jackson, labourer of Sproatley and Martha [*blank*] of the Church of England, but since reconciled to the Catholic Faith.”

Nearly in the middle of the book, however, comes what purports to be its title page: thus

“A register of all the Catholic children baptized in the congregation of Marton in the parish of Swine and the adjacent towns or villages in different parishes and also of those born in the town of Kingston-upon-Hull from the 15th of Aug., 1774.”

A child has apparently been then allowed to scribble on this page and re-write the title in a large text hand. The register continues on odd pieces of paper sewn together, one of which is the leaf of a child's copybook, apparently, that of Master Jonathan Youle who in 1777 writes “the Angels did Rejoice.”

One register (12 Oct., 1777) is entered in pencil on the back of an old bill, wherein it appears that “Mrs. Bates bought of Thomas Johnson, linen draper, Market Place, Hull, half-a-dozen handffs. for 12s.,” while another register is written on the back of a sheet of a MS. sermon.

“1813, 13 Oct., was interred the body of Michael Reynoldson, gamekeeper at Burton-Constable who shot himself on the 12th, verdict of the crown-jury, Lunacy, in the burying ground of Roman Catholics, at Marton, parish of Swine.”

The register was forwarded to the Commissioners in 1840, by the Rev. Robert Hogarth, “the officiating minister” at that time, who writes also that he “succeeded the Rev. Mr. Hodgson at Marton, 19 Mar. 1823.” Fr. Hogarth adds that “the books and papers of Marton Chapel, Holderness, founded, the memory of the oldest saith not at what period, and monumental inscriptions on tomb-stones vouch for upwards of a century and a half.”

Lying loosely inside Book II. is a French letter apparently addressed to a refugee priest and explaining to him the method of making entries in a register.

Some of these entries are very precise, as, *e.g.* :

“1801, 11 June, buried James Bird, farmer and timber merchant, late of Sproatley, in the burying ground of the Roman Catholic Chapel at Marton in the parish of Swine, Holderness,

in the presence of his two sons James and Robert, and of his da. Ann, wife of Robert Buckely. C. Howard."

A list of the congregation from 1820 to 1840 is given in Book III., the names of Caley and Douthwaite frequently occurring; at the end is entered by the Rev. Thomas Hodgson, "I came into Holderness June 19, 1816." This makes the period of the residence of Dr. Howard in this mission extend to over 40 years.

### Holme.

The Holme Hall Chapel register, No. 160, dating from 1743, was forwarded to the Commissioners in 1840, by the Rev. John Turner, "Pastor of the Holme congregation since 1815."

The Langdale entries in this register are, of course, very numerous and the mission appears to have been under the care of the Benedictine Fathers.

Almost the first entry in the book is the following:—

"Constantia Langdale, lawful da. of Marmaduke Langdale of Holme and his wife Constantia (da. of Sir John Smythe of Acton-Burnall, Bart., in Shropshire), born 26 June, 1744, baptized next day; godfather Hon. Marmaduke, Lord Langdale, represented by Jordan Langdale of Cliffe, Esq., godmother Mrs. Mary Dicconson of Wrightington, in Lancashire, represented by Mrs. Mary Langdale of Cliffe."

No priest's name is attached to this entry, and in the earlier portion of the register itself, the old timidity to give them is frequently apparent. Later on, however, come the following clergy obituary notices:—

"1798, The Rev. Mr. Marsh, my predecessor, departed this life Feb. 16, and was buried in Holme church-yard."

Under this date too (Clergy Obit., *Laity's Directory*, 1799), occurs the entry, "Dom Jerom Marsh, O.S.B., Holme, Yerkshire." This "Thomas Marsh of Lancashire" is recorded in "Weldon's Chronology" as professed in 1759.

"1815, 16 July. At 8 o'clock in y<sup>e</sup> morning, departed this life y<sup>e</sup> Rev. Edward Clarkson, and was buried in Holme churchyard on y<sup>e</sup> left side of his predecessor, Rev. T. Marsh."

Weldon's "*Chronology*" identifies him as "Dom Alban, *Edward Clarkson*, of Goosnargh, Lancashire," and as professed Nov 11th, 1787.

A little further on in the Holme register comes

"Catalogus Mortuorum."

"Persons who have been assisted at their deaths and buried by me from the time I took the administration of the congregation at Holme, as far as I can recollect: I shall only mention the adults to whom I administered the Rites of the Church and buried with Catholic Solemnity. As to y<sup>e</sup> dates or years it's not in my power to ascertain them, but believe their deaths to have happened pretty much in y<sup>e</sup> order here sett down."

1765. Valentine Barker, farmer, y<sup>e</sup> other side the common, departed this life on the 20th day of December, 1765, leaving a widow, Ann, and 2 sons, John and Valentine, and a da., named Ann. On 18 of January, 1769, was assisted by me att North Cliff, and died, Mary Thomson, a wife, who came thither from the North Riding about some business, and was seized with a fever that carried her off. She was da. to Rob. Dale of somewhere about Kilvinton, and his wife, formerly a native of Holme, whose maiden name was Reily.

"1772. Mary Siddal, who had lived in y<sup>e</sup> family between 18 and 19 years in quality of housekeeper, departed this life on y<sup>e</sup> 28 of December after a painful illness, the only person that has died in the house since the present Lord Langdale took possession of it, which is now 30 years. She bequeathed all she had by her to the poor and charitable uses. Req. in pacc. She was buried in Holme Church.

"1773. On the 5 July, John Stoaks, who had lived in y<sup>e</sup> family about 27 years in quality of stable groom, was unfortunately



killed by a stroke from, or a fall off, an horse within a few yards of y<sup>e</sup> door. He was never able to give an account how the accident happened, though he lived 3 hours after it. He lies buried also in Holme Church, near Mrs. Siddal. His kindred in Lincolnshire got pretty well by his death. Req. in pace

“ 1778, April 5, The Rt. Hon. Marmaduke Langdale.

“ 1780, February. Departed this life Mary Jefferson, wife to Thomas Jefferson, and da. of the late John Barnes and Mary his widow. she left 2 daughters behind her, but brought up in y<sup>e</sup> Father's way.

“ April 19. Departed this life at Aislaby, Margaret Cade, widow of the late Jonathan Cade of Willitoft: her maiden name was Smallpage of Coxwold: aged near 70, assisted by me a very few days before her death, which at that time seemed not so near at hand. She left no issue.

“ Hannah, the da. of Rob. Johnson, a young woman of 22 years of age, departed this life at her father's house, y<sup>e</sup> 27 April, 1782, assisted with all the rites of the Church.

“ Mary Johnson, sister of the latter, and da. of R. Johnson, departed this life on 1st August, same year, and carried off in the same manner by a galloping consumption at y<sup>e</sup> age of about 17 years old.

“ The December following, 2 boys of the said Rob. Johnson, the one 7, the other about 4 years old, were carried off by the small pox, named Edward and Matthew.

“ Eliz., sister to the 2 former was carried off by the same distemper, which has been of late very fatal, on the 28 of the month of December, 1782.

“ 1784. Laurence, son of Robert Johnson, tailor, departed this life on ye 4th of March, carried off by a consumption at y<sup>e</sup> age of about 12 years: have buried six out of that family within y<sup>e</sup> compass of less than 2 years.

“ On the 5th of May, 1784, died here Catherine Stourton, 5th and youngest da. at that time (and aged 10 months), of Lord

and Lady Stourton, who made their residence at this place whilst their house at Stourton Place, near Ferry Bridge, was fitting up for y<sup>m</sup>.

"1786. Catherine, da. of Rob. Johnson and his wife Jane, departed this life on y<sup>e</sup> 23 Nov., aged about 24, carried off by consumption, after lingering a long while, the 9th. I have buried out of that same family in y<sup>e</sup> compass of 4 years: 3 indeed were carried off by the small pox very young, the rest by consumptions.

"Eliz. Ramsdale, wife of James Ramsdale of Holme, departed this life on Saturday evening, 14 Nov., 1795, after having received all the 'rights' of the Church, aged 45: maiden name Holmes.

"Dorothy Matson of Bilton, my housekeeper, after receiving all the 'rights' of the Church, and suffering most violent pains with incredible patience, died 29 April, 1796, about 10.30 p.m., aged 32, being born 24 June, 1764. She is buried in Holme churchyard, nearly opposite the great Front Door."

The foregoing obituary registers have evidently been entered by the Rev. T. Marsh, O.S.B., already mentioned.

"1798, July 8. Rob. Johnson departed this life, after having received all the 'rights' of the Church."

The Rev. J. Turner writes, when forwarding the register, that 'no other accounts of y<sup>e</sup> deaths in y<sup>e</sup> parish of Holme than 3<sup>e</sup> preceding ones have been found."

The Register continues as follows:

"A list of those presented to the Bishop for y<sup>e</sup> Sacrament of Confirmation, Sunday, 8th July, 1753. Mary Agar, an old woman and convert: Ann Gosling, a servant in y<sup>e</sup> family; Ann Reynoldson, servant and convert" and 6 others.

"The Willitoft congregation at that time supplied by Mr. F . . . ." [*sic*]

Twenty others were confirmed on Sunday, July—1758 at Everingham, one of whom, Mary Syddal is described as "a

convert," and lastly it is added, "The 2 eldest Miss Langdales presented at York."

"The Misses Mary and Apollonia Langdale confirmed at York, June, 1765, as was also Elizabeth Holmes. Bishop Petre expected here on Sunday the 9th of the said month, and the people prepared for conf . . . n [*sic*], but his Lordship being taken ill at Gilling returned some time after to Lancashire without paying us a visit."

Among those "presented on the 4th of September to Bishop Maire for conf . . . n" are the following converts: "Rob. Johnson of Holme"—the deaths of so many of whose children have been recorded—, "Richard Pindar, a joiner of Laxton and his wife Margaret; Mary, the wife of Martin Johnson, and Ann, wife of John Richardson."

At a confirmation in 1776 the converts are, "James Kingman, Geo. Benson, Richard Thomson, Eliz. Rowson, and John Singleton, sen<sup>r</sup>," and on Sep. 18, 1785, Bishop Matthew Gibson gave confirmation to another little neophyte band consisting of "Sarah Barker, Ann Sawle, Sarah Johnson, Eliz. Millington, and Eliz. Atkinson," in addition of course to a longer list of those who had the happiness to be born of Catholic parents.

Further on begins a Marriage register and after an entry dated "19th Jan<sup>y</sup>, (New Style) 1754," there is the following note:

"N.B. The Act of Parliament taking place at this time whereby Catholics were put under an obligation of being maryed at church and registered there, otherwise the Marriage declared null and to no effect as to all Intents and Purposes, it was judged useless to continue the register any longer, as their marriages are to be found in the church register. However, as it seems now the desire of the Apostl . . . [*sic*] Vicar that a Marriage register should be accurately kept by Cath. Pr . . . [*sic*], so will resume it from 1764."

"1775. July 12. The Hon. Charles Philip Stourton, only son

and heir of Rt. Hon. Willm. Lord Stourton, of Witham Place, co. Essex, and his wife, Winifred Howard, deceased some years since, took to his lawful wife, the Hon. Mary Langdale, 2nd da. of the Rt. Hon. Marmaduke Langdale, Baron of Holme-in-Spalding-Moor, and his wife Constantia, and received the nuptial benediction at Holme, in presence of the under-written witnesses and many more: Eliz. Langdale, Apollonia Langdale."

The register closes with the subjoined

"ANNIVERSARIES OF THE FAMILY."

- January. 7.<sup>o</sup> The Rt. Hon. Eliz. Lady Langdale, da. of William, Lord Widdrington of Widdrington Castle, co. Northumberland, obiit Lond. ætatis 75, aut circiter an. 1765.
- 11.<sup>o</sup> Rt. Hon. Frances, Lady Langdale:—grandmother.
- 8.<sup>o</sup> The Rt. Hon. Marmaduke, Lord Langdale, ob. Londini, an. 1771, æt. 88 ("a mistake I apprehend of 10 years in the age") son of y<sup>e</sup> above Frances Lady Langdale whose maiden name was Draycot, and by whom the Draycot, and Painsley estates in Staffordshire came to the Family.
- 30.<sup>o</sup> 1786. The Hon. Eliz. Langdale in Ormond Street, London, aged about 70.
- 15.<sup>o</sup> 1793. Rt. Hon. H. Hugh, Lord Clifford.
- March 31st. Charlotte Langdale died at Ugbrook, 1819.
- Aprilye 13th Sir Walter Vavasour of Hazlewood, ob. ibidem, æt. circiter 60<sup>mo</sup>. an. 1766.
- „ 17th. Ob. Will. Langdale at Hasslewood 1819.
- „ 5th. 1778 in Jermyn Street, London, the Rt. Hon. Marmaduke Langdale, æt. 69, leaving a widow Constantia, da. to Sir John Smythe, Bart. of Acton-Burnall, Salop, by whom he had one son, Marm. Edward, who died at Bath, æt. 5 years, & 3 daughters, Constantia, (ob. 1761), Eliz.-Mary, and Apollonia.

- May. 6.<sup>o</sup> Hon. Dorothy, Lady Vavasour, wife of Sir Walter Vavasour of Hazlewood, ob. an. 1751, æt. circiter 39, leaving 3 sons, Walter, Thomas & Peter.
- 18.<sup>o</sup> Constantia, wife to Sir John Smythe of Acton-Burnall. An. 1733.
- . . . Mary, Lady Smythe, of Acton-Burnall, wife to Sir Ed<sup>w</sup>. an. 1764.
- June 14 Philip Langdale of Houghton, 1813.
- July 8. Hon. Alathca Langdale, died of the small pox at Holme, aged about 20, about y<sup>e</sup> year 1738 or 9.
- Aug. 4 Miss Constantia Langdale died of the small pox at Richmond in Surrey, in her return home from abroad, æt. 17. An. 1761.
- Sep. 18. Died at Twickenham, Eliz. Butler, da. of last Lord Langdale of Holme, 1823, aged 75 years.
- „ 28<sup>o</sup> Sir John Smythe of Acton Burnall, An. 1737.
- Nov. 23. The R. H. Constantia, Lady Langdale.
- Dec. 19. Rt. Hon. Marmk. Lord Langdale: grandfather, ob-  
Londini.
- „ 31. Rt. Hon. Apollonia (Langdale) Lady Clifford died at  
Thorpe-Arch. 1815.

### Huddersfield.

The Mission of St. Patrick's, Huddersfield, No. 175, is returned by the Rev. W. Trapps as founded in 1828, the date also of the commencement of the register, of which there is little of sufficient interest to record.

“Memorandum. Mr. Mans of Huddersfield has presented and given to the Cath. Chapel, Halifax Road, Huddersfield, the entire mourning which was used in said Chapel on the interment of his late wife . . . . 11 Sep. 1837,” an elaborate description of which follows.

The Rev. W. Trapps writes to the Commissioners, 4 Nov.

1840, from St. Patrick's Church, Huddersfield, as follows: "I have forwarded to you the original copy of the register of births, baptisms and marriages. On your perusing the 2 or 3 first years, you will find many irregularities as to the entry of the baptisms. This irregularity I have no doubt arose from the peculiar situation of the Catholics of this town, at those periods, the only place where they then met for Divine Service was a room above some work shop, and I have no doubt but the Priest was accustomed to go to their houses to baptize them, inserting in his pocket-book their names and the date, and afterwards forgetting to insert them in regular order in the register. This appears the more evident from the circumstances that so soon as they got well established in their new Church, the registers are regular, as then the people are generally obliged to bring their children to the Church to be baptized. The register of marriages you will find at the end of the book. I shall be glad to hear that our registers have been recd"

### Keighley.

The register as well as the foundation of the mission of St. Anne's, Keighley, No. 204, dates from the year 1835. Covering only a period of five years, it is devoid also of any especial interest.

### Knaresboro'.

No. 217 is the register—dating from 1765—of the old Benedictine Mission of St. Mary's, Knaresboro', founded there in 1797.

First we have a series of addresses but without any dates attached to them. They are, however, evidently those of some Benedictine Fathers, nearly all of whom are identified by Dom Bennet Weldon in his "*Chronological Notes, O.S.B.*" They are as follows:—

- “Mr. Steare at Parlington, near Aberford.
- „ Fisher at Holme, near M. Weighton.
- „ Watkinson at Middleton Lodge, near Ilkley.
- „ Warcing at Lawkland, near Settle.
- „ Bennet at Everingham, near Pocklington.
- „ Bradshaw at Angram, near Easingwold.
- „ Lacon at Bransby, near York.
- „ Bolton at Gilling Castle, near Easingwold.
- „ Gregson at Sefton, to be left with Mr. Kaye, Linnin

Draper, Liverpool, Lancashire.

Mr. Bolas at Hesleyside, near Hexham, Northumb.

„ Bolas, Warwick Bridge, Carlisle, Cumberland.

Monsieur Heatly, a Lambspring, proch d’Hildesheim, en Basse Saxe, per Amsterdam.

To Mr. John Bidenham, in the Neustader Fulentwicte, Ham-  
burgh, per Amsterdam.

To Samuel Younghusband, Esq., at Tuggel Hall, near Alnwick,  
Northumberland.

A Monsieur, Mon<sup>r</sup>. Thos. Story, chez Mon<sup>r</sup>. Wilkinson, a St  
Omer, en Artois, per Dover et Calais.

Mr. Warburton, on the Quay, Newcastle-upon-Tyne.

Charles Selby, Esq., Earle, near Belford, Northumberland.”

The register itself, as has been already stated, opens with the year 1765, but no priest’s signature is attached to any entry earlier than the 4th January, 1797, the first name being that of “Thos. Appleton, P——t.” [*sic*],—another illustration of the old terror at even writing the word, “priest.” This Fr. “Anselm, *Thomas Appleton* of Lancashire,” was according to Weldon’s *Chronology*, O.S.B., professed on Jan<sup>r</sup>. 12, 1788.

Next, we have a short account of the establishment of this mission :

“August 2nd, 1797, the chapel was transferred to Knaresboro’ from Follifoot, to which latter place it had formerly been transferred from Plumpton, about the time when the male branch of

the Plumpton family failed, which was about the year of our Lord 1755. Follifoot chapel house with about five acres of good land was sold to one Jackson, Esq. of Fletwood[?] for £650. Knaresboro' Chapel in Brigate was built in y<sup>e</sup> year 1790, by one Thornton, a cotton manufacturer. Soon after the war broke out with the French Republic, he failed, and Mr. Lacon, the then existing Provincial, purchased the building for £425."

On the margin of this page of the register it is added: "During the troublesome times the priest lay concealed at the farm house on Thistlehill, and there did duty occasionally. N.B. The Plumpton fund was left not for Follifoot but Thistlehill or Plumpton." Then follow some notes relative to the purchase of land and cottages, written on the back of a letter addressed to "Rev. Mr. Appleton, Bridge Street, Knaresboro'."

"1799, Jan. 24, was baptized conditionally and reconciled Ann Clapam of Knaresboro', and received the rites of the Church the 26 of the said month."

"About 60 persons were confirmed at Knaresboro', 9 Nov. 1808, by the Rt. Rev. W. Gibson," at which time the Rev. Denis Allerton, O.S.B., appears to have been in charge of the mission.

On the last page of the book we have a list of "Obligations on the Catholic Chapel, Knaresboro'," as follows:

"Elizabeth Knight 1, Mr. Knight 1, Mary Knight 1, Anne Knight 1, Wm. Knight 1. Relations 2. Mrs. Farmor 6, Mr. Trapps 1: Rev. Mr. Steare 1, Mr. Luntley 3, Cecily Blakey 1, Mr. Benson 20, Mr. Molyneux 1, Miss Commaleach 1, with a com: of Thomas, Anne, James and Henry Commaleach."

### Lartington.

The register of the mission of Lartington, No. 220, dates from 1769, the mission itself being returned by the Rev. Michael Ellis, "chaplain in Lartington Chapel" since 1811, as founded in the year 1700.



### Lawkland.

The Rev. Henry Sutton in forwarding the Lawkland mission register, No. 221, to the Commissioners, writes to them, 30 Oct., 1840:

“Gentlemen, I deem it proper to explain some little regarding the apparent incongruity between the book of baptismal registers and the certificate.” [*i.e.* the certificate, or printed statement that accompanies all the registers.] “The Catholic Chapel was formerly in Lawkland Hall, but as it was afterwards removed to its present locality about the year 1790, the same book of baptismal registers has served for both chapels.”

The first entry is as follows: “Anno Domini 1745, die 29 Mensis Junii, ego Jacobus Legrand, Monachus, Anglo-Benedictinus, et Missionarius residens in ædibus Johannis Stephani Ingleby armigeri, in parochia Claphamensi, baptisavi Annam Taylor.”

Other Benedictine Fathers who consecutively had charge of this mission after Father Legrand are Dom. James Warcing, William Allam, J. Chew, S. Mitchell, &c., all of them identified in Weldon’s “*Chronology*.”

### Leeds (ST. PATRICK’S).

The Mission of St. Patrick’s, York Road, Leeds, is returned as founded in 1831; yet the register dates from 1st April, 1780. In the Non-Parochial Register Index at Somerset House it is there noted that “the entries in this Book, No. 236, refer in many cases to the R. C. Chapel, No. 237,” *z.e.*, to the next register.

The first entry is that of a “Christening by B. Albert, Underhill, O.S.D. glipioqusfig [*sic*] minister of ye Catholic Church at Roundhay.” This enigmatical description of himself may be a piece of pleasantry or a character in cipher designating his ecclesiastical office.

In Book II., "The Rev. Charles Hyacinth Le Febvre," is named as "Pastor of the Leed's congregation from Sep. 1814." Both of him and of his predecessor, Father Raymund Palmer, O.P., in his *Obituary Notices of the Friar Preachers*, gives an interesting account, the life of Fr. Le Febvre—a former French artillery man—being particularly eventful. A note at the end of this book adds:

"Observanda: Gulielmus Hutton de Knaresboro', Benefactor hujus sacelli munificus."

Among other clergy afterwards attached to this mission appear to have been, the Revs. Henry Lewis Oxley, Henry Newsham, and R. Brown.

### LEEDS (ST. MARY'S).

No. 237 purports to be the register—in six books—of St. Mary's, Lady Lane, Leeds, a mission returned by the Rev Henry Walmesley as "founded about the year 1790, and transferred to St. Anne's in 1838." He adds that he has kept the registers "since 1834 and took them with him to St. Anns."

The first sheet that has found its way into this little book is a portion of a letter, on one side of it being the following address: "Pour le R. P. Thomas Worthington, Missionnaire Apostolique President à Middleton entre Leeds et Wakefield, dans le comté de Yorck en Angleterre."

Curiously enough, however, the entries in this register by Fr. Worthington are all Lancashire ones and he must have brought the book with him to Middleton from Croxteth.

"Liber conjugatorum a Fr. Thoma Worthington, O.P., Anno Dni, 1714."

Four marriages are there recorded, the second on the list, that viz., of Lord Molyneux, who died in the following year, 8 March, 1717—his first wife dying in 1713—not appearing in the Peccage. "Anno Domini, 1716. Mense Julii, die 22, De-

nunciationibus omnibus omissis, nullo legitimo impedimento detecto, in oppido dicto, Warrington, ego infrascriptus, Gulielmum L<sup>d</sup> Molineux et Filiam Mariam Skelton, interrogavi, eorumque mutuo consensu habito, solemniter per verba de præsentis matrimonio conjunxi, præsentibus testibus notis . . . Skelton, Roberto Molyneux, Jacobo Leyburn. Thomas Worthington.”

The rest of the book contains 31 baptismal registers under the heading :

“Liber Baptizatorum a F. Thoma Worthington, Mo. Ao. O.P. Anno Domini 1713-17.”

These baptisms mostly took place “in capella de Croxteth.” Book II. appears also to be largely in the handwriting of Fr. Thomas Worthington and opens with a small “account of what I received from Mr. Molyneux at several times.” Next, and in Book II. we have some remarkable medical prescriptions, preceded however by accounts with *my uncle*—doubtless a genuine one.

#### I. Remedies against the Infection of Aer, sickness, &c.

A quart of Brandy : infuse into it an ounce and half of Roman Treakle : when incorporated, drink a little glass ; before you drink it, shake it and then let it settle again a while : It will keep for years.

#### II. Against wormes in the Stomack.

A glass of right red Burgundy every morning for a month : This kills 'em. Then take a glistler of your own vrine with two spoonfulls of comon Treakle.

#### III. Against the graveill.

Take 9 quarts of water : boil therein 4 spoonful of Barley, a pound of rasons stoned, 3 ounces of Lickorish after the rasons are well consumed, boyl in it for 6 or 7 minutes a handfull of Luson [?] then take it off the fire, being strained, and pour it hot on a pound of clarified virgin honey ; bottle it and it will drink brisk ; take it for a fortnight.”

Following upon this we have a number of addresses, evidently those of the clergy. Many of those named are Dominican Fathers, as a reference to Fr. Raymund Palmer's *Obituary Notices of the Friar Preachers* clearly identifies them, while some few are Fathers of the Society of Jesus. The addresses are of interest and importance as they afford evidence of the locality in which various priests were labouring.

To Mr. Roydon, near Kendall, Westmoreland.

" Sir Edward Gascoigne, Bart., at Parlington near Tadcaster.

" Mr. Rogers at Hazlewood, near Tadcaster, Yorkshire.

" Mr. Tompson, to be left at Mr. Rymer's, merchant in Hexham, Northumberland.

" Mr. Brownlow Doughty, at Badgmore, near Henley in Oxfordshire.

" Mr. Will. Bullock at Ness, to be left at the Post House in New Malton, Yorkshire.

" Mr. Green at Mr. Knights', Kingerby, near Market Rason, Lincolnshire.

" Mr. Hansbie at Esq. Porter's at Bardney near Lincoln.

" Mr. Lovett, at the Rt. Hon. Lord Clifford's at Ugbrook, near Excester, Devonshire.

" Mr. Lovett, at the Hon. Hugh Clifford's, at Cannington, near Bridgewater, Somersetshire.

" Mr. Robert Bruce at Mr. Holland's in Palin (?) Street, Mattock Street, by Hanover Square, London.


" [*blank* in MS.] at Esq. Tunstal's at Wickliff near Richmond, Yorkshire.

" Mr. Hansbie, at John Porter, Esq., at Mill Hill, near Hendon, Middlesex.

" Mr. Darbyshire at Borwick Hall, near Lancaster.

" Mr. Bruce, at Mr. Beesly's in Panton Street, near Leicester Fields, London.

" Mrs. Atkinson's at the Fann in Great Wild Street, near Drury Lane, London. See 'em from their father and mother at Middleton Lodge.

- To Mr. Darby at Sir Francis Mannoek's, Bart., at Gifford's Hall in Suffolk by Bexford bagg, by way of London.
- " Mr. Williams to be left with Ralph Brandling, Esq., at Middleton, near Leeds.
- " Mr. More at Newbrough at Ld Falconberg's by Easingwold bagg, Yorkshire.
- " Mr. Ecop, at the Great Golden Lion, Warrington.
- " Joseph Porter, Esq., in old Elvett in Durham. A Monsieur Jean Green, accomade a Madame Tyldsley chez les Dames Angloisses, sur la Fossè St. Victor, a Paris.
- " Mr. Hatton at Jordon Langdale's Esq., at Cliff: to be left at the Post House at Weighton, Yorkshire.
- " Mr. Westby with Dr. Elliot at Beobridge, to be left at the Post office bagg (*sic*) in Woolverhampton, Staffordshire.
- " Mr. Bruce (Hansbie) at Mr. Duxon's in New Turnstile over against the Vine Tavern, Holborn.
- " Mr. Burgis at Mr. More's in Kingsinton Gore, by London.
- " Mr. Brown, at Mr. Aston's, undertaker in Little Wild Street, near Lincoln's Inn Fields, London.
- " Mr. Morgan Hansbie at Mr. Marltons in Panton Street near the Haymarket, London.
- " Mr. Clarkson at Francis Turville's of Aston, Esq., near Hinckley, by Coventry Bagg, Leicestershire.
- "  (*sic*) these to be left at Mr. Dowson's, upholsterer, in Leicester.
- " Mr. Bruce at ye Hon. Mrs. Porter's at Hamton, by London. Middlesex.
- " Mr. Hansbie, at Mr. How's tin shop near Dean Street, Holborn, London.
- " Mr. Eaton (Petre's) at Wycliff, near Greta Bridge, Yorkshire.

To Monsieur More chez Monsieur Corby, chez Monsieur Caffieri, Maitre des Posts, a Calais.

From a Mortuary List that ensues, a few extracts are here given.

Mortuarium, a F. Tho. Worthington, O.P.

1739. Aug. 4. Dns. Carolus Ireland—near Newton.

1740. April 3. Reverendiss. Dns. Tho. Dominicus Williams episcopus Tiberiopolitanus, et Vicarius Apostolicus ad partes Boreales Angliæ.—Huddleston.

1741. May 7. Ex. P. M. Raymundus Green—Louvain.

1742. Oct. 3. Thomas Worthington, nepos.—Hooton in Cestria.

1748. July 1. Ann Brandling of Middleton.

1749 June 20. Radulphus Brandling of Middleton, Esq.

„ July 7. Radulphus Brandling, Jun<sup>r</sup>. Esq.—Felling.

1750 May 13. S. V. Edwardus Gascoigne, Bart.—Cambray.

1739 Sep. 9. Anna Brandling, Jun<sup>r</sup>.—Felling.

The number of those reconciled to the Church between the years 1732 and 1758 appears to have been about 90 : a few are here given.

*Recep. ad Ecclā.*

1732, July 2. George Addison.—Halifax.

1734, June 30. Susanna Royson.—Middleton.

„ Aug. 15. Arnold Griffith. „

1735, Jan. 26. Thomam Horbury. „

„ Aug. 1. D. Radulphus Brandling.—Morpeth in Northumb.

1736, Ap. 4. Gul. Harrison.—Middleton.

„ Dec. 25. Johann. Stephens.—Potterton [?].

The last conversion entry in this book is “1758, 31 Dec. John Thompson of Sherburn receptus est in ulnam Eccl. Cathol.”

Some pages at the other end of the book are full of accounts of sums of money received for masses for the dead. Such at least, *e.g.*, appear to be the following.

“1727, Aug. 11. J R<sup>d</sup>. of S<sup>tr</sup>. Veronica a crown for Bro : X wor.

A duckate on account of M. Sheldon.

Mrs. Mary Edwards, April 19th 1684 gave Mr. John Jacobs 20 li for a yearly immediately after her death signed by 4 — — never don y<sup>t</sup> [*sic*]. I find she was not dead 1703 but apprehended she was” [?].

Book III. in addition to a Baptismal register dating from 1763 to 1797 contains notices of many receptions into the church besides anniversaries of death &c., and an account of the bequests of the Brandling Family to the Dominican Mission, which were afterwards unhappily lost by the failure of the banker Wright, or as it would seem by the defalcation of the son of the Mr. Tuite, in whose hands the money had been placed.

Subjoined are extracts.

*Anniversaria.*

- Feb. 25. P. M. Thomæ Worthington.
- Mar. 5. P. M. Ambrosii Gage.
- Oct. 23. P. M. Antonini Hatton.




*Pium Legatum*


D<sup>æ</sup>. Annæ Brandling de Middleton in Comitatu Eboracensi. Domina Anna Brandling, uxor Radulphi Brandling de Middleton in comitatu Eboracensi prope Leeds, armigeri, obiit die primo Julii, anno millesimo septingentesimo quadragesimo octavo, et per ultimum suum testamentum in Honorem et Gloriam Dei Omnipotentis reliquit Edoardo Gascoigne de Parlington in Comitatu Eboracensi, Bar.<sup>to</sup>. summam octingenta librarum sterling monetæ Anglicanæ in confidentia, eo scilicet consilio ut ipse prefatus Edoardus Gascoigne, prefatam suam Pecuniæ consig-

naret in manus F. Thomæ Worthington Ordinis Predicatorum Provinciæ Angliæ ea Intentione ut erigeretur fundus perpetuus ad alendum Missionarium ejusdem ordinis et Provinciæ FF.<sup>m</sup> Predicatorum qui pabulum vitæ spirituale Catholicis Romanis de Middleton et vicinis administraret. Ego igitur, F. Thomas Worthington, auctoritate accepta ab Edwardo Gascoigne, Bar.,<sup>to</sup> recepi a Radulpho Brandling, armigero, uxoris suæ Annæ Brandling solo executore et administratore summam predictam octingenta Librarum sterling monetæ Anglicanæ.

Predictam summam octingenta librarum sterling transmisi R. P. M<sup>o</sup> F. Josepho Hansbie Provinciali Londinum. Quam summam se recepisse testatur per Litteras. Etiam per alias litteras mihi datas, Maii 8<sup>o</sup> 1750, notificat mihi predictam sumam apud Benedictinos Anglos collocatam, initiis sumere, uti per contractum apparet die 28<sup>o</sup> Feb. 1749.

 Hæc Pia et munificentissima Donatio et fundatio nullam habet expressam obligationem strictæ obligationis ad Anniversaria pro Defunctis celebranda.

Est tamen obligatio gratitudinis erga nostram tam Insignem Benefactricem ut singulis Annis pro animâ ipsius fiat officium Defunctorum et celebretur missa anniversaria. Hæc erat ejus Intentio et desiderium. Et insuper, sicut dum viveret non omisit procurare ut singulis annis celebrarentur missæ anniversariæ pro Animabus Parentum ejus, viz. Johannis Legh, patris ejus, et Helenæ Legh, matris ejus, atque Francisci Legh, patruï ejus. Ita conveniens videtur ut missæ illæ anniversariæ continentur. Insuper ut singulis septimanis una missa celebretur pro Anima Benefactricis nostræ, et quotidiana memoria specialis ejusdem inter alias memorias.


 Cum vero Pauperes semper habebimus nobiscum, Indigentibus et egenis succurramus, et manus nostras extendamus ad Pauperes, cum omni charitate et discretione.



*Anniversaria.*

				obit.
Mar. 17.	Anniv.	Johannis Legh, patris.	... ..	1707.
April 3.	"	R. P. F. Thomæ Dominici.		} 1740.
		Williams, Epis. Tiberiopolitani. V. Ap.		
" 29.	"	D. Helenæ Legh, matris.	... ..	1701.
June 20.	"	" Radulphi Brandling, mariti.	... ..	1749.
July 1.	"	" Annæ Brandling, Benefactricis.	... ..	1748
Nov. 23.	"	" Francisci Legh, Patruī.	... ..	1715.

There is something, too, peculiarly touching and solemn in the following entries in the handwriting of four Dominican Fathers who consecutively served this mission.

 F. Thomas Worthington, ord. Predicat. memoriam post obitum suppliciter deprecatur.

Feb. 25. Anniv. Venerab. & Eximii P. M. Thomæ Worthington, Provincialis Angliæ, ordinis Prædicatorum. 1754. Idem Charitatis officium enixè postulat. F. Antoninus Hatton, ord. Præd.

Oct. 23. Anniv. Eximii P. M. Hatton. ... .. 1783. Quod idem beneficium ut in se conferatur, obsecrat F. Ambrosius Jacobus Gage, Ord. Præd.

Mar. 5. Anniv. Exim. P. M. Gage. ... .. 1796. this last being probably in the handwriting of F. Albert Underhill. The record of the Brandling benefaction continues as follows :

*Pium Datum*

D<sup>e</sup> Annæ Brandling, de Middleton in Comitatu Eboracensi. Eadem Anna Brandling uxor Radulphi B. de Middleton in com. Ebor. prope Leeds, armigeri, dum adhuc viveret consignavit mihi F. Thomæ Worthington, ord. Prædicat. Provinciæ Angliæ summam 300 lib. sterling: ea intentione ut addita summa 800 lib sterling per Testamentum ut supra, fundus esset sufficiens ad alendum perpetuo missionarium ejusdem ordinis & Provinciæ

FF. Prædicatorum qui pabulum vitæ spirituale Catholicis Romanis de Middleton et vicinis administraret.

Ego igitur, F. Thomas Worthington acceptam supradictam summam transmisi R. P. F. Magistro Josepho Hansbie Provinciali Londinum. Qui per litteras predictam summam se recepisse agnoscit. Etiam per alias mihi epistolas datas R. P. Mr. F. Josephus Hansbie, 11<sup>o</sup> Octob. 1748, notificat mihi prædictam summam apud D. — Tuite mercatorem Hibernum Londinensem collocatam, initium sumere, uti per contractum patet.

☞ Per litteras mihi datas a P. F. Josepho Hansbie, P. F. Patricio Bradley, P. F. Roberto Bruce, illi receperunt meo nomine et secundum Beneplacitum meum: mihiq̄e diversis temporibus remiserunt omne interesse summæ 300 lib. & 800 lib. usque ad Festum S. Michaelis anno 1751. Quando duæ illæ summæ capitales in unā coagulatae sunt et collocatae apud supradictum D<sup>m</sup>. Tuite. Et ab illo tempore, viz. Festo S<sup>c</sup>i. Michaelis anno 1751 incipit interesse. Ita P. F. Robertus Bruce epistola mihi missa London O<sup>ber</sup>. 19 anno 1751.

Post obitum R. P. Antonini Hatton, qui R. P. Tho. Worthington successit, filius et hæres supradicti Tuite, dissipato patrimonio, cum solvendo non esset, ex Anglia aufugit, quo factum est, ut sacerdoti qui in locum F. Antonini Hatton suffectus est, ex pecuniâ testamento legata, nihil dum emolumenti accesserit.

*Ita Ambrosius Gage.*

Interesse smi Anni a 1751 ad 1752.

Meo nomine, ut per litteras, recepit.

P. F. Patricius Bradley	...	...	30.	o.	o
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P. F. Robertus Bruce	...	...	25.	o	o
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a 1752 ad 1753.

P. F. Robertus Bruce	...	..	55		
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The following extracts from conversion entries are of interest. 1765. Oct. 27. Emissâ prius Fidei professione, &c., introducta est in Ecclesiam Christi, Maria Johnson.

1771. Die 2 Feb. Receptus est in Ovile Christi Ecclesiæ Cath.,  
Stephanus Brown.
- “ Nov. 23. Mary Ballance de Garforth.
1772. Jan. 19. John Hoyle.
- “ May 3. Will. Orrell of Holbeck.
- “ “ 10. Dorothy Whitely of Methley.
- “ July 12. Sarah Williams.
1773. May 30. Recepti in Domum Dei, Gulielmum Johnson,  
Leodiensem.
- “ Aug. 10. Recepta est in eandem, D<sup>a</sup>. Brigitta Turner de  
Leeds.
- “ Sep. 26. Eliz Hoyle.
1774. Ap. 11. Recepti in S. Rom. Ecclesiæ gremium, Francis-  
cam Hicks de Leeds.
- “ Die 26 ejusdem mensis in S. Matris Ecclesiæ gremium est  
receptus, Timotheus Hicks, de Leeds.
- “ Aug. 28. Recepti in gremium Sanctæ Romano-Catholicæ  
Ecclesiæ, Mariam Roper.
- “ Sep. 4. Joshua Roper.
1775. 7 Nov. Their child Sarah (Roper) was baptized.
1776. April 8. Mary Turner.
- “ June 10. Martha Esther Hield.
- “ Sep. 21. Sarah Forge.
1778. Dec. 21. Recepti in gremium S. Matris Ecclesiæ, Dom-  
inam Mæson Sanders, Dunelmensem nunc de  
Hebor House.

Many other names could be added.

1796. Mar. 5. Mortuus est R. P. Amb. Gage. an. æt. 77.  
Book IV. is an “Obituary—1814 to 1834—kept in the Catholic  
chapel of Leeds,” the Rev. Charles Lefebvre being “priest of  
that congregation” at that time: in it is recorded the death on  
Oct. 24, 1814 of the “Rev. Albert Underhill, D.D.”

**Linton-upon-Ouse.**

Linton-upon-Ouse, No. 243, is returned by the Rev. James Wrennall, the "incumbent since 1827," as a mission founded in the year 1700, the register dating from 1771. There is little in it deserving of any particular notice: three apparently French clergy were at intervals on the mission here, the Rev. Francis Peter Thebault in 1810, the Rev. P. Chatelais in 1813, and the Rev. Lud<sup>o</sup>. de Henne in 1816, the first named of these being identified by Canon Plasse in his "Refugee Clergy," II. 317, 416, as a priest of the diocese of Rennes and as resident at Hull in 1803.

**Manfield (CLIFFE CHAPEL).**

The Rev William Hogarth, (afterwards Bishop of Hexham), priest here at the time of forwarding his register No. 252, and on this mission since 1816, thus fills up the printed certificate:

"Baptisms for R. C. Chapel, called Cliffe in the parish of Manfield in the County of York, and of Cliffe, united to Darlington from the year 1824, Co. Durham. Cliffe had been an old establishment before the Reformation: the ancient registers were destroyed by fire." The register dates from 1792, and there are also a few loose leaves dating from 1785. It contains entries of the families of Witham, Plowden and Swinburne, &c.

**Marske (CLINT'S CHAPEL).**

No 256 is the register dating from 1786 of "Clint's Hall, parish of Marske." The Rev. Robert Johnson, "the clergyman of Richmond and the neighbourhood," when forwarding it to the Commissioners in 1840 writes that "the chapel was dissolved last September."

Priest here in 1790 was the Rev. Roland Davies, and in 1805, the Rev. James Wheeler. Some Errington baptisms are entered in the register.

**North Kilvington.**

No. 281 in two books is the register of the mission of "North Kilvington near Thirsk, founded"—writes the Rev. Edward Crane—"probably about the time of the Reformation and never dissolved, the existence of the R. C. Congregation being with certainty traced back for 150 years." Accordingly, he returned his mission as founded in the year 1690. The register, however only dates from 1775; among the earlier entries is the baptism of John, son of Charles and Mary Heveningham on 30 Aug. 1778.

**Richmond.**

No year is given as the date of the foundation of the old mission of Richmond [No. 304] but from the date of the register, 1748, up to the present time, it has been under the care of the Fathers of the Society of Jesus. The register is in four books, in the first of which no other priest's name occurs but that of James Nelson in 1765: the register opens thus:

In the year 1748, In y<sup>e</sup> last week of May, I received into the Church Ambrose Nun, near Coldham in Suffolk.

1748. July 31. At Richmond, I rec<sup>d</sup>. into the Church Mary Pert, born of Protestant parents, but brought up a Presbyterian. Sep. 3. I received into the Church John Pert christened and brought up a Catholic, who had afterwards turned Protestant, Mary's husband.

. . . . .

1752. May 24. At Gonnerset, I received into the Church James Peacock, son to a Protestant parson.

[This *may* have been a son of William Peacock, LL.B., who was instituted to the Incumbency of Danby-Wiske 26 June, 1761, the patron of the living at that time being Samuel Peacock, gent. (Whitaker's *Richmondshire* I. 256).]

1751. Dec. 1. At Scarr house at Ackendale, I christened

John, son to Christopher and Sarah Barningham : nobody was there to stand godfather or godmother.

1753. Sep. 20. At Richmond I rec<sup>d</sup>. into the Church Jane Coats of or near Selby of Protestant parents.

1753. Dec. 30. I rec<sup>d</sup>. into the Church at Gonnerset, Mary, wife to Jos. Kearton of Muaker, and Jane, wife to Rob. Loftus : N.B., both born of Protestant parents.

1754. Oct. 12. I rec<sup>d</sup>. into the Church, William Rennison, born of Protestant parents, yet for several years a Presbyterian.

1755. Nov. 19. At Danby, I christened Simon (born the same day) son to Mr. Simon & Clementina Scroope : Will Sheldon of Weston & Mrs. Strickland stood sponsors.

[Probably, therefore, several of the above entries are by Fr. F. Oakley, S.J. See the Danby register.]

1761. Nov. 1. At Richmond, I rec<sup>d</sup>. into the Church, Ann Kitchen, born of Protestant parents.

1765, April 13. I, James Nelson, christened at Ivelet, Margaret, da. of Jos. and Mary Kearton.

The register also contains several entries of the following families : Dormer, Errington, Metcalfe, Middleton, Stapleton, Swinburne, Trapps, &c. From 1794 to 1814 the majority of the entries are made by the Rev. Thomas Lawson, O.S.B., who was professed (Weldon's *Chronology*, p. 14, App.), 22 Aug., 1779. Later on in Book III. occurs the following note : "The Rev. Mr. Dupont lived in Richmond, French priest during the French Revolution, an emigrant from his country."

"1802. Bap. 8 Aug. by Mr. Perrot, French priest, Mary, d. of Michael and Mary Martin : the above was the da. of a soldier, the regiment having halted at Richmond."

Of these two refugee clergy, the first named is probably identical with the Rev. J. J. Dupont, vicaire d'Ecalles in the diocese of Rouen mentioned by Canon Plasse in his *Clergé Français Réfugié en Angleterre*, II., 408 : That of M. Perrot does not appear however in his index.

Subjoined are a few further extracts :

“1809. Born Jan. 26, bap. 28th, Mary, da. of Thomas and Mary Wright, by Thos. Lawson: the poor woman was travelling to Carlisle, her place of residence: her husband was a soldier and abroad.”

“1812. 5 Dec. I baptised sub. con., Edward, son of Edward and Mary Caley: the latter was travelling through Richmond, her husband was a soldier in Spain.”

Then is added: “The Rev. Thomas Lawson left the congregation of Richmond, 10 June, 1814, and was succeeded by the Rev. Rob. Johnson, who arrived 18 June, 1814.”

1813. Born 6 Feb., and bap. 27th, sub. conditione, Jane, da. of John and Jane Evans of Darlington: the above Jane was a traveller, and both parents Protestants.

1815. *Baptizatus est a me Roberto Johnson, James, son of James and Elizabeth Raper, sub. conditione, prius enim minister Protestans eum baptizaverat.*

1820. June 7, baptized Ann, da. of Richard and Eliz. Fendley: the father of this child belonging to the 31st regiment was with his wife on his road from Manchester to Sunderland.

1825. June 5th, bap., born 31 May, Hugo Tyevey, son of Samuel and Sofia T. (olim Farmer): the father was a Portuguese and died on the 5th April: the mother was an Irish woman on her way to Liverpool.

A list of upwards of sixty names occurs at the other end of the book under the heading, “*In Ecclesiam Recepti*,” made up mostly of adults and between the years 1814 and 1825. “The Roman Catholic Chapel at Richmond,” it is added, “was built by Sir John Lawson, bart. of Brough Hall, co. York., A.D. 1806.”

The following are some of the principal “donations to the Richmond Chapel.”

“Before June 19, 1814: Lady Lawson, a cope: Mrs. Errington a white vestment: Mrs. Stapleton, a set of artificial flowers:

Miss F. Scroope, an alb and communion cloth : Mrs. Mair, an alb.

April, 1835. Mr. Stapleton gave to the Chapel the thurible, &c., which he had only lent before : he gave an altar and its appendages to the Chapel in the Dales.

Donations to the Chapel since June 19, 1814, when the Rev. Robert Johnson, S.J., succeeded the Rev. Thomas Lawson, O.S.B., in the mission of Richmond.

1815. Mrs. Stapleton—a surplice.

Dow<sup>r</sup>. Lady Lawson—a set of artificial flowers.

1816. Dow<sup>r</sup>. Lady Lawson—a painted velvet vestment.

„ Dow<sup>r</sup>. Lady Gerard—a handsome carpet for the sanctuary.

„ Mrs. S. Standish—a magnificent scarf.

Dow<sup>r</sup>. Lady Gerard,

Dow<sup>r</sup>. Lady Lawson,

Mrs. Stapleton,

Mrs. S. Standish,

} A superb Roman missal, folio, red morocco, gilt.

Mrs. S. Standish—Satin and Gold Lace for the Expository.

Dow<sup>r</sup>. Lady Lawson—a pair of elegant sconces for the expository, and in 1820 a p<sup>r</sup>. of silver cruets.

1817, April 7. Miss F. Scroope—a worked fringe for the altar.

1820. Mrs. Pierson placed in my hands £20 for three or four annual Masses for the repose of the soul of her sister Eliz. Pierson : remitted said sum to Provincial, Rev. Charles Plowden.”

Other and similar donations and legacies being specified, the following memorandum occurs :

“I have been frequently applied to by persons of this congregation to know if money left to this place may be ever alienated from this particular chapel by the Provincial, S.J., or any Superior of the Mission, or otherwise. I have invariably assured them that this can by no means be done ; that what is left to, or belongs to this Mission, cannot be taken from it by



any present or future Superior. In consequence of this assurance, the above monies have been added to the fund of the chapel: they would not have been given unless for such assurance: in giving this assurance, I have only repeated what I was taught by my Master of Novices, the Rev. Charles Plowden.

Lady Lawson frequently asked me concerning the right of Superiors to alienate the funds of this chapel to other places or purposes. I gave the same assurances stated above:—to Mr. Stapleton the same reply.”

In 1818 a Sunday School was opened for the Richmond Catholics. An obituary list follows in which the cause of death is given:

“1824. Dec. 17. Ann Lewis, aged 31, drowned herself: she was somewhat in liquor.”

Book IV., a baptismal register dating from 1814 to 1840, is all signed by the Rev. Robert Johnson, S.J. It contains several Stapleton entries: the book closes with the following memorandum:

#### A. M. D. G.

“On this day May 7, 1837, the Rt. Rev. Dr. Briggs, vicar apostolic of the Northern District, gave Confirmation in this Chapel to the following persons:

I do not find it recorded that Confirmation was ever given in Richmond before this day since the Reformation. Rob. Johnson.’

Fifty-six names of candidates ensue, of which twenty-seven are converts.

#### Ripon [BISHOP-THORNTON].

The baptismal register of the Mission of Bishop-Thornton, No. 312, is returned as dating from 1806. It was forwarded to the Commissioners in 1840 by the Rev. James Platt, “Pastor of the said chapel since 1813.” The earliest entry, however, is that

of 7 May, 1803, when the Rev. Richard Talbot was in charge of the mission. The Rev. Charles Saul succeeded him. In the Obituary of the *Laity's Directory* for 1814, his death is given as on "5 June, 1813, at Thornton, Yorkshire, aged 46. [Crock Hall]. The name also of the Rev. Joshua Roulhac occurs as priest here at one time. No particular interest attaches to this register.

### Sancton [HOUGHTON CHAPEL].

No. 321 is the register of Houghton Chapel forwarded by the Rev. George Keasley "incumbent there since 1838." The mission is returned as founded in 1780, the first entry in the register bearing date 11 Nov. 1787, when the Rev. Thomas Slater was priest in charge. Many entries also of the Langdale family occur of course in this register. It is also interesting to record the conditional baptism of several converts, as follows, the first few entries being made by the Rev. John Rigby :

1809, June 10. Baptized sub. con. Hannah Anderson, convert, da. of Harper at South Cliffe, aged 24, a soldier's wife.

1809, Bap. sub. con., Robert Gordon, a convert at Sancton, aged 32.

June 11. Thomas White, a convert at Sancton, aged 27.

1820, April 3.	bap. sub. con.	Mary Dent,	a convert,	æt,	24
1822, " 4.	"	Sarah Perkins,	"	"	21
1826, Mar. 26.	"	Thomas Young,	,	"	50
" June 14.	"	Catherine Young,	"	"	24
1828, May 15.	"	Maria Steel,	"	"	
1829, Jan. 6.	"	Thomas Wild,	"	"	
1831, Aug. 14.	"	Mary Ann Holmes,	"	"	23
" Dec. 24.	"	James Cook,	"	,	27
1832, June 15.	"	John Young	"		17
" July 4.	"	Edward Appleton,	"	"	24
1835, Oct. 3.	"	Mary Chapman	"	"	19
" " "	"	Margaret Cranston,	"	"	22

1835, Oct. 8.	„	Mary Ann Potter,	„	, 32
„ Dec. 27.	„	Mary Davidson,	„	„ 40
1836, April 12.	„	John Featherstone,	„	„ 29
„ July 3.	„	Thomas Beal	„	„ 17

Some entries occur also in this register of the families of Stourton and Sturdy.

### Sculcoates [HULL].

No. 326, the register of the Hull Mission, dating from 1798 was forwarded by the Rev. Joseph Render, priest “since 1830 of the Hull Catholic Chapel formerly in North Street and now in Jarett Street.” In filling up the usual certificate, he calls himself “the Catholic clergyman appointed by the Catholic Bishop to the Catholic Mission in Hull as successor to the Rev. John Smith.”

On the first page of the register is the following memorandum:

“On Saturday, Oct. 15, 1808, Bishop Gibson confirmed here 72 persons, and on Oct. 4, 1815, accompanied by Bishop Smith, 83 persons.”

Next comes a page of anniversaries, one entry being “Rev. Robert Johnson ob., 2 June, 1799.” This is given, however, in the “Obituary” of the *Laity's Directory* of the year 1800 as “R. Rob. Johnson, *Dodding Grove, Westmoreland*,” an early mission, established about 1723: possibly, therefore, Fr. Johnson may have secretly laboured at Hull prior to the actual or reported foundation of the mission there in 1798.

Following immediately upon this anniversary page, however, is the subjoined interesting and authentic account of the Hull Mission.

“On March 10, 1790, the Rev. Peter Francis Foucher, Vicar General of Aix, was sent to Pocklington by the Rt. Rev. Bishop Gibson. On Sep. 14, 1798, he left the congregation of Pocklington, and came to Hull, where he found about 40 Catholics. On Mar. 20, 1799, he laid the foundation of the house and

chapel. On July 26th of the same year, he blessed the chapel, and said Mass in it for the first time. St. Peter and St. Paul are the first Patrons and St. Anne, the Second. On Sep. 22, 1799, M. de Boisgelin, Archbishop of Aix in Provence, said High Mass in the new Chapel.

On 28 Sep. 1797, Mr. Foucher came into the House. He lived five years at his own expense, before there was any income, and together with what he has at different times sunk in the building, he has expended above £2000 of his own money to maintain himself, since he first came to Hull. He only mentions this to induce his successors to whom he leaves a numerous congregation and a fine establishment, to pray for him as he would pray for them.

Mr. Foucher being appointed first Canon and Vicar General of St. Diez will leave this place on 8 March, 1820, to return to France. He makes a present to the Chapel of the Vestments which are all his own, and of a ciborium and chalice, both silver, which cost him nearly thirty pounds. In consideration of which, and of the great expense he has been at for the benefit of this place, both Bishops Gibson and Smith have ordered that one mass shall be said annually for Mr. Foucher during his life, and, after his death, his anniversary to be perpetually kept by his successors, and to be recommended to the prayers of the congregation on the Sunday preceding his anniversary. The above to be registered here and at York by the Rev. William Crockell. Mr. Foucher begs leave to recommend himself in a particular manner to the prayers of his successors, and he will pray for them as long as he lives. P. F. Foucher, Hull, March 6. 1820."

The foregoing is in the handwriting of the Rev. P. F. Foucher ; from the date which he gives of his arrival as a missionary priest at Pocklington, he would seem to have been sufficiently far-seeing in escaping from France with his property before the worst of the terrors of the revolution had developed themselves. His name does not appear on the list of the French refugee

clergy given by Canon Plasse who at the same time frequently mentions "Jean de Dieu-Raymond de Boisgclin," Archbishop of Aix, consecrator in 1799 of the French Chapel in King Street, Portman Square. (*Le Clergé Français*, &c., II. 159.) The Rev. J. Hodgson succeeded the Rev. P. F. Foucher, (whose anniversary is entered as "Sep. 1st, or about that time,") in 1820, who in his turn was followed by the Rev. John Smith before mentioned.

"Miss Ann Heatley of Brindle, Lancashire, and who died at Barton Lodge, 1 June, 1803, was a great benefactress to this Mission."

In the later years of this mission, the number of Irish names in the register increases very considerably.

### Selby.

The date of the foundation of this Mission is returned as in the year 1791. The Rev. George Best, "officiating minister since 1822," when forwarding his register, No. 331, to the Commissioners in 1840 writes; "No register was kept at Selby till 1822: the Mission was founded about the 31st year of George III., in a room licensed for the purpose, the present chapel having been opened in 1839." The register is one of "births and baptisms" only, and it is added on the first page of it that "all deaths and marriages are registered in the Parish Church of the respective parties."

### Sheffield.

No. 346 is the register in two books of the "Catholic Chapel, Norfolk Row, Sheffield," forwarded by the Rev. "James Sharples, Senior Incumbent."

The first entry in it made by the Rev. Samuel Sayles, bears

date 4 July, 1783, and a large number of entries of the Eyre family occur throughout the register.

"1790, 19 Mar. baptized Joseph, S. of Martin and Hannah Lingard."

The Rev. Richard Rimmer was for long a priest on the Sheffield Mission.

Book II., dating from 1827-1840, contains nothing particularly worth recording.

### Spofforth (STOCKELD PARK)

The Mission of Stockeld Park is returned as "founded from time immemorial and renewed in 1813," and its register, No. 363, dating from 1785, was forwarded by the Rev. James Knight, "Chaplain since 30 Nov. 1838, the Proprietor being Peter Middleton."

John Beaumont was in 1832, "Pastor Congregationis," some of his predecessors having been the Revs. John Fairclough, John Weston, Thomas Brownbill, and James Lesley, all of them Fathers of the Society of Jesus.

On 29 Sep., 1838, a marriage is registered as "under the new act of Parliament legalizing Catholic marriages." Several entries of the Middleton family occur in the register, the birth of one being thus entered "1813, 13 Dec. born *Miss* Mary, d. of Peter and Juliana Middelton."

"Anno Domini 1840, die 23 Julii (dispensatione obtenta) Ego, Jac. Knight, Miss. Apostolicus Loci in sacello Stockeld Park, Henricum Maxwell et Julianam Middelton servatâ formâ ecclesiæ conjunxi in vinculo matrimonii, solemniter et missâ pro sponso et sponsâ, peractâ, presentibus testibus notis, Gulielmo Maxwell, et Petro Maxwell in com Ebor." A few deaths are also registered.

### Tanshelf. (PONTEFRACT.)

The Pontefract register, No. 381, dating from 1787 was for-

warded, 7 Nov. 1840, by "James Holden, officiating clergyman of the Pontefract Roman Catholic Chapel in the Parish of Tanshelf," who adds that the mission was "founded about the year 1800, the congregation having at that time removed from a chapel in the parish of Pontefract."

Like several others in Yorkshire, this mission has for long been under the care of the Fathers of the Society of Jesus. On the first pages of the register occurs the following :

"Books in the Library, Hally-Wall, Pontefract, 1811. In folio vol: Baronii Annales, 3 : Alfordii item, 4 : Henrici Mori Historia Provinciæ Anglicanæ Soc. Jesu, 1 : Spondani Annales, 1 : O. Bernardi, 2 : S. Cyrili, 2 ; S. Epiphani, 2 : de Valentia, 1 : Longii polyanthea, 1 : O. Ambrosii, 1 : Lessius, 2 : Godsalfi histor. eccles., 1 : Bonacina, 2 : Barradas in L. S. Evangel. 1 : B. Gregorii Magni opera, 1 : Azorius, S. J., 3 : Concordantia Bibliæ, 3 : Josephus' Works, 1 : Dionysius Carthus, 1 : Mariana in vetus et novum Test. 1 : de Pineda S. J. in Job, 1 : Bible Française, 1 : Sanchez de Matrimonio, 1 : Coccio's Thesauri Catholici, 2 : The History of York, 1 : Maffæus, 1 : Rudimenta Hebraicæ linguæ, 1 : Malmsbury de rebus Anglicanis, 1 : Life of Reginald Pool, 2 in. 4<sup>o</sup> : Petavius, 3 : Summa S. Thomæ, 1 : Cornelius a Lapide in Acta et Epistolas, 1 : Sanchez de Matrimonio, 1."

Then follow a few registers, one of which is as follows :

"1802, die 16 Maii, vinculo matrimonii conjuncti sunt Georgius Thrush, acatholicus, et Martha Hackett : Testes erant Jos. Pinder et Eliz. Champney : N. B. Sponsus promisit se minime molestum fore uxori ob religionem, sed et educaturum infantes quos Deus concesserit in Religione Catholicâ."

Next, but in a much earlier handwriting comes the following somewhat obscure passage—

"2 arguments brought from Scripture to prove y<sup>e</sup> doctrine of pre-existence.

1st Rom. v. 14. Adam was the figure of him y<sup>t</sup> was to come upon which D. M. thus comments : y<sup>e</sup> office, saith he of Adam

was precludious to and typicall of y<sup>e</sup> office of Christ, which would be very dilute, if it was only in this, y<sup>t</sup> he was a publick person as he was, but had not in any sense incumbent upon him y<sup>e</sup> care of y<sup>e</sup> redemption of y<sup>e</sup> sons of men. Wherefore the office of Adam was to transmit y<sup>t</sup> wholesome and Paradisiacall complexion of body to his seed, and thereby to be as it were a Saviour to his posterity from y<sup>e</sup> ill effects of y<sup>t</sup> former lapse they had fallen into: which failing of Christ was surrogated in his roome. Whence he was exquisitely the figure of him y<sup>t</sup> was to come.

John IX. The other is, "Master, who did sin, y<sup>s</sup> man or his parents, that he was born blind."

On the next page, but in a different handwriting, and afterwards crossed through, is another entry.

"April 15, 1729: Then and at different times before lent to Mrs. Paston 28 guineas and a half, ten of which Mrs. Piass [?] had of me for her.

Oct. y<sup>e</sup> 1. Then lent to Madam Paston, £1.

Also advanced to her 15 li belonging to Mr. Gage.

April 11, 1749. Began to take the York Courant."

Then re-commence the registers.

"Die, 16 Jan. 1798, obiit Catherina Waterton, de Walton, annos habens fere 17.

Die 11<sup>o</sup> Aprilis, 1799, obiit Josephus Silvester Saul, de Stubbs Walden, a die nativitatis 74<sup>o</sup>, variolis correptus.

Die 11 Feb. 1800, obiit Joan. Beurey in hoc oppido, sacerdos Gallus exul, anno ætatis 40." This French priest is probably identical with "—Burey, vicaire de Carantans, Coutances," named among the deceased exiles in the *Laity's Directory* for 1801. The Abbé Plasse does not mention him, though he certainly names one, "Jean Francois Boury a canon in the diocese of Nevers, (II. 435.) as resident in London in 1794.

Oct. 22, 1812, Obiit Anna Thacker, vidua in Pontefract, ob<sup>us</sup> rite munita, ætate 66.



1787. 18 Dec. born and baptized, Christopherus, filius Thomæ et Annæ Waterton (olim Bedingfield):”

Also, “1792, 21 June, Isabella,” da. of foreg., brother and sister therefore of Charles Waterton, the naturalist.

David Spink sponndit uxori pueros in Cath. fide esse educandos : a sponsione fefellit.

1812, 11 Sep., baptiz: fuit Georgius—natus erat circa decem diebus ante : the father and mother were Irish vagrants, and as I could not ascertain the truth of their account, the child was christened under conditions, nor could I obtain the family name as they immediately went away. J. B. Fountaine.

1815. 24 Dec. Catholicam fidem professus est in sacello Pontefract, Thomas Lea, ab acatholico ad eandem fidem conversus.

25 Dec. Catholicam fidem professus est, ab acatholico, George Thrush.

1816. 31 Mar. Eliz. Mountain Catholicam fidem professa est.”

The Fathers, most of them of the Society of Jesus, who served this mission appear to have been, the Revs. Richard Barrow, Edward Howard, J. B. Fountaine, S. J. Reeve, William Waterton, William Ibbotson, E. G. Pugh, and James Holden. See Foley's *Collectanea*, S. J.

Mr. B. Boothroyd in his somewhat entertaining “History of Pontefract” published in 1807, writes as follows, p. 484, concerning the adherents to the Ancient Faith :

#### “RELIGIOUS SECTS.”

“Within this town there are the usual and prevailing denominations of professing Christians, *Catholics*, Dissenters, Wesleyan-Methodists, and a society of friends commonly called Quakers!

#### “CATHOLICS.”

“Several ancient families, respectable for their property in

this neighbourhood, maintained an unshaken attachment to the Catholic Cause, tho' exposed to all the rigour of the penal statutes; and when the lenient and tolerant spirit of the age outran that of the law, the Catholics emerged from their obscurity, and assembled to worship in their own modes and opinions. They ventured publicly to address the Virgin-Mother, and to revere the hallowed rites of past ages: to offer the sacrifice of the mass and again to celebrate their holy mysteries. Their number in this place has *never* exceeded 30 or 40 persons. Their place of worship till lately was a room in the house occupied by their *teacher*. They have now erected a place of worship on a more enlarged scale; and adapted to all the peculiar ceremonies of their worship. The building is a neat structure, and its interior well finished. The ground on which this building has been erected is in old deeds, called *Halywalls*. As in the times of the Saxons, lands were often held of the church, on the condition of the tenant keeping the church in repair, &c., is it not probable that this land was held by such a tenure? That the proprietor was bound to keep in repair the holy walls, *i.e.* the church? It was either held by such tenure or otherwise it has been the site of some religious house."

Mr. Boothroyd writes too in his preface that "he has rarely had an opportunity of attending to his language, and of giving to it that polish and grace which would have enlivened the subject and rendered the whole more pleasing and interesting," but surely, the paradoxical description of Catholics as Sectarians sufficiently "enlivens his subject."

### Wakefield.

The title page of this register, No. 400, is as follows:—

"Ad Majorem Dei omnipotentis, optimi, gloriam."

Anno Domini, 1828.

The Baptismal Register of the Catholic Chapel of Saint Austin,  
Apostle of England: Wakefield, Co. York.

"Under the Incumbency of the Rev. J. G. Morris, S. J."

"The Chapel of St. Austin's was opened on the 4th day of March, 1828, at which time there were but 29 communicants, J. G. M."

Father Morris who appears to have been at Wakefield since 1827, and whose signature is attached to all the registers in the book which only dates from 1828, not infrequently signs himself as "Catholic Vicar of Wakefield."

One entry is as follows:—

"1837. Baptized by J. G. M., Aug. 29, Mary-Ann, Richard, Jane, children of Ric. and Mary Spurr, Protestants, at their special desire."

Father Morris remained at Wakefield until 1844, and ultimately retiring to Birkenhead died there at an advanced age, Oct. 10. 1855. [Foley's *Collectanea S. J.* 527.]

### Whitby.

This register, No. 409, was forwarded to the Commissioners on Oct. 17, 1840, "by John Conaty, Catholic priest of St. Hilda's Whitby, since 1836," he adds that "the mission was founded in 1794, by a French Emigrant."

The first entry in the register, dated 3 Aug. 1803, is made by Nicholas Gilbert, who is evidently the priest referred to by Fr. Conaty as the founder of the mission, as Canon Plasse in his *Clergé Français Réfugié en Angleterre*, II., 418, mentions—"Gilbert, prêtre de St. Malo" as resident in Whitby in 1803.

The register also contains a long and confused list of "converts" and of "Catholics reclaimed" between the years 1818, and 1828, among them being the following "Enoch Arden" entry:

"1824, Jan. 26, John Hurst, M. 60: he had been married long before and had gone to the E. Indies, and at last after 20 years, returned to his wife, who had re-married since, unknowingly, but she was dead."

Another death is thus recorded: "Thomas Brown, 32, by a man striking him on y<sup>e</sup> belly, he survived only 17 hours and rec<sup>d</sup>. the last rites of the Church."

The following note entered on p. 20 of the register testifies indirectly to the successful labours at Whitby, of the poor emigrant priest: "About 1774, there were not above 15, and in 1803, perhaps 70—only 42 in y<sup>e</sup> Red book—comm. at Whitby meeting in private houses till 10 April, 1805, when y<sup>e</sup> new chapel was blessed: at Easter, 1815, there seem to have been 184 comm. at Mr. Gilbert's—1816 about 160 who applied to Messrs. Woodcock and Haydock and in 1817 to y<sup>e</sup> latter stationed at Whitby since July 15, 1816."

"Die 8 Sep. 1839, nata est et 29 ejusdem mensis et anni baptizata fuit solemniter sub conditione (propter baptismum privatum per hereticum ministrum collatum) Maria Anna Winter filia Johannis et Margeritæ Marsy Winter (olim Readman) a me Johann. Conaty."

### Wycliffe.

This register, No. 416, in six books, is somewhat barren of interesting detail. It was forwarded by "John Bradshaw, officiating minister since 1831, of Wycliffe Catholic Chapel," the date of its foundation being returned as "unknown." The first book however dates from 1743 to 1791, but apparently no priest enters his name in it. The second is a pocket book, while the third contains entries on only a few leaves mostly in pencil.

Subjoined, however, are one or two specimen entries:

"24 Aug. 1763. Baptized Maria (Dulcibella) Lissabe of Dominick and Ann Armstrong, the said Dominick's wife, he a French prisoner at Brampton."

The baptism of children of other French prisoners is also recorded.

'2 July, 1779. John Stewart, of Charles and Elizabeth: no fixt habitation: the father a penmaker.

5 Dec. 1787. Ann Robinson of Antony and Jane, de Ovington: sponsors Antony Barker and Dorothy Robinson the grandmother Protestant: but was held all the time of 'xtining by a woman called Moor, whom I supposed was a Catholic, but was not undeceived, being quite ignorant till after it was 'xtened: the child about 4 days old."

### York (LITTLE BLAKE STREET.)

No. 422 is the baptismal register of the "Roman Catholic Chapel in Little Blake Street in the city of York, founded about the year 1760 as near as can be ascertained." So, at least, is it described by the Rev. Thomas Billington priest there from 1826 up to the time of his forwarding his register in 1840.

The register opens with the date 12 Jany. 1771, when the Rev. John Lonsdale was priest in charge, identical probably with J. L. named as follows in *Douay Diary*, 73.

"In Dominica 17<sup>u</sup>. Sep. 1763, ejusdem mensis die 18<sup>a</sup>, juramentum alumnorum præstitit Magr. Joannes Lonsdale, filius Ricardi et Mariæ Thornburgh, diœccesis Cestrensis, annos natus 27."

The name of John Douglass next appears as priest here from 24 Mar. 1776, who was afterwards on 19 Dec. 1790, consecrated at Lulworth Castle, Vicar Apostolic of the London District. In *Douay Diary*. p. 73, he is mentioned as taking the college oath there on 24 May, 1764, and his name is then recorded as follows: "Joannes Duglass, D. Eboracensis, physicus, annos natus, 20 et menses 5." The Revs. John Gillow, William Croskell and Benedict Rayment afterwards served this mission. Beyond the fact that several familiar Catholic names occur in this baptismal register, there is little of much importance to record. Among these, however, may be noticed the names of Bedingfield, Blundell, Cholmley, Dolman, Doughty, Eyre, Gascoigne, Gibson, Langdale, Lawson, Middleton, Metcalfe, Maxwell, Plowden, Sheldon, Stourton, Tempest, Waterton, Weld, Witham, &c.

### York (MICKLEGATE BAR.)

The last mission register, No. 423 in the Somerset House collection, is another of York city, that of the Chapel in Micklegate Bar, forwarded to its destination by the Rev. A. Macartney, "clergyman of the chapel since 1839," who writes that the Mission was "founded in 1680 and given up in 1826."

The register, the first entry in which bears date, Feb. 3, 1771, is headed thus,

"Nomina Baptizatorum a Joanne Chamberlain,  
Sacerdot. Missionario, dum moraretur apud moniales."

This interesting convent of the Sisters of the "Institute of the Blessed Virgin Mary" enjoys the distinction of being the most venerable in the country, having lately entered upon the third century of its existence, after braving all the storm of persecution, the Rev. Mother Frances Bedingfield being in the year 1689, at the age of 78, imprisoned in Ouse Bridge gaol, York.

The Rev. W. Hutch, D.D., in his biography of Mrs. Ball, Foundress of the Rathfarnham convent of this order in Ireland, gives a detailed account of it from its commencement in Munich to the present day, while the author of "*Terra Incognita*," p. 261, says: "this congregation is entirely of English origin, and has laboured for many years, most successfully, in the education of girls, rich and poor, in these kingdoms."

Father John Chamberlain, S.J., before mentioned, was chaplain here from 1770 until his sudden death on January 17, 1796, æt. 69. Br. Foley in his "*Records S.J.*" v. 757, also says that "all the chaplains of the York community from 1710 until 1800 were of the Society of Jesus."

In the year 1796, however, the Rev. Ludovic Dehenne appears to have been chaplain here until about 1811: he enters his name as "Presbyter diœcesis Audomarensis in Gallia." The Abbé Plasse, however, does not give his name among the St. Omer's clergy. It was noticed that he was on the Linton-upon-Ouse mission in 1816.

The Rev. William Croskell succeeded in 1811. During his chaplaincy, four entries are made by him, possibly of young girls at the convent school then received into the Church: they are as follows.

“1820. Die 6 Martii, sub. conditione baptizata fuit Anna Burke annos nata 13.

1820. 7 Aprilis, sub. cond. bap., Eliz. Hilton, annos nata 13

” ” ” Helena Waddington, ” 14

” ” ” Joanna Carnes, ” 12”

The names of Mostyn, Blundell, Eyre, &c., also occur in the register, and the last entry in it bears date 12 July, 1826, during the chaplaincy of the Rev. James Newsham. Dorothy Bedingfield *alias* Paston a niece of the formerly imprisoned Frances, “succeeded her aunt,” says Dr. Hutch, “in the government of York Convent, and was so revered by all classes for her many virtues that several of the nobility attended her obsequies on October 20th, 1734.”

Under the Act 1 Geo. I. “compelling all *Papists* to register their names and real estates,” Dorothy Bedingfield in conjunction with Helena Walker registered the Convent as the “lease of a house in Holy Trinity, Micklegate, purchased by them in 1699 of Frances Bedingfield,” who in this, the eighty-third year of her age, was then recalled to the Parent House at Munich where she died in 1704. [See *English Catholic Nonjurors of 1715*, p. 298.]

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## APPENDIX.

*Extracts from the Register of the Catholic Church at Weston-Underwood, co. Bucks.*

### Marry'd.

1710. Septem<sup>e</sup> 17<sup>th</sup>. Matthew Poole & Mary Purden.

1711. Feby. 4<sup>th</sup>. Michael Laite & Anne Evetts.

1712. August 13. Tobias Hoarwood, sexagenarius, Protest. & Frances Cole, prope Septuagenaria, jam quarto uxor. October y<sup>e</sup> 27<sup>th</sup>. John Evetts & Sara Wise, Protest. December y<sup>e</sup> 23<sup>d</sup>. George Eeds, Prot., & Mary Reeve.
1713. February y<sup>e</sup> 2<sup>d</sup>. Samuel Hinks & Sara Stiles. August 25<sup>th</sup>. James Fermour, Esq<sup>r</sup>., & M<sup>rs</sup> Mary Throckmorton : teste numerosa Congregatione.
1714. January the 19<sup>th</sup>. William Throckmorton, Prot., & Margaret Chapman : testibus Mrs. Gough and her Daughter.
1715.  
At Weston  
January 13<sup>th</sup>. M<sup>r</sup>. John Wright & M<sup>rs</sup> Elizabeth Rook : testibus Sponsæ Patre, &c. Matre, &c.  
July 8<sup>th</sup>. Philip Dawson & Elizabeth Osburn : testibus duobus fratribus et fratrinis et sorores sponsæ.  
July 30<sup>th</sup>. George Parrott & Elizabeth Goodwin : testibus Matre et avunculo Sponsæ.  
August 2<sup>nd</sup>. William Jacques, alias Charles, & Frances Mawbey : testibus Joanne Flint cum uxore & duabus filiabus.  
Aug. y<sup>e</sup> 10<sup>th</sup>. Charles Goudes & Catharine Goodwin : testibus Simone Goudes, fratre Sponsi, Joanne Boucher, avunculo Sponsæ, duobusq alijs.
1716.  
May 20<sup>th</sup>. Joseph Wakeman and Mary Hill : testibus Georgio Ryland et Maria Hight.  
Eod : ditto. John Boucher and Mary West : testibus Parentibus, etc. Sponsæ.  
September y<sup>e</sup> 30. Thomas Andrews and Margareth Arrow-smith : testibus Richardo Boucher, Sen., Michaele Archer, etc.
1718. Jan<sup>y</sup>. 27. Edward Foster & Anne Bentley : testibus N. Whitgreave & Mary Billington.  
March 25. Samuel Peach & Anne Penderel : testibus Gulielmo Smith, ejusq uxore.



- June 9<sup>th</sup>. Thomas Hanson, widower, & Mary West, Widow. Wittnesses: Thomas Nitchil with his wife and Aunt.
1719. February 8<sup>th</sup>. Paul West and Elizabeth Toms. Wittnesses: Thomas Nitchil with his Wife, Aunt, &c.
- April the 5<sup>th</sup>. Francis Goode and Elizabeth Watford. Wittnesses: John and Anne Goode, &c. the Bridegroom's Parents.
- Item. *ibid.* Thomas Edwins & Rebecca Charles. The Wittnesses were the same as the former.
- October 18. John Errington & Mary Goodes. The Wittnesses were Simon Goodes & James Goodes, both the Bride's brothers.
1720. May 2<sup>d</sup>. Sr Windsor Hunloke & Charlotte Throckmorton: before a numerous assembly.
- 15. John Goodes and Elizabeth Stretton: before Father and Mother and brothers.
- Septem. 11. Clement Goude and Susanna Flint, before her Father and Mother and her Sister, Etc.
1723. Jan<sup>y</sup>. 6<sup>th</sup>. Peter Giffard of Chillington, Esq., & Barbara Throckmorton, before a full assembly, on Epiphany.

### Baptised.

1714. January the 14<sup>th</sup>. Anne Allen, Daughter to George and Mary Allen, at Winford.
- 25<sup>th</sup>. Ann White, daughter to Matthew White and Mary White, At Alcester.
- 25<sup>th</sup>. Joseph Waters, Son to William Waters and Elizabeth Waters, Ouversley Lodge.
- 26<sup>th</sup>. Richard Davies, Son to Edward Davies and Frances Davies at the Ridge way.
- At Weston.
- September 17<sup>th</sup> Mary Ruddey, the daughter of William

- Ruddey and Elizabeth Batten. Gossips, George Ryland and Elizabeth Laughton.
- November 17. Elizabeth Frazie, the daughter of Francis Frazie. Gossips, Elizabeth Watford and myself.
1719. Decem 5<sup>th</sup>. John West, immediately after he was born; in haste, without the ceremonies, because he seem'd to be dying. He living till next day, had all that was omitted, performed. He is the Son of Paul West and Elizabeth Toms. William Hughes was the Godfather, and M<sup>rs</sup>. Rook the Godmother.
1720. May 18. Edward Osburn, at Weston, the Son of John Osburn and Mary Willcocks. The Godfather William Dawson. The Godmother Eleanor Goudes, Sen.
1721. Feb. 6<sup>th</sup>. Will. Hobs, at Turvey, the Son of Will. and Doll Hobs. The Godfather Will. Eaton. The Godmother Anne Eaton.
- Ditto. Simon Godwin, at Turvey, the Son of Rob. & Margaret Godwin, The Godfr. Will. Eaton, the Godm. Mary Hobs.
1723. June 9. Miss Teresa Mary Throckmorton. Born on Trinity Sunday, Bap<sup>t</sup>

### Converted.

1710. Nov. 12. George Ryeland, a Serv<sup>t</sup>. to the Steward at Coughton.
1711. Feb. 3. Michael Laite, a young man on the Ridge-way. May 28. Anne Bolt. A Servant maid at Lawford.
1712. Mar. 25. John Stanford, Esq., on his death bed. [See *Eng. Cath. Nonj.* p. 279.]
- Aug. 7. Edward Miller, a farmer at Morton-under-hill, on his death bed. Recovered and did well.
1713. Apl. 7. Richard Hemmin, a Servant of 20 years age at Ouversley Lodge.

- Septem. 5. Thomas Gibs, a Servant of about 24 years age at Coughton Lodge.
1714. November 17. At Turvey. Anne Eaton, wife to an honest Catholick Countrey-man.
1715. April 12. At Weston, Mary Osburn, wife to a Catholick husband.  
Item, Mary Griffin, honesta puella, ibid.  
Xber. y<sup>e</sup> 27. At Weston, Anna Ready, honesta puella  
—Item, Lydia Hobs, wife to a Protestant Husband.
1716. Feb. 17<sup>th</sup>. Mary Kitchener, vetula, at Olney, wife to Richard Kitchener.
1718. Apl. 3. At Weston, Anne Willcocks, honesta puella.  
May 31. Ibid. Anne Osburn, uxor Egidij Osburn, hortulani nostri.  
Julij the 6<sup>th</sup>. George Perrott, primarij aratoris nostri.
1718. Dec. 31. Philip Dawson, an honest labouring young fellow, husband to Elizabeth Osburn.  
Item. Anne Griffin, a Good young girl, the late Shepherd's daughter.
1719. March 25. William Ready, our shepherd.  
September 3. Thomas Gilloway: a young man, the keeper's Son, in the chase, in a fitt of sickness.  
October 18. Anne Atterbury. A marry'd woman of Northampton: she seemed to have received the thought of her conversion by a particular inspiration.

### Bury'd.

1711. May 20. Rachel Horn. A dropsy.  
June 5<sup>th</sup> Charles. At Lawford. A Small Poxe.  
„ 9 Elizabeth Preston. A sudden death.  
July y 17. Elizabeth Calc. A sudden death.  
Sep<sup>r</sup> y 5. Francis Mould. Feaver.  
„ 10 Thomas Chapman. The small poxe.

- Decem. 13<sup>th</sup>. Elizabeth Mould. Feaver.  
 26. Elizabeth Baker. Feaver.
1712. March 29. John Stanford, Esq<sup>e</sup>.  
 June 14. Mary Hands. Feaver.
1713. March 18. Josepha Allwood. Lenta phtysi. Lawford.  
 May y<sup>e</sup> 3. Frances Sturdey. Bedrid.  
 „ 21. Mary Sturdey. Lenta phtysi.  
 June 25. Frances Harwood. Vetula. feбри.  
 Aug. the 25<sup>th</sup>. Steven Morgan. Senex. Coughton.  
 hydrope.
1714. Febrary y<sup>e</sup> 2<sup>d</sup>. Winifred Biddle. Vetula. Lenta phtysi  
 Sandburn.  
 May y<sup>e</sup> 9<sup>th</sup>. Mr. George Throckmorton. feбри. Wes-  
 tonia.
1715. March 16. Frances Goods. Vetula.  
 Novr. 6<sup>th</sup> Susan Butcher. Lenta physi.
1717. Jan. 27. Frances Hanson. Vetula. apoplexia: agon-  
 izavit ab 19<sup>no</sup> circa horam octavam vespertinam: qui  
 erat dies Sabbati usq ad meridiem diei 27<sup>mi</sup> qui erat  
 Dominicus hoq toto spatio septem dierum nihil cibi  
 sumpsit nisi pauculas guttas vini neq verbum unicum  
 audita est loqui, nisi semel;—O my God.  
 February 3<sup>d</sup>. Susanna Bennett. Infans.  
 April y<sup>e</sup> 12. Dorothea Joyce, at Carlton. Vetula.  
 hydrope.  
 26. Mary Kitchener, at Olney. Vetula. phtysi.  
 May 11<sup>th</sup>. Mary Hobs. Vetula. At Turvey.  
 Magdalene Good. Reumate.  
 September 29. Elizabetha Loughton. Suffocata evomito  
 crudo sanguine.  
 November 27. Thomas Jackson. Apoplexia et subitanea  
 morte.
1718. March 26. James Sturdey. hydrope. Suddenly in one  
 respect, viz., in a slumber, but prepared by a long  
 sickness.

- May the 28<sup>th</sup>. Dorothea Eaton, at Turvey, of old age & its distempers.
- June the 19. M<sup>rs</sup> Elizabeth Wright, at Weston, in Child-bed of fitts, or rather by mis-carriage, for the child was still-born, & about 2 months before its time.
- September the 19<sup>th</sup>. Robert Rook, at Weston, the said Elizabeth's father, of y<sup>o</sup> gout in his stomach, in 3 days sickness. Intestate.
- October 6<sup>th</sup>. Mary Clarke, at Weston, the wife of John Clarke, in Childbed: a person of a very holy life. She left seven children.
- Nov. 9. Clement Friday.
- December 9<sup>th</sup>. Margarita Brand, at Turvey. Septuagenaria. A person of a very holy life. She left one Son and five daughters.
1719. January 2. Martha Charles, at Weston. Sexagenaria innupta; a good devout woman.
- January 16. Elizabeth Boucher, at Weston, wife to Richard Boucher, Jun<sup>r</sup>. A good devout woman.
- January 31. Eleonora Fryday, at Stoke, widow to Clement Fryday. She left three daughters.
- March 9<sup>th</sup>. Richard Boucher, at Weston; about fourscore years old: a good honest man.
- May 25. Mary Goodman, at Weston, above fourscore years old; a vertuous good woman.
- October 1<sup>st</sup>. Thomas Gilloway, in the Chase. Became a Catholick three weeks before his death, made an happy end: and out of desire of lying among Catholicks was bury'd at Weston.
- October 18. Nicholas Fortescue, Esq. at Weston. He was in his 83<sup>d</sup> year, and had spent the latter part of his life in prayer and piety.
- December 8. John West; an infant of 3 days. Eleonor Fryday; a girl of 14 years. Both at Weston.

1720. March 28. Thomas Clifford, at Weston, of a violent cold and fever. He devoutly prepar'd himself for the Viaticum and Extrean unction from the beginning of his last sicknesse, which took him at Chappel, and lasted eight days.
1721. Jan. 5<sup>th</sup>. William Blakey,<sup>1</sup> Priest of the H. Order of St. Bennet. Sweet Jesus Have Mercy on his soul. He dyed at Weston.
- Feb. 10. Mauritius Sturdy. At Weston. A devout old man.
- March 8<sup>th</sup>, 1720<sup>o</sup>. Sr Robert Throckmorton. A person of a Good, Charitable, & Compassionate Temper, extremely Lamented by all that knew him, both Rich & poor. He died an unexpected, but I hope not unprovided Death. Sweet Jesus grant him an Eternal Rest.
- May 7<sup>th</sup>. 1722. Dyed the Lady Mary Throckmorton, having received all the rites of y<sup>e</sup> Church. Requiescat in pace.
- June 17<sup>th</sup>, 1723. Dyed the Lady Teresa Throckmorton, having received all y<sup>e</sup> Rites of y<sup>e</sup> Church. Requiescat in pace.

## II.

*Extracts from the Register of the Old Catholic Mission at Cheam, Co. Surrey.*

Liber.

Baptizatorum  
 Conversorum  
 Confirmatorum  
 Matrimonioium  
 Status Animarum  
 &  
 Mortuorum

} In Districtu de Cheame  
 Comitatu de Surrey.

<sup>1</sup> The entry of William Blakey is in a different handwriting from the foregoing Registers, from which it may be inferred that he was the Priest who wrote them. His name is nowhere signed in the book.

Inchoatus die 20<sup>mo</sup> mensis Julii Anno Domini Millesimo Septingentesimo quinquagesimo quinto per me Gulielmum Heatley, sacerdotem missionarium ordinis S<sup>ti</sup>. Benedicti Congregationis Anglicanæ hujus Districtus Pastorem in Dño.

1755.

Liber ab Hæresi Conversorum

The most interesting portion of this register consists in the number of conversions that took place from the year 1755. They are given here mostly in an abridged form.

Anno Dñi die 5<sup>to</sup>. Dec. Anna Gree uxor Valentine Gree Parochiæ de Cheame in Surrey Professionem fidei Catholicæ coram me Gulielmo Heatley, hujus Districtus de Cheame Pastore fecit ætatis Suæ quinquaginta circiter annorum.

Eodem firme tempore Maria Æthiops infidelis gravi laborans infirmitate petiit baptizari sicque in . . quantum sinebat angustiae morbi Catholice instructa susceptoque baptismi sacramento per me Gul. Heatley . . post tres dies in gremio S.<sup>tæ</sup>. ecclesiæ Catholicæ confessa . . uncta pie in Dño obiit.

1755. Maria Morgan, Scota, ætat. 80, . . profess. fidei fecit.

Gul. Briant, de Cheame, ætat. 50, . . " " "

Maria Briant, uxor prædict., . . . " " "

Maria Briant, filia prædict., ætat. 18, " " "

Ex quo tempore prædictorum parentum liberi, Richardus Briant, ætat. 15, Georgius B., ætat. 13, Elizabeth B., ætat. 10, Catholice educati sunt sub me Gul. Heatley, Pastore, &c.

1756. Liberi N. et Mariæ Besley, ex parochia de Tooting in Surrey, Maria Besley, ætat. 14, Josephus B., ætat. 12, Rebecca B., ætat. 11, et Anna B., ætat. 9, Catholice æducari cæperunt sub me Gul. H., &c.

Maria Owen, Londinensis, professionem fid. fecit.

Samuel Sadler, ex com. de Berks, ætat. 33, „

1757. Aug. 28. Thomas Feldwick, ex com. de Sussex, ætat 34, professionem, &c.  
 Mattheus Early, ex com. de Somerset, ætat. 19, profess. &c.  
 Maria Early, ætat. circiter 15, profess. fid., &c.  
 Samuel Turner, ex paroch. de Ewell in Surrey, ætat. 22 professionem, &c.  
 Georgius Hartley, sculptor, et Elizabetha, conjuges apud Cheame commorantes, professionem, &c.
1758. Susanna Smith ex oppido de Ewell in Surrey, vidua Joannis Smith viri Catholici anno præcedenti defuncti fidem Catholicam amplexa est.  
 Ex que tempore prædictorum parentum Joann. et Sus. Smith feliciter Catholice æducati sunt liberi, viz., Joannes Smith, ætat. 11, Henry S., ætat. 9, Catharina S., ætat. 8, Elizabetha S., ætat. 7, et Maria S., ætat. 5, sub me Gul. H., &c.  
 Thomas White ex parochiâ de Corrinton prope Cheame in Surrey, professionem, &c.  
 Item, eodem anno Hester White, uxor prædicti, &c. Ex quo horum parentum liberi, viz., Maria W., ætat. 16. Gul. W., ætat. 14, Thomas, ætat. 12, Johannes, ætat. 11, Josephus, ætat. 9, Joanna, ætat. 6, Benjamin, ætat. 3, Georgius, infans, Catholicè æducari cæperunt, &c.
1759. Maria Harrison, parochiæ de Mestham in Surrey, uxor Nicholai Harrison, professionem, &c.  
 Maria Rome, puella ætat. 18, neptis prædictæ Mariæ Harrison, professionem, &c.
1760. Maria Brayley, parochiæ de Mordon prope Cheam, professionem, &c.  
 Sarah Crockford, filia Thomæ Crockford, parochiæ de Cheam, ætat. 28, professionem, &c.  
 Thomas Crockford, de Cheam, vir ætat. circiter 60, de-



functa conjuge, professionem, &c. Horum curâ et pio zelo ad fidem Catholicam adducti sunt, Catherina, ætat. 16, Elizabetha, ætat. 14, Johanna, ætat. 12, Gulielmus, ætat. 8, prædicti Thomæ Crockford liberi.

1760. Sarah Wells, de Cheame, vidua, ætat. 60, et amplius, professionem, &c.

Gulielmus Turner ex Ewell in Surrey, ætat. 26, professionem, &c.

About this time, Dr. James King, rector of Cheam—probably meditating the words of Demetrius, the silversmith, “Viri, scitis quia de hoc artificio est nobis acquisitio,” (Acts xix. 25)—seems to have thought it necessary that “something must be done.” Accordingly the following note next appears in the register :

“Hoc anno mota est persecutio per Jacobū King ministrum Protestantem de Cheam aliosque adversus Pastorem Gregemque Catholicam hujus districtûs qui vexati sunt per tres menses continuo per Litteras citatorias vulgò *summons* non tamen ante tribunal comparentes tandem sedata est Persecutio.”

1761. Daniel Peard de Tiverton in com. de Devonshire, vir ætat. 40, professionem, &c.

Gulielmus Wood, ex Wallia, puer, ætat. 15, Catholicè æducari cæpit sub me Gul. H.

Sep. 6. Anna Feldwick, uxor Thomæ F., ætat. 40, de Turners Hill, com. de Sussex. professionem &c.

Oct. 9. Anna Heath, ætat. 36, uxor Joannis Heath, ex com. de Stafford, professionem &c., ex quo ejus liberi Catholicè æducari cæperunt.

Nov. 26. Elizabetha Newman, ætat. 15, professionem &c.

1762. Jan. 31. Maria Beshford, renunciavit hæresim . . . apud Cheame in qua vixit parochiâ, ætat. 26.

Feb. 6: Gulielmus Wooddus, profess., ætat. 16.

There then appears to be a break in the register here which at a later date continues in a different handwriting.

1780. April 9. Abjurans hæresim sponsæ Christi immaculatæ

sociatus est in Cheam, Joannes Lee, faber lignarius, ætat. 26, qui operam sequitur in Palatio Noblissimi Ducis Norfolciæ apud Dibden, in Surrey.

1781. Feb. 9. Abdicavit hæresim . . . et Christo junctus est, Gul. Dearlove, apud Cheam degens, et conjugatus, ætat. 27.

April 18. Fidem Christi amplexus . . . est, Jacobus Macdonald, incola nunc in Sutton, cælebs, ætat. 37.

Ita testor D. J. J. Pl. Naylor.

1783. April 14. Hæresim renuciavit . . . Anna, uxor Garret Fitzgerald, ætat. 40.

D. J. J. Pl. Naylor.

On another leaf of the register, however, which is in a tattered, unpagged and fragmentary condition occurs,

1763. Nov. 25. Catharina Verry, in anno ætatis 21, renuciavit hæresim, &c.

Maria Smith

— Richardson

— Houghton

— Reed de Sutton

}

hæresim renuciaverunt,  
coram me, B. B.

And elsewhere: "Auctoritate Superiorum, Londino missus ex Sacello Regis Portugalliæ (ubi unus ex capellanis eram) veni ad villam Cheam inferiorem, 20 Dec. 1761, die Dominica." This is probably in the handwriting of Fr. Bernard Bradshaw, O. S. B. of Preston Goballs, Shropshire, who is named in Weldon's Chronology as professed on 28 Mar. 1723.

In the paper headed "Status Animarum," a careful estimate seems to have been made at times of the number of Catholics who came to their Easter duties at Cheam, some of whom in 1773 are described as "The old Irishwoman," "Irish Jemmy," &c.; a man from Cashalton, a woman from the workhouse at Epsom, "Molloy not being able to come at Easter, she anticipated the time," a sick Lancastrian, &c.

1773. Oct. 3rd. Geraldus Fitzgerald, mercator vagus, ætat. 15, ad primam communionem admissus.

The baptismal register opens on 8 May 1757, with that of

William, son of John and Susan Smith, the godparents being "Gulielmus, Baro de Stourton, et Catharina dña de Stourton, vidua Caroli Baronis de Stourton."

Later on comes the entry, "1760, 17 June, Thomas Greswold, sacerdos capellanus in Sacello Publico Portugaliæ Londini (tempore persecutionis apud Cheame) rogatus per me Gul. Heatley, baptizavit &c.," and Father Bradshaw registers the infant baptism of Elizabeth Stacey on 11 July, 1763, "in Domicula in Planitiem propi Æpsum, vulgo dic. Æpsum Heath."

1764. Jan. 24. Baptizatus est apud Cheame per Dñm Bennet, unum ex capellanis ex Sacello Privilegiato Regis Portugaliæ, Londini, &c.

The following note is then added: "N.B. Ad evitanda litigiosa jurgia, qua sæpe evenerant cum Dño Doctore King, ministro Parochialis Ecclesiæ de Cheam, Dominus Bennet, ut supra rogatus, descendit et munere hoc charitativo functus est. Ita testatur B. B."

Other priests signing the baptismal register from 22 April, 1770, are the Revs. H. Elliott, R. Harris, O.S.B., John Brewer, O.S.B., John Joseph Pl. Naylor, O.S.B., Benedictus Short, O.P., and John Greenway.

'A. D. 1779. Apud Ryegate oppidum . . . 4 Junii baptizata est Anna Scott, filia Adami et Mariæ Scott, conjugum Catholicorum; nullo occurrente viro Catholico, infantem una matrina suscepit Catherina Henesy, quæ ibidem conjugata degit, sed viro heterodoxo. Patrini officium sponderat suscipere, D<sup>ns</sup>. Edwardus Menzies, qui servit noblissimæ familiæ Ducis Norfolkensis, apud Dorking. Licet absens, eodem die edoctus quod præfata infans baptizata fuerat, liberrime promisit Sacerdoti qui ministraverat quod veré fungeretur officium patrini idem D<sup>ns</sup>. Edwardus Menzies. Ita presentes testantur. N.B. Absens fuit pater infantis."

D. J. J. Pl. Naylor  
 Maria Scott  
 Cath. Henesy.

1782. 30 Mar. Baptiz<sup>s</sup>. Josephus Gulielmus filius Gul. & Maria Dearlove . . . matrina autem generosa Domina Brigitta Southcote de Wooburn Farm.

The Venerable Bishop Challoner is twice mentioned as giving Confirmation at Cheam, viz. on Sunday, Oct. 28, 1759, and on the Feast of Pentecost, May 10, 1761.

From the marriage register the following entries are selected.

1763. Octobr<sup>s</sup>. 20<sup>o</sup>. Londini, conjuncti sunt in matrimonio Dñus Strafford Greenway et Dña. Lucia Plunket, licentia (ut vocant) ad hoc prius obtenta, presentibus Dño Jacobo Greenway et Dña Elizabetha Plunket sorore sponsæ; et eodem die consensum suum renovaverunt in parochiali ecclesia S<sup>ti</sup>. Martini in campis, coram ministro ejusdem ecclesiæ.

Per Me, B. B.

1766. Februarii 8<sup>to</sup> apud villam Cheam inferiorem circa horam octavam pomeridianam Stephanus Cummings, acatholicus, et Maria Hughs, catholica, licentia prius obtenta, et mihi ostensa, in matrimonio conjuncti sunt, testibus—Bryant et Maria Wilson, per me. B. B.

N. B. Hic matrimonialis contractus (ut mihi dixerunt et fore promiserunt) repetendus erat hoc ipso die circa horam undecimam coram ministro Parochiæ de Rigate qui pridie illos jusserat hac horâ adesse. Quod ego feci, rogatus per epistolam domini Mollineux, Sacerdotis, feci.

1767. Augusti 30<sup>o</sup>. In matrimonio conjuncti sunt apud villam Cheam inferiorem, Georgius Bryant, catholicus ex parochia de Geyton [probably *Gatton*] in com Surrey et Sarah Plowman acatholica, de parochia Woodmanstone in eodem com., bannis prius publicatis in utraque parochia: testibus Gulielmo et Mariâ Bryant, parentibus sponsi, et Richardo Bryant, fratre ejusdem: per me, B. B.

Eodemque die renovatus est contractus in parochiali ecclesia de Woodmanstone coram parcho ejusdem ecclesiæ. N.B.

Ante promisit sponsa quam in matrimonio sit conjuncta coram præfatis testibus, proles omnes, sive filios, sive filias ex hoc connubio procreatas, in fide catholica sponsi fore educandas: teste me, B. Bradshaw.

## LIBER MORTUORUM.

Like other parts of the register, this also is in an imperfect state. The following are extracts.

Anno Dñi 1755, die 26<sup>to</sup>, Julii, Maria Duxon, ætatis circiter 74 annorum in communione Stæ matris ecclesiæ, animam Deo reddidit, confessa, uncta et Sanctissimo Viatico refecta per me Gulielmum Heatley—pastorem &c.

1762. Primo die Aprilis mortuus est Joannes Baker in villa Cheam Super, et Sepultus est in Cæmeterio parochialis ecclesiæ de Æpsom. Paucis diebus ante obitum, munitus sacramentis ecclesiæ.

N. B. Johannes Baker non Sepultus est apud Æpsom, ut Supra dicitur, (cujus loci tamen Parochialis erat) sed apud Cheam, ubi mortuus est, ad majores, ut puto, expensus evitandos et propter jurgia inter parochias; nec campana funebris post ipsius mortem, more solito, in utro loco pulsabatur.

1762. Junii 5<sup>o</sup> apud Æpsom, mortuus est Patritius Plunket, ritibus ecclesiæ munitus, et ibidem sepultus.

1763. Feb. 11<sup>o</sup>. Mortuus est, Thomas Andrews, infans, heri baptizatus, [entered in baptismal register as son of Thomas and Sarah Andrews] cui sepultura secundum ritus protestantis ecclesiæ denegata est, quia a quo baptisma receperit, ministro parochiali de Cheam non innotescebat: jacet tamen sepultus in cæmeterio prædicto.

1763. Mar. 3. Mortua est Elizabetha Richardson, in domo filiæ suæ Elizabethæ Stacey, prope Æpsom ritibus eccl. et ultima absolutione præmunita: sepulta autem apud Ewell. [The marriage of William Stacey and Elizabeth Richardson at Epsom is entered as on Sep. 19, 1762.]

1763. Sep. 5. Mortuus est Timotheus Clifford, Hibernus in horreo Dñi Martyr apud Tolworth Court, et sepultus est in cæmeterio ecclesiæ parochialis de Long Ditton, in com. Surrey.

Sep. 9. Mortua est Alicia Clifford, uxor prædicti Timothei Clifford in eodem Horreo, sepulta est in eodem cæmeterio, ritibus ecclesiæ munita.

1765. Novembris 6.<sup>to</sup>. Mortua est Maria Andrews, infans : 2.<sup>da</sup>. hujus baptizata, hanc sepelire recusavit Dr. King hujus parochiæ minister, eo quod ignotum fuit illi nomen baptizantis. Scripsit ad matrem, mortem esse pœnam Romani Sacerdotis quemcumque baptizantis vel convertentis : Sepulta tamen jacet in cæmeterio Cheam.

On the back of a letter lying inside the register is the following entry :

"Anno Dñi, 1767, 22 die Octobris, Thomas Crockford senior inventus est mortuus fune suspensus de arbore et a Quæstore (homicidii) cum suis Inquisitoribus, lunaticus judicatus. Sepultus est 26.<sup>to</sup>. hujus in cæmeterio ecclesiæ parochialis de Cheam.

1776. Die 28.<sup>to</sup>. Mensis Maii, omnibus St<sup>us</sup> ecclesiæ Sacramentis antea munitus, apud Cheam inferiorem vita functus est Geraldus Fitzgerald, annos natus circiter 18, et in cæmeterio parochiali sepultus.

1779. Die mensis Martii 30.<sup>o</sup>. rite munita obiit Maria Dawney, in domo pauperum operariâ apud Epsom puella fuit decem circiter annorum.

Anno Domini, 1780. Die Aprilis 2. Obit munitus in quantum inopinatus morbi crisis permisit, Gulielmus Bryant sexaginta circiter annorum apud Cheam inferiorem, seu verius orientalem : ejusdemque exuviæ sepultæ sunt in cæmeterio circumambiente synagogam tartaream, quæ nunc est in Cheam occidentali, et die Aprilis sexto.

From the last page that remains of the register, the half of which is torn off, only the following fragmentary story can be gathered.

“Anno Dōi, 1788, die 28 . . . . junctus est D<sup>s</sup>. Joannes K[ing?] . . . . ultimus erat: die supradict . . . . in currum ascenderat cum o . . . . teretur, senserat n se debilitatum . . . . en, exclamat, spiritus me deficit: En . . . . tur, et ad focum sedens per spatium decem . . . his dictis, morior, dilecta conjux, orate pro me qui adestis, effa . . . . inclinato capite in humerum sinistrum. Ann . . . . ginta sex compleverat: die 6<sup>o</sup>. Novembris sepul . . . magna cum solemnitate et pompa in Cæm. Paroch . . a R. D. Peach: prævia veró præcedenti sepultura privata . . donatus est juxta ritus omnes Ecclæ. Catholicæ, per me.

Joa. Greenway.

R. I. P.

The following fragment of a letter may from its date be taken as very probably addressed to the Rev. Bernard Bradshaw, O.S.B. Unfortunately, however, Weldon in his “chronology” mentions two Fathers of this name, one as professed 23 Mar. 1723, and another on 31 Aug. 1760, and to the former of these therefore the letter in question may have been addressed.

June 1st, 1765.

Hon<sup>d</sup>. Dr. Sir,—It was a great satisfaction to me to see your dear hand, to be informèd by it that you continue able to perform the laborious functions of your ministry, notwithstanding the infirmities of age which creep on insensibly. This, praise God, is my case as yet, and my health is better than can be expected for my years, tho’ of course I expect to drop soon. Pray God I may be found prepared. As in vour last letter you ordered no remittance to be made . . . .

It is interesting to add that a transcript of this Cheam register has recently been made by the Rev. Raymund Palmer, O.P. and deposited in the British Museum.

## III.

*Extracts from the register of the Catholic Mission of St. George, Worcester.*

From the first little volume of this register which dates from 1685, a few leaves unhappily appear to be missing from the beginning, so that it is difficult to say at what date the register originally commenced. It is entitled, "The Book or Register of the Baptisms of the Roman Catholics at and near the city of Worcester, kept at the chapel of the said city." It contains also however, some few notices of deaths and marriages, anniversaries, confirmation lists &c., besides a long list of "reconciliations to the Church." The first two entries are as follows :

"Thomas Smith's son was baptized y<sup>e</sup> 9 of May, 1685, and received in Baptism y<sup>e</sup> name of Francis : his godfather was Mr. Francis Hall, senior : his godmother Mrs. Dorothy Hall, widow : y<sup>e</sup> child died soone after baptisme."

"The same man had another sonne baptized y<sup>e</sup> 28 of June, 1686, and received in baptisme y<sup>e</sup> name of Thomas : his godfather was Mr. John Williams of y<sup>e</sup> Pryory of Monmouth : his godmother, Mrs. Mary Hall, senior."

[This "Mr. John Williams" was probably father of Bishop Thomas Dominic Williams, O.P., Vicar Apostolic of the Northern District, and born in 1668.]

Mrs. Parsons was reconciled to y<sup>e</sup> church of Rome y<sup>e</sup> 1685 y<sup>e</sup> of [*sic*] and departed this life soone after, having received all y<sup>e</sup> rites of y<sup>e</sup> Church, and was buried at Ruardine.

Ann Wadkins departed this life y<sup>e</sup> 6 of June, 1685, having received all y<sup>e</sup> rites of the Church : she died verie piously.

1686. John Gabriell was reconciled y<sup>e</sup> 6 of March, and having received all y<sup>e</sup> rites of y<sup>e</sup> Church died y<sup>e</sup> next morning, but remained a week before he was buried because Parson Py had excommunicated him for being a Catholic, but at last he was buried at Monmouth.



The following, however, are the names of those entered in the first volume of the register as "*reconciled to the Church,*" with the dates, &c., of their conversion.

- 1686-7. Feb. 16. Mr. March, at Bicknor.  
 1687 April 8. Mr. B., at Whitelieve.  
 March 22. J. D., at Chepstow Grange.  
 July 4. Elizabeth Edmonds, at Wollostons Grange.  
 July 10. Jone Ruge, at Ruardine.  
 August 30. Ann Wall, at Whiteleeve.  
 December 25. Elizabeth Nicholds, at Wolloston Grange.  
 1688. January 26. Magdalen Nicholas, " " "  
 September 30. Mrs. Nicholas, " " "  
 1695. June 13. Mary Veckly.  
 1697. Aug. 19. Mrs. Edgar, being Sunday within y<sup>e</sup> octave of  
 y<sup>e</sup> Assumption of our B. Lady, at Bury-St.-Edmunds.  
 1693. June 10. Mr. Parker, and died within 2 days in Drury  
 Lane, having received all y<sup>e</sup> rights of y<sup>e</sup> Church.  
 1697-8. Feb. 6. John Graves.  
 " 19. John Foster.  
 1698. April 23. Mr. William Wright, at Writtle Park.  
 1699. " " Mr. Fitzgerald.  
 " 26. Margaret Hughs, *alias* Brown.  
 May 3. Roger Davis.  
 July 2. Mr. Edmond Fitzgerald, senior.  
 " 3. Elizabeth Brown.  
 1702. January 15. Thomas Bruse.  
 " 28. John Lesley.  
 February 8. James Butcher.  
 June 6. } George Jenkins.  
 } Philip Andrews.  
 } William Giles.  
 1710. April 8. Being then Easter Eve, Thomas Flutter.  
 July 16. Thomas Whisque.  
 1712. Jan. 26. Mary Lockier.

Feb. 1. Hannah Flook.

From this date, baptisms only are entered, but at the further end of the book the following list occurs of those "*reconciled to the Church.*"

1721. June 5. Mary Abel.  
 July 19. Eliz. Hopecot. [?]  
 August 5. Eliz. Hunt.  
 Nov. 1. Ann Griffiths.
1721. Nov. 16. Mary Tailor.
- 1721-2. Jan. 4. Margaret Lyes.  
 „ 20. Eliz. Corbin.
1722. Sep. 29. Ann Smith.
1723. July 24. Mary Skydmore.  
 Dec. 22. Mary Jones.
- 1723-4. Feb. 5. Ann Gardner.  
 Mar. 9. Joys Shovller.
1724. April 5. Mary Andrews.  
 Dec. 22. Joseph Harper.
- 1724-5. Jan. 2. Brigit Sherwin.  
 Some pages here seem torn out.
1726. April 3. Eliz. Moody.  
 October 11<sup>th</sup>. Margaret Morgan.
- 1726-7. Jan. 5. Margaret Stanley.  
 Mar. 23. Susanna Treigham.
1727. Nov. 30. Catherine Buckley.  
 Jan. 17. Sarah Steward. [?]
- 1727-8. Feb. 4. Benjamin Dickson.  
 „ 23. John Edins.
- 1729-30. Jan. 30. Mary Forbes.  
 Mar. 27. Elizabeth Howen.
1731. Dec. 19. James Duthine.
- 1732-3. Feb. 17. Sarah Pendril.  
 Mar. 10. Ann Wall.
- 1733-4. Feb. 18. Mary Duthine.

1734. May, 22. Sarah Holder.  
 Dec. 27. Eliz. Sanders.
1735. Oct. 11. Mary Hooper.
1736. July 19. Sarah Hooper.  
 Oct. 1. William Willis.  
 Dec. 5. Mary Williams.
- 1736-7. Jan. 2. Apollonia Walford.
1737. July, 10. Moses Pettifar.  
 Dec. 18. Ann Basil.
- 1737-8. Jan. 18. Sarah Malburn.
1738. May 4. Dorothy Sheppard.  
 Aug. 9. Richard Allen.
1739. Feb. 10. Susanna Baugh.  
 July 8. Richard Yates.  
 Aug. 12. Thomas Barnitt.
1741. Mar. 23. Sarah Connes. [?]  
 Aug. 3. Susanna Cloud.
- 1741-2. Mar. 2. John Prichard.  
 „ 19. Ann Prichard.
1742. June 9. Mary Green.  
 Dec. 22. Ann Pendrel.  
 „ 23. Benjamin Welwyn
1743. July 18. Elizabeth Vernon
1744. April 25. William Easton.  
 June 16. Charles Heburn  
 „ 22. Elizabeth Lock.
1745. June 17. John Pen.
1746. Oct. 13. John Jones.  
 Dec. 22. Ann Millyt.

This closes the list of conversions, and subjoined are a few further extracts from the register.

1686. Dec. 11. Baptised at Lydney at his father's house, George, son of Sir Charles Winter : godfather, Mr. Ignatius Thorpe : godmother, Madam Isabella Guillims.

- Charles, another son of Sir Charles W. was also baptised at Lidney, 28, Feb. 1688.
1707. Winefrid How, was born y<sup>e</sup> 31 of March, and baptized y<sup>e</sup> same day. Her godfather was Mr. Richard Pendrel, her godmother Mrs. Mary Giffard: She was baptized at Boscobel.
1707. Jan. 6. Born and baptised, Mary Eldershaw: godparents, Thomas Pendrel, Esq., and Mrs. Catherine How, senior.
1709. Winefrid How, born y 18 Jan., between 8 and 9 o'clock in y<sup>e</sup> morning, and baptized presently afterwards. . . . godmother, Madam Giffard of Black Ladies.
1746. June 29. Baptized John, son of William Pendrel.
1747. Dec. 7. Charles Ed. Pendrill.
1761. June 26. William, son of William and Ann Acton of Woolverton: sponsors, Dr. Atwood, Mrs. Bartlett.
1768. Mar. 27. Catherine, da. of Thomas and Mary Rayment: sponsors, The Rt. Hon. Lady Arundell of Wardour Castle, Henry Fermor, Esq., James Bowyer, Ann Hawkes.
1769. Feb. 16. Baptized, Edward, son of William and Mary Fairfax.
1771. Oct. 18. Bap.<sup>d</sup>. Henry Luke Fermor, son of Henry and Catherine Fermor.

The names also of Addis, Bartlett, Bowyer, Berkeley &c., occur occasionally in the register. Throughout the first volume which dates from 1685 to 1778, only two priests' names appear, those namely of the Rev. C. Hanne, S. J., and of the "Rev. Mr. Buttler, O. S. B. chaplain in 1767, to Mr. J. B., (John Berkeley) Forgate Street, Worcester." The latter is entered upon the first leaf of the register, owing perhaps to an accidental omission.

Book II. covers the period from 1778, to 1837. From the year 1778, the name of the officiating priest appears at the end of each register. In their order the names are as follows,

Thomas Sanders, Joseph Williams, James Beeston, John Morris, Andrew Robinson, and Joseph Tristram, S. J. with occasionally some few others.

The names also of 51 persons are given as "confirmed by Bishop Talbot on Whitsunday, 14 May, 1780," and of 61 others confirmed by Bishop Charles Berington, 2<sup>nd</sup>. Nov. 1788. An obituary list closes the volume, but at the other end of it are the following few memoranda relative to the endowment of the mission.

"The late Doctor Thomas Attwood, died the 29<sup>th</sup>. of Sep, 1765, R.I.P. He left £200 in Robert Berkeley Esq. of Spetchley's hands for the use and support of a second Priest. The late Mrs. Attwood, the Doctor's widow, died the 18<sup>th</sup>. of January, 1770, R.I.P.

Mrs. Ann Hill, died the 12 of January, 1788. R.I.P.

Elizabeth Hill, died March the third, 1799. R.I.P.

N.B. The above two sisters gave a £100 in their life time to the Chappel, and desired an anniversary to be kept for ever on the above days for the repose of their souls, which was accepted and agreed to.

Stephen Smith, Esq. left £200, who died 3<sup>rd</sup>. July, 1777.

N.B. 2<sup>nd</sup>o. The £100 left by the sisters' Ann and Elizabeth Hill was applied to the redemption of the Land tax of the priests' house at Worcester.

Agatha Berington, £200, Thomas Bowyer, £300, to pay a Mortgage of house the £500 above.

May 17<sup>th</sup>. 1801. H. Maire Esq. married Miss Cath. Fermor.

N.B. The following acc<sup>t</sup>. is all that could be elicited from the Rev. An. Robinson, October 1<sup>st</sup>. 1822, viz.

1<sup>o</sup>. The £200 left by Dr. Attwood was placed out at 4½ per cent. on the Handford Estate, by the late Rob. Berkeley, Esq. The interest of the above is received by Dr. Milner, V.A. of y<sup>e</sup>. Mid. District.

20. The £200 left by St. Smith, Esq. was placed out on turnpike gates at 5 per cent.

Oct. 4. 1822. The following additional information was obtained: £300 left by Thos. Bowyer was laid out in the enclosure of Evelench farm at 5 per cent.

£200 by Agatha Berington, now in the New, 4 per cents."

. . . . .  
 . . . . .

Allusion was made on p. xiii. to the publication of "a Catholic Almanac for the year 1687" as the apparently earliest one of its class. This, however, is erroneous, as Dodd attributes a "Cath. Almanac for 1661, 1662, 1663, &c.," to Thomas Blount. [*Church Hist.* iii. 261.] No copy of any of these is in the British Museum, though, of course, it is impossible to say what a careful search among other libraries or private collections might produce. But if it be a question as to what is actually the *earliest* post-reformation Catholic Calendar, that compiled by Fr. Parsons, S.J., in 1604, and embodied in his "Three Conversions of England" may in some sense be reckoned the earliest.

Fr. Amherst, S.J., has, however, most kindly called attention to a little unpagged volume of 20 leaves in the library of St. Mary's Hall, Stonyhurst, the title page of which ["Kalendarium Catholicum for the Year 1686. Tristitia vestra vertetur in gaudium, Alleluia. Printed in the Year 1686."] is touchingly suggestive of a then existing hope that the Catholic Religion would speedily be restored. The second leaf of this rare little volume gives as the "Holy-Days of Obligation," all Sundays, Jan. 1st and 6th, Feb. 2nd and 24th, March 19th and 25th, May 1st and 3rd, June 24th and 29th, July 25th and 26th, August 10th, 15th, and 24th, Sep. 8th, 27th, and 29th, Oct. 28th, Nov. 1st and 30th, Dec. 21st, 25th, 26th, 27th, 28th, and 31st, "and one of the Principal Patrons of City, Province, or Kingdom." Next are noticed the "Moveable Holy-Days," Ember, Fasting, and Abstinence days, the two latter presenting a catalogue that would terribly scandalise our

modern softness, fasting days being—in addition to those we now have, except the Wednesdays in Advent, which were not yet fast days—"the Even of the Nativity, Purification, and Annuntiation of our B. Lady . . . of all the 12 Apostles except St. John, Evang., St. Philip, and St. James . . . of the Nativity of St. John the Baptist and of St. Lawrence, all *Fridays*, except within the 12 days of Christmas, and from Easter Day to the Assention, and Assention Eve;" the Abstinence days in addition to our own being "*all Saturdays*, Munday and Tuesday next before Assention, and on St. Mark's Day if it fall not in Easter week."

Next are given "the time of Marriage, the Golden Number, the Epact, Dominical Letter and first Sunday of Advent," according both to the Old and New Style. The Calendar for the year fills six leaves, the time of sunrise and sunset being given weekly, and the changes of the moon noted at the top of each page. Rather more than four leaves are devoted to an exposition of "the principal Feasts and Holy-Days in the whole year," which are also "expounded" in almost identical language in the Almanac for 1687. The latter, however, notices many more days than that of 1686, this section occupying ten leaves. It might be stated in passing that the "Catholic Almanac for 1687" was reprinted in Lord Somers' "Collection of Scarce Tracts." The concluding eight leaves of the 1686 Calendar are made up of

I. "A catalogue of the Lords, Knights, and Gentlemen of the Catholic Religion that were slain in the late warr in defence of their King and Country.

PSAL. iii.

"In memoria œterna erunt Justi, ab auditione mala non timebunt." Then are given the names—with occasional detail—of noblemen, "knights, colonels, lieut.-colonels, serjeant-majors, captains, inferior officers, and gent. voluntiers" who fell or were murdered.

## JOHN xv. 13.

“Greater love than this no man hath, then that one lay down his life for his friends.”

2. “The names of such Catholics whose estates both real and personal were sold in persuance of an Act made by the Rump, July 16, 1651, for their pretended delinquency, that is, for adhering to their King;” as also of those Catholics whose estates were sold under the Rump-Acts of 4 Aug., 1652, and 18 Nov. 1652.

3. “Memorable Observations.” Of these there are 34, all in chronological order, drawn up on lines which the subjoined extracts will illustrate.

The first is :

“Since the removal of St. Peter’s chair from Antioch to Rome, (An. 43) where he remained 24 years, and afterwards was crucified with his heels upwards under Nero, then Emperor.”	}	<i>Years.</i>
. . . . .		1647.

Another is :

“Since Oliver the late prodigious Tyrant and Regicide was hurried into another world in a most outrageous Tempest and whirlwind, 3 Sep., 1658.	}	0028.
. . . . .		

The last “Observation” being :

“Since Alderman Cornish, Rich., Neltrop, and J. Ayleff, Esq’s. ; were executed for the horrid Phanatical Conspiracy.”	}	0001.
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Finally, it is perhaps hardly necessary to observe that the “Catholic Calendar for 1686” suggests no suspicion of a priest’s existence, much less does it dare hint as to where Mass could be heard.



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