

MENOLOGY

OF THE

ENGLISH-SPEAKING ASSISTANCY



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OF
THE SOCIETY OF JESUS



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The Editor of this work submits himself in heart and spirit to all the decrees of the Holy Roman Church, in respect of the titles of Saint and of Blessed, as also of the record of any virtues or miraculous events which have not received the sanction of the sovereign authority of the Vicar of Jesus Christ.

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ENGLISH-SPEAKING ASSISTANCY:

COMPRISING THE PROVINCES OF ENGLAND,
IRELAND, MARYLAND AND MISSOURI, TOGETHER WITH THE MISSIONS
OF CANADA AND NEW ORLEANS.

VOLUME II.



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JULY.

FATHER FRANCIS WALSINGHAM, son of Edward Walsingham, of Exhall, and probably nephew to Queen Elizabeth's famous Secretary of State, was born at Hawick, a small township in Northumberland. He studied at All Souls College, Oxford, for some time, in which he appears to have held a tutorship. He then entered the army, serving under Sir Robert Sidney, Governor of Flushing, and next began the study of law. About this time he was converted to the Catholic Faith, principally through reading one of Father Parsons' works; and of this great turning-point in his life, he wrote, in 1609, a most detailed history, under the title of *Search Made in Matters of Religion*, in which he was probably assisted by Father Parsons, at that time his Rector. After his conversion he entered the English College, Rome, and having completed his theology, was ordained Priest in 1608. He joined the Society during that year, and took the three vows in 1623. He was sent to the English Mission in 1616, served for some years in Leicestershire, and about 1633 was removed into Derbyshire, where he died on the 1st of July, 1647, at the age of seventy-one. Father Walsingham's

mission lay chiefly amongst the poor, for it was his delight to instruct the ignorant and uneducated. He devoted himself especially to the care of the children, seeking them out and patiently explaining to them the truths of the Christian Faith. He took particular pains to accommodate his choice of words and precepts to their limited capacities. He by no means, however, passed over their parents or those of riper years, but seized every opportunity of getting into conversation with them on pious subjects. He was careful to urge upon them the use of frequent acts of contrition and of fervent ejaculatory prayers. Meantime, Father Walsingham was constantly reported to the magistrates by informers, and was often so suddenly fallen upon by the pursuivants that his escape must have appeared almost miraculous. On one occasion the searchers suddenly rushed into the house where he was living in order to arrest him, and, although they entered the room in which he was kneeling before an altar, their eyes were withheld from perceiving him. His manner was engaging and persuasive, and his every motive marked with the simplicity of the dove. His soul was ever athirst for the glory of God, and he spent in prayer every moment that he could spare from his ministerial work. The Nuns of the Holy Sepulchre, New Hall, greatly prize a MS. volume in their library, containing a treatise on Meditation, composed by him and in his handwriting, besides other spiritual exercises and pious instructions. The short treatise is called *The Evangelique Pearl*, and treats of the excellency of devotion and of the different methods of mental prayer. Amongst these, he recommends us to place ourselves in the presence of God, by the application to Him of each of our five senses, and he concludes with the following brief maxims: "Speak efficaciously—labour diligently—mortify yourselves heartily—suffer patiently—pray devoutly—resign yourselves wholly—seek God only—and rest peacefully."

July 2.

1. FATHER ADAM BROOKE was born in London, in the year 1542. He studied at Oxford for five years, but then went abroad from conscientious motives. His high moral character and remarkable talents proved a strong argument in his favour with Superiors, and he was admitted into the Society, at Rome, in 1564, becoming a Professed Father in the year 1578. After his noviceship he resumed his study of Philosophy, and was sent to Lithuania, where he was employed in the highest offices in the Province. He was appointed Rector of the College of Wilna, and taught there for four years, after which he was during several years Spiritual Father of the Community, and was greatly praised in the Annual Letters for his care and diligence in the fulfilment of those trusts. Besides holding these posts, he lectured for twenty years on ethics and controversial subjects at Bransberg, Wilna, and other places, with great reputation for learning and piety. He was especially beloved and esteemed by the Bishop of Wilna, and was regarded in universal veneration by the clergy. He is said to have attended the General Congregation held at Rome, in 1581, along with Father Good. He died in the year 1605.

2. FATHER FRANCIS ATKINS entered the Society in the Province of Brazil, upon his conversion to the Catholic Faith, in the year 1749. He was one of the victims of Carvalho's merciless persecution, and along with the rest of his companions in South America, thirty-two in number, he was thrust on board a vessel and conveyed to Europe. He was confined in the horrible dungeon situated at the mouth of the Tagus, in the year 1759, and for nearly eighteen years never saw the face of the sun. Half of his fellow-prisoners perished, and the health of the survivors, when liberated by Donna Maria,

was completely ruined. Father Atkins was in the habit of writing to a near relative at Bransberg, and to some friends in England, enlarging much on the happiness of his vocation and expressing his earnest desire for their conversion. But his correspondence with them suddenly ceased at the period which coincided with his seizure and incarceration. He died from decline three months after his release in the summer of 1777, having been reduced to a state of great emaciation. Father Atkins was probably the "one Englishman" spoken of in Father de Gad's narrative, which was inserted by Father Weld in his history of *The Suppression of the Society of Jesus in the Portuguese Dominions*.

July 3.

THE VENERABLE ANTHONY DANIEL died a martyr's death in the year 1648, at the age of fifty, after devoting fifteen years to the conversion of the Hurons. He was born, at Dieppe, of excellent parents, and from his childhood had grown familiar with the apostolic labours of our earliest missionaries in Normandy. His mind readily turned in consequence towards a religious life, and when twenty-three years old he joined the Novitiate at Rouen. Thirteen years after this he began his missionary career amongst the savage tribes of Canada, and from that time the opening history of the mission runs in parallel lines with his own. Those who entered upon the work along with him acknowledged how much they admired and even envied the fervour of a zeal which was ever ready for all kinds of labour and suffering, and which by its invincible gentleness and patience gained access to the hearts of the savages, while its deep humility found great favour with God. Father Le Jeune tells us of his making the long journey from the Huron territory to Quebec that he might bring three little native children to form the beginning of a seminary of catechists. He depicts him as arriving with

a countenance that reflected the brightness of his interior joy, yet was sadly emaciated. His feet were bare, his body covered with a worn-out soutane, his breviary fastened round his neck, his shirt in rags, the only thought in his mind being to have a *Te Deum* offered up in thanksgiving to God for the mercies bestowed on these young Christians. He found, as he said, ample reward for all the fatigue he had passed through, in being able to baptize a wretched-looking native who was at the point of death.

On the last occasion of his coming to make the Spiritual Exercises at the central station of *Sainte Marie*, he could not be prevailed upon to spend a few days with his brethren, but went back to prepare his neophytes and himself for that martyrdom which he felt sure God designed for them. Reaching again his mission of St. Joseph, on the feast of the Visitation of our Lady, he hastened to consecrate the last few hours that remained to him in attending to the spiritual needs of his flock. Those who were already Christians he reconciled to God, such as were still infidels he most affectionately entreated to die at least as children of the Church. Meanwhile a large body of the Iroquois had gathered round the station of St. Joseph, and perceiving, early on the morning of the 4th of July, that most of the Huron warriors and young men were absent from the village, they raised their savage war-cry, and began to break through the palisades. Father Daniel had just finished offering up the Holy Sacrifice, when he heard the terrible sound, and without a moment's delay hurried to the cabins of some catechumens and infirm natives that he might regenerate their souls in the waters of Baptism. Then, knowing that the church was full of pagan fugitives who had not yet received that grace, he returned and baptized them by aspersion. To some of the warriors who begged him to save his own life, he replied, "My life is but of small account, as long as there remains a single soul to be saved. We shall meet again in Heaven." He himself then boldly advanced towards the enemy, when the savages on seeing him paused for a moment in amazement. The next instant, however, he was assailed

with a shower of arrows, and a bullet penetrated his chest as he was pronouncing the sacred name of Jesus. After stripping and mutilating his dead body, and smearing their hands and faces with his blood, his murderers cast it on the burning ruins of the church and everything was consumed together. God, however, made the glory of His holy martyr to shine forth all the more, for the consolation of his converts and religious brethren. Shortly after his death, Father Joseph Chaumonot attested that he several times saw the martyr surrounded with a brilliant light, and when he asked how it came that no relic of him had survived, he was assured that God had not forgotten the outrages heaped upon His servant at his death, but had recompensed him by releasing a number of souls from the flames of Purgatory, who accompanied him on his passage into heavenly glory.

July 4.

The VENERABLE JOHN CORNELIUS, who crowned a life of wonderful sanctity by heroic fortitude in his martyrdom on the 4th of July, 1594, was born of Irish parents at Bodmin, in Cornwall, and was their only son. His family, though well descended, had become greatly impoverished and owed much to the kind assistance of Sir John Arundell of Lanherne, who encouraged the boy's strong attachment to study, supported him at Oxford for several years, and afterwards sent him to Rheims, where he was kindly received by Dr. Allen. In 1580, he was transferred, along with five especially chosen companions, to the English College, Rome, at the age of twenty-three, and when there gave a rare example to all of every virtue, more particularly of modesty, recollection, and the custody of his senses. After receiving Holy Orders, he returned to England in September, 1583, and his first care on his arrival was to bring back to the Church his widowed

mother, to whom his devotedness had been one of singular fidelity and constancy. His charity towards all was unbounded, and he could not hear of any being in trouble without hastening to their relief, whatever their nationality, creed, or condition might be. The intense earnestness of his words made them doubly impressive and persuasive, and gave great weight to his warnings and reproofs. He never consulted his own ease or interests, for his mind was fixed wholly on God and on the good of his neighbour. Taking little notice of those who were in daily pursuit of him, he continued to assemble the Catholics in different places, and they, corresponding to his unquenchable zeal, assembled in great numbers at the dead of night, in every kind of weather and at all risks, in order to be instructed and guided by him. Father Cornelius was full of love towards the souls in Purgatory, offering up in their behalf numerous alms, prayers, mortifications, and Masses; urging others also to do the same. His sanctity and fervour combined to give him great power over evil spirits, which often when leaving the possessed uttered horrible imprecations, declaring themselves unable to resist the charity of the Father, whose very approach could put them to flight. His piety towards God was remarkable, and he was frequently rapt in divine contemplation. While saying Mass his soul was inundated with heavenly delights, and during the Oblation he seemed to be in Heaven itself, shedding many tears either of compassion or of joy.

The first attempt made by a treacherous servant to seize Father Cornelius at Chideock Castle, in March, 1594, failed, but a second attempt on the 14th of April was successful. After his examination was finished, he was led out of the Castle attended by a crowd of five hundred persons, whom he courteously saluted and blessed, and who treated him with great reverence as a pious and virtuous man. The undeniable and irresistible sanctity that manifested itself in his whole person and action impressed even his captors and gaolers, for with unwonted sympathy they allowed him to take a tender leave of his aged mother. After a fortnight he was removed

to London and lodged in the Marshalsea, where for two months he was inhumanly tortured. He was then conveyed back to Dorchester on the 28th of June, for his final condemnation and death. Before the martyr's consummation of his sacrifice, he prepared himself for it by the following act of devotion, which stands alone in the annals of the martyrs. On the evening before his death he begged the Sheriff to allow him to go, under guard, to visit the spot on which they were to execute him, that he might there make a meditation, by way of prelude to that great act. The Sheriff not only gave permission, but himself accompanied him, and there beheld him before the very gallows, after a momentary recollection, totally rapt in prayer, with his eyes and face raised to Heaven, earnestly offering himself to God, and imploring the especial aid so needful to him in the last action of his life. At length, about two o'clock in the afternoon of the 4th of July, the execution was carried out, against the conscience and amidst the regrets of all there present. Of the jury, four members acted with reluctance, and one had to be superseded. The Judge himself in passing sentence could restrain neither his tears nor his praises of the condemned man, and was in favour of a ransom; while efforts to save his life were made on all sides by petitions to the Court. For himself he declared that he was weary of this world, and aspired only after eternal life. "Grant me," he cried, "O sweet Jesus, that this alone may be the object of my words and of my actions."

July 5.

FATHER WILLIAM GOOD, who rendered very valuable services to the Church and to the Society, was born at Glastonbury, in Somersetshire, in the year 1527. He was admitted as a scholar at Corpus Christi, Oxford, in 1545, and after taking his Degree became a Fellow of the same College

in 1552. When Queen Mary came to the Throne, being then a most zealous Catholic, he received valuable preferment. He was made Prebendary and Canon of Wells, and Rector of a School in that city; during which time he expended most of the fruits of his emoluments upon the poor. On Elizabeth's accession he, for conscience sake, resigned his different posts, and retiring to Tournay, was one of the first Englishmen who offered himself to the Society, being admitted in 1562, by Father Mercurian, then Provincial. Having completed his noviceship, he was sent into Ireland, accompanied by Dr. Richard Creagh, titular Archbishop of Armagh, and laboured for four years under him, in times of considerable danger. He went thence to Louvain, where he met Father Parsons, who was a great means of confirming him in his resolution to embrace the religious life, and to seek admission into the Society. In 1577, Father Good proceeded to Rome in order to prepare himself for taking the four vows. This done, he was sent to Sweden and Poland, in the company of Father Anthony Possevin, to settle certain matters of importance. While staying in Poland he was elected as Procurator to represent the Province at the Fourth General Congregation, held in Rome, in 1581. After the Congregation he remained in Rome, and was appointed the first confessor to the English College newly established there; an appointment which greatly pleased Cardinal Allen, who pronounced him to be "*Vir vere bonus, et imprimis nostrum moribus formandis, ac in omnem partem moderandis idoneus.*" Elsewhere he is styled, "*Vir probatæ virtutis et doctrinæ atque in historiis Sanctorum Angliæ optime versatus.*" The English College has preserved a short eulogium on Father Good, recording the pre-eminent claim which he has for recognition in the English Province, and beyond it. It well befits both his office at the College and his intimate acquaintance with our English ecclesiastical history, that we should owe to his zeal and industry those paintings of the English Confessors for the Faith which have been recently brought into such prominent notice and have borne such weight in furthering the Process of

the Beatification of our Martyrs. It was he who caused them to be executed by the artist Pomeramio, and had them put up on the walls of the chapel of the English College as representatives of a popular cultus which was never gainsaid. They were afterwards engraved on copper and much sought for all over Europe. Another monument of Father Good's devotion is also extant in a MS. Collection of the Lives of all the English Saints. The same eulogy draws attention to the great good he did as Spiritual Father in training up and directing the youth of that Seminary of future martyrs to the practice of every virtue necessary for men of their high aim and calling. He died at Naples, on the 5th of July, 1586, at the age of fifty-nine.

July 6.

1. FATHER THOMAS TASBURGH was born at Bodney, in Norfolk, in the year 1672. He made his studies and joined the Society in Belgium, and was sent to the Mechlin Novitiate. He took the three vows in 1704, when serving the missions in the Suffolk District, and was then removed to London, where he remained until very near the time of his death, on the 5th of July, 1727. This occurred in Dublin, where he had resided for a short period, with great repute for more than ordinary sanctity. Indeed, it is related that many miracles were performed at his tomb, and that his remains were in consequence almost carried away by the people. Nor were such cures wrought only in the past century, for they have been repeated comparatively recently, as testified by the late Bishop Blake, of Dromore, and by the Rev. Dean Meyler, in 1832, on the strength of his own knowledge and observation.

2. BROTHER GILES FESARD, Scholastic, a native of England, was born in 1538, and was admitted into the Society in Rome, when thirty years

of age. The period of his noviceship immediately succeeded that of St. Stanislaus, for he entered the Novitiate at St. Andrea on the very day of the Saint's death. At the end of his two years he was sent to Prague as Socius to the newly-appointed Master of Novices, arriving there in 1570. Brother Fesard was allowed to take the three last solemn vows of Religion, though not yet ordained; he was at that time only thirty-three years of age. He died twelve days afterwards of fever, on the 4th of July, 1571. His gentle and obliging disposition endeared him to everyone. On being warned of his approaching death, he exclaimed, with rapture: *Venite exultemus Domino ! Exultate justi in Domino !*

3. BROTHER PETER DRAYCOTT, belonging to an old English family, was born in 1620, and as a Temporal Coadjutor entered the Novitiate, then placed at St. Omers. This holy youth had been a scholar at the College, but feeling himself incapable of prosecuting his studies, he begged earnestly to be admitted into the Society as a lay-brother. He had so deep and tender an attraction towards the religious life, that his ardent spirit could not brook delay or uncertainty in a matter of such vital importance to him. His singularly pure and spotless soul was in truth already ripe for Heaven, so that he well deserved to make an offering of the flower of his youth to his Divine Spouse. He died on the 5th of July, 1640, when but twenty years of age.

July 7.

FATHER HUMPHREY LEACH, *alias* HENRY ECCLES, was born at Allerton, in Shropshire, in the year 1571. He entered as a student at Brazenose College, Oxford, in 1590, but afterwards removed to Cambridge, where he took his M.A. degree, and then returned to Oxford, in 1602. He was

for a short time Vicar of St. Alkmund's, Shrewsbury, but before long went again to the University, and was appointed chaplain or Minor Canon of Christ Church. He gave great offence to the authorities by a sermon which he preached on the Evangelical Counsels, was impeached before the Vice-Chancellor and suspended from office. This censure on his teaching convinced him of the falseness of his position, and he was soon received into the Church. He publicly declared himself to be a Catholic, and retiring to Arras, in Artois, published the motives of his conversion, with an account of the controversy between himself and Dr. King, the Vice-Chancellor of the University, on the Evangelical Counsels. The account of this discussion, which Father Leach himself gave when admitted into the English College, shows that it was conducted by him with singular courage, ability, and learning. He entered the English College, Rome, in 1609, when Father Robert Parsons was Rector, and after being ordained, left for England in 1612. He was admitted into the Society in 1618, at St. Omers, by Father Floyd, and stayed for some time at our College in Liege, where, as when in Rome, he gave an excellent example of piety and humility, for when forty-seven he submitted himself with great readiness to the performance of the lowest duties of the house, most frequently acting as porter at the gate. In 1622 he came to England and was placed in the Lancashire District, and for some time resided as chaplain with Mr. Massey, of Hooton, in Cheshire, where he probably died on the 8th of July, 1629. Father Leach was not only a sincere, but a very resolute and fervent convert. When at Arras he wrote his vindication of the Catholic doctrine concerning the Counsels, under the title: *Triumphus Veritatis, quia vere in doctrina de Consiliis Evangelicis de toto Ministrorum Oxoniensium grege, sola veritate armatus, non semel triumphavit.* He also published a sermon on the same subject, besides other short but very spirited treatises on points of controversy, which were much read and valued at the time.

July 8.

FATHER ROBERT GRIFFITH, a native of Surrey, born in 1582, was admitted as an alumnus into the English College, Rome, at the age of twenty. The history of his conversion to the Faith, which he gave on entering the College, is a curious instance of persevering tyranny exercised over the conscience of a young boy, and, at the same time, a noble example of the fidelity of a mere youth to the grace which he had received. "I was a Protestant," he writes, "till my tenth year, but by the affectionate solicitude of my mother, and the efforts of Father Gerard, I was received into the Church. By the advice and exertions of that Father, I was sent across the sea, being then eleven years old, and in my journey was arrested. After three months I was set at liberty, upon my friends giving bail to the amount of £500, to be forfeited should I quit the country without leave. On the expiration of a year I went to St. Omers; from thence, after five years, on my way to Spain, I fell into the hands of the English, and spent twenty weeks amongst them. They brought me to Plymouth, where the Governor of the place, induced by the vain hope of my perversion, gave me my liberty after half a year, yet not so completely as to allow me to see my friends and relations without leave. When the Governor committed me to custody, he declared that he neither could nor would set me at liberty unless I consented to go to the church. So after a month they sent me to the Bishop of Exeter, who thought of consigning me at once to the common gaol. Upon this, I begged him to keep me a prisoner in his own house, to which he agreed, and I remained under his care." It seems that this same Bishop was a schismatic, and all his relations were Catholics. His prisoner was at length liberated, and at once went to Father Gardiner, his spiritual director. Father Griffith was ordained Priest in Rome, entered the Society in 1612, and was

professed of the four vows in 1625. He served the missions in Lancashire and Staffordshire for many years, and afterwards worked in the College of Suffolk from the year 1636. He died either in that district or in London, on the 8th of July, 1640, a victim of charity, through his assiduous attendance by day and night upon a plague-stricken family. He had made it a particular subject of his most earnest supplications that no member of it might die without the benefit of the last sacraments. So great was his anxiety, that once or twice he woke during the night from a sound sleep, at some particular moment, when an unfavourable turn in their disease rendered his attendance on the sick most urgent. He remained in good health until the malady had entirely left the members of that family, when he himself fell sick, and had to pass through a long period of intense suffering before his death.

July 9.

1. FATHER THOMAS LAWSON, junior, was the second son of Sir John Lawson, of Brough, and was born on the 20th of March, 1720. He entered the Society in Belgium, when sixteen, and made his Profession in 1754. After filling several offices in this College, he was appointed Rector of the "Great College," in February, 1756, at Bruges, and retained that office till December, 1769. On the occasion of his entering into office, the students of the College presented to him a very elegant and laudatory Ode, written by the distinguished Professor of Rhetoric, Father Joseph Reeve. During the Suppression he resided much in London, and was for some time missionary at Hammersmith. He died in London, on the 11th of July, 1807, aged eighty-seven, and was buried in the churchyard of old St. Pancras, having renewed his vows in the restored Society. Father Lawson deserves special mention as having been probably the first to spread Devotion to the

Sacred Heart widely throughout England. He himself practised it with great fervour, and piously and zealously promoted it until the end of his long life. Just before his appointment as Rector at Bruges, he had published a short Treatise on the Devotion, a subsequent edition of which gives the rules and instructions of the different Bulls issued from Rome, together with a list of the Indulgences, obtained by Father Lawson with considerable difficulty, and after much patient waiting and renewed impatience.

2. FATHER JOHN EGAN, an Irishman, was born at Meath, in 1599. He entered the Society in Spain, in the year 1618, was professed of the four vows in 1632, and died at Compostella, on the 11th of June, 1666. In 1634 he filled the post of Procurator at Castile, and was at one time Professor of Philosophy and Theology at Avila, and elsewhere. In 1649, he was engaged teaching Philosophy in Kilkenny, and had the reputation of being a good English, Irish, Spanish, and Latin scholar. He was regarded by all who knew him as a model Religious, besides being a distinguished preacher, well versed in human and divine science. In his own personal character he was most humble and modest.

July 10.

At Goshenhoppen, in Pennsylvania, died in 1764, at the age of sixty-one, FATHER THEODORE SCHNEIDER, a German, of Heidelberg. When Father General was requested by the Provincial of England to allow assistance to be obtained from the Rhenish Provinces for the new German settlements in Pennsylvania, his Paternity declared it to be an unusual thing that England should ask a Continental country to aid her in America, when five Indian Provinces under the Spanish Crown were clamouring for missionaries.

He would not, however, prevent such charity being extended to Pennsylvania, more especially as the Provincial of the Upper Rhine had made a great sacrifice in selecting so valuable a man as Father Schneider for this purpose, and the Provincial of the Lower Rhine had allowed Father Wappeler to accompany him. Father General afterwards expressed his profound satisfaction with the excellent results which manifested themselves as soon as these Fathers began their work in the Anglo-American missions. Both these missionaries, wrote Bishop Carroll, were men "of much learning and unbounded zeal. Mr. Schneider, moreover, was a person of great skill in business matters, showing consummate prudence and undaunted generosity of heart." Father Schneider was born in 1703, entered the Society at the age of eighteen, and went over to America in 1741. He had been Professor of Philosophy at Heidelberg, and of Controversy at Liege, and had been Rector of the first-named University. His new field of activity covered the provinces of Pennsylvania, New Jersey, and New York. At the risk of his life, he penetrated into districts which no priest had been previously permitted to enter. Being somewhat versed in medicine, he travelled under the title of Doctor Schneider. In New Jersey, particularly, where, as Father Bally reports, he gave services at certain Iron Furnaces two or three times a year, he had to suffer much opposition, and was even shot at several times. During the winter months, while detained at home, he wrote several books that were much needed, and produced two handsome and complete copies of the Roman Missal. He taught school in the mission-house, which then and for a hundred years after consisted of but one room. An equal number of years elapsed before education was provided by law in the neighbourhood of Goshenhoppen. Within twenty years after the coming of Fathers Schneider and Wappeler, five other Fathers followed them from Germany, men distinguished for their virtue and learning. These were Fathers Farmer and Manners, and Fathers Pellentz and Frambach, together with Father Leonards, a young man, not yet professed, who died very soon after Father Schneider. When the

founder himself of the German Mission was taken suddenly ill, Father Farmer was hastily summoned from Philadelphia, a distance of over fifty miles. He arrived in time to receive the dying missionary's last sigh, and buried him at the foot of the altar in the little octagonal chancel, where the inscription which preserves his memory may be read on his tomb at the present day.

July II.

1. FATHER ROBERT PICKERING, a native of Bedfordshire, was born in 1606, and joined the Society in 1622. After teaching at St. Omers, he was ordained in 1632, and died when Minister of Liege, on the 11th of July, in the year 1636, at the age of thirty. The Annual Letters of Liege describe him as a man full of zeal, and of unwonted care and diligence in overcoming himself. While yet a youth he began this interior warfare against his own natural disposition, and in public obtained leave from his confessor, a secular priest, to make open declaration of his predominant faults. So profound was his faith and his devotion to the Blessed Eucharist that, when dying, he could scarcely be induced to take any ordinary nourishment after receiving the Holy Viaticum. As long as he retained the use of his faculties he strengthened his soul with pious colloquies and aspirations.

2. FATHER ROBERT TEMPEST belonged to a family of good position, and was born in the county of Durham, in the year 1563. He entered the Society in 1623, when already a priest, and made his noviceship in the London House of Probation, after he had been a missionary in England since the year 1601, and had suffered a long imprisonment with great patience from the year 1612. Upon the payment of a considerable sum of money by his friends, he was released on bail, and allowed

to reside with his brother-in-law, on condition that he should never travel a distance of more than three miles from the house. He availed himself of this opportunity to join the Society, and having been admitted, applied himself with increased fervour to the practice of religious virtue, and to the exact observance of all the rules and injunctions of the Institute. He was a man of the most genuine humility, and considered himself the worst and least useful of all the Fathers, asking for no higher employment than that of spending the rest of his life in practising the exercises of the Novitiate. He was equally strict in the observance of religious poverty in dress, as far as he was permitted, and would not allow others to wait upon him, even when in extreme old age. To these personal virtues was united an ardent zeal in rendering to his neighbour all the spiritual services which his very diminished sphere of action enabled him to do. During the year 1628 he was a missionary in London, and in 1633 laboured in the Hants District. At length, after sharing in the special spiritual favours granted to the Society on the occasion of its first centenary, he died in great peace at Tichbourne, on the 13th of July, in the year 1640, aged seventy-seven years.

July 12.

1. FATHER BARTHOLOMEW VIMONT well deserves to rank amongst the greatest benefactors of the natives of New France, for it was he who introduced into Quebec the first nuns who ever entered that country. These heroic souls by their devoted labours and charitable zeal, sowed the seed and nourished the growth of a flourishing harvest of pure and holy Christian virtue in the hearts of the women and children belonging to the tribes of the Hurons, the Algonquins, and the Iroquois. Father John de la Bretesche assured him, while still a boy, that God had destined him to be a priest and

an apostle, and five times did he cross the ocean that he might render assistance to a race whom he so greatly loved and esteemed. His own charity was admirable, and shone forth during the ravages of a terrible disease which desolated the country, while many miraculous events that occurred were regarded by all as a token of his rare sanctity and high favour with God. As the guide and Superior of the Mission, Father Vimont would not allow any of his brethren to excel him in performing the humblest and most exacting duties. "In order to encourage the poor savages in their lives of toil and hardship," wrote the Venerable Mother Mary of the Incarnation, "he used to set them the example by working beside them in the fields. After this, making light of his fatigue, he daily assembled the little children, taught them to read, and instructed them in their faith and in the practice of the love of God. He could see nothing humiliating in any work that might promote the glory of God or help to save souls, and it was remarked that no mother could have exhibited greater vigilance in watching over her children or have devoted herself more exclusively to their every interest than did this good Father towards his spiritual children."

2. FATHER JOHN CHAMPION was born in Cornwall, on January the 7th, 1695, entered the Society September, 1713, and was professed of the four vows in London, on the 2nd of February, 1731. In 1724, his letters were addressed to Brough, Yorkshire. About 1727, he was sent as chaplain and missionary to Sawston Hall, a house belonging to the Huddleston family, near Cambridge. Here he remained for the very long period of forty years, until 1768, and from 1741 to 1750, he was Superior of the College of the Holy Apostles. He died on the 21st of this month, in the year 1776, aged eighty-one. Mr. Cole, the antiquarian, a member of the Huddleston family, when visiting Sawston, writes of Father Champion, after describing the room at the top of the house, then used as a chapel: "Mr. Champion, the priest, has his chamber close beyond it. He is a very worthy Jesuit, and has lived in the

family thirty years. He is a very learned, modest, sweet-tempered man, *in quo non erat dolus*, though he is of what is vulgarly called 'the cunning Order.' Yet, I dare say he only deceives in not appearing by his humility what he really is—a man of no guile, of a meek and quiet, peaceable and inoffensive disposition. Near such neighbours how happy must be one's situation! Of few words (though a good scholar), even with his most intimate friends."

July 13.

In Rome, on the 13th of July, 1664, died FATHER JOHN YOUNG, an Irishman, for five years Master of Novices in the Novitiates at Kilkenny and Galway. He was a man of such great reputation for sanctity that, according to the Father General's direction, he was buried in a place specially set apart for himself, and his panegyric was pronounced in the refectory of the Roman College. The counties of Cork, Waterford, and Galway were for thirty years the principal scene of his zealous labours. When the inhabitants of Cork gave up without hesitation their property, their homes, and even the necessary means of subsistence rather than abandon the Faith, their heroic act of fidelity was universally regarded as the fruit of his apostolic zeal. Father Young had, without flinching, faced death on the scaffold, imprisonment, and the plague, and among the people he enjoyed the reputation of being a thaumaturgus and a saint. Eye-witnesses assure us that they saw him surrounded by a halo of light, raised from the ground, and conversing with the angels; he revealed to sinners the secrets of their consciences, and on one occasion raised a dead child to life in order to baptize him.

In the eyes of this holy man the entire perfection of a Jesuit depends on prayer and the exact observance of the rules. On one occasion, when a Religious of the Society remarked, in his presence, that the rule about

seeking continual mortification in all things appeared to him to be rather a matter of theory than of practice, he replied : “ Our holy Father has not prescribed us anything in the matter of perfection to which we cannot attain.” To some who ventured to question this statement, he said that, as far as he himself was concerned, he did not remember ever to have failed in the observance of this rule.

In a letter, dated from Kilkenny, on the 30th of January, 1647, speaking of the Irish novices, he writes : “ I do trust in the Lord that they will not degenerate from the primitive spirit of our Fathers. They are trained in the simplicity of obedience, in a contempt of themselves and of the world, in the conquest of their passions, and in the renunciation of self-will. They have learnt the practice of poverty, and of a candid and unreserved manifestation of conscience, maintaining inward converse and holy familiarity with God. In these things, praise be to God, they are most observant and most eager. Nothing is omitted which the rules enjoin for their full conformity to the spirit of the Society of Jesus.” Among Father Young’s novices were Stephen Rice and William Ryan, who afterwards became men of note, and, it would seem, Superiors of the Irish Mission. He died at the age of seventy-five years, of which he spent fifty-four in the Society. A small portrait of Father Young is in the possession of the Irish Novitiate at Tullamore.

July 14.

In 1652, died FATHER THOMAS COPLEY, or PHILIP FISHER, in the colony of Maryland. Born at Madrid, of a distinguished Catholic family, he resigned his inheritance to enter the Society ; and, after spending thirteen years in London as Minister and Procurator, he then passed over to Maryland, in 1636, at the age of forty. He was accompanied by the saintly Father

John Knowles. At first appointed Superior of the Mission, he remained always chief director of its temporal affairs, exercising great influence with Catholics and Protestants, with the Governor in Maryland and with the Proprietary in England. He occupied the residence in St. Mary's city, until, being relieved for some time of his office as Superior, he began to work with great zeal among the Indians. In the midst of his labours, he was again made Superior, having two great enterprises in contemplation. One of these was the foundation of a solid basis of endowment, not only for religious purposes, but also for collegiate education. The other was that of advancing further into New England and evangelizing the country, but unfortunately he and Father White were just then carried off prisoners to England. He returned, however, to his post, as soon as the storm had abated, and completely carried out what Father General had commended to him years before. He had then written : " Let us imitate our predecessors, who first put their sickle into the Indian harvest ; let us copy the Apostles themselves who, at the cost of the greatest bodily fatigue, in cold and nakedness, in hunger and thirst, and amid a thousand perils, scattered broadcast the Word of God." And now, again, when after the trials of imprisonment in England, Father Copley was preparing to plunge once more into the trials of missionary life amongst the forests of the Patuxent and Potomac, Father General addressed to him these words, which summed up the ambition of his whole life : " May your Reverence prepare yourself yet again for the Indian Mission, as one not sated with labours nor worn out with sufferings. This is an achievement worthy of the zeal which animates you, and worthy of the disciple of Him who left ninety-nine sheep on the eternal hills, and sought out for Heaven the stray lamb caught amongst the briars of the earth. Continue, therefore, leaning in all blessedness on your Beloved ; and, while sparing yourself neither labour nor danger in order to win souls to God, may you win for yourself the reward of your toil, and may you make spiritual increase unto a thousand times a thousand-fold."

July 15.

1. FATHER FRANCIS SCARISBRICK was born at Scarisbrick Hall, in 1701, made his studies at St. Omers, and having joined the Society at Watten in 1722, was professed of the four vows in 1740. His first office was that of Master at St. Omers, and his next that of Minister at Watten. In 1740, he was a missionary in the District of Hereford and South Wales. He then became Spiritual Father at the English College, Rome. Eight years after this he was appointed Instructor of the Tertians at Ghent, and, in 1755, Procurator of the Province at Antwerp. When, in 1759, he was named Rector at St. Omers, the position was a very difficult and trying one to fill, and he was not thoroughly qualified to weather the storm. He was soon released from the burden of that charge, and was sent as Rector to Liege, in which office he was succeeded by Father John Holme, *alias* Howard, in 1768. In 1773, he was stationed at Bruges, and witnessed the violent breaking up there of the two English Colleges. He finally died in the English Academy of Liege, on the 16th of July, 1789, aged eighty-eight.

2. In Derbyshire, in England, died FATHER THOMAS BRENNAN, an Irishman, a native of Dublin. Born in 1708 or 1709, he entered the Society in Rome, apparently on the 2nd of January, 1726. Returning to Ireland after completing his studies, and after the profession of the four vows, he laboured with great zeal in one of the parishes of Dublin for nearly ten years. He was remarkable for his eloquence in preaching. In 1754, he was recalled to Rome to undertake the important office of Superior of the Irish Seminary. At the expiration of his term of Superiority he was aggregated to the English Mission, and was on the 6th of June, 1769, appointed Rector of the College of the Immaculate Conception. He died at Barlborough, in Derbyshire, shortly after the suppression of the Society.

July 16.

1. FATHER EDWARD ROBINSON was born in London, in 1592, and after passing through the usual course of studies at St. Omers and in Rome, was ordained Priest and sent into England, in 1620. During the following year he joined the Society at Liege, and took the three vows. In 1625 he was serving the Suffolk Mission, and three years after was Procurator at Liege. He died in the same College, on the 22nd of July, 1639. The Annual Letters state that the chief men in the city were greatly grieved to lose him, for by his assiduity and affability, as well in the confessional as in private intercourse, he won general esteem. Wasted away by a hectic fever, he devoted every possible moment to his preparation for his last hour, although, in truth, he had been at all times ready. The Father who received his last general confession, declared his conviction that his penitent had never offended God by mortal sin.

2. FATHER POTIER was born on the 21st of April, 1708, at Blandin, in Belgium. He entered the Society on the 30th of September, 1729, and arrived at Quebec in October of the year 1743. He spent thirty-seven years in the Upper Huron Mission, which had been re-established by de La Richardie. Father Potier was the last of the Jesuit missionaries who worked in Western Canada. He rendered a most valuable and abiding service to the mission by devoting himself to the study of the language of the Hurons, and leaving behind him very complete manuscripts written in a neat, regular hand, and though the letters are exceedingly minute, they are perfectly legible. He has handed down an elaborate treatise on the native language, comprising a grammar, a system of etymology, copies of sermons, and other subjects, so as to fill nine or ten duodecimo volumes. Father Potier's death occurred on the 16th of July, 1781, at a town in Ontario, which is now called Sandwich.

July 17.

FATHER EDMUND SALES, sometimes called NEVILLE, was born at Hopcar, in Lancashire, in the year 1604. He was educated at St. Omers and the English College, Rome. After defending the theses of Philosophy with applause, and spending a year and a half in the study of Theology, he obtained a dispensation from Propaganda to enter Religion, as he had taken the College oath. He was admitted into the Novitiate of St. Andrea and was Professed in 1640. He acted as Minister at Ghent, and was then missionary in London, and afterwards at Oxford. In 1645, Father Edmund Sales was transferred to the College of St. Francis Xavier, and in all of these places he rendered important services to religion by his talents, his earnestness, and his peculiarly engaging and conciliatory manner. At length he was apprehended and finished his course in the gaols of London, dying while still a prisoner, on the 18th of this month, in 1647. During his captivity, while bearing with heroic patience the pains and hardships of his imprisonment, he spent his leisure time in meditating upon the sufferings of the martyrs, and wrote a book under the title of *The Palm of Christian Fortitude*, or the *Glorious Combats of the Christians in Japan*. He also prepared for the press a *Life of St. Augustine, Doctor of the Church*.

July 18.

We commemorate to-day FATHER WALTER CLIFFORD, third son of the Hon. Thomas Clifford, who was born at Tixall, in Staffordshire, on the 13th of March, 1773. After beginning his studies at Sedgley Park, he proceeded to the Academy at Liege, where his active intelligence, his lively humour,

his high sense of honour, and his solid and unaffected piety gained the love and esteem of his companions and Superiors. He was a Junior at the time of the emigration from Liege, and was among the very first to arrive at Stonyhurst, on the 29th of August, 1794. He was immediately appointed to teach, and the energy, ability, and success with which he executed the task proved invaluable as an example and model for others. At the close of his theology he was ordained Priest, in London, by Bishop Douglas, in 1801. At that time, Father William Strickland, writing from Edgware Road, London, to Father Joseph Reeve, then at Ugbrooke Park, proposes that Father Walter should be the bearer of a petition on the part of the English Catholics, begging Pope Pius VII. to re-establish the Society of Jesus, because, he says, that Father possesses the true spirit of the Society, along with abundant talent and a pleasing address. Returning to Stonyhurst, Father Clifford did good service as professor, prefect, and preacher. Over-exertion of mind and body resulted in the breaking of a blood-vessel, and he was sent to Palermo, in 1806, for the sake of the voyage and the benefit of change to a milder climate. To the deep regret, however, of all the members of the Province, he died on the 23rd of July, in that year, having renewed his vows in 1803, after the *viva voce* restoration of the Society by the Holy See. He was buried in the vaults of the Professed House at Palermo, and the Superior, when announcing that fact, added this eloquent eulogium: "Se angelus mori posset, non aliter moriretur quam mortuus est Pater Clifford." These words of his Superior find ample justification in the deeply religious views upon the Christian's death expressed by Father Clifford in a letter which he wrote to his sister, a nun of the Holy Sepulchre, New Hall. Consoling her for the death of her aunt by a sudden and painful accident, he urges upon her that, even under such circumstances, the will of God "is the most holy, the most adorable, and most amiable; and let it chastise as it will, it is our duty cheerfully to kiss the Sacred Hand that inflicts the stroke, to believe that it is for the best, and not to wish that it were otherwise.

She who has died was a most chosen soul, one amongst thousands; the 'valiant woman' whom Solomon praises. I earnestly recommend you to throw yourself, as regards life and death, and the manner of it, entirely into the hands of Divine Providence. I know nothing that gives me more comfort than to reflect that I am in the hands of the kindest of Fathers. His will in all things be done."

July 19.

FATHER JOHN HART was a native of Oxfordshire, and took his degree of Master of Arts at the University. Becoming unsettled in mind on the question of religion, he left Oxford for Douay, in 1570, and was there reconciled to the Catholic Church. After the usual studies, he was ordained in 1578. When ordered to proceed to England, two years later, he was arrested on landing at Dover, and sent a prisoner to the Privy Council. His family was of good position and well-known, and he himself being of attractive appearance and promising talent, Sir Francis Walsingham, the Secretary of State, tried by every means to pervert him. At first, he allowed him to go to Oxford for three months, upon condition that he should confer on religious matters with the Rev. John Reynolds, of Corpus Christi. When he returned as resolute to his faith as before, Walsingham, seeing there was no hope of influencing him, committed him to the Marshalsea, on the ground of religion alone. As, however, it was decided later on to arraign all priests under the head of treason, he was transferred, on the 29th of December, 1580, to the Tower, where he was used most barbarously and condemned to death, along with Father Campion and his companions. For five days he had no place to lie on but the bare ground, and was then placed on the rack. After remaining staunch for a whole year, his courage at length gave way, and he was reprieved on the 1st of December, 1581, the very

morning that his companions were executed. He had, in the meantime, in order to save his life, written a letter of submission to Walsingham. Of this base act, however, Father Hart bitterly repented almost immediately, and six weeks afterwards we hear of his being triumphantly engaged in many serious conflicts with his adversaries in the prison to which he was remanded. After his retraction he was thrust into a pit or dungeon beneath the ground for nine days, a truly terrible punishment, which was borne by him with great patience and fortitude. According to Dr. Allen, a very beautiful incident was the cause of this happy change in him. His mother had gone to visit him in the Tower, and being a gentlewoman of a truly noble spirit, she spoke to him in such lofty terms of martyrdom, that as she had found him not without the desire of it, she now left him all on fire. The report of this noble deed on her part, and its well-merited success, became widespread amongst the Catholics. In December, 1582, Father Hart was punished by being bound for twenty days in irons, and six months later he was confined in the pit for four-and-forty days.

While still in prison Father Hart was admitted into the Society in the early part of 1583, at which time Dr. Allen acknowledged having received from Father General distinct intimation of the fact. At the commencement of the year 1585, the Father was banished, along with several other priests. He went first to Verdun, and then to Rome, and finally to Jarislau, in Poland, where he died on the 19th of July, 1586; the Douay Diary notifying his decease in the September of that year. Fathers More and Tanner relate that seven years after his interment his body was found incorrupt and removed to a more honourable resting-place.

July 20.

On the 20th of July, in the year 1690, FATHER JAMES FREMIN, belonging to the diocese of Meaux, died at Quebec. He was held in veneration as one of the most devoted missionaries of the Society in the New World. Enrolled amongst the sons of St. Ignatius at the age of eighteen, he was twenty-eight when he left for the mission of the Iroquois. The history of the Churches of Japan and Paraguay cannot present to us more thrilling scenes of missionary enterprise than does the history of the mission planted and cultivated by Father Frémin; and although his faith was not sealed with his blood, his protracted sufferings equalled those of the martyrs. In one of his letters he describes the life which he had led for several months amongst some natives of exceptional ferocity, whose insults, threats, and murderous assaults he bore without complaint, though unable to obtain either rest or food. "Sometimes," he acknowledges, "matters came to such a pass as almost to exceed his power of endurance; yet he was determined never to abandon his post as long as life remained, that he might gather in yet more of the fruit of that Precious Blood which was as truly shed for these poor savages as for the rest of the world."

After some years, however, Father Frémin's apostolic labours began to yield so rich a harvest of Christian virtues and simple faith as almost to surpass belief. The good Father himself could testify that amongst his neophytes were many who enjoyed constant union with God, and that in the ardour of their zeal they themselves became catechists and apostles along with him. When setting out or returning from their expeditions, they found comfort and refreshment in saying their beads and in singing pious hymns. On his entering the village where the holy martyr, Isaac Jogues, had suffered so terribly in his captivity of eighteen months' duration, seven little native

children were brought to him to be baptized, the first-fruits of ten thousand savages whom he was destined to baptize into the Church. We read that when one day he found a poor sick woman on the point of death, of whose language he did not know a word, two women who were strange to him, appeared in answer to his prayers, and prepared the sick woman for Baptism. The famous mission of St. Francis Xavier, or Sault-Saint-Louis, near Montreal, was one of the most flourishing products of his apostleship. Its population was drawn from twenty-two different races, several of them speaking different languages. These good people, according to his testimony, practised the highest virtues, and contributed more than he did himself to the conversion of those still left in infidelity. He dwelt much on their contrition for the smallest faults, and on their love of prayer, and he goes so far as to maintain that in no religious community even could the divine truths of Faith be discussed with greater spiritual discernment than amongst these poor people. Towards the close of his life Father Frémin was recalled to Quebec to undertake some lighter work and recover from the labours which had enfeebled his constitution. Yet he was so full of zeal in attending to the spiritual wants of the Religious and of the patients in the public hospitals, that he won them over to a spirit of the most edifying resignation and cheerfulness in the endurance of their sufferings. These and other graces which he communicated to them he himself drew from his union with God and from his devotion to the Holy Sacrifice of the Altar.

July 21.

On the 21st of July, died FATHER WILLIAM COLLINS, while serving the Suffolk mission, in the year 1704. He was born in Kent, in 1650, entered the Society in 1669, and made his Profession in 1687. During the year 1684, he was engaged in serving the mission at the Residence of St. Thomas of Canterbury, being removed afterwards to Suffolk. In 1690, he was missionary at Bury St. Edmunds, and is mentioned with especial praise in the autobiography of the holy Teresian nun, Catharine Burton, who was for many years bedridden, being scarcely able to move, owing to a complication of disorders. "Mr. Collins," she writes, "one of the Society, came to my father's home. Though he was a stranger he had heard of me, and after a short time desired to see me. He was touched with compassion at my condition, and spoke very earnestly to me, encouraging me to be patient under my sufferings, and assuring me that I should be one day walking above the stars, when others who had not suffered in this world should be still in the fire of Purgatory. These words, and his manner of uttering them, gave me great comfort. He was mighty earnest that I should begin the devotion of Ten Fridays in honour of St. Francis Xavier, and promised me a little book of instructions. This he sent, along with a pious letter, promising to join with me in the prayers." After these devotions were performed, Miss Burton suddenly felt herself restored to health, and to the full use and strength of her limbs, and she at once prepared to enter the religious state. Father Collins seems to have been sent by a special Providence to the aid of Sister Catharine; for while, on the one hand, she distinctly tells us that he was quite a stranger to her, and that he took the initiative in seeing her, on the other hand, he urged her to desire that she might suffer in this life rather than after death, a desire which had already

been the subject of her constant prayer, though she never told him this. He also recommended her to practise special devotion to St. Francis Xavier, a thing which she had not hitherto done, although she not only owed to that Saint her miraculous cure and her vocation to the Carmelite Order, but her whole subsequent life was a series of perpetual favours heaped upon her by the Saint, who seemed wholly taken up in promoting her advance towards perfection. It should be remembered that all these happy results were, in great measure, due to the spiritual insight and spiritual direction of Father Collins.

July 22.

THE VENERABLE PHILIP EVANS, martyr, was born in Monmouthshire, in the year 1645. After his studies he entered the Society at the age of twenty, and having completed his noviceship, he went to the English College, Liege, for his philosophy and theology. When ordained, he was sent to the English Mission and assigned to the District of South Wales, in 1675. Here he laboured zealously in gaining souls to Christ, and was quite regardless of danger where the glory of God and the salvation of his neighbour were concerned. A rabid Calvinist, of the name of Arnold, bitterly incensed by the success of his ministry, spared neither labour nor money to compass his destruction. To the £50 offered by Government for his apprehension, this man added £200. Though his friends entreated Father Evans to retire for a time, he resolved, even with peril of his life, to remain and, like a good shepherd, die for the good of his flock. After four years he was seized at his post in the house of his friend and patron, Mr. Turberville, of Skere. Upon his first arrival at the prison he was confined in an underground cell for three weeks in perfect solitude, all access to him being

forbidden. When five months had elapsed he was called to stand his trial at the Spring Assizes, in 1679, Arnold having suborned an apostate to perjure himself, with the view of implicating Father Evans in the pretended Plot. Two poor women were at length induced by persuasion and threats to give evidence of his having administered the sacraments to them, and that being accepted, he was found guilty on the capital charge of being a priest. The Father received the sentence of death with undaunted courage and a joyful countenance. He was, when only thirty-four years of age, executed at Cardiff, on the 22nd of July, 1679, after being put to great torture for more than an hour, through the inability of a blacksmith to force open the shackles which had been too firmly riveted on his legs. When sent back to prison after his condemnation, and again heavily chained, the holy martyr imprinted many fervent and loving kisses on his fetters, and rendered thanks to God for the great honour that was conferred upon him. Having then said his Office, he begged the gaoler to send him the harp upon which he had occasionally played for his own and his fellow-prisoners' recreation, and on it he accompanied with an undisturbed serenity the hymns which he now sang to express the joy and gratitude of his heart. After three months' delay, a sudden order for his immediate execution found him engaged, with permission, in enjoying some light amusement beyond the prison walls. When told that he must return at once, he calmly asked : "What hurry is there? Let me first play out the game." Father Evans was remarkable for unaffected candour and modesty, he had a cheerful and open countenance, which wore, at the same time, an expression of religious gravity. He was diligent in prayer, most observant of discipline, and obedient to every indication of his Superior's wish. Through an earnest desire to oblige all he made himself universally beloved.

July 23.

FATHER GILBERT TALBOT was born in Staffordshire, in the month of January, 1672. Although he was in the immediate line of succession to the earldom of Shrewsbury, yet he renounced all his prospects of rank and fortune, and entered, in 1694, the Novitiate of the English Province at Watten. He was spoken of by all who knew him as a man of fervent prayer, of unaffected humility, of resolute self-denial, and of so great charity towards the poor that he was known to take off part of his own clothing and give it to the most needy. He made his Profession in 1709, and after his third year's Probation at Ghent, he was sent to England and employed in the Lancashire District, of which, in 1711, he became Rector. Father Scarisbrick described him as arriving from Ghent, in shabby second-hand apparel, which had through some mistake been allotted to him by a careless lay-brother. Having been removed into the Suffolk College, he was placed as chaplain to Lord Petre, at Ingatestone, a post which always involved missionary work. About the year 1726, he returned to Lancashire, where he became chaplain to Lady Stourton, at Dunkenhalth, and spent many years there, giving most of his time to the poor. Meanwhile, on the death of the twelfth Earl of Shrewsbury, he succeeded to the title, though he had long before renounced the family estates in favour of his younger brother, and lived in the greatest seclusion both from his own family and from the world. In 1734, he was appointed Rector of the Lancashire District, but four years afterwards was sent to London, where he died on the 22nd of July, 1743, aged seventy-one.

July 24.

On the 24th of July, in the year 1671, FATHER EMMANUEL LOBB, better known as FATHER JOSEPH SIMEON, died in London, at the age of seventy-seven. He was a very distinguished member of the Society, and held a variety of important posts. He was born at Portsmouth, of Protestant parents, in the year 1594. When barely eleven years old he was sent into Portugal to learn the language of the country, with a view to his afterwards following a mercantile life. He was converted to the Faith at Lisbon, by Father Henry Floyd, who advised him to lay aside all other pursuits and begin to study at once, and therefore sent him to St. Omers. He made his higher course in Rome, joined the Society at Liege, in 1619, and was raised to the degree of a Professed Father in 1633.

Father Simeon ranks high amongst the members of the English Province for talent, piety, and the great services which he rendered. He was versed in various branches of literature, and was remarkable for zealous and conscientious application to work. He possessed singular courage and strength of character, and was most exact in the observance of all the rules. He manifested unusual self-possession, prudence, and sound judgment in the direction of affairs. He was, at the same time, inflamed with an ardent zeal for the salvation of souls, and he devoted to the help of his neighbour all the time that could be spared from his numerous duties. He professed rhetoric and literature at St. Omers for five years with brilliant success, and for several years lectured on theology and the Sacred Scriptures at Liege. In 1647, he was appointed Rector of the English College, Rome, and in 1650, held the same office at Liege. He was also instructor of the Tertian Fathers at Ghent. Being subsequently sent to the English Mission, he was at one time Rector of the College of St. Ignatius. In 1667, he

succeeded Father John Clarke in the office of Provincial. Two years afterwards the Duke of York sent for Father Simeon, and consulted him about his reconciliation to the Church. After much discourse, the Father very sincerely told him that unless he would quit communion with the Church of England he could not be received into the Catholic Church. The Duke urged his opinion that it might be done by a dispensation from the Pope, alleging that his case was very exceptional, and that it would be a great advantage if he might be allowed to conform outwardly as a Protestant, at least for a time. But Father Simeon insisted that the Pope himself had not the power to grant this, and as His Holiness gave a similar answer to the Duke when he wrote to him on the subject, Father Joseph had soon after the great happiness of reconciling him to the Church. Father Lobb, or Simeon, was still Provincial when he died.

July 25.

FATHER GEORGE BUSBY belonged to an Oxfordshire family, but was born at Brussels, whither his father had retired on account of the persecution of Catholics during the civil wars. His birth took place in 1638; he entered the Society in Belgium, in 1656, and was professed of the four vows in 1674, having been previously sent to England in 1668, where he served in the Derbyshire District. Father Busby remained for about six or seven years in the house of Mr. Powtrell, of West Hallam, and was there arrested in 1681. Three years before, a warrant had been issued against him for imagined complicity with the Oates' Plot, when a large reward was offered for his apprehension. As a matter of fact, he was indicted for the priestly character alone, no other offence having been laid to his charge. He was in the first instance, condemned to death on very slight evidence of his

having given absolution, and of consecrating and administering the Blessed Sacrament. He heard the final sentence with feelings of great joy and consolation, returning thanks first to God, the bountiful Giver of all good gifts, next to the Bench and Bar, and then turning to the crowded court, he begged the people also to bear witness that he was condemned solely for being a Catholic priest. Afterwards he thus expresses, in a letter, the pious sentiments of his soul: "My greatest consolation, after God, is to think of my brethren, representing them as present before me, and uniting with them in their pious conversation. Oh, blissful eternity! how sweet is the thought of thee to those who suffer in a good cause! This makes the time of captivity appear short, and changes the bitterness of a prison into sweetness; for, although the body is immured within narrow walls, the soul acknowledges no bounds, but soars above time and space, fixing its eye upon the immortality to come." In the sequel, Father Busby was reprieved and afterwards received a royal pardon. On the 23rd of April, 1691, he was named Rector of St. Omers, and died there on the 25th of July, 1695.

July 26.

FATHER NICHOLAS HART was born at Kennington, in Kent, about the year 1577. He was sent for four or five years to Westminster School, and thence to Oxford, after which he studied in the Inns of Court and Chancery. Being of Protestant parentage, he was brought up without much religion, and this period of his life he himself describes with a fulness of detail equal to the famous Confessions of St. Augustine. We learn from his own account, that his youth was spent in worldliness and sin, and that although he was received into the Church by Father Stanney, a Franciscan, in the Marshalsea Prison, he relapsed into much of his former irreligious life and gave himself

up again to the pursuit of pleasure. Father Gerard was the instrument in the hands of God for laying the foundation of a permanent conversion in his soul. Nicholas Hart entered the Society in 1604, at which time he was sent into England, and was Professed in 1622. He was seized while living at Harrowden and falsely charged of complicity in the Gunpowder Plot, but after a year's imprisonment in the Gatehouse, Westminster, he was released at the request of the Spanish Ambassador, and sent into banishment. He did not, however, hesitate to return at the risk of his life, and having renewed his labours with fresh ardour and courage he was again, four years before his death, arrested and placed in confinement. His hopes, however, of martyrdom were not realized, for he was again set at liberty after a few months' imprisonment. He served for many years after this in the Oxford District and in South Wales, in which last College he died of paralysis, at the age of seventy-three, on the 26th of July, 1650.

Father Nicholas Hart was an exact observer of religious discipline, and greatly devoted to prayer. Some years before his death he adopted the practice of making an extra hour's meditation every day; and to this he added, after his last imprisonment, another half-hour in thanksgiving for his sufferings. Having heard that an order had been issued for the apprehension of certain Catholics, for whom an active search was being made, he hastened to visit and administer the sacraments to them, though strongly dissuaded from exposing his life to such danger. In his last illness he showed that his zeal was still unabated, for, hearing that a Catholic servant had been married according to the Protestant rite, he sent for and remonstrated with her master for allowing this scandal, and would not rest until she had repented of and confessed her sin. He was held in high repute for sanctity both in life and after death.

July 27.

FATHER JOHN GERARD was the son of Sir Thomas Gerard of Bryn, in Lancashire, who had suffered much for the Faith. He was born in Derbyshire, and at the age of fifteen was sent to Exeter College, Oxford. He remained there only about one year, an attempt having been made to force him to act against his conscience, and he studied for the next two years at home. When nineteen he was sent to Rheims, and after three years proceeded to Clermont College, Paris. In the year following, he passed on to Rome, where he made the acquaintance of Father Parsons, whom he consulted about joining the Society. At his advice he returned to England that he might recruit his health and settle his affairs. On his arrival, however, at Dover he was seized, and after being imprisoned and frequently examined for recusancy, he was eventually released and entered the English College, Rome, to complete his studies. Having received minor orders and been ordained deacon, he was admitted into the Society along with Father Oldcorne, and with him left for England in 1588. After a succession of marvellous escapes, but also of imprisonments, tortures, and different forms of suffering, Father Gerard finally managed to cross over to the Continent in disguise on the 3rd of May, 1606, and three years later was enrolled amongst the Professed Fathers. In making reference to his mission work, Dr. Oliver well sums up Father Gerard's character through life. "For nearly eighteen years," he writes, "this Apostolic man was employed in the English Mission. It is impossible to read his most interesting narrative, *De Rebus a se in Anglia Gestis*, written by order of his Superiors, without being charmed with his patient zeal, his extraordinary tact and prudence, his ingenious acts of charity, his love of suffering, and his most tender piety. In his character we recognize also the manners of the finished gentleman, and the spirit of the perfect

Religious. He made himself all to all, that he might gain all to Jesus Christ."

Through Father Gerard's exertions the English College of Liege was endowed and inaugurated in 1614, he himself being named its first Rector. In the Catalogue for 1620, he appears as Rector and Master of Novices at the English Novitiate in the same city. On the 11th of January, 1623, he was recalled to Rome on business, making, however, but a short stay there. During the next three years he filled the post of Tertian Master at Ghent, and, in 1627, he was again summoned to Rome and resided in the English College until the day of his death, on the 27th of July, 1637, at the age of seventy-three, having spent nearly forty-nine years in the Society. After an attack of fever which lasted for four days, he thus closed a long, arduous, and meritorious career, well deserving from all that esteem and affection which Father Grene expressed in words intended by him, perhaps, for insertion in some English menology: *Non ipse Martyrio, sed ipsi Martyrium defuit*. Besides his autobiography, we have from Father Gerard's pen, *The Narrative of the Gunpowder Plot*; the *Exhortations of Jesus Christ to the Faithful Soul*, a Translation from the Latin Treatise of John Lansberg, a Carthusian, and *The Spiritual Combat*, translated from the Italian.

July 28.

FATHER THOMAS GASCOIGNE, member of an ancient Catholic family in Yorkshire, was born in the year 1605. He joined the Society in 1630, and took the three vows in 1641. He seems to have been employed on the mission all his life, and he died on the 27th of July, 1669, having laboured in the Durham District for upwards of thirty years. As a youth he was always remarkable for piety, and strove with the utmost diligence to advance

towards perfection. He was especially careful to practise humility, poverty of spirit, and obedience. Thus, though the scene of his missionary work lay in a very rough and exposed part of the country, and the roads he had constantly to travel along were almost impassable, he never spoke of its dangers or hardships, even when time of war added greatly to his difficulties. Every month he was obliged to undertake excursions covering some two hundred miles, over mountains and precipices, through snow, floods, and pathless moors. At the end of a day's journey he had very poor accommodation for his lodging; yet amongst all his wanderings he never missed his morning meditation, and very rarely even deferred it. At the beginning of each day he was accustomed to forecast and provide for all impediments that might come in his way during it.

It is related by Father Lobb, or Simcon, whom we have so lately commemorated, in evidence of Father Gascoigne's wonderful mortification and self-denial, that he frequently visited the house of a blind woman for the purpose of assisting her, when she as often, in order to make him some return, placed two silver coins ready for him. This money one of her daughters on every occasion privately abstracted, placing two pieces of brass or copper coin in their stead. Yet the pious Father never complained to the blind woman, nor inquired how or by whom the money had been taken, but kept the pieces of metal, though of no value, as a treasure more estimable than gold, and left them when dying to his Superior. His love of obedience was equally great, and as during life he directed everything according to its command, so did he wish that in death itself his last breath should be rendered up under obedience. Hence, when near his end, he bitterly lamented his Superior's absence. "I have spent," he frequently exclaimed, "all my life under the direction of holy obedience, and my earnest desire now is that I may breathe out my soul at its bidding." Obedience crowns every work, and God willed to crown the painful life of this truly innocent man by a most blessed death, and to reward him with a sure

foretaste of future happiness. His last act was to recite the *Ave Maris Stella*, and at the words, "Iter para tutum," his soul was flooded with heavenly consolations, and he calmly surrendered it into the hands of God, as his lips pronounced the concluding sentence of the versicle—"Ut videntes Jesum, semper collætetur."

July 29.

In the year 1726, FATHER STEPHEN DE CARHEIL died at Quebec, on the day after the feast of St. Anne, towards whom he had always felt a special devotion. He had attained the patriarchal age of ninety-three, and had spent nearly sixty years in evangelizing the savage tribes of Canada. While still a young Religious, he was inspired with so longing a desire to share in our Lord's Cross, that he almost persecuted his Superiors with his unremitting entreaties to be sent on some mission in which he should have to encounter nothing but crosses. The Venerable Mary of the Incarnation describes him at the age of thirty-five, as being "full of fervour and endowed with qualities of rare excellence." After only two years of missionary work, the severity of the climate had greatly crippled his limbs. Through the intercession, however, of his patroness, St. Anne, he was enabled to continue his labours for more than half a century, and during that time God sowed his path plentifully with thorns, to his heart's content.

Father Carheil obtained so perfect a mastery over the Iroquois language, and his style of eloquence suited so exactly the natural character of the people, that the most crafty of their disputants were publicly reduced to silence by him. When he saw the natives invoking the aid of their deities or of animals, he turned them into ridicule for imagining that creatures without speech could be the masters of those who could speak, or creatures

which had no soul the masters of those who had, and by suggesting absurd invocations for their use, he succeeded in making the ministers of their false religion a laughing-stock to them. No wonder, then, that the evil spirits pursued him with bitter hatred, till he became their daily victim, constantly exposed to violence and even death. Often did the rescue of one soul alone cost him infinite suffering, and if he failed in delivering out of the devil's grasp as many souls as he had hoped to win by his voluntary mortifications, he, at all events, as his Superior, Father Dablon, remarked, had found an excellent way of increasing his merit and sanctifying his own soul. Two months of patient attendance and the performance of the most humbling offices for a dying woman had so little touched her heart, that on the very evening before her death, with a last effort she tried to tear his face with her nails, and heaped the grossest insults on him. Yet before actually expiring she sent for him and humbly besought him to baptize her. This incident, he says, proved to him that we should never give up any one, as long as life remains, however much they may resist us, and he adds, neither our hope nor our efforts should have any other limit than that which God sets to His infinite mercy. When, towards the close of his life, he was summing up, in a letter to his Superior, the very large number of infidels whom he had reconciled to God before their death, as compared with the sufferings and trials their conversion had entailed, he describes the joy and consolation which filled his heart at the sight of so many graves covering the remains of saints, when on his first arrival he could trace only the burial-places of ignorant unbelievers.

July 30.

FATHER HENRY STANISLAUS NOWLAN was born in Dublin, on the 11th of April, 1718, entered the Society in the Roman Province, on the 30th of July, 1746, and took the three vows on the 15th of August, 1756. He was the "Enrico Nowlan" who preached before the Pope in the following year. Father Nowlan returned afterwards to Ireland, and was staying in Dublin at the time of the Suppression. He was, in 1776, one of the fifteen Irish Professed Fathers who signed an agreement on the feast of St. Aloysius, to preserve the Mission funds for the Society, and who did not despair of seeing it restored. On the 31st of July, 1784, the ex-Jesuits, Henry Nowlan, R. O'Callaghan, and Paul Power, were named legatees and executors in Father Fulham's will. In 1785, an Irish convert and friend of his, named Thomas Smyth, writes from Angers, to the Rev. H. Nowlan, 20, Fleet Street, Dublin, announcing that "he has received a letter from Father Thorpe, containing nothing new, but that if anything happens he will let him know." In 1788, he writes again to the Rev. H. Nowlan, residing at 122, Townsend Street, Dublin, and says: "Mr. Thorpe was well when I heard; my children are at the Academy of Liege; my brother has a leaning to Catholicity, and wants me to join him in selling our property in Ireland and settling here. Please get my pedigree done, as my son is going to be a Chevalier de Malte." On the 20th of January, 1789, "Henry Stanislaus Nowlan, of Townsend Street, in the city of Dublin, states, in his will, that he desires to be buried in his family burial-place, in St. Peter's Churchyard," and leaves his property to Father O'Halloran, an ex-Jesuit, and Mr. O'Callaghan, flour merchant, brother of the Jesuit, no doubt for the *Societas Resurrectura*. He died in Dublin, A.D. 1791. The two children of Mr. Thomas Smyth here indicated were, in all probability, Charles Smyth and Henry Smyth, who were entered in the status of the Liege Academy for 1776, as belonging to the class of Poetry and of Syntax respectively.

July 31.

1. FATHER CHARLES CALVERT, the original name of whose family was CALVERLEY, was born in 1619, at the manor of Corkerham, in Lancashire. Corkerham, in the year 1557, belonged to the ancient Abbey of St. Mary de Pratis, or *Prees*, at Leicester. It was sold by the Crown, at the time of the general dissolution, to the eldest son of John Calvert, who had previously farmed the manor and rectory. Father Charles Calvert's mother became a Catholic and drew her husband and five sons into the Church. Charles studied at St. Omers, and then entered the English College, Rome, in 1640. He was subsequently ordained in 1644, and, in 1647, joined the Society. Father Christopher Grene adds, in a note to the Diary of the English College, that Father Calvert afterwards, in serving the scholars during an infectious pestilence, himself caught the disease, and died a glorious martyr of charity, on the 30th of July, 1657. He had been for five years Minister of the English College, Rome, and was shortly before his death appointed its Confessor.

2. FATHER WILLIAM ANDREW MAXWELL was born on the 28th of February, 1717. He was admitted into the Society at Paris, in September, 1733, and subsequently distinguished himself as a scholar. In 1750, he returned to Scotland, where great results had been anticipated from his zeal and attainments, but it pleased God to cut short all these expectations, for his premature but most religious death, took place a few months after his arrival in Aberdeen as an intended missionary. He died on the feast-day of our holy Founder, the 31st of July, 1750, at the age of thirty-three.

AUGUST.

FATHER JOHN PENKETH, a native of Lancashire, was born in 1630. His parents were of good family, but had been reduced to a state of great poverty. After passing an innocent childhood and outstripping his companions in piety and learning, he became very anxious about his future state of life. He resolved at first to attach himself to some gentleman's household, but crossed over to Belgium instead, and, joining the standard of his Catholic Majesty, distinguished himself as an active and daring soldier. Within a few years, however, he began to aspire to higher things, and retiring from the army, betook himself to Rome, and was admitted into the English College, in 1651, while still only twenty-one. Here he set the example of very perfect obedience to his Superiors, of wonderful charity towards his companions, and of a deep and tender devotion to God and to the saints. Having returned to Belgium, after his ordination in 1656, he became a much-valued confessor and director of the English nuns at Brussels. His strong desire from his earliest years had been that he might join the Society, and, in 1664, he was received at Watten. After the first year of his noviceship, which he passed with exemplary fervour, he was sent to St. Omers to act as Prefect. The duties of this office he fulfilled with such prudence and charity, that he endeared himself to all his scholars. While he exacted strict discipline from them, he did this with a kindness and cheerfulness of manner which obtained their ready obedience. At the end of two years his earnest entreaties were granted, and he was sent into England, where he served for some years in Lancashire. Though appointed chaplain

in the family of a certain nobleman, he preferred to spend his time amongst the poor. He always made his journeys on foot, and took readily, though only at meal-times, whatever food they were able to provide for him. During the years 1678 and 1679, the members of the Society were allowed no rest on account of the Oates' Plot, and Father Penketh, though frequently warned, would not separate himself from his people. Being told that some persons in a remote village desired his assistance, he at once took a trusty man with him and went to seek them out in the middle of the night. On this occasion, a Justice of the Peace, supposed to be friendly, met and escorted them to his own house, but detained them there as prisoners, taking them off next day to Lancaster gaol. When, after examination, he was condemned to death simply for his priestly character, he fell on his knees and returned public thanks to God for so great a favour. On being reprieved, through the importunity of his friends, he bitterly complained that the martyr's crown had been snatched from his head, and the palm of victory lost to him when almost within his grasp. He, however, glorified God by patiently enduring a martyrdom of six long years. Throughout many days and nights of intense cold he had no fire, yet observed abstinence rigidly and practised many other mortifications, while the influence of his holy life won to him the hearts of all, even of his jailers. Many flocked to his prison from every part of the country, and not a word of objection was raised on this account. After his release he returned at once to the scene of his former perils and sufferings, until at length he succumbed to bodily fatigue when he had grown very old and infirm. Though scarcely able to stand, he hastened to the bedside of a sick man when summoned, and had great difficulty in making his way home again. During the two weeks that his final sickness lasted, no word ever escaped his lips that did not speak of God or of heavenly things, and in the end he gently rendered up his soul, on the 1st of August, 1701, in his seventy-first year.

August 2.

1. At St. Thomas' Manor, Portobacco, Maryland, died in the year 1779, at the age of sixty-six, FATHER GEORGE HUNTER, a Northumbrian. He had entered the Society at the age of seventeen; and, seventeen years later, he was sent to the Maryland Mission, with Father John Kingdon. He returned three times to England on the business of the Mission, having upon the last occasion passed through Canada, to assist in ensuring the safe position of the French Jesuits there under the new British Government. For personal virtue and business capacity combined, it would seem that no Father previously sent over to America by the old Province of England surpassed Father George Hunter. During and even after the violent anti-Jesuit agitation, attendant on the war of the colonies with the Indians and the French, this Father repeated with singular efficiency the policy of preservation and reconstruction of our affairs, that Fathers William Hunter, Killick, and Attwood had so effectually followed after the Orange Revolution. Bringing the Jesuit estates gradually under one management, he was able to prepare the way for that mutual incorporation of them, which became possible after the American Revolution. He was indefatigable in employing his pen, to direct and advise the Catholic body, and enable them to maintain their ground under the stress of persecution. Having been appointed Superior in 1756, he was relieved twelve years afterwards by Father John Lewis; but during the interval he had organized a regular supply of Maryland students to be sent to St. Omers and Bruges, and hence the ranks of the Society were reinforced with able American subjects. He had also completed the formation of a College comprising the Missions of Maryland and Pennsylvania, as far as the scattered condition of the missionaries would allow. Above all, he had acquired that high reputation which enabled Father John Carroll to describe him to Father Charles Plowden, as

“a truly holy man, full of the spirit of God, and of zeal for souls.” His death took place on the 1st day of this month.

2. FATHER CHRISTOPHER MORRIS was born in Wales during the year 1603, and became a Jesuit in 1626, and a Professed Father in 1642. He was engaged in teaching philosophy at Liege in 1639, and remained there for some years. In 1649, he was taken prisoner by an English pirate when on his way to Spain, and carried off to Ireland. The Visitor of that Province recommended him to Father General Caraffa as a truly religious and exceedingly learned man, well versed both in theology and philosophy. He was also an accomplished linguist, having twelve different languages at his command, and was at the same time an excellent musician. He enjoyed robust health, was of solid virtue, and singularly modest in demeanour. Père Verdier thus sums up his character : “We have few missionaries in our Province equal to him ; he is ready and willing to undertake any work.” Father Christopher laboured in Ireland for about five years. In 1651 and 1655, he was again at Liege, but in 1660 he professed theology at Brussels. He died at St. Omers, on the 1st of August, 1667, aged sixty-four.

August 3.

1. The VENERABLE BRIAN CANSFIELD was a member of the ancient but now extinct Catholic family of Cansfield, of Robert Hall, at which latter place he was born in 1581. After attending various English schools, he was sent to St. Omers at the age of sixteen, and then passed on to Rome. He entered the Society in 1604, and after his ordination served the Lincolnshire mission for several years, becoming Superior of it in 1633. Thence he was sent to labour in Lancashire, and remained there for a considerable period, until he was at length seized while saying Mass, cruelly treated by the pursuivants, and cast into the dungeons of the prison at York. His ministry

of thirty-nine years in all were to him a perfect school of martyrdom. He was so strict and severe towards himself that he would not allow the slightest self-indulgence, but, on the contrary, embraced with great eagerness whatever was most repugnant to his senses, esteeming this the most agreeable offering which he could make to our Lord in His Passion. Amid the daily perils and persecutions to which he exposed himself, he constantly cherished within his breast a fervent hope that he might be permitted to crown his apostolic work by an equally apostolic death for Christ. At the very time that he had begun to lose all hope of shedding his blood for the Faith, he found his desire most suddenly and unexpectedly granted. His captors did not indeed deliberately intend his death, but it came to him as though specially designed by Heaven. Father Cansfield was seized while he stood already vested at the altar, being mistaken for another Jesuit who had lately reconciled to the Church the wife of a certain Protestant judge. He was dragged to the house of this man amid the laughter and jeers of the populace, who assailed him with heavy blows and the vilest abuse. Although he was afterwards set free, his health had been so completely broken down by harsh treatment, want of food, and the filthiness of his prison-cell, that he never rallied, but died amongst his brethren, soon after his discharge, on the 3rd of August, 1643.

2. FATHER JAMES LATIN, who belonged to the well-known Irish family of Morristown, was born at Kildare, in 1581, and in due time entered the Society in Rome. He was sent to the Irish Mission in 1641, and during the following year lived in Dublin under a disguise. Though many priests and Religious had been already seized and executed by the Puritans, Father James and two of his brethren braved every danger and were indefatigable in consoling and assisting the afflicted Catholics. He too became a prisoner for the Faith, having been arrested in the street whilst on his way to administer the sacraments to the sick. He died, probably in prison, between the years 1646 and 1650.

August 4.

1. FATHER ALEXANDER FAIRCLOUGH was born in London, in the year 1575. He was received into the Society in 1604, at the age of twenty-nine, after ordination, and became a Professed Father in 1619. His name appears as a priest on the English Mission as early as the year 1601. Thirteen years after that, he was seized in London and cast into Newgate prison, whence he was transferred to Wisbeach, but released three years later, at the instance of the Spanish Ambassador, who conveyed him safely over to Belgium, along with eleven other Jesuit Fathers. After spending three years there as Procurator of the English Province, he came back to England, and was appointed chaplain in a private family, but filled, at the same time, the post of Superior in the Oxford District. Father Fairclough was one of the four Catholic priests, summoned from their prisons, on the 12th of May, 1614, into the presence of the seven Protestant Bishops at Lambeth, to pronounce their opinion as to the authenticity of the Register recording the act of Parker's consecration, since on the genuineness of that entry depended the legality of the act. Father Thomas Fitzherbert, S.J., had challenged the Bishops to produce this document; and Father Fairclough declared it was a forgery. The Summary of Deceased Members of the Society describes him as a man of consummate ability and gifted with singular prudence and courtesy of manner. He inspired externs with a high esteem for the Society, and presented before them a bright example of Christian patience and constancy, being always self-possessed, and characterized by the most gentle and cheerful piety. He died at Oxford, on the 4th of August, 1645, aged seventy.

2. On the 4th day of August, in the year 1649, died FATHER JOHN HUDD, a venerable old man, whose sufferings in prison, to which he was

committed when seventy-five, had exhausted his last remaining strength. He had for many years served the missions in the Lincolnshire District, and is said to have possessed great power over evil spirits when employing the exorcisms of the Church. He was seized by the soldiers of the Parliament in a hiding-place belonging to the residence of the Fathers in that county, while still wearing the sacred vestments, for he had just been saying Mass. Respecting neither his age nor his office, his captors placed him on a horse, vested as he was, and led him off to Lincoln gaol, his servant being made to walk before him in derision, wearing his master's biretta, while they rang violently the altar-bell which they had found. The venerable appearance of the Father, however, together with his patient and gentle demeanour, moved the gaolers to compassion, and they provided for his relief to the best of their ability. Father Hudd does not appear to have been brought to trial, and the royal forces soon afterwards retaking Lincoln, he was released, but remained bed-ridden for the short remainder of his life. He was seventy-nine at the time of his death.

August 5.

1. FATHER ANDREW POULTON was born in Northamptonshire, in the year 1654, began his studies at St. Omers, and entered the Society in October, 1674. Eight years afterwards he was engaged in teaching at St. Omers, and, in 1687, was summoned during his higher studies at Liege, to assist Father Edward Humberston as Master in the College of the English Province, then newly founded in the Savoy, London. Upon the breaking out of the Revolution in the following year, he had great difficulty in making his escape to Belgium, having been apprehended and imprisoned at Canterbury on his way. He subsequently joined the Court of the exiled King James, at St. Germain, Paris, where he first, in 1690, acted as Socius to Father John

Warner, the King's confessor, and was after that attached to the royal chapel. He is recorded, in the Annual Letters for 1705 and 1710, as having there converted seventy-six persons to the Faith, amongst those who were in high position, and as having heard one hundred and sixteen General Confessions. He laboured day and night with so great assiduity in the cause of the most suffering and needy, that he was called "the father of the poor." He had a share, along with Father Humberston, in bringing about the conversion of the son of the tenth Earl of Rutland, afterwards raised to the rank of a Duke. Father Poulton recounts of the members of his own family, that none were more frequently robbed nor more severely dealt with, and yet that he himself, so far from feeling any indignation or hatred against their spoilers, gloried rather in their having had occasion to suffer for their religion and their King. Several controversial works which he left behind him, and more especially his famous discussion with Archbishop Tennyson, prove him to have been a man of distinguished abilities. He died at St. Germain's, greatly regretted by all, on the 5th of August, 1710, aged fifty-six.

2. FATHER GEORGE DILLON, son of the Earl of Roscommon, was born at Meath, in 1597; he joined the Society in 1618, and was professed of the four vows in 1636. Illustrious by birth, he was rendered still more so by his many virtues. As a missionary, he was a pattern of the inward spirit, being full of zeal, meekness, and charity. Amongst his brethren in the Society, he used to insist much on the necessity of labouring ungrudgingly whilst the Almighty blessed them with health and bodily vigour, since in after-years they would find old age a period of suffering rather than of active exertion. Father Dillon's Superior pronounced him to be a man, *Omnium virtutum, omnisque literaturæ splendore clarus*. A French Father described him as "pious, learned, and prudent, and as still in the flower of his life." He was an excellent Religious in the observance of the rules; and though beset with unceasing occupations and many troubles and anxieties, he never lost his

balance of mind nor ever failed in the practice of his particular examen and spiritual reading. He died on the 4th of August, 1650, a victim of charity, worn out by daily and nightly attendance upon the plague-stricken in Waterford. He piously rendered up his soul to God, invoking with his last breath the sweet name of Jesus.

August 6.

The name of FATHER WALTER TALBOT is rendered conspicuous in the Society chiefly from the great work that he did amongst the soldiers of the Irish regiment in the service of the King of Spain, which was stationed in Belgium, and from the signal favour granted him of spreading devotion to the shrine of Our Lady of Montaigu. Father Talbot was born at Dublin, on the 30th of June, 1562, and was the fourth son of William Talbot, of Malahide. He was also the first of eight members of this family who entered the Society. He made his chief studies at the Jesuit College of Pont-à-Mousson, whence he passed to Louvain for his theology, and after taking his degree of Doctor, entered the Novitiate of the Society, at Tournay, on the 10th of May, 1595. In 1597, he became military chaplain, and in the same year more than twenty of the soldiers under him, not being of Irish nationality, were converted to the Faith, while very many were enrolled in the Sodality of the Most Blessed Sacrament. Almost all these soldiers abstained from flesh-meat during Lent, several ate nothing but black bread on Wednesdays and Fridays, and inflicted such severe corporal punishment on themselves as to amaze those who beheld their acts of penance. In 1598, Father Talbot was stationed with the Irish at Sichem, as we learn from a book describing the miracles wrought through the intercession of the Blessed Virgin at Montaigu, and now preserved in the Library of St. Beuno's College. The Annual Letters of Louvain, in the year 1602, tell us that

Father Walter often experienced a peculiar feeling of consolation, while praying at our Lady's shrine. He consequently often sent his soldiers thither, especially those who were sick, and he had the comfort of seeing them come back perfectly cured. He informed the inhabitants of the neighbourhood of these results, assuring them that it was evidently a place chosen for the manifestation and encouragement of devotion to the Blessed Virgin, and that it would in time become the most celebrated resort of all her clients throughout Belgium. His anticipation was fully verified, as an immense number of miracles were performed there, different accounts of which have been published. From England, Germany, France, Holland, and Friesland, pilgrims arrived nearly every day.

Father Talbot's energy and piety gave every hope of his achieving great success in apostolic work, but his zeal entailed on him an excess of labour, under which he unexpectedly succumbed at an early age. Regardless of his health, he spent two days in hearing the confessions of the soldiers, while he was drenched through with rain. He contracted, in consequence, a very violent fever, of which he died at Cassel, on the 4th of August, 1599. Father Henry Fitzsimon, being still ignorant of the event, wrote sometime after to the Father General, begging that Father Talbot might be sent back to Ireland, as from his knowledge of his virtues, learning, tact, fervour, and other qualities, he felt most anxious to secure his services for the difficult and dangerous mission at home. God, however, willed otherwise, and called His servant hence, at the early age of thirty-seven, to receive the reward of his indefatigable labours.

August 7.

1. FATHER JOHN FULHAM was born in Dublin, on the 23rd of March, 1717. He entered the Society as a member of the Lyons Province, in December, 1735, and became a Professed Father in 1754. He lived in Dublin for many years before his death, which took place in 1793. He is highly eulogized by Father Plunket, in a letter to a friend, dated July 14th, 1794. He was a very liberal benefactor to the Society, by the assistance which he rendered to the Irish Mission and Province, giving £50 annually, during a period of ten years, for the maintenance of each ex-Jesuit who had belonged to the Province of Lyons. He also bequeathed a sum of money for the use of the Society in White Russia. Father Fulham was highly commended for his piety, his zeal in the cause of religion, and his anxiety to assist all his Religious brethren.

2. BROTHER WILLIAM BROOKESBY, a Scholastic Novice, was born in Hampshire, in the year 1559. He was sent, at the age of fourteen, for his education to the English Seminary at Douay, where he first became acquainted with the Society, and conceived a strong desire to embrace the religious life. On his return, however, to England, those early impressions passed away from his mind, and, having formed a close intimacy with a distinguished Catholic gentleman, his thoughts were directed towards a marriage with his friend's sister. He was for some time in great danger of abandoning all his higher aims and aspirations, but our Lord led him back to a better mind, appearing to him one day, as is narrated, while he was anxiously debating within himself which life he should follow, and with a countenance full of love, gently urging him to leave the world and enter the Order which bore His name.

From that moment the young man, renouncing his intention of marrying, and despising alike the ample fortune he then possessed and the inheritance which he would receive from his father, resolved to leave all these temptations behind him. Every effort was made in vain to deter him from his purpose ; arguments, entreaties, even threats, and still more serious menaces being employed. The lady herself then pleaded her cause in person, but the youth, in the absence of either definite promise or plighted word, turned a deaf ear to each remonstrance, and was rewarded for his firmness by his success in persuading her to follow his own example. Mr. Brookesby then left his country and hastened to Rome, where he was received into the English College, at the age of twenty-one, in the year 1580. Three years afterwards he was admitted into the Society, and died most holily at St. Andrea's, on the 7th of August, 1585, before the expiration of his noviceship. He had previously joined the body of young men of family, who were organized by Brother George Gilbert, for promoting the cause of the Catholic religion, and for assisting the missionary priests in their labours.

August 8.

FATHER PAUL LE JEUNE was one of the foremost missionaries, who sacrificed everything in this world for the conversion of the natives of Canada. He was born in the year 1592, of Protestant parents, living in the diocese of Châlons, and he died at Paris in 1664. Notwithstanding the opposition of his parents, he became a Catholic at the age of sixteen, and when twenty-two he joined the Society. While Superior of the Residence of Dieppe he was selected for the work of reconstituting the Canadian Mission, after the treaty concluded with England in the year 1632. On his arrival there he found everything disorganized, and as a first step set himself at

once to acquire the language of the savages. For this purpose he boldly spent the whole winter in the company of the young braves and huntsmen of the tribe. The Annals of the Missions describe to us the varied sufferings which such a life involves, while he himself indicates the qualities necessary for turning them to good account. "Those whom God calls to this work," he writes, "must arm themselves with a patience of iron, or rather of gold, if he is to bear intrepidly and lovingly the great trials which he has to face, such as cold, hunger, torture, disease, besides the repulsive habits and manners of the people themselves. Yet the prospect of these," he continues, "should dismay no one, for while the hardy soldier acquires fresh courage from the sight of his own blood and of his wounds, so the missionary finds a further incentive in a feeling of inward peace and joy which cannot be told." After many months thus passed, he had gained sufficient knowledge of the language to be able to systematize it and enable others to learn it.

In 1641, the general interests of the French colony withdrew Father Le Jeune for a year from the scene of his self-denying labours. At the earnest solicitation of the Governor and of the colonists, he visited France in order to explain to the King the precarious condition of the settlement at that time. Although he returned subsequently to the Mission, he was obliged to repeat the visit on two other occasions, until, in 1649, he left Canada definitively, and was appointed to watch over the affairs of the Mission as its Procurator resident in Paris. This charge he executed with much prudence, and as it led to his acquaintance with persons engaged about the Court, he had an opportunity of influencing a great number of men of high position and inducing them to lead very religious lives. The death of this good Father was as saintly as had been his life. In his last sickness he gave fervent thanks to God for three special favours granted him—that he had been converted from heresy to the true Faith, that he was permitted to die a true son of St. Ignatius and of the Society, and that he had been employed in missionary work, and in labouring for the spread of the Kingdom of Christ.

August 9.

1. At Ross, in Ireland, on the 9th of August, 1650, died FATHER GREGORY DOWDALL, a victim of charity in the service of the sick, and a model of zeal, humility, and self-denial. During the siege of Ross, he was as an angel of comfort to the inhabitants. When the town was taken by the Parliamentary troops he was the only priest who remained at his post; and during the ravages of the plague he devoted himself single-handed, with heroic zeal and self-sacrifice, to the assistance of those whom it had attacked. Disguised as a gardener, selling fruit and vegetables, he contrived to elude the vigilance of his enemies, in order to console, and hear the confessions of the poor afflicted Catholics, and to encourage them to suffer patiently for God. At length, overcome with labour and hardship, he himself caught the infection. When the Superior at Waterford heard of his illness, he sent a Father to his assistance, and from his hands the dying missionary received every attention and all the consolations of religion. Father Dowdall died at the age of thirty-six years, eighteen of which he had spent in the Society.

2. FATHER THOMAS QUIN, a native of Dublin, was born in 1603, entered the Society at Tournay in 1623, and became a Professed Father about the year 1640. He was sent upon the Irish Mission in 1631, and was stationed at Dublin in 1642. During this period he was an indefatigable missionary—*operarius mirabilis*—in the words of Père Verdier. Father Robert Nugent writes in a letter, of his “unremitting zeal and charity,” asserting that he was “a source of comfort to the afflicted citizens, making himself all to all.” He appeared occasionally in a military uniform, or dressed as a country gentleman, or at another time as a peasant. In fact, he disguised himself in the clothes usually worn in any trade or employment that enabled him to elude

the Puritans. When Superior of the Mission, he wrote a brief report on the condition of Catholics in 1652 and 1656. In 1657 he was at Antwerp, and in 1659 at Nantes, and acted as confessor in Antwerp at different periods. From Nantes he was removed to St. Malo, and died there on the 7th of August, 1663.

3. BROTHER HENRY WILLOUGHBY, a Temporal Coadjutor, and a native of Yorkshire, was born in 1590. He was admitted into the Society at Watten, and died there on the 7th of this month, in the year 1651, aged sixty-one. Although his name appears in the Catalogue for 1622 as a scholastic, and it is stated that he had previously made three years theology, he does not seem to have persevered in that degree. With great humility he willingly undertook, as a lay-brother, the meanest duties, and had for several years the management of the farm at Watten, in which he truly toiled and laboured with the sweat of his brow. Brother Willoughby is mentioned with high eulogium in the Summary of the Deceased of the English Province, as having been remarkable for his obedience, his esteem of holy poverty, his assiduity in work, and at the same time his devotion and constant communion with God.

August 10.

On the 10th of August, in the year 1661, died FATHER RENE MENARD, in the very heart of the dense forests of New France, in perfect isolation and absolutely without help of any kind. His death, as he himself had predicted, resembled in every respect that of St. Francis Xavier, whose zeal and virtues he so faithfully copied during his long religious and apostolic life. Within the space of twenty years he had gained to Jesus Christ a vast number of souls. These neophytes he had won, not so much by the force of his preaching, as by his prayers and by his rigorous fasts, living for months, and

sometimes for whole years, merely on roots and herbs, moistened only with a little water. His nights were given to watching and prayer, interrupted by a short rest on the bare ground, and his days were filled with suffering. The natives often attacked him with knives and hatchets, but never succeeded in frightening him. He only smiled upon the children when they followed him with loud cries and insults, and the sight of a pile of flaming wood, on which he hoped to offer up his life, filled his heart with the keenest joy ; meanwhile, God was reserving him for more prolonged and more terrible sufferings.

He was staying at our residence in Quebec when the Ottawas sent a deputation thither, in the year 1660, with a request that fresh missionaries should be dispatched to their tribe. Although they had so barbarously treated those previously sent, Father Ménard at once offered himself for this enterprise, eager only to find in it greater hardships than he had yet endured. Soon after he entered upon it, he wrote these parting words to one of his brethren, which he desired to set as a seal for all eternity on their past union and friendship : “ *Ama quem Dominus Deus non dedignatur amare, quamquam maximum peccatorum ; amat enim quem dignatur sua cruce.* Within three or four months you may have to make a memento for me among the dead, considering my age and the weakness of my health, and the character of the people by whom I am surrounded. But I have felt myself so strongly drawn to this undertaking, and can detect in my heart so little of the stirring of mere natural motives, that were I to let the present opportunity escape me I should most certainly be filled with everlasting remorse.”

The heroic missionary's anticipation of the fate that awaited him was amply verified. He was forced to take his place amongst the natives in roaming from morning to night, on long journeys which often stretched over several hundred leagues, making it quite impossible for him to say his Breviary till after nightfall, aided by the flame of a torch or the light of

the moon. He was left even without necessary food, and for eight months had nothing to live upon but roots and the bark of certain trees, or even the crushed bones of some animals, which he mixed with water and made into a sort of broth. On more than one occasion he was abandoned by his companions, to the great risk of losing his way or being attacked in the hidden recesses of unexplored forests, though he ever felt himself to be safe beneath the sheltering guidance of Providence. We cannot, then, wonder that such constant suffering and fatigue soon brought to a close Father Ménard's heroic and saintly career. In foretelling this end to his brethren, he frequently assured them that all these crosses had become most sweet to him, and that he never could sufficiently express the joy which inundated his soul.

August 11.

FATHER MICHAEL GRIFFITH, *alias* ALFORD, was born in London, in the year 1587. He joined the Society in Louvain, during the year 1607, studied philosophy at the English College, Seville, and theology at Louvain, and was professed of the four vows in 1619. After his ordination, he had been sent to Naples to be employed as missionary amongst his fellow-countrymen resident there, as well as the British merchants and sailors who frequented that port. Thence he went to Rome, where he filled the office of Penitentiary from 1615 to 1620. About the latter date he was made socius to the Master of Novices at Liege, and in the following year became Rector of the house of Tertiaries in Ghent. During the year 1628 he passed into England, and the moment he landed at Dover was seized under suspicion of being a priest because he had in his possession a copy of the *Imitation of Christ*, the title-page of which a learned Protestant divine pronounced to be more objectionable than the text. As Thomas à Kempis was therein styled

a Canon Regular, the bearer ought not to be hastily discharged, seeing that canonists were proscribed by the English statute. The good Father was soon restored to liberty, and was stationed first at Holt, in Leicestershire, and then at Combe, in Hereford. In this county were two houses called the Upper and the Lower Combes, having a walled court before each of them, and standing in a retired position, at the foot of a rocky and thickly-wooded hill, indented with caves. Both houses contained several rooms having study places attached to them, from one of which a private passage conducted into the neighbouring wood. In it was discovered a building, the door of which had been closely concealed, being plastered up and screened from view by a bedstead. A great number of Divinity books were found stored up there, together with manuscripts, vestments, and other valuable property. The books evidently formed a very valuable library, a portion of which belonged afterwards to the chapel-house, Hereford, while the remainder, having been seized at Combe, found their way into the Protestant Cathedral Library. The bringing to light of all these treasures points to the occupancy of the place by Father Griffith, who was the writer of many important works, especially of the famous *Annales Ecclesiastici et Civiles Britannorum, Saxonum, et Anglorum*, for the completion of which most learned work he obtained leave to cross over to St. Omers, in the spring of 1652. But after his arrival at that College he was suddenly attacked with fever, and died on the 11th of August, 1652. He was not, however, as we are told, so buried amongst his books and his widespread and profound researches, as to forget his duty to his neighbour. "He was much esteemed for his candour and affability of manner, and accommodated himself to gentle and simple alike. As an historian, he possessed in an eminent degree information and fidelity; as a Religious, he was careful to adorn his soul with piety and virtue, and he cherished an especial devotion to the Sacred Wounds of our Lord."

August 12.

1. On the 12th day of August, 1639, BROTHER GILBERT MIDDLETON, a Scholastic, and a native of Scotland, died at the age of twenty-four. He was called the angel of the Novitiate and of the Roman College. Father Nadasi summed up his spiritual character in the two words: *Totus orabat*. While still a child he used to assist at four Masses in succession, heedless of the raillery heaped upon him by his school-fellows as being too pious. From his entrance into the Noviceship, prayer had such attraction for him, that he could scarcely drag himself from it, and he was allowed under holy obedience to make two hours' meditation daily. No occurrence ever distracted his thoughts; he was seen several times to pass over roads covered with sharp flints without ever perceiving it, or make his way through thickets with hands torn and bleeding from the thorns. While engaged in prayer, remarks the same Father, *videbatur in lumine quodam habitare, corde sursum surrecto*.

Brother Middleton felt a particular devotion to St. Augustine, and frequently asked some Father of the College to offer up the Holy Mass in honour of that great Saint. He himself each morning on first waking made an oblation to the Eternal Father, through the hands and in union with the loving heart of the holy Doctor, of the merits of all the Blessed, of the tears of Mary Most Holy, and of the adorable Blood of Jesus Christ. By means of these pious practices, and more especially by the exact observance of all our rules, which he was wont to call the very marrow of perfection, he attained within a short time to the most exalted sanctity. Suffering very early from disease of the chest, he offered up to our Lord with deep and tender devotion the blood that freely came from the seat of his malady, in lieu of that which he would fain have seen flowing from his veins under the strokes of the discipline or of the torturers. After he had yielded up his last

breath, at the end of only four years of religious life, the Superiors of the Roman College caused a public eulogium to be pronounced over him in the refectory. On this occasion his panegyrist chose for his text two beautiful sayings of the deceased, which deserve to be preserved and well pondered : *Potius mori, quam tepidus fieri* ; and again, *Anima mea cognovit Te nimis, propterea ego sum semper in Te, et Tu in me.*

2. BROTHER THOMAS COLLINS, Temporal Coadjutor, was born about the year 1584, and was admitted into the Society, *in articulo mortis*, at Watten, where he died on the 11th of August, 1624, probably at the age of forty. He gave to all a remarkable example of the abandonment of every possession in the world, in order to follow the poverty of the religious life. Although nearly related to an English family of rank, yet on the death of his wife he devoted himself wholly as a servant to the Society, placing in St. Omers College the three sons whom she had left him. So thoroughly did he carry out this oblation of himself, that, having obtained the sanction of Superiors, he laboured not only by day, but far into the night also, not caring how heavy or how mean in itself his work might be. So highly pleasing in the eyes of God was this great and constant sacrifice of self, that he obtained the grace of being enrolled as a member of the Society, and thus accomplished in death one of the chief aspirations of his life.

August 13.

1. FATHER PAUL SHERLOCK, though belonging to a Waterford family, was probably born in Wexford, in the year 1595. He entered the Society at Salamanca, in 1612, spent most of his life in Spain, and was held in great esteem in that country. He was a man of very marked ability and sanctity, and filled many high offices. He was a Professor of Controversy for seven

years; and for some time, of Sacred Literature and Theology, being afterwards chosen as a Censor of Doctrine by the Sacred Inquisition. In 1631, he was appointed Rector of Salamanca, and continued in that office for some time, after which, his reputation having been firmly established as a theologian and an administrator, he was made Rector of Compostella. He assiduously applied himself, day and night, to the study of the ancient Fathers, and wrote several works, which are enumerated by Father Southwell and by Father De Backer. His weak health, however, prevented his leaving fuller and more numerous evidences of his talent and erudition. Father Sherlock was a man of austere life, he subjected his body to the infliction of severe penances, using the discipline every day, wearing a hair-shirt, and practising other mortifications. He devoted much time to prayer, and was a very faithful client of the Blessed Virgin, on the vigils of whose feasts he fasted and offered up other acts of devotion in her honour. He died at Salamanca, on the 9th of August, 1646.

2. FATHER STEPHEN MAXWELL, a native of Scotland, was born in 1660. He was educated at the Scotch College, Douay, and entered the Society at Toulouse, when the memory of the heroic virtues of St. John Francis Regis was still fresh. Deeply moved by the example of the Saint, he began at once to make such diligent and generous preparation for following in the footsteps of his apostolic career that, to mention one only of his continual mortifications, he never throughout his life intermitted the practice of sleeping in a rough hair-shirt. He was a man of considerable talent and of many acquirements. After filling the chair of Philosophy at Carcasson, he was sent to the Scotch Mission, where he edified all as a model of zeal, humility, and charity. In 1688, he fell into the hands of the Protestants, and was imprisoned for some years in Blackness Castle, yet had the happiness of being there admitted to the profession of the four vows. Being a good Biblical scholar, he employed much of his spare time in collating the English

version with the Hebrew text. On regaining his liberty he proceeded to Douay, where he was appointed Prefect of Studies, and subsequently Vice-Rector, Rector, and Procurator. His services being required in Scotland, he was recalled thither in 1703, and for most of the rest of his life acted as Superior of the Mission, combining much affability with vigilance in his rule. Bishop Nicholson, the first Vicar Apostolic of Scotland, held Father Maxwell in the highest esteem and regard, as did also his coadjutor and successor, Bishop James Gordon. The last-named prelate, writing to Father General Tamburini, in 1710, styles him *vir prudentiæ egregiæ*. He died of consumption, on the 10th of August, 1713. Father Fairfull, in reporting his most edifying death to the Rector of the Scotch College, in Rome, gives an account of his great mortifications, and states that his character had been irreproachable, and that he was a most worthy son of the Society.

August 14.

1. FATHER JAMES MAMBRECHT, belonging to a good Scotch family, was sent into Scotland after his education and ordination, and his reception into the Society, in the year 1627. He was placed as chaplain in the house of the Earl of Wintoun, and about twelve years later was obliged to take refuge in England, but soon returned in order to strengthen the declining cause of religion. In 1640, he writes: "There is no one on our side but the good Jesus; yet if He be for us, what matter who is against us. The only concern I have had during nearly the last two years, is that I remain alone in this southern part of the kingdom, and I have no one whose help I can procure for the good of my soul. Every hour I expect either to be arrested or compelled to quit the country." During the next year he again wrote: "As long as I am able to stay I have decided, with the assistance

of God, to remain, whilst I have a place where to lay my head, though my lot must be one of extreme misery, as well as of constant anxiety and peril. God grant I may save even one soul from shipwreck ; oh ! how I wish that I might die for the sake of Jesus." Though during seven years this good Father was Superior of the Scotch Mission, he could scarcely hold any intercourse with his brethren or receive any information from them. In August, 1653, he was a close prisoner in Edinburgh gaol for almost ten months. The Government consented to his release if he would take an oath to go into perpetual banishment, but Father Mambrecht's answer was that he would "rather rot in gaol first." He was therefore discharged on proclamation, upon the 14th of November, in the same year. He reached Douay on the 6th of March, 1654, and there we unfortunately lose all trace of him.

2. FATHER GEORGE PALMES, a native of Yorkshire, was born in 1576, and was in due time ordained as a secular priest at Douay, in 1607. He entered the Society during the following year, and was sent to the English Mission in 1610, after making his two years' noviceship in Belgium. He presents to us the case of one who amply compensated the Society for his deficiency of mental ability by his great industry, piety, and spirit of sacrifice. He was seized by the heretics and thrust into prison for refusing to take the condemned oath of supremacy. He bore with most self-denying readiness the sufferings caused by various diseases which he had contracted from starvation and from the squalor of his prison cell. In the generous fervour of his soul he reaped abundant harvest from his missionary labours. The order for his banishment having been cancelled, he remained in England, and died on the 13th of August, 1621, from the effects of his incarceration, when he had just concluded a periodical course of visits through his mission.

August 15.

1. In Seville, whither he was banished into exile, died on the 15th of August, 1655, FATHER WILLIAM MALONE, a native of Dublin. Having entered the Society in Rome, in the year 1606, and made his studies in that city and in Portugal, he was sent, in 1615, to the Irish Mission, "to which," says Dr. Oliver, "during nearly a quarter of a century, he rendered good service by his splendid talents, apostolic zeal, and extraordinary prudence." Early in the year 1635, he was summoned from Dublin, where he was Superior, to preside over the Irish College of St. Patrick, in Rome, and he continued to be its Rector for several years. On the 23rd of December, 1647, he was appointed to succeed Father Nugent as Superior of the Irish Mission. He fell, in truth, upon hard times, when the fury of the Cromwellian persecution threatened to make a clean sweep of all the priests and Catholic laymen in the land, and when, owing to the obstinacy of the pursuit, Sir William Parsons predicted that within a twelvemonth not a single Catholic would be found in Ireland. So close a search was made for priests, that the Bishop of Kilmacduagh, giving an account of the state of Ireland at the time to the Cardinal Protector, writes: "Not one out of ten of the ecclesiastics has escaped this search, and those who have escaped lead a life of extreme misery, concealed among the mountains and forests. All day long they lie hid in caves, coming out at night for a few hours to minister to the spiritual wants of the Catholics." In such a state of affairs it is not surprising to find the new Superior expressing his conviction that the effort to protect and provide for his subjects was more than he could maintain, and that he "was weary even of his life." During the siege of Waterford he was in the town, and on its capture he was seized and sent into banishment. On reaching Seville, he was appointed Rector of a College in that city. "There," says

Oliver, "he consummated his course of usefulness in August, 1655, at the age of seventy years." The same writer assures us that "Father Malone will always rank amongst the ablest champions of orthodoxy, through his great work, entitled *A Reply to Mr. James Usher, His Answer*, a quarto volume, printed at Douay, in 1627, and dedicated to King Charles I. of England."

2. On this day, in the year 1684, died at Quebec, FATHER PETER CHASTELLAIN, of Senlis, in the seventy-eighth year of his age, and the sixtieth of his life in the Society. Although he was, at the age of thirty, sent on the Canadian Mission, as he had so earnestly desired, with the hope of being allowed to shed his blood for his Divine Master, it was clearly intimated to him that this great honour was reserved for Fathers Jogues and Garnier, in whose company he embarked. Attributing so great a disappointment entirely to his own unworthiness, he offered up himself to God as a martyr of penitence, adding unwonted austerities to the many privations and labours inseparable from the lot of a missionary amongst savage tribes. He bound round his body chains covered with points so sharp and penetrating, that he could scarcely move without pain. He fasted every day, and during many months of the year would eat no meat, fish, or even bread. On Fridays he placed leaves of wormwood in his mouth that he might taste all its bitterness. It became, indeed, necessary to lay upon his insatiability for penance the restraint of holy obedience.

Notwithstanding this excess of self-torture, Father Chastellain enjoyed uninterrupted peace of soul. His conversation was always about peace, and even during his sleep at night he betrayed the tender emotions that stirred within him. It was during his labours among the Hurons that he composed his beautiful work, *Affectus animæ amantis Jesum*. The truths of Faith were so constantly present to his mind, that no event, however extraordinary or unforeseen, could in the least disturb his serenity. His universal answer

to those who brought their troubles to him was *Ama Deum*. We are prepared to read in the annals of the Mission, that he was favoured with many divine communications. Along with great strength of character, he combined a gentleness that was never ruffled, a very engaging simplicity, unfailing charity to others, and ardent love towards God. Three days previous to his death he announced, before any sign of its near approach appeared, that he had been summoned to celebrate in Heaven the feast of our Blessed Lady's Assumption. And, in truth, early on the morning of the festival, within a few minutes after midnight, he tranquilly expired, being then well advanced in life and full of merit, bearing with him a rich trophy of souls rescued from the flames of Hell.

August 16.

1. At Drogheda, on the 16th of August, 1649, died FATHER JOHN BATH, a glorious martyr for the Faith. He was a son of Christopher Bath, at one time Mayor of Drogheda, and was ordained as a secular priest in Spain. Having discharged his sacred functions for a year in Drogheda, he was admitted into the Society at Dublin in 1638, by Father Robert Nugent, the Superior of the Irish Mission, and was sent to make his novitiate at Mechlin. On his return, he was appointed to the Residence of Drogheda, where he laboured for several years with great zeal, amid many and terrible privations. What the Irish Jesuits had to suffer at this period may be inferred from the following passage contained in a letter addressed by the Superior of the Mission to Rome, in 1642. "No pen," he writes, "could describe the miseries of this kingdom; nothing is seen or heard of but depredations, murders of women and mere children, burning of property, and utter ruin of families and homes." Later on in the same year, he writes that,

“up to the previous May, no event was more common than the promiscuous murder of innocent Catholics of every sex, rank, and age, for the Puritans were well armed and greatly enraged. They burned villages, hamlets, and whole towns, together with the mansions and castles of the nobles and country gentlemen ; and even set fire to barns and cornfields, being determined to destroy everything and leave no trace of an Irishman behind. . . . Several Religious and other clergymen have already been put to death. No Jesuit has as yet received that honour ; but Fathers Robert Bath, John More, and John Bath, who lived in the Drogheda Residence, have been imprisoned by the Puritans for a whole month, and their future fate remains uncertain.” In a postscript he adds, “I have just heard that the two Fathers Bath are still hidden in Drogheda, and that Father More has escaped ; but Father Lattin has been taken and imprisoned. We have lost all our property here for the present.”

When Drogheda was sacked by Cromwell's soldiers, Father John Bath and his brother Thomas, a secular priest, were seized by the heretics and hurried along to the market-place. Here they were greeted with scoffs, while every kind of vile language was directed against the Pope, the Papists, and the Jesuits. They were then cruelly beaten with sticks, and at length, pierced with bullets, gained the glorious palm of martyrdom. Father Bath spent more than ten years in the Society.

2. On the same day of this month, BROTHER FLORENT BONNEMER died at Quebec, in the year 1683, at the age of eighty-three. The greater part of his life in Religion he had devoted to the French colony and to the natives of Canada. His skill in medicine and in surgery secured him great influence with the people of the country, and having first gained their hearts, he succeeded in winning over their souls to the Faith. His love of mortification and of prayer equalled that of the most devoted missionaries, and God, in answer, bestowed on him very extraordinary graces. A holy

nun of Quebec, who died in great repute for sanctity, and whom he had tended in her sickness with the utmost care and charity until her death, obtained for him in recompense so strong and lively a love towards God, that it wholly took possession of him. Nay, it burnt within his breast with a heat so fierce as almost to drain his very life. While he was hastening one day across the river St. Lawrence, in order to render assistance to some natives dwelling on the island of Orleans, the Venerable Mary of the Incarnation made declaration that she saw him surrounded by broken ice and obliged to walk a distance of more than three hundred paces, miraculously supported on the surface of the water.

August 17.

At Portage des Sioux, on the Mississippi, in North America, died on the 17th of August, 1837, FATHER CHARLES VAN QUICKENBORNE, a Belgian, founder of the present Province of Missouri. Having been already ordained before he entered the Society in 1815, he was appointed Master of Novices at White Marsh, in Maryland. When filling that post application was made by Bishop Dubourg, for Jesuit missionaries, to be sent to the Indian tribes in Upper Louisiana; and Father Van Quickenborne at once started for the Far West, along with a party consisting of one priest, seven scholastic novices, and three lay-brothers. After travelling more than one thousand miles partly in wagons and flat-boats, and partly on foot, he arrived at St. Louis within the octave of Corpus Christi, 1823. Establishing themselves at Florissant, near the Missouri, about eighteen miles from St. Louis, the community lived in a log-cabin consisting of one story and a garret, having in connection with it a couple of smaller cabins, eighty feet distant, which served for study-hall, dining-room, kitchen, &c. Here, besides governing the little Western mission, he began a career of usefulness among the Indians,

for, in addition to other occupations, he did the work of a digger, of a farmer, a carpenter, and a mason. He had to convey, for a considerable distance from the river-bed and from the neighbouring forests, the various materials which he shaped and fashioned with his own hands. It was in the midst of such difficulties, insurmountable to some of less enterprise, writes Father de Smet, that he built first the Novitiate at Florissant, next the Church and Residence of St. Charles, and then the first Convent of the Sacred Heart in Missouri.

Father Van Quickenborne was the earliest to make a missionary excursion to the Osages, five hundred miles to the south-west of St. Louis, and when relieved of his office, after nine years, by Father De Theux, he spent some time on the Upper Missouri among the Kickapoos, a tribe described by Father Nicholas Point as hideous from every point of view, especially in regard of their religion. His zeal and tact, however, produced unexpected fruit among these savages, until he was withdrawn by his Superior, in the hope that his shattered health might be restored, and thus with him all hope of reclaiming the wild men of that race vanished. A few weeks after his return to a civilized region, he died at the little mission of Portage, in a state of extreme poverty. He was a man conspicuous for rigid fidelity in applying the principles of Christian and religious perfection to all the affairs of life; and for an indomitable zeal, which embraced the spiritual interests of externs, both civilized and savage, as well as those of his religious brethren. In the words of Father de Smet, "the work of saving souls was to this truly apostolic man the one thought, desire, and necessity of each moment of his existence, and as he possessed the gift of firing the hearts of others with the same zeal that enkindled his own, those who could not personally share in his labours, were moved to aid his work greatly by the fervour of their prayers." Thus, although he died at the comparatively early age of forty-nine, he had succeeded in imparting his spirit to a generation of young Jesuits, who, like himself, had abandoned home and country

to enter on a life of fatigue and privation. He also left them the rich heritage of a devotion to the service of God and the good of souls that spared neither health or strength, nor temporal comfort, nor advantage, nor life itself. One noble example of charity to others and an all-daring confidence was rewarded by a miraculous cure from sickness. When stretched on what might have been his bed of death, word was brought to him that a poor dying Catholic some hundred miles distant was crying out for the sacraments. To the amazement of all, the Father ordered his bed to be placed on a cart, and taking with him the Blessed Sacrament and holy oils, departed at once, after giving his benediction to his brethren, in the probability of his not returning alive. But at the end of a few days, he re-appeared amongst them quite jubilant, for as soon as he had administered the sacraments, he felt himself suddenly and perfectly cured.

August 18.

1. FATHER THOMAS FITZHERBERT, of Swynnerton, was born in the county of Stafford, in 1552. He was sent to study at Oxford, where his zeal for the Catholic Faith exposed him to ridicule and persecution, and he was sentenced to a year's imprisonment for refusing to conform to the Church established by law. He was never so happy as when, being at the time still a layman, he had an opportunity of offering assistance and hospitality to priests and Religious. In 1580, Mr. Fitzherbert married, and on account of the bitter persecution with which he had been assailed, he retired with his wife to the Continent, where he was greatly esteemed at the Courts of France and Spain. Eight years after marriage he was left a widower, and he then decided to embrace the ecclesiastical state. In 1602, he proceeded to Rome, and was ordained Priest there, making afterwards a secret vow

to offer himself to the Society, a step which, for reasons of prudence, following the advice of Father General Paul Acquaviva, he did not take before the year 1613. When he had filled several offices, he was appointed Rector of the English College, in 1618, discharging his duties for twenty-two years with integrity, diligence, and charity. Father Fitzherbert was particularly noted for a hope and confidence in God which nothing could disturb, for his singular delicacy of conscience, his patience under suffering, and his great regularity in his duties. He was very devout to our Blessed Lady from his most tender years, and he observed many pious practices in her honour. As he became more advanced in life he increased in self-abnegation, in humility, and in his spirit of obedience. He was perhaps most remarkable for his forgiveness of injuries and love of his enemies. He expired at the English College, Rome, on the 17th of August, 1640, aged eighty-eight.

2. At Philadelphia, in the year 1786, died FATHER FERDINAND STEINMEYER, commonly known by the name of FARMER. Born in Swabia, in Germany, on October the 13th, 1705, he was received into the Society at Landspergen, on the 8th of September, 1725; and after he had completed all his studies, and been Professed in 1743, he arrived in America with Father Matthias Sittensperger, or Manners, nine years later. The rest of his life, until his eighty-first year, he spent in evangelizing different parts of Pennsylvania, and especially the city of Philadelphia. Following in the footsteps of Fathers Greaton, Harding, and Schneider, he made excursions into New Jersey and New York, on which laborious and dangerous missions he was still engaged when eighty years of age.

In the last year of his life, Dr. Carroll, who employed him as his Vicar in the northern parts of the Union, called him "that great Saint, Mr. Farmer;" and described him, a few years later, as "the model of pastors and of all priests." In Philadelphia, then the seat of Government and centre of national activity, his death caused universal regret, and a general

opinion prevailed that he had died "in the odour of sanctity." An old record quaintly states that "Mr. Ferdinand Farmer died at Philadelphia, on the 17th of August, leaving behind him a most lively persuasion of his eminent sanctity."

August 19.

1. At St. Thomas' Manor, Portobacco, Maryland, died in the year 1723, FATHER WILLIAM HUNTER, when sixty-two years of age. He was a native of Northumberland, and entered the Society at the age of twenty. In 1692, he was sent to Maryland, compensating by his reputation as a man of sound judgment and prudence, for the moderate success which attended his studies. He was appointed Superior in 1696, and began that long term of administration, during which, by his ability in the management of temporalities and by his courtesy and tact in dealing with hostile Governors and Legislators, he earned from the Provincial the following commendation, recorded in the Catalogue at the close of his life: "Father William Hunter was Professed of four vows for his talent in governing, during the long period that he was missionary in Maryland—*illius Missionis Superior et Instaurator*." Father Thomas Parker, Provincial in 1714, had pronounced his talent for governing to be very remarkable; while Father Beeston, Provincial a few years later, attributed to him eminent talent for both mission work and for government. He was succeeded in the management of affairs by three men, whose virtues were equal to his own, and whose natural gifts were even more varied. These were Fathers Thomas Mansell, George Thorold, and Peter Attwood. Father Mansell is reported by different Provincials to have shown great talent, judgment, and prudence, and to have attained distinguished success in his studies. He had fitted himself for holding many different offices in the Society, especially those connected with foreign missions. Not less high was the estimation formed of Father George Thorold and of Father Peter Attwood.

It was the spirit, example, and industry of such excellent Religious as Father William Hunter, and others like him, that enabled the persecuted Mission to survive the storms of half a century, to maintain the Faith amongst Catholics, and draw converts into the fold of the Church.

2. FATHER JOSEPH GREATON, a native of London, died on the 19th of August, in the year 1753, at Bohemia in Maryland. Born in 1679, and received into the Society as a priest at the age of twenty-nine, he took his vows of Profession eleven years later. When of a mature age, after showing himself to be a man of judgment, prudence, and experience, as well as a man of learning, he was sent to the Maryland Mission in 1721. He became the founder of Catholicity in Pennsylvania, and especially in Philadelphia, where, having commenced with a congregation of about eleven persons, he, within a few years, built the first Catholic chapel that existed in this portion of the British colonies. With the means, which he himself collected, various tracts of land were bought in the city of Philadelphia and in certain parts of the province of Pennsylvania. At the same time, friends in London undertook to establish a permanent fund for the support of the German missionaries who had been invited over from the Rhenish provinces. Meanwhile he extended his ministry into the provinces of New Jersey and New York. He was a man of energy and far-seeing practical intelligence, providing, not only for the spiritual needs of the Catholics of that day, but also for the endowment of education in the future. At the same time he was well fitted for the courageous work of carrying the blessings of the Faith beyond the contracted limits of Maryland. In this undertaking he was ably supported by Father Schneider, and by his own successor at Philadelphia, Father Robert Harding. At the age of seventy-one he was recalled to Maryland; and, after being attended in his last sickness by Father John Lewis, he departed this life at Bohemia, on the eastern shore of Maryland, when seventy-four years of age.

August 20.

BROTHER WILLIAM BROWNE, intimately related to three Viscounts Montague of Cowdray House, Sussex, was born in the year 1578, entered the Society in 1614, and died at Liege on the 19th of August, 1637. So profound was his humility that although a man of considerable talent he chose the modest degree of lay-brother. From his youth up he had ever been singularly innocent and virtuous, his only recreations having been the English pastime of hunting and hawking. His conscience was very delicate and severe in the judgment it passed on himself, he had a great contempt for all worldly honours, and manifested this spirit by searching out and begging for the lowest offices in the house. During fourteen years he spent nearly two hours every day in the kitchen engaged in washing dishes. He cleaned the out-offices, lit the fires, and assisted the day labourers in the humblest capacity, frequently helping them in carrying away any kind of refuse. Such marvellous self-humiliation drew down abundant gifts of light and grace into his soul, and so entirely excluded any consideration for himself that he would say to those who commiserated him in the meanness or unpleasantness of his occupations, "Believe me, my dear Brother, it is this I desire, this I aspire after, in order that I may please God and do His holy will; as for the rest, He will dispose of me as He sees fit." The love of God absorbed his whole thought and care, and he often remarked: "If the saints were to come down from Heaven to visit us, I confess that their presence would be most grateful to me, but with their good leave I would still attend to God alone. During twenty years I have needed no other incentive than simply the love of God for His own sake." In mental prayer he attained to the highest contemplation, and his union with God was uninterrupted. In body he was weak and incapacitated for any hard work, nor did long habit ease the burden

which only the love of God enabled him to sustain. When, for instance, towards the end of his life he was so wasted with fever that he could scarcely drag himself along the passage, he still carried water, accompanied the dispenser beyond the house, and worked in the kitchen. Brother William Browne rendered much valuable assistance in the purchase of the College at Liege, and died in that city at the age of fifty-nine, having caught the plague, as is believed, when in attendance on those who were afflicted by it.

August 21.

1. FATHER MARMADUKE STONE, whose memory is preserved with pious veneration in the English Province, was born at Draycot, in Staffordshire, in 1748, made his studies at Watten and St. Omers, and was admitted into the Society in 1767. Seven years after, he was appointed Master of Elements in the newly established English Academy, Liege, and eventually became Prefect. He was ordained in 1775, and in January, 1790, succeeded Father William Strickland as President of the Academy. From early life he had disclosed a steadiness of character, and a solid virtue and suavity of manner, which stamped him as a fit man for future government. In August, 1794, it became necessary for him as President to conduct the emigration from Liege to Stonyhurst, and there by the evenness of his temper and his engaging spirit of reconciliation, combined with great humility, he succeeded in preserving harmony between discordant elements and in firmly establishing the first College which the resuscitated Society has erected. While governing the College with signal discretion until the year 1803, he also took an active part with Father Strickland in the restoration of the English Province, and having made his solemn profession, was named its first Provincial, on the feast of the Ascension, which in that year fell on the 19th

of May. He held this post until 1817, and then during a short period acted as Master of Novices at Hodder, where he had previously placed the Novitiate. In 1818, he became Minister of Stonyhurst for nine years, after which, his sight failing him, he was sent to Lowe House, St. Helens, in 1827. He became perfectly blind before his death, which occurred on the 21st of August, 1834, when he had reached the age of eighty-six. Mr. Sheil, who was a scholar at Stonyhurst when Father Stone was Superior, describes him as "the most uninterruptedly devout person he had ever seen, one who verified the descriptions of lofty holiness with which the writings of Alban Butler have rendered us familiar. He seemed to be in a perfect communion with Heaven; for, even in his ordinary occupations, at his meals, or while he took the exercise necessary for health, his eyes were constantly raised upward, and ejaculations broke from his lips."

2. On the 21st of August, 1616, died at Pont-à-Mousson, FATHER WILLIAM MURDOCH, a Scotchman, after suffering much for the Faith. When only ten years of age he had been imprisoned for seven months, during which time he was cruelly cuffed and beaten by order of a Protestant Bishop, without however in the slightest degree shaking his constancy. Some years afterwards, perceiving that the Society seemed to enjoy the especial privilege of suffering persecution at the hands of the enemies of the Church, he crossed over to France and was there admitted amongst its members. Whilst he was working in Paris as a priest, certain students of the College, instigated by the jealousy and malevolence of their professors, came to the College of Clermont and begged him to hear the confession of a rich comrade. Then leading him aside into a secluded spot where a number of their fellow-students were lying concealed, they ordered him to strip off his soutane, for they were determined to give him a severe thrashing. "Most willingly," replied the holy man, "will I, out of love for my Divine Master, offer myself for that treatment which He Himself so readily accepted." As soon, however, as the eyes of

these misguided youths fell on the rough hair-shirt with which his body was covered down to his knees, they cast themselves at his feet and, imploring him to pardon their sinful intentions, led him back with very different feelings in their breasts towards the Society than they had ever entertained before.

Thus fortified for encountering every kind of insult and outrage, Father Murdoch entered upon the trying duties of the Scotch Mission, and during fourteen consecutive years passed throughout the kingdom, disguised as a doctor, and gaining considerable fruit of souls, though at the cost of perils and sufferings innumerable. Historians relate that our holy Founder, who loved and honoured him as a true son, appeared to him on one occasion, encouraging him to bear his cross valiantly, in like manner as he himself had been encouraged by our Lord, when on the way to Rome. The Father preserved his wonted calm and fearless demeanour, even when roughly treated and cast into prison. One day he was paraded before the whole populace of Edinburgh, clothed in the sacerdotal vestments, and subjected to a variety of indignities, which vividly recalled to him the scene of our Lord's Passion. Arrived at the town-cross, his persecutors lighted a bonfire and bade him cast the sacred vestments which he wore into the flames. "You shall first cast myself," was his reply, "into that fire." And when a graceless youth, of some education, invited him to commence the Mass, and began to recite the server's part in a high and derisive tone of voice, "You are indeed right," exclaimed the Father, and could not have used truer words : *Judica me, Deus, et discerne causam meam de gente non sancta ; ab homine iniquo et doloso erue me.*" Father Murdoch died at the age of seventy-nine, having spent fifty-two years in the Society.

August 22.

1. On the 22nd of August, 1820, in Dublin, died FATHER JAMES BUTLER, at the early age of twenty-nine. In the judgment of Father Bracken, no member of the Irish Mission was more remarkable for his talents and learning than this young Religious. After studying humanities at Carlow and Stonyhurst, he was sent, with several others, to Palermo, to study philosophy and theology. Having taken his degree of Doctor of Divinity, he returned, in 1814, to Clongowes, where, at the age of twenty-five, he taught theology with great distinction, and where his classical attainments, his vast and varied erudition, but, above all, the example of his religious virtues, won for him universal esteem and admiration. So unsparing was he of himself, and so assiduous in the pursuit of learning, and in the training of youth in piety and the liberal arts, that, by his incessant application to work, he wore himself out prematurely. His death was the fitting echo of his life. Father Bartholomew Esmonde says of him, in a letter to a friend: "The lamented Father Butler died, I may say, in my arms, *dilectus Deo et hominibus*. What a rare association of learning, piety, and simplicity! The octave of the Assumption concluded his earthly life. He said Mass at Clongowes for the last time on the feast itself, and came up to Dublin the same day for change of air. It very soon, however, became evident that his dissolution drew near, and as his strength declined, the fervour of his piety seemed to increase. I shall never forget the last night, which I spent at his bedside; it taught me the practical lesson how to die. Having asked for and received the last sacraments, and having himself answered all the prayers with tranquil and unaffected devotion, he fell into a gentle slumber. On awakening, he gave me his hand, with the exclamation: 'Farewell, I am dying.' . . . He then spoke of his impending departure very calmly, asking me, from time to time, to repeat a favourite Italian hymn of St. Liguori, in honour of the Blessed Virgin,

O bella mia speranza, &c., the words of which seemed to give him exquisite pleasure. To my inquiry whether he was quite happy, or there was anything that caused him pain, he answered : ‘Thanks be to God and to the Madonna, I am perfectly happy and resigned.’ Being again asked which he would choose, were the offer of life or death made to him, he replied : ‘If the choice were left to me, I would make *none*, but would leave all to God, for He knows what is best.’ A few moments after, his strength was exhausted, and breathing the names of Jesus and Mary, he calmly expired.”

2. FATHER JOHN BARON was a native of Lancashire, born in 1603. After studying under one of our Fathers who was a chaplain in the neighbourhood, he went to the English College, Rome, in 1625, was ordained and left for England in 1632. His missionary career was passed chiefly amongst the poorer Catholics scattered through the country, by whom he was tenderly beloved. They held him in still higher esteem when they saw that he made all his journeys on foot, often during the night, and in the severest weather, to administer the consolations of religion to the sick, and that he, on these occasions, partook along with them of their humble fare.

Father Baron was recalled to Watten, together with those who had belonged to the same community, as soon as the French army had retired from that part of the country. Three of the number were attacked by fever and died, the Father himself, then Minister at St. Omers, being one of them. He had, during the five years he was in the Society, attained a high degree of religious virtue; very sincere humility, great gentleness of disposition, and active charity being its leading characteristics. Though appointed as Minister to govern others, he himself took part in the most menial employments, and trained them in the performance of their duties more by example than by precept. The grief of his brethren in the Society at his death on the 22nd of August, 1638, when only thirty-three, showed how truly he was beloved and esteemed by them.

August 23.

1. On the 23rd day of August, in the year 1724, FATHER SEBASTIAN RASLES died a glorious martyr, on the banks of the Kennebec, one of the rivers in New England. He was a native of Franche-Comté, and became a noble confessor of the Faith, carrying the name of Jesus a distance of five hundred leagues from Quebec. The tribe of the Amalingans owes its conversion entirely to him, but he laboured still more energetically in behalf of the Abnaquis, whose father and apostle he was for nearly twenty years. During this period he exhibited invincible courage in protecting them from the violence and treachery of the heretics of Boston. Frequently did the English Governor of that colony make the most seductive offers to the natives, consenting either to hand over Father Rasles to their fury, or to send him back to Quebec. He even set a price on his head, and promised a reward of a thousand pounds to any one who should put him to death. They often attempted to take him by surprise, and failing this, followed him and attacked him in a thick wood, where they found him on the point of perishing from want and exhaustion. In vain did his faithful children urge him to seek some secure place of safety. He absolutely refused to leave them to their fate and thus endanger the salvation of their souls, exclaiming in the language of the Apostle: "I count not my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus."

This was no empty resolve, for when twelve hundred armed savages swooped down unexpectedly on the village of Narantsouak where he dwelt, this valiant apostle hastened to meet them, and so secured a brief delay for his neophytes during which to hide themselves. Pierced by the bullets of the enemy, who were intent only on taking his life, he fell dead at the foot

of the public cross of the village, together with the seven brave and faithful natives who had presented their bodies as a shield for his protection, and were martyred in defending him. Exactly one hundred and nine years afterwards, to the day, on the 23rd of August, 1833, Monsignor Fenwick, Bishop of Boston, solemnly presided at the erection of a granite obelisk, placed within the same locality, to celebrate the memory of this heroic servant of God, and occupying the very spot on which, according to tradition, he was wont daily to offer up the Sacrifice of the Mass. In the midst of a vast multitude of several thousand Catholics and Protestants, gathered together from all parts of his immense diocese, the holy prelate applied to the first apostle of these regions, so rich in promise for the Faith, the beautiful words of Ecclesiasticus: "His memory shall not perish! His name shall be invoked from generation to generation! Nations shall declare his wisdom, and the Church of the Saints shall show forth his praise."

2. FATHER THOMAS COOKE was born in London, during the year 1589, and was at first brought up there and elsewhere in England by Protestant relatives. Having in early life been taken to Belgium by the only Catholic member of his family, he was reconciled to the Church and sent to St. Omers, where he showed himself to be possessed of great talent and intelligence, together with other gifts of mind and character. He was ordained Priest at the English College, Rome, in 1614, and joined the Society in the course of the same year. In 1625, he was Professed and then sent to the English Mission, being placed in the Hereford and South Wales District. He laboured there for several years, and went, in 1665, to work in the county of Suffolk. A little before this, the Provincial, writing to Father General, says that, being unable on account of the persecution to send the usual information regarding a new Rector for the College of Liege, he had in the meantime appointed Father Cooke Vice-Rector, as one "upon whom we may depend. He is indeed a man of mature age, of a very excellent disposition, very

religious, and most tenacious of domestic discipline." He had, in truth, already filled many high and responsible offices in the Society, having been a Superior, Spiritual Father, Socius, Master of Novices, and lastly a Penitentiary at Loreto. He died in England, on the 18th of August, 1670, aged eighty-one.

August 24.

1. On the 24th of August, in the year 1629, FATHER PHILIBERT NOYROT and BROTHER JOHN MALOT perished by shipwreck off the coast of New France, at the moment when they were reaching port. Father Noyrot, a native of Burgundy, had from his very noviceship prepared himself most devotedly for the labours and privations of missionary life. During the four years which he spent at the College of Bourges, before being raised to the priesthood, he obtained permission to go out on all Sundays and feast-days in search of the poor and neglected within their hamlets, farms, and cabins, at several leagues' distance, accompanied by his companion in this apostolic work. When he returned at night he was well-nigh worn out with fatigue, having eaten no food since morning but a little bread, yet he was always full of joy and thankfulness at having instructed the ignorant and needy how to serve God, and having drawn them to love and pray to Him. We are told of the Father, that in his prolonged and intimate communications with God he had a prevision of the manner of death which Providence had reserved for him. He was crossing the ocean for the third time on a fresh missionary expedition amongst the savage tribes, when during the course of the night the vessel in which he sailed was dashed against the rocky and dangerous coast of the island of Cape Breton, and became a complete wreck.

His companion, Brother John Malot, a native of Lorraine, shared the same fate. He was one of the ablest lay-brothers of the Province of

Champagne, and his devotedness equalled his ability. He had often risked his life in attending upon those who were afflicted with the plague, and had apparently received from God the special gift of winning souls to Him. His charity and modesty combined obtained for him such influence with all on board during the long voyage, that when the critical moment came he had the great consolation of finding the heretical sea-captain so entirely gained over and convinced by his exhortations and instructions, that with a loud voice he renounced his belief in Calvinism, and was wholly reconciled to God.

2. FATHER JAMES INNES, a Scotchman, was born in 1654, and entered the Society at Tournay, in 1676. In the year 1684, he appears as Minister and Procurator at the Scots College, Douay. Two years afterwards he was sent into Scotland, where he laboured with great energy and fervour, and won over many souls. He was soon denounced as a traitor and cast into prison, which in those days was often but the vestibule of the scaffold. This thought filled the breast of the confessor with joy, but influential friends stepped in, and the sentence passed upon him was only one of exile. He was required to attest, on his arrival in Holland, by a letter which had duly received the counter-signature of a public notary, that he had really set foot on the Continent, an obligation which he faithfully fulfilled. Nevertheless, he accompanied his own letter on its return journey to Scotland, and resumed his missionary work among his Catholic and Protestant fellow-countrymen. On two subsequent occasions he fell again into the hands of his persecutors, and was very cruelly treated by them. He was finally condemned to perpetual banishment, with a menace of fresh arrest and of death itself should he dare to repass the Channel. Yielding to force, he retired in 1723 to Douay, where he spent the remaining years of his life in the Scots College, first as Procurator and Spiritual Father, and then as Rector. His death occurred at Douay, on the 18th of August, 1729, at the age of seventy-five.

August 25.

1. In Galway, on the 25th of August, 1651, died FATHER CHRISTOPHER NETTERVILLE, sixth son of Viscount Netterville, and brother of Father Nicholas Netterville, also working on the Irish Mission. Born in Meath in 1615, and having studied humanities in the Jesuit College in Galway, he entered the Society at Mechlin in 1631, and was sent on the Irish Mission in 1642. He laboured with great zeal in Ireland for nine years, and was beloved by all on account of his innocence of life, sweetness of disposition, and remarkable piety. During the civil wars in the time of the Commonwealth he was compelled, owing to the fury of the persecutions, to conceal himself, like St. Athanasius, for more than a year in his own father's sepulchre, *instar primi Athanasii anno integro et amplius in sepulchro paterno delituit*. He gave a splendid example of patience and resignation in bearing a long and painful disease. He met death with singular joy, thanking God with great fervour that he was dying in the midst of his religious brethren. Prematurely worn out with the suffering, privation, and fatigue incidental to the life of every Jesuit in Ireland in those days, he died at the early age of thirty-six years, twenty of which he had spent in the Society.

2. FATHER RICHARD FLEMING, member of a noble Irish family, was born probably in Westmeath, and entered the Society about the year 1561. He was a man of great learning as well as of great virtue, and for ten years taught theology at the College of Clermont, in Paris, with ever increasing success, having been considered worthy to follow the celebrated Father Maldonatus in occupying that chair. Father Sacchini inserts in his *General History of the Society of Jesus*, the interesting account which Father Fleming gave to his *confrère*, Father James Tyrie, of the vision in which

the Blessed Virgin intimated to him at Paris in 1581, that Father Acquaviva would be elected General in succession to Father Everard Mercurian.

In the year 1584, Father Fleming went to Pont-à-Mousson, and there became the first Chancellor of the University. He was also employed there for some years in professing dogmatic theology, and in solving difficult cases of conscience. Some months before his death, certain propositions, published against the theologians of our Society by the Doctors of the University of Louvain, were sent to Pont-à-Mousson. Our Faculty of Theology, being consulted on these propositions, gave its opinion through Father Fleming. "I do not believe," writes the learned Father Abram, S.J., "I have ever seen anything more complete in this kind of composition—the penetration of the professor and the solidity of his doctrine reveal themselves there in all their force." The History of the University states that "the air of distinction in his countenance, and in his whole appearance and manner, together with the religious modesty of his bearing, combined to point him out as a remarkable man." The same History mentions that this great theologian died at Pont-à-Mousson on the 25th of August, 1590.

August 26.

On the 26th of August, 1640, at Cashel, died FATHER BARNABY O'KEARNEY, brother of David O'Kearney, Archbishop of Cashel. He was admitted into the Society at Douay, in the twenty-fourth year of his age. After teaching rhetoric and Greek at Antwerp and Lisle, he was sent to the Irish Mission with his nephew, Father Walter Wale, in the summer of 1603. Father O'Kearney devoted himself with marvellous assiduity and success to the work of preaching. Everywhere he went his sermons made a wonderful impression. Father Holywood, then Superior of the Irish

Mission, in one of his letters to the Father General, says, speaking of the labours of the previous year: "Immense crowds went to hear Father O'Kearney at a Mission given during Lent in a neighbouring county. In one summer he evangelized two other districts, and with good results, as appears from the steadfastness of the people in the Faith, notwithstanding edicts, prisons, and fines." Many remarkable instances are recorded of the effect produced by these sermons. Thus on one occasion five men, famous throughout the country for the lawlessness and wickedness of their lives, were so terrified by a sermon of Father O'Kearney's on the eternity of the pains of Hell, that they went immediately to the Father to be reconciled to God, and from that day completely abandoned their criminal career. In another county he converted by a single sermon a certain Viscount and his three brothers, along with all their retainers. The restitutions made through his means in Munster amounted, we are told, to the value of £300, a sum equal to about £2,500 of our money.

As a natural result of his extraordinary zeal, Father O'Kearney incurred the fierce hostility of the Government. A troop of horse was sent by the Viceroy to Cork to apprehend him and Father Wale, on the 5th of September, 1606; but God protected His servants against their malice. During the long period of thirty-seven years this diligent and faithful steward continued in the midst of every kind of peril, difficulty, and hardship, labouring in the thorny vineyard of his Master. A friend of peace, a promoter of habits of industry and sobriety, a true lover of his country, Father O'Kearney won the high esteem even of his enemies. The Judges of Assize were known to have declared in open court that the two Jesuits, Barnaby O'Kearney and Walter Wale, did more to prevent robbery than all the terrors and enactments of the law.

Father O'Kearney died at the age of seventy-five years, of which fifty-one were spent in the Society, and thirty-seven on the Irish Mission. A volume of his Sermons for the Feasts and Sundays of the entire year,

in octavo, was printed at Lyons in 1622, under the title of *Heliotropion*. A second volume of Sermons on the Passion of Christ was published in octavo form in Paris in the year 1633.

August 27.

THE VENERABLE EDWARD HENRY LEWIS, more generally known in England as FATHER CHARLES BAKER, a native of Abergavenny, obtained the martyr's crown on the 27th of August, 1679, and thus shed lustre on the principality of Wales. He was born in 1617, began his studies at the school of his birthplace, and afterwards, in 1638, went to the English College, Rome. He entered the Society in 1644, and was sent after his noviceship to the English Mission, but was soon recalled to Rome, to be confessor and Spiritual Father in the English College. At the earnest petition of his penitents he was sent back again to England the year after, and was twice appointed Superior of the South Wales District, which was the principal field of his labours. For twenty-eight years he zealously toiled in those rough missions, visiting the persecuted Catholics, chiefly by night, and always on foot, and affording many proofs of unwearied courage in the service of God. His singular affection for the humble and needy procured for him the title of "Father of the Poor." His charity, however, to others, and the universal esteem in which he was held by all classes, did not save him from the malice of an apostate and a traitor. One of the county magistrates, of the name of Arnold, a bitter enemy of Catholics, instigated this man to betray Father Lewis, and before daybreak on Sunday morning, the 17th of November, while preparing to say Mass at a house in the parish of Llantarnam, in Monmouthshire, six dragoons seized and led him off in mock triumph to Abergavenny, proclaiming in a loud voice to the assembled crowd, "Behold! we bring you the bishop-elect of Llandaff." He was closely questioned as

to his knowledge of Oates' pretended plot, but entirely exculpated himself. Father Lewis remained about two months in Monmouth gaol, where he was isolated from all intercourse with others, and was maliciously accused of having tried to poison his gaoler and break out from prison. The Father was then removed to the gaol at Usk, where he became a great comfort and assistance to many Catholics confined there for refusing to take the forbidden oath of supremacy. On the 28th of March, 1679, he was again moved to Monmouth to stand his trial at the Assizes, where, after challenging several jurymen summoned by the High Sheriff, Arnold succeeded in obtaining a jury according to his own liking.

Notwithstanding the insufficient or actually false evidence adduced, sentence of death was pronounced on Father Lewis, and he was summoned by the Privy Council to London, before whom his complete innocence was made manifest to all. Notwithstanding this fact, he was told that he could not save his life, unless he either apostatized or implicated the Fathers of the Society in the plot, and he was sent back to Usk. Here he spent three months in confinement, though allowed to go about in a sort of free custody, and to receive the visits of Catholics, to whom he administered the sacraments, and gave spiritual exhortations and advice. Peremptory orders having arrived from Lord Shaftesbury, the martyr was led out to the place of execution, walking forward with great firmness of step and a light of heavenly joy beaming on his countenance. In a clear voice he made a long address to the people, and deeply moved their hearts, creating so strong an impression of his innocence that the executioners abstained from quartering his body as usual, and he was interred in the porch of a neighbouring church. A vast multitude of spectators attended his funeral, the under-sheriff being also present. Thus died Father Lewis, a glorious martyr, in the sixty-second year of his age, and the thirty-fifth of his religious profession.

August 28.

1. FATHER FRANCIS NELSON, a native of Brabant, in the Low Countries, was born in 1633, entered the Society in 1650, and took the four vows in 1667. He arrived at the Professed House in Antwerp, from England, on the 2nd of September, 1673, and died in Brussels, on the 28th of August, 1675, at the early age of forty-two. This most charitable Father met his death in consequence of his devoted attendance on the English soldiers affected with the plague. The Annual Letters eulogize him as *Vir ita a virtute, doctrina, ingenio, prudentia comparatus, ut ad omnia Societatis munera idoneus videretur, adeoque magnum sui desiderium apud omnes reliquerit.*

2. On this day in the year 1689, died FATHER CLAUD ALLOUEZ, member of the Province of Toulouse, and the earliest apostle of the immense districts lying to the west of Canada. He was, at the same time, founder of the missions of Ottawa, of Lake Superior, of Sault-Sainte-Marie, of St. Francis Xavier, and of several other residences. These fields of missionary labour he cultivated for nearly thirty-two years, amid all the revolting scenes of savage life. He walked in the footsteps of the great Apostle of the Indies in his labours, his ceaseless journeys, his persecutions, as well as the indignities, threats, and perils to which he was daily exposed. At one time, led across vast deserts by savages who treated him like a slave, he was frequently abandoned altogether without boat or means of getting any food, on the banks of some unknown river, to die either of hunger or of sunstroke. At another time, he might be seen preaching Jesus Christ to a large crowd of natives, and baptizing as many as ten thousand with his own hands. Divine honours were paid to him and to his companion as to Saints Paul and Barnabas of old, and they were worshipped with solemn offerings

and sacrifices as beings of a superior order. The history of North America does not present to us any missionary more intrepid in braving and enduring sufferings or more successful in the extent and fruitfulness of his labours than Father Claud Allouez.

August 29.

1. FATHER HENRY HAWKINS, second son of Sir Thomas Hawkins, of Nash Court, Kent, was born in London, during the year 1575. He went to Rome in 1609, with the intention of making his higher studies there, and was ordained about the year 1613. In 1615, he entered the Society at the age of forty, and took the three vows of Religion in 1626. This act crowned a rare example of very resolute correspondence to grace, for in order to obey the voice of God in his vocation, he abandoned a high position in society, leaving, after due arrangements made, wife, office, and all his worldly expectations behind him. He had shown himself skilled and experienced in affairs of government, besides being well learned and practised in the law. After his arrival in England, Father Hawkins was arrested and sentenced to perpetual banishment, but came back again on the first opportunity, determined to risk his life rather than abandon his post. In 1628, he is named amongst the *veterani missionarii*, entered on the list of our Fathers at Clerkenwell. After labouring in England for twenty-five years, he was sent to the house of Tertians at Ghent, and died there on the 18th of August, 1646.

2. FATHER HENRY BEDINGFELD, *alias* SILISDON, was born at Redlingfield, in Suffolk, in the year 1583. He was educated partly at home and partly at St. Omers, whence he proceeded when seventeen to the English College, Rome. After entering the Society in 1602, he was in due time

professed of the four vows in 1618. He was appointed second Rector of Liege, in 1620, and removed the Novitiate from thence to Watten, in 1625, becoming its first Rector. From the year 1646 till 1650, he filled the office of English Provincial, having been previously Rector in London. His many different appointments prove that his aptitude for government had been early discerned and fully acknowledged. These began with the post of Prefect of Studies, when in Rome, and this was followed by the Rectorship of our College at Louvain. He became afterwards Instructor of the Tertiaries at Ghent, and Consultor of the Province, besides being confessor and Spiritual Father. He was twice deputed to proceed from Belgium and also from England to Rome, in order to negotiate the business affairs of his Province, and he was elected to attend the eighth and the ninth General Congregations. In all these posts he was equally distinguished for prudence and piety. His life might have been prolonged for several years, had he not overtaxed his strength by almost continual watching, fasting, and very severe bodily mortifications. As an author, also, he was indefatigable, and never allowed his mind to take any rest. Though seventy-five years of age at the time of his death, on the 21st of August, 1659, his memory and soundness of judgment remained unimpaired to the last.

August 30.

1. On the 30th of August, 1556, FATHER LEONARD GARREAU, a young and fervent missionary among the Hurons, was mortally wounded on the banks of the St. Lawrence by a troop of Iroquois. He belonged to a family of saints, and was born at Saint-Yrieix, in the diocese of Limoges, crowning afterwards, by an agony which lasted for three days, a life wholly spent in promoting the glory of God. He lay prostrate all that time on the

bare ground, which was bathed with his blood. An injury to his spine had rendered him perfectly helpless, and he had nothing wherewith to cover his body but a pair of worn-out drawers which the savages had allowed him to retain. Though left without remedy of any kind for his wounds, or food to support his strength, he ceased not to pray God, like another St. Stephen, to receive his soul, and, at the same time, to pardon his murderers. Even in this terrible extremity, perceiving some Huron prisoners marked for death, and placed under the charge of a young Frenchman whom the evil spirit of revenge and treachery had induced to join the Iroquois, the dying missionary dragged himself towards them with infinite difficulty and pain, and while he encouraged his Huron converts to suffer and die for God's glory, he tenderly urged upon his fellow-countryman the enormity of his crime. After pronouncing absolution over his poor neophytes, he continued, regardless of his own sufferings, to offer up a thousand acts of thanksgiving to God as long as he had the power of utterance.

Father Garreau's only fear was lest his death might be too free from pain, and lest he had failed to labour and suffer for Christ with sufficient purity and singleness of intention. He considered himself unworthy of a place beside the simplest novice, taking little credit to himself for the singular innocence, piety, and self-mortification of his early life, which had led to his being often compared to St. Aloysius, or even for the thirteen years of his mature and heroic apostolate, which Father Ragueneau pronounced to have been a daily martyrdom, consummated by the shedding of his life's blood, and securing for him a full share in the sufferings and dereliction of the Cross of his Divine Master.

2. FATHER ALEXANDER BAKER was a native of Norfolk, and was born in 1582. He entered the Society about the year 1610, was professed of the four vows on the 23rd of May, 1627, and died in London, where he had

resided for many years, on the 24th of August, 1638. He was a man of great courage, and twice undertook journeys in the cause of Christ to remote parts of India. He was always most ready to labour for the salvation of souls, at all hours of the day and night, as the Summary of the Deceased S.J. tells us. During the year 1615, he reconciled to the Church the Rev. William Coke, son of Sir Edward Coke, the celebrated lawyer. In 1620, he was acting in London as Procurator for St. Omers College. He left behind him a treatise in manuscript defending the doctrine of Baptismal regeneration as held by Catholics, against the erroneous teaching of Protestantism. From the following mention of this Father in Rymer's *Fœdera* we gather that he had been imprisoned for religion and pardoned through the intercession of one of the foreign Ambassadors, to the chagrin of the Privy Council and Parliament. "At this meeting they find that on the 12th of July last His Majesty hath granted a pardon unto Alexander Baker, a Jesuit, and ten other Papists, and that it passed by immediate warrant, without paying the ordinary fees." This pardon led to a petition from the Commons to the King, amounting to a remonstrance, in which they describe Father Baker as "a known and notorious Jesuit, who hath been formerly released for the like offences." Father Baker died at the age of fifty-six.

August 31.

1. FATHER RICHARD ARCHDEACON, a native of Kilkenny, was born on the 16th of March, 1618. He made his earlier studies under our Fathers at Antwerp and Lille, before entering the Society, and having joined the Novitiate at Mechlin in 1642, he afterwards studied his theology at Louvain. In 1650, he was employed in teaching, and arrived at the Professed House in Antwerp, in 1653. He taught there for six years, and became after that

Professor of Philosophy, of Moral Theology, and of Holy Scripture, chiefly at Louvain and Antwerp, during a course of many years. He died at Antwerp on the 31st of August, 1693, at the age of seventy-five.

He was the author of *A Treatise on Miracles*, written in English and Irish, and published at Louvain, in 1667; of *Theologia Tripartita Universa*, a work frequently reprinted during his lifetime; and also of *Vitæ et Miraculorum S. Patricii Epitome*, a copy of which was sold at Dublin, in 1829, for eight guineas. Father Archdeacon also wrote in English a treatise on the *Miracles of St. Francis Xavier*.

2. BROTHER SYNNOTT was probably a native of Wexford, who joined the Novitiate of St. Andrea, at Rome, in 1771, and was the last in the house to put off the Jesuit dress. Father James Butler refers to this novice in a letter to Father Aylmer, then resident at the Gesù. "When I reached Tivoli," he writes, "my habit and cross were recognized by the people, who crowded round me, kissing my hands and begging my blessing. I found there six Fathers of the old Society, nearly all Spaniards; the Superior was a fellow-labourer with Father O'Callaghan in the Philippine Islands, and parted from him in 1770. Most of these had been subjects or companions of Irish Jesuits, and all agreed in giving them great praise for their abilities and virtues. The Bishop's secretary tells me that he knew many of our countrymen, and among others, one who was a novice at St. Andrea's at the time of the Suppression. When the officials were going to unfrock him, he said, 'Hands off, you shall not meddle with me as long as there is a single Jesuit in the house dressed in the habit of St. Ignatius.' They did not press him till all the others were deprived of their religious dress, and then, holding out no longer, he exclaimed, 'Go, tell the Pope that an Irishman was the last to part with the habit of St. Ignatius.' The punishment of this spirited conduct was a pension from the Senator Rezzonico, who took him into his house, and treated him as an equal and

as a most intimate friend. After some time he told his patron that he wished to see his native land, and Rezzonico made him his companion in his travels, and, taking him to Ireland, left him there. The name of this true Irishman was Synnott." Then Father Butler goes on to say of himself: "The Fathers are extremely kind to me. The first evening, when recreation and Litanies were over, they lighted their tapers, and when I was going to light mine, they stopped me, and said the old custom was to light every new-comer to his room, and the Superior said that in the Philippines it was the custom as well to wash the feet of the newly-arrived. So off we went in solemn procession to my cell, where I found that one of the old Fathers had made my bed, put fresh water in my basin, and trimmed my lamp."

The subsequent career of Brother Synnott after the date of the Suppression remains unrecorded.

SEPTEMBER.

1. FATHER ANTHONY FLETCHER, a native of Westmoreland, was born in the year 1564. In course of time he married and had a son, but being a man of great piety from a child, he resolved that if he survived his wife he would enter the Religious state. On his wife's death he carried out his resolution, and went to Rome in 1609, and although he was then upwards of forty-five years of age he repeated the whole course of his studies at the English College. This he did with such marked success that within a short while he was deemed fit to receive the Priesthood. After his ordination he was admitted into the Society in 1612, and left for England during the same year, with the character of being *vir magnæ virtutis et prudentiæ*. He laboured assiduously in that vineyard, suffering much persecution and being imprisoned for the Faith. He was appointed Procurator of the Vice-Province, in consequence of his high reputation for prudence and diligence, and his special suitableness for that office owing to his long experience in the ways of the world and in matters of business. He died in London on the 1st of September, 1624, at the age of sixty.

2. FATHER CHRISTOPHER DRYLAND was born at Canterbury, and after his studies was ordained at Rheims in 1582. He was sent to England during the same year, and it was not long before he was called upon to share the fate of his persecuted fellow-missionaries. From State Papers in the Record Office we learn that after his arrival in this country he laboured on the mission in London and the adjoining counties. In 1586, he was seized and

sent to the Counter prison, in Wood Street. During the following year he was transferred to the Wisbeach dungeons, along with thirty other priests arrested in that year, on account of the rumoured Spanish invasion. Here he was chosen by Father Weston to be his spiritual director, and was named by him and Father Garnet Superior over the rest of the prisoners. He was imprisoned and detained in confinement for many years simply on account of his priesthood, and at last, in 1603, he was taken out of Framlingham prison and banished to the Continent. After arriving at Douay he set out for Rome, where, though advanced in years, he joined the Society. No record can be found of the career of Father Dryland after this date.

September 2.

1. On the 2nd of September, in the year 1572, FATHER ROGER BOLBET, an Englishman, died in the service of the plague-stricken. After he had been already ordained he joined the Society in 1562, at Louvain, where also, in 1569, he is mentioned as being prefect of the church and confessor of the English residents. In the year following his name occurs amongst those who were sent to Douay for their studies. Father Thomas Fitzherbert states that in 1562, when he was a boy of ten, he knew Father Bolbet in England as a Jesuit who stood in high favour with the Catholics of his time, and for whom he himself felt a very especial affection. It is probable, therefore, that Father Bolbet was the first member of the Society who had penetrated into this country. He must have been afterwards sent into banishment, for he was numbered amongst the exiles and constantly shared with them in that title. Father Sacchini thus narrates the incident which caused his death. "During the pestilence then raging at Douay, the members of the Society presented to all a rare example of charity. Two Fathers and one of the

temporal coadjutors were, at their own earnest entreaty, allowed to devote themselves heart and soul to the public service of the plague-stricken. One of these was Father Roger Bolbet, who not being well acquainted with the language of the country, was engaged chiefly in administering the last sacraments to the dying. He was, in his turn, seized with the plague, and on first discovering the fatal spots upon his arms, he tenderly kissed them, prizing them as pledges of the Divine goodness towards him. Then, having received the sacred rites from Father Vincent Verey, his companion in danger, he renewed his religious vows, and commending his soul into the hands of God, with the most sweet name of Jesus upon his lips, he entered into the joy of his Lord."

2. FATHER EDWARD WORSLEY, a very distinguished member of the English Province, was a native of Lancashire. He was born in 1604, and being a Protestant was educated at Oxford, where he received Anglican Orders. He became a convert to the Faith, and soon after that entered the Society on the 7th of September, 1626. He repeated his studies at the College of Liege, obtaining such proficiency in them as to acquire a high credit for learning among our Fathers, and to be esteemed by them one of the ablest controversialists whom the Province ever possessed. He was for eight years Professor at Liege, first of philosophy and then of scholastic theology, lecturing at the same time upon Sacred Scripture and controversy. Father Worsley was Professed in 1641, and in 1651 was sent upon the English Mission, belonging in 1655 to the community of the College of St. Ignatius. He did not, however, remain there long, as he was soon recalled to take up again his work of professing at Liege, of which College he was appointed Rector from 1658 to 1662. He afterwards retired to the Professed House in Antwerp, and fulfilled there the duties of procurator and missionary, devoting himself also to the spiritual care of the English Catholics in that city. The Summary of the Deceased Members of the English

Province describes him as "a man who gave to all a bright example of virtue, and who was regarded by his own brethren and by externs as one endowed with rare talent, industry, learning, and prudence." Father Worsley left behind him many valuable works on controversial subjects.

September 3.

On the 3rd of September in 1680, FATHER PAUL RAGUENEAU died in Paris, at the age of seventy-five, bearing the high character of a very perfect Religious. Fathers Le Mercier and Poncet, two of the most celebrated missionaries amongst the Hurons, have testified that no missionary rendered greater services to the infant Church in Canada, or established a better claim to be accounted as one of its apostles. The faith and heroic constancy with which his neophytes overcame all the assaults of their enemies recall the triumphs of the early martyrs. "You but waste your time," exclaimed one of them to the pagan who strove to force him to some act of superstition, "our very children would refuse to obey you. The devil himself has no power over us. You may indeed put every one of us to death, but we shall obey the command of God alone."

Father Ragueneau had not thus indelibly implanted the love of Jesus Christ in the hearts of his converts, save at the cost of many a bitter outrage and of constant peril to his own life, from the blows and wounds which deeply impressed their glorious marks upon his body. Thus as he was entering, one day, some poor cabin to baptize a dying woman, her husband in the frenzy of his passion aimed a stroke with his hatchet at the Father's head, which would have proved fatal had not the blow been miraculously arrested and his arm rendered powerless. The savage, overcome by sudden fear and amazement, immediately took to flight, and Father Paul hastened to the dying woman, who calmly expired soon after she had

received Baptism. When, on another occasion, a native had broken a heavy stick across his back, Father Ragueneau assured the Venerable Mary of the Incarnation, who congratulated him on having been thus treated, that "from his heart he desired more of such outrages." At this time he wrote to Father Lallemant: "We find much to discourage us in our work, and many of these infant Churches bear on them the stamp of the Christian character,—the Cross of Jesus Christ. We ourselves rejoice that a part of this Cross is laid upon us, and that we have witnessed our brethren shedding their blood, and patiently enduring tortures for that noble cause which makes the true martyrs. There is, in truth, not one amongst us who may not hope to follow their footsteps into the midst of those flames which consumed them, and even now it is our happy lot to bear and risk everything in the service of that blessed Master, whose sublime truths we proclaim to this savage people."

We read in the history of the Hospital of Quebec that our Lord revealed to one of His faithful servants the height of merit and of sanctity which Father Ragueneau had attained in Heaven. Whilst she was lost in the contemplation of all these spiritual delights, God revealed to her that but few had equalled His servant in the tender love of his heart for souls, or in the talent he possessed for drawing them to God by ways and means so gentle and so attractive as to fill them with a marvellous courage in overcoming the greatest dangers without ever losing heart.

September 4.

In Dublin, on the 4th of September, 1626, died FATHER CHRISTOPHER HOLYWOOD, a native of that city. This Father may, in a certain way, be called the founder of the Irish Mission, for he was the first to organize it, and under his government it grew nearly to the dimensions of a Vice-

Province. Father Holywood was Superior of the Irish Mission from 1604 till his death in 1626. On his arrival in Ireland he found only five Jesuits there, when he died there were forty-two members of the Society. At the conclusion of his twenty-two years of office residences of the Society existed in Dublin, Kilkenny, Waterford, Clonmel, Cashel, Cork, Limerick, Galway, and Ulster. Father Holywood entered the Society at Dole in the year 1582, and was afterwards appointed Professor of Philosophy and of Theology at Padua. After his appointment as Superior of the Irish Mission in 1599, he was apprehended at Dover on his way to Ireland and cast into prison, where he remained till he was sent into exile in 1603. The following year, on the eve of St. Patrick's day, he succeeded in reaching Ireland, and summoning Fathers Leinich, Morony, Wale, O'Kearney, and Field to meet him at Clonmel, he entered on his duties as Superior of the Mission.

The period of the next twenty-two years was one of the most remarkable in its annals. From the glimpses which we get in Father Holywood's letters respecting the labours of the Fathers in this arduous and perilous field of labour, we are enabled in some measure to realize the work done by the pioneer Jesuits of those early years. It may indeed be questioned whether in any other part of the world the labours of the Society, taken as a body, have produced greater or more solid fruits of piety than they did in Ireland. We should also take into consideration the small number of those occupied in them, and the very adverse circumstances under which they were conducted. In the face of privation, suffering, and persecution of every kind, and when at times almost hounded to death by the priest-hunters, the Irish Jesuits were often driven to seek refuge in lonely bogs and woods, without food or shelter, yet contrived to carry on with singular success the duties of their sacred ministry. In 1617, Father Holywood writes: "Our brethren are so hotly pursued that, in order to keep at large and perform the functions of their ministry, they

have to travel by out-of-the-way paths, and pass over walls and hedges, and through woods, and even to sleep on straw, in cornfields or old ruins ; at which times they always sleep in their clothes in order to be ready to escape." Again he writes to the Father General in 1622 : " Your Paternity has every reason to thank God for the great success of the Irish Mission, S.J., the fragrance of which is the fragrance of a full field which the Lord hath blessed. People never cease admiring and extolling the charity and humility of our Fathers, who shrink from no labour or trouble in working for the salvation of souls."

Father Southwell in his *Bibliotheca Scriptorum* speaks of the prudence, charity, zeal, and fortitude with which, in most difficult and critical times, and in the midst of the fiercest persecution, Father Holywood governed the Irish Mission. He died in Dublin, full of years and merits, in 1626. Three works of his, written in Latin, are mentioned by Dr. Oliver : (1) *Defensio Concilii Tridentini et Sententiæ Bellarmini de auctoritate Vulgatæ Editionis*. (2) *Libellus de investiganda vera et visibili Christi Ecclesia* : a quarto volume printed at Antwerp in 1604, reprinted in 1609. (3) A Latin treatise, *De Meteoris*.

September 5.

1. FATHER HENRY GASCOIGNE was born in Buckinghamshire, during the year 1595. He entered the Society in 1617, and became a Professed Father in 1630. After nearly half a century's service in the English Mission, principally in the Lancashire District, but also in the Residence of St. Mary, Oxford, he died at the latter place, on the 3rd of September, 1676, aged eighty-one. His death was sudden, and occurred at an inn kept by a Catholic, to whose family he had been administering the rites of the Church. The Summary of Deceased Members records of him that he had " spent forty-nine

years in England, during the course of which time he had converted many Protestants to the Catholic Faith, and had led others to practise a holy life through the influence of his counsels and exhortations. He edified all who knew him by his devotion towards God, his faithful performance of every religious duty, the admirable candour of his soul, and the strict regularity and integrity of all his actions, which he combined with the most careful avoidance of anything like ostentation. His manner towards others was exceedingly gentle, and he was very frank and affable in addressing them. In preaching he never sought the applause of men, but invariably the spiritual benefit of their souls, and he often drew tears from those who came to listen to him. His zeal in promoting the good of others was so great, that he made no account of either peril or fatigue in their service, but like the holy Apostle, became all things to all men." During a period of very serious persecution and danger, he made a circuit of his whole district, visiting the faithful in their homes, and travelling on foot in the disguise of a hawker.

2. BROTHER HENRY DRURY, a Temporal Coadjutor, was the son of Mr. Henry Drury, of Loselle, county Suffolk, a noted place of refuge for persecuted priests in the days of Elizabeth. Mr. Drury had been Father Gerard's first host at Loselle, and had placed his two sons under that Father's care and tuition as long as he remained in his house. On the deaths of Mr. Drury and his eldest son, Henry succeeded to the property, and soon after, in 1588, became Father Gerard's second protector and friend. During that period his guest described him as "a very devout young man, fervent, and full of charity," and he then went on to relate how, observing, when a few days had elapsed, that the young man's aspirations after a higher life and his desires of perfection were growing ever stronger, he urged him to make a spiritual retreat for the purpose of deciding upon his future vocation. This he did, and as the result, he resolved to enter the Society. In preparation for taking such a step, he insisted that Father Gerard should go and live

with him, and Father Gerard, after consulting with his Superior, accepted the offer, in order that the Catholics round about might be thus enabled to have recourse to his ministry. Subsequently Mr. Drury, renouncing his fortune, joined the Society as a Temporal Coadjutor, at Antwerp, where he died in the year 1594.

We read in *A Model Defence of the Clergy and Religious*, 1704, written by Father Thomas Hunter, that "the money raised by the estates of Mr. Drury was divided among the clergymen in prison, or otherwise in want, and among other poor Catholics labouring under persecution."

September 6.

1. BROTHER JOHN CASTELL was born at Bodmin, in Cornwall, about the year 1546, and was educated at the University of Oxford, where he took his degree of Master of Arts. In 1571, he was elected a Member of Parliament, after studying law in the Middle Temple, where he had been a fellow-student with Father Thomas Fitzherbert. He was a man of remarkable natural talents, and distinguished himself as an excellent Greek and Latin scholar, besides being well advanced in the study of philosophy, and no mean poet. In 1574, he voluntarily quitted England, in order to avoid endangering his faith, and betook himself to Portugal. There, while engaged in the study of theology, he entered the Society at Evora, when twenty-eight years of age. Brother Castell was singularly devout to the most holy Eucharist and to the Blessed Virgin, and he was wont to consecrate to them all the duties and actions of the year, and to renew his oblation of himself on all the feasts of our Lady. He especially noted down the pious words and holy examples set him by his religious brethren for his own imitation, and made a daily manifestation of his conscience either to the Rector or to his Spiritual Father.

He died in the year 1600, at the villa-house belonging to the College of Coimbra, near the river Munda, whither he had been sent in order to escape the infection of the plague. His death took place on the vigil of the Nativity of the Blessed Virgin, a feast to which he was especially devoted.

2. FATHER VINCENT BIGOT spent thirty-three years in Canada, during which period he had been successively an active missionary in the midst of the savage tribe of the Abnaquis, Rector of the College of Quebec, and finally Superior over all the missions of New France. When at last his strength was well-nigh exhausted by his labours, he was obliged to return to Europe. "It required an act of holy obedience," says the narrator of his death, "to persuade him to leave a sphere of work in which he would fain have completed the perfect holocaust of himself and his whole life, and which had already drained all the sources of his bodily strength. What remained to him of life, however, he turned to double account by consecrating it to the service of the Society and by the care with which he watched over and promoted the success of the different missions, at the same time that he sanctified it in the practice of every virtue." He died in the Professed House at Paris, when seventy-one years old, having passed fifty-six of these in the Religious life. His Superior bore testimony in writing to the spirit of rare sanctity which added a lustre to his whole appearance and manner, so that it might well be said of him, as it was of the first great martyr in the Church, that "his face was as the face of an angel."

September 7.

On the 7th of September, in the year 1628, the VENERABLE EDMUND ARROWSMITH generously gave up his life at Lancaster, in defence of the truth. His ancestors on both sides had for several generations been heroic sufferers for the Faith, and his father, Robert Arrowsmith, a yeoman farmer, was several times imprisoned for recusancy, though he ultimately recovered his liberty himself by payment of a sum of money, and not long after made a pious end at Douay. Father Arrowsmith was born at Haddock, in the parish of Winwick, about seven miles from Wigan, in Lancashire, during the year 1585. He gave most rare signs of piety while quite a child, reciting, along with his companions, the Little Hours of our Lady's Office, as they followed the road to the country school, about a mile distant from his home, and again saying Vespers and Compline as they returned in the evening. When a youth he longed to share in the persecutions endured by the Apostles, and in the heroic deaths of our English martyrs. Later on he passed over to Douay to study for the priesthood, and was ordained somewhat before the due time on account of the weakness of his health. He was in 1613 sent upon the English Mission, and began to labour with much zeal and success in his native county of Lancaster. Though Father Arrowsmith had a handsome and expressive countenance, his stature and general appearance are described as having been insignificant. He was very remarkable for his singular innocence of life and the sincerity of his natural disposition. In conversation he was most pleasant and engaging, though full of energy in action; while the brightness and cheerfulness of his expression gave sure indications of an upright and unspotted conscience within.

After labouring for about ten or eleven years on the mission as a secular priest, Father Arrowsmith entered the Society in 1624, at London, under the name of Edmund Bradshaw. He spent most of his two years' noviceship in

active work, as novice priests at that time frequently did, and he made a spiritual retreat for the space of two or three months in Essex. Three years after this he was basely betrayed by a man of the name of Holden, was committed to Lancaster gaol, tried, and found guilty of high treason for being a Catholic priest and a Jesuit. He had been arrested once before, probably in 1622, and was then released for political reasons, after gaining a signal victory in discussion with the Bishop of Chester and other ministers. Upon that occasion he had been strongly urged to retire for a while on account of the envy and malice which his success had raised against him. His heroic soul, however, had no acquaintance with fear, and scorning to desert the post of danger, with holy confidence and intrepidity he resolved to run all hazards consistent with Christian prudence. During his second trial the Judge assailed him with words and acts of savage brutality, but the holy martyr, far from being moved by these or by the flagrant injustice of the sentence so cruelly pronounced against him, fell upon his knees and humbly bent his head in submission to the loving decree of Providence which had bestowed so signal a favour upon him. Then, being unable to control his transports of joy, he exclaimed, aloud : *Deo Gratias*, and that all might understand him, added in English : " God be thanked." He was at once loaded with irons so heavy that he was rendered helpless by their weight, and required to be almost carried. The dark cell into which he was thrust was so contracted that he could not lie full length in it, but was forced to sit up, resting his head upon a small pillow which the humanity of the gaoler allowed him to use. Even the criminals and felons were filled with indignation at the cruelties inflicted on one whose innocence and many virtues had so greatly charmed them, nor could a man of the slightest respectability be prevailed upon to fill the post of executioner. A valuable relic of the martyr, consisting of a complete hand, is preserved with great veneration in the Church of Ashton-le-Willows, close to Garswood, Lord Gerard's seat in Lancashire. It has been the instrument of many very striking cures, and is a centre of devotion amongst Catholics in all the country round.

September 8.

1. FATHER ROBERT GALL, a Scotchman, was born in the county of Fife. His first appointment in the Society as a Superior was to the Rectorship of the Scots College, Douay; and it was doubtless with reference to the duties of this office that he wrote a letter on the 29th of December, 1647. Its tenor gives proof of his charitable disposition, and of the many acts of generous hospitality which he rendered to his Catholic fellow-countrymen who had been obliged to leave Scotland on account of their loyal and devoted attachment to their religion. In this letter he mentions an extraordinary fact, that "the Jesuit missionaries were the only priests then remaining in the country." He repeats this assertion in the following year, adding to his former statement that "they were then, if ever, most truly the poor companions of Jesus, and knew scarcely any place in which they could lay their heads." Father Gall was subsequently appointed Superior of the Scotch Mission, and in 1653 he wrote an interesting letter to Father General Goswin Nickel, announcing his arrival in Scotland after "a long and perilous journey" undertaken by order of his Paternity. This letter was intercepted, and a copy of it is given in Thurloe's *State Papers*. Father Robert Gall is described as having been a priest of great merit, a solid Religious, an excellent scholar, and a discreet and vigilant Superior.

2. BROTHER ROBERT FITZHERBERT, a scholastic, and a most angelic youth, was received into the Society just before his death, in 1708. He was born of a well-known Catholic family holding a good position at Swinnerton, in Staffordshire, the members of which had been always remarkable for their constancy under severe persecutions on account of their steadfastness in the Faith. He himself was most religiously brought up, and carried his baptismal

innocence with him to the grave. He lived like an angel upon earth, both before and after his entrance into the College of St. Omers. When only twelve years of age, he converted, by the force of his words and the holiness of his example, a Protestant companion, whose friendship he had formed in England, and who faithfully persevered in the grace he had received. During his college life Robert Fitzherbert had never been detected in any fault, and when an early death cut short his career, it found him fully prepared. He bore his last sickness with great cheerfulness of heart and with marvellous patience and fortitude. It was very protracted and severe, necessitating a succession of most painful surgical operations, from none of which he ever flinched for a moment. We cannot wonder then that he was regarded by all as a model of sanctity and heroic submission to God's will.

September 9.

I. FATHER JOHN PERSALL belonged to an ancient Catholic family, and was born in Staffordshire, in the year 1633. He made his studies at St. Omers College, and entered the Society at Watten in 1653, under the name of Harcourt, being probably connected with that family. He was sent to Rome in 1663, and it is likely made his theology there. After returning to Liege about 1668, he was appointed Professor of Philosophy, and from 1672 till 1679 professed Theology, when he resumed the use of his own name. In 1671, he took his last vows as Professed Father. After ceasing to teach he became confessor at Liege, and from 1683 to 1685 he was a missionary in England, working in the Hampshire District. Having made his mark as a distinguished theologian and preacher, he was selected by James II., on his accession, to be one of his Preachers in Ordinary; and he resided at the new College of the Society, which was opened at the Savoy, in London,

on the 24th of May, 1687. Upon the breaking out of the Revolution in 1688, he effected his escape to the Continent. He was made Rector of the College of Liege, in 1694, and held that office during the next four years. Father Persall was raised to be Vice-Provincial in 1696, and during the same year attended the fourteenth General Congregation of the Society in Rome. His return, in 1701, to England as missionary in the College of St. Ignatius, occurred very shortly before his death, as he died in London on the 9th of September, 1702, at the age of sixty-nine.

Father Persall wrote several letters of importance, and some of these are preserved in the Archives of the Province. From one letter, written probably in Rome, and addressed to Father Plowden at Liege, we may infer that he had accompanied King James to Ireland in 1690. Two sermons preached before the King were printed, and are still extant. Of these one was preached on the 25th of October, 1685. The other is marked as having been delivered before the King and Queen at Windsor, on Trinity Sunday, the 30th of May, 1686.

2. FATHER JOHN GRIMSTON was born in Oxfordshire, in 1576, and entered the Society in 1620. After serving as camp missionary in Belgium for two years, he was sent into England in 1624, and laboured for twenty-five years as a most zealous and active missionary, chiefly in the District of North and South Wales. Besides being remarkable for the exact observance of the rules of his Institute, he possessed the gift of speaking on spiritual matters in a very winning and at the same time impressive manner, and of readily and aptly leading the conversation to a religious subject. When past the age of seventy he continued to make his extensive circuit every three weeks, and always on foot. His pious death fully corresponded to his religious life. In his last illness his countenance seemed to grow brighter as death approached, and it retained the same expression even after he had ceased to live.

September 10.

On the 10th of September, in the year 1679, died at Harleim, FATHER WILLIAM AYLWORTH, or HARCOURT. He was a native of Monmouth, in England, and was admitted into the Society at Watten, in 1641, being then sixteen years of age. Owing to the disturbed state of his own country, he was sent to make his higher studies at Toulouse, where his zeal of souls and desire for suffering prompted him to beg earnestly to be sent out as a missionary either to Paraguay or Peru. Obtaining his request, he passed into Spain in order to embark on the first ship he could find. As, however, no foreigner was granted a passage by any Spanish vessel, he was recalled to Belgium, and spent eleven years in professing philosophy and theology at the English College of Liege. After this interval the way to apostolic labours was at length opened out to him. He gave his first Mission in Holland, and then crossed over to England, spending nine years there in the midst of dangers and persecutions.

Father Aylworth was marked out for one of the special victims of the pretended Oates' Plot, a reward being offered for his apprehension. His escapes were many, and were effected only by a daily change of dress, locality, and name. He himself relates one which he calls his sixth deliverance, the most difficult and miraculous of all. A body of soldiers having received information from some traitor, suddenly broke into the house in which he was staying, at the moment that he was pacing the entrance-hall engaged in meditation. As the only chance of concealment, he crept with difficulty under a low table in the middle of the chamber, having on it a cloth reaching to the floor. Imploring the help of his Angel Guardian, he crouched there for seven long hours, not daring to stir or scarcely breathe. While some of the searchers examined other parts of the house, the rest kept watch in

the hall, frequently conversing together as they sat beside the very table beneath which the Father lay concealed. Every spot and hanging was carefully inspected with the exception of the table itself, which alone remained unexamined by any one. When at length rescued from his place of hiding, he was found to be insensible through exhaustion, and the strain to both body and mind. Enfeebled by his prolonged sufferings, the Father withdrew to Holland with a shattered constitution, and died there three months afterwards, at the age of fifty-four, having been born in the year 1625. Father Warner writes of him as one "most observant of religious discipline, a zealous lover of the Institute, a very learned man, possessed of great simplicity and candour of soul, and exceedingly severe to himself in the constant practice of both interior and exterior mortification." He adds that Father William Morgan, whose confessor the deceased Father had been, now takes him for his patron. We have from Father Aylworth's pen the *Metaphysica Scholastica*, published at Cologne in 1675.

September 11.

FATHER ANTHONY HOSKINS, a native of Herefordshire, was born in 1568. After entering the College at Douay in 1590, he was sent to complete his studies in Spain, and there joined the Society in 1593, at the age of twenty-five. After a few years he returned to England and laboured for some time on the mission with indefatigable zeal. Father John Gerard placed him as chaplain in a family of rank, the lady of the house being one of his converts. Its situation made it a convenient station for priests, so that a chapel and separate room were set apart for their use. In introducing Father Hoskins, his Superior passed a high eulogium upon him as being a man of great ability who had spent ten years in the Society with remarkable success

in his studies. The good which the Father effected in his new position was very great and widespread, for he was, we are told, a man who when once known was much sought after as a spiritual guide and director. Before Father Gerard left England he hired another house in London for their joint occupation. Writing to Father Parsons, he again mentions Father Hoskins, and explains that he had entrusted several friends to the Father's care, as well as to that of Father Percy, adding that he did not know any member of the Society who more thoroughly deserved their esteem and confidence.

On leaving England, Father Anthony was appointed Vice-Prefect of the English Mission in Belgium, and, in 1611, was resident at Brussels. Subsequently he became Vice-Prefect of the Mission in Spain, and was still holding that office when he died, on the 10th of September. He had achieved most solid work within a brief time, for he was only forty-seven at his death. His loss was deeply regretted, as he was accounted a Jesuit of singular piety and prudence. In a letter addressed to the head Prefect of the English Mission resident in Rome, and still extant among the Stonyhurst manuscripts, Father Hoskins in his turn passed a grateful encomium on Father Weston, and after lamenting the sudden and unexpected termination of the great comfort which all his subjects had enjoyed under Father Weston's government in Valladolid, he speaks of the "difficulty felt in finding a fit successor to that admirable Superior." Under the signature of "H.L.," Father Hoskins published a *Declaration of the points objected to in the oath of allegiance required from the Catholics in England*. He also brought out a translation of the *Imitation of Christ* in English, marked by the initials "F.B.;" together with an abridgment of the *Christian Perfection*; and also the Encomiums passed on the Society by Henry IV. and Louis XIII. at Paris.

September 12.

1. FATHER GEORGE MAINWARING was member of a family which originally belonged to Over Peover, in Cheshire. He was born in Lancashire in the year 1590, and after studying humanities at St. Omers, he went to the English College, Rome, in 1609. He made a public Defension in Philosophy with great applause, and joined the Society in October, 1612, under the name of Latham. After becoming a Professed Father, he was appointed Procurator in Paris of the English Province, and manifested also excellent talents for preaching. His short career and happy end are thus recorded in the Summary of Deceased Fathers of the Province for 1631. "Father George Latham, being at the time Professor of Moral Theology at Liege, in his ardent charity and zeal for helping his neighbour, obtained permission to hear the confessions of the soldiers, who, having retired from the camp grievously sick of the plague prevalent at that time, were now dying in numbers at the hospital. The strength and fervour of his longing to gain souls to God rendered him fearless of all risk to his own life, and so, neglecting the necessary precautions, he soon caught the disease himself, and died in the College of Mechlin, at the age of forty-one. His death occurred on the 12th of September, 1631, after an eight days' illness, which he bore with calm and cheerful resignation."

2. BROTHER JOHN SMITH, a scholastic, was born in Maryland, and entered the Society at the age of fifteen. He was held in great esteem by his fellow-novices for his singular modesty, his earnestness and fervour of spirit, and the unruffled serenity of his mind, which showed itself in his every word and action. These qualities were the fruit rather of his innocence of soul, of his deep interior practice of virtue, and of the sovereign control which, with infinite pains, he had acquired over himself, than the outcome of his own

natural disposition. Having been sent to follow the course of theology in the Roman College, he soon developed symptoms of lung disease, and this rapidly became more acute. When made aware of his malady the young Religious joyfully offered himself up to the will of God. Within a very short time before his death one of those who stood by his bedside asked him whether any unfulfilled desire still weighed upon his mind. "Oh, no," he replied, "my only wish now is that God would take me to Himself in Heaven." An instant or two after this he expired, dying on the 14th day of the month, at the early age of twenty-three, as the Summary of Deceased Members of the Roman Province records.

September 13.

1. In the Cathedral of Cashel, in Ireland, on the 13th of September, 1647, died FATHER WILLIAM BOYTON, a native of Munster, barbarously murdered out of hatred against the Faith. He was born in the year 1609, and made his first studies in Ireland, under Father John Shea, S.J. He afterwards studied for three years at St. Omers, was admitted into the Society at Brussels by the Provincial of Belgium, in 1630, and sent by him to Mechlin, for his noviceship. Returning to Ireland in due time, he there won the crown of martyrdom. The heretical army to the number of seven thousand, under Lord Inchiquin, having seized possession of the town of Cashel, the garrison, together with the priests and Religious, and many of the citizens, withdrew to the Cathedral, which occupied a strong position on the famous Rock of Cashel, where they held out till overwhelmed by superior numbers. "When all resistance had ceased," writes the Superior of the Irish Mission, "the cruelty of the heretics was displayed against the priests and Religious. . . . Twenty priests were martyred within the sanctuary," together

with a multitude of old men, women, and children, whose only weapon was prayer. Among them was Father Boyton, who fell covered with blood at the foot of the altar, after having given absolution to these noble-hearted Catholics. His last words to his flock were an exhortation that they should remain faithful in the profession of their holy religion. While so employed he was struck down with a sword by an heretical soldier in a frenzy of anger. He died a glorious martyr for the Faith before the altar of the Blessed Virgin, on the 13th of September, 1647.

2. FATHER PETER WADDING belonged to a family of good position, and was born at Waterford, in Ireland, in the year 1581 or 1583. He began his education in his own country, and completed it at Douay, where he took the degree of M.A. He was admitted into the Society by the Provincial of Flanders, and commenced his noviceship in 1601, at Tournay. He was a man of great distinction and ability, as the high posts which he filled amply testify. Dr. Oliver tells us that "several Universities were proud of numbering him among their professors. But his prodigious learning was eclipsed by the splendour of his virtues." He was Professor of Theology at Louvain, Antwerp, Prague, and Gratz, and Chancellor of two Universities at Prague. He published several learned works, amongst which were his *Tractatus de Incarnatione*, a treatise *de Contractibus*, a volume in Latin, entitled *Flagellum Jesuiticum*, and two works, named *Carmina Varia*, and *Tractatus aliquot contra Hereticos*. Father Wadding died at Gratz, on the 13th of September, 1641.

September 14.

1. FATHER THOMAS DURAND was a native of Rutland, born in 1597, who entered the Society in 1621, and died at Ghent, in the house of the Tertians, on the 24th of September, 1633. He was educated at St. Omers and Valladolid. The Summary of Deceased Fathers records that he allowed himself but little sleep, was indefatigable in labouring, and most diligent and exact in all religious observances. He possessed a frank and candid disposition, and though of a naturally morbid temperament, he did not spare himself in the mastery of this failing, but rendered himself ever more and more kind and obliging to all. He worked most zealously for the salvation of souls, and was tenderly devout to the Blessed Virgin, to whom he felt that he owed in an especial manner his earliest attraction towards the Society. He was a diligent student of the writings of St. Jerome, whom he had chosen for his Patron, and he strove to copy faithfully his spirit of piety and undying hatred against heresy. While Procurator of Watten he is supposed to have contracted the seeds of his final sickness when hearing the confessions of some soldiers. He bore his pains with admirable patience and resignation.

2. FATHER ROBERT HUTTON was born in 1629, at Upton Warren, and brought up at Claines, near Worcester. He was sent for his studies to Ghent, and from that to Rome, where he entered the English College in October, 1648, at the age of nineteen, under the name of Hill. After his ordination there in 1653, as he showed an unusual capacity for business, he was sent to Placenza, to take charge of the temporal goods of the College. He returned to Rome two years afterwards, and during the same year was sent to England. Three years later, according to Father Grene, he entered

the Society at Watten, where he became missionary and socius to the Procurator. In 1663, he appears as English Procurator at Brussels, and from 1667 to 1672, he was Procurator in London for St. Omers College. After that he resided as missionary in the Lancashire District, whence he must have returned to London, for he is designated as "of St. Giles' in the Fields," in a lease of property at Combe, near Monmouth. A little before this time, his figure was to be recognized in a valuable painting by Tilburg, dated 1670, now in the possession of the Tichborne family. This picture represents the old family-seat with its occupants in the foreground engaged in the distribution of the celebrated "Dole." The Annual Letters of 1685 allude to Father Hutton's great presence of mind and discretion, combined with zeal and constancy during the panic caused not only in Lincolnshire, but throughout the country, by the Oates' persecution. Father Hutton died on the 14th of this month, in the year 1692, aged sixty-three.

September 15.

BROTHER THOMAS OGLETHORPE, *alias* STILLINGTON, belonged to an ancient and distinguished Yorkshire family, though he was born in London, in the year 1594. After studying for three or four years in England, he was sent to St. Omers, whence he proceeded to Rome, and having made his higher studies and passed through a course of philosophy with great distinction, he was admitted into the Society by the General, Father Mutius Vitelleschi. We have it on the authority of Father Aquilera, confirmed by the novice himself on his death-bed, that our Lady appeared to the young student, accompanied by St. Ignatius and St. Francis Xavier, and led him to a beautiful church of the Society, telling him that there was his home, and recommending him to the special care of those two Saints.

Brother Oglethorpe was a youth of rare ability, and easily outstripped all his fellow-students in every branch of learning and polite literature. He was keen and clever in disputation, and was well versed in the science of eloquence and rhetoric. He composed, and himself took part in, a Latin Tragedy, which was received by the Princes of the Court, and by the distinguished Prelates and Cardinals present, with such outspoken admiration that its fame reached the ears of Pope Paul V., who carefully read and highly extolled it. The celebrity which his name had acquired in Rome gave great pain to the holy novice, and when sent to the Novitiate at Messina in Sicily, on the 7th of April, 1616, he gladly embraced the opportunity of burying himself in the retirement of a place where he was not known. At that time he was in the twenty-second year of his age, and was soon regarded as one who did not require to learn the elements of the spiritual warfare, but was already far advanced in the practice of every virtue. Esteeming himself to be the lowest of all, he earnestly laboured that all should form the same estimate of him. He therefore carefully concealed the rank of his family and the high standard of his own abilities. He was most anxious to share in the servile duties of the house, embracing with especial readiness those considered to be the meanest. He regarded his Superiors as the representatives of God, paying the utmost deference to them personally and to the slightest indication of their will. When sent on pilgrimage, according to the custom, along with two companions, he was as obedient to the one named superior as he would have been to his Superior at home. Holy poverty he ranked amongst the most precious of religious virtues, and nothing gave him greater delight than to be sent out to collect alms from door to door. He obtained leave to have the oldest and most shabby articles of clothing assigned him. When asking any favour from God he always petitioned for it by the poverty of Christ. A heavenly modesty shone in his countenance as the image of his interior purity, and along with the gravity of his walk, and the composure of his whole manner and appearance attracted the eyes of

those who approached him, and inspired them with sentiments of reverence and piety. His thoughts were ever present with God, and the fervour of his prayer, burning like a hidden fire within his breast, gradually wore away his bodily frame, while his virtues and merits pressed onward to their eternal reward. The intelligence that his death was at hand filled him with a transport of joy, and having leave from Father Rector he addressed these parting words to his Brothers gathered round him: "Believe on the word of a dying man that nothing is more dangerous than to act against the will of Superiors. Let nothing be dearer to you than the practice of Christian and voluntary poverty. Lay hold upon and love it as the most faithful guardian of your resolutions, and as the virtue that should especially control your unruly passions." Then, after an interval of prolonged and acute suffering, borne without a groan or complaint, his countenance being radiant with heavenly joy, he pronounced his religious vows in the Society, and placidly rendered up his soul, on the 15th of September, 1617, in the twenty-fourth year of his age.

September 16.

I. FATHER JOHN LLOYD, an eminent divine and controversialist, was a native of Cambridge, born in the year 1572. After making his studies at the English College, Rheims, he proceeded to Rome, where he was admitted into the Society, in 1592, at the age of twenty. Being a man of exceptional talent and retentive memory, he made rapid progress in learning, and was employed in various offices of the Society with marked distinction. He showed great ability as a Professor of Philosophy and Theology, and was equally successful as a preacher, riveting the attention of his hearers by his varied knowledge, and by the skill and eloquence with which he treated every subject. His earnest spirit of religion and the piety

which he infused into all he said soon won its way to their hearts. Being sent upon the perilous English Mission, he was seized when endeavouring to visit the martyr, Father Edward Oldcorne, in the condemned cell of Worcester gaol, was detained prisoner for a year and sent into exile, with many others, in 1606. Returning again to England, he was frequently captured, and as often contrived to escape, until he was finally sent to Louvain. Here he became Professor of Divinity, and spent the rest of his life either in teaching or in writing, chiefly at St. Omers, in which College he died suddenly on the 16th of September, 1649, aged seventy-seven. The numerous works which he left, in English and Latin, prove the extent of his talents and erudition, his controversial writings meeting with more especial praise. He was one of the most voluminous authors in the English Province.

2. BROTHER JOHN NELSON, an Irishman, was born in 1778, entered the Society in 1816, and died in Dublin, on the 16th of September, 1843. A short eulogy on this good Brother states that he was a native of Armagh, and that in early life he carried on business as a tradesman in his native city. At the time of the rising in 1798, he suffered many losses because he would not join the insurgents, while his ruin was completed by the daily plunder of the lawless soldiers. He then left his country and began business in Manchester, which soon enabled him to gain a comfortable livelihood. His regularity and piety at once attracted the notice of a priest in the city, through whose influence he entered the Society, and for some time remained at Stonyhurst. From that College he was in a few years transferred to Clongowes, and until the time of his death continued to edify a large community by that exact and unswerving observance of every rule which was the distinguishing feature of his life and character. He died of apoplexy, in the sixty-fifth year of his age.

September 17.

The VENERABLE RALPH CORBY offered up the glorious sacrifice of his life for the Faith at Tyburn, on the 17th of September, in the year 1644. Although his father was an Englishman, born in the county of Durham, he himself was born near Dublin, in the year 1598. Having been brought back to England when very young, he was sent, at the age of fifteen, to St. Omers College, as he himself remarks in the autobiography which he wrote, at the request of his Superior, when near his death. From this, we gather that he made a very careful study both of philosophy and theology in Spain, though he suffered from very weak health, and that, having been ordained at Valladolid, he returned to Flanders, was admitted into the Society, and made his noviceship at Watten.

Father Corby's autobiography presents to us a most valuable and interesting study of his spiritual character, and shows him to have been a man of extraordinary innocence, profound humility, and ardent charity, one who merited a most blessed death as the end of a most saintly life. As a child he had possessed so watchful a regard for perfect truthfulness, that those best acquainted with him could never induce him to be guilty of the slightest exaggeration. In like manner, he lays bare his whole life and character to his Superior with a wondrously delicate candour, scattering sparingly, here and there, when so desired, a few praiseworthy facts, yet, out of humility, disguising their true merit by the terms of disparagement in which he alluded to them. This perfect spirit of disinterestedness produced in him a most rare simplicity and purity of motive in all that he said or did, so that he felt more drawn to act according to the suggestions of others than to follow the guidance of his own will, and in matters of conscience he submitted even his smallest actions to a very diligent scrutiny. He not only watchfully restrained his tongue from the least approach to detraction, but

held all his interior emotions under such command, that no one ever observed in him any signs of restlessness or excitement. He kept strict guard over his body as over a treacherous servant, and though his constitution was weak and delicate, he never indulged it in much rest nor shunned any labour, but inured himself to hardships and to works of active charity, according as the good of souls and the service of Christ demanded. Thus he considered it his duty to console and administer the sacraments to those especially who could not afford to entertain a priest in their houses, and could not venture to attend Mass elsewhere. He made his journeys always on foot, and with stick in hand, either by night or by day, in the heat of summer as well as in the rain and cold of winter, being always very poorly clad, for his own greater mortification and the avoidance of too much notice. Along with this apostolic spirit, which won him the titles of "the apostle," and "the dearest Father," it is natural he should feel a holy thirst for martyrdom. When about to say Mass on the 18th of July, 1644, in the secluded house of Hamsterley, near Newcastle-on-Tyne, he was arrested by a body of Calvinist soldiers, and led off to Sunderland, whence he was embarked for London, in the company of the Rev. John Duckett, a secular priest, who at once became his fast friend. Both were committed to the prison of Newgate, and treated with much insolent cruelty. A Catholic nobleman having planned a mode of escape for him, he refused the same in favour of his fellow-prisoner, giving by this act noble proof of his love of God and charity towards his neighbour.

After hearing the sentence of death, Father Corby remained perfectly composed and as full of cheerfulness as before, unaffected, as he himself acknowledged, by any sense of fear. While he and Father Duckett were being drawn to the place of execution, lying side by side, and bound together on the same hurdle, in the mutual union and more than fraternal charity of their souls, they seemed to awaken a feeling of reverence even in the Protestants themselves. Thus did Father Ralph Corby die on the very day of the month on which his father, Gerard Corby, had happily ended his own life seven years before.

September 18.

BROTHER GERARD CORBY, Temporal Coadjutor, died at Watten, on the 17th of September, 1637; his son, the Venerable Ralph Corby, being martyred seven years afterwards, on the same day of the same month. Brother Gerard Corby was greatly and repeatedly persecuted for the Faith, and became perfectly blind five years before his death, but he was signally blessed by God in having previously sent all his children, three sons and two daughters, into Religion, in having been followed by his own wife into the same holy state, and in converting his venerable father to the Catholic Faith, at the patriarchal age of one hundred years. He was born in the county of Durham in 1558, and was brought up as a Protestant. Having, by the grace of God, been led to join the true Church through reading some pious books, he left home in order to escape his father's persecution and provide for his own livelihood. Crossing over to Ireland he entered the service of the Kildare family, where he stayed twelve years. At length he went into voluntary exile along with his wife and children, settling in Belgium, and about nine years afterwards, he and his wife separated and consecrated themselves to God in Religion. He himself was admitted into the Society at Watten, in 1628, when aged seventy; while his wife became a Professed Benedictine nun at Ghent, in 1633, being then eighty years of age. She afterwards died, a centenarian, in 1652.

Nine years after Brother Corby had joined the Society, on the anniversary-day itself of that event, he was seized with his last sickness. As one of his friends remarked to him at the time, "Well, Brother, nine years ago you began your first probation for the Society of Jesus, and now you begin your first probation for the Kingdom of Heaven." His blindness the holy man received as a favour from God, and would not allow it to render him troublesome to any one. He insisted on making his own bed, swept

out his chamber himself, and went about wholly unassisted. He spent daily, both forenoon and afternoon, many hours with the utmost reverence upon his knees, before either the Blessed Sacrament or our Lady's altar. He never omitted the usual corporal penances, or the public acknowledgment of his faults in the refectory, or the fasts of the Church. During the course of his last illness he manifested the most entire confidence in God, and felt no fear of death. Though suffering intense pain he would not pray for any alleviation, but simply for strength and patience to bear all the suffering that God sent him. When his end came he gently and hopefully gave up his soul into the hands of his Creator, and at the venerable age of eighty, passed away to receive the crown which was to reward a long life of faith and fidelity to grace.

September 19.

1. On the 19th day of September, in the year 1715, FATHER LOUIS ANDRE died at Quebec, aged eighty-four years, forty-five of which he had spent in the missions of Canada. Very soon after his arrival in that country, the Venerable Mary of the Incarnation writes that his mission had been as a fresh noviceship to him, and that only through the special help of the Holy Spirit could he and his companions have endured the pangs of want and hunger which reduced them to the last extremity. When sent amongst the savages of Lake Huron he found them, as he himself relates, driven to live on the resinous bark of the fir-tree, while he, unable to take such food, had recourse to the sap and bark of other trees, until this also failing him his strength became thoroughly exhausted. Acorns, and a kind of moss, along with the rind of fruits were now to him as delicious eating. But the value of the souls to be saved made all these hardships seem sweet to him, well knowing that they who go out to seek souls in these wilds must content themselves with that which nature would recoil against elsewhere. While more

than half-famished the holy missionary had to pass whole nights in the midst of snow and ice, with imminent risk of falling over some precipice, besides enduring wounds, outrages, and savage treatment of every kind. The invincible patience, however, and intrepidity of Father André overcame every difficulty and danger. He succeeded in gaining over the hearts of the rough people by help of a few simple melodies which they listened to with great delight, and by their interest in some pious pictures which he explained to them. But his greatest success was with the children, whom he taught to sing hymns, which acted as an antidote to their superstitious practices and most prevalent vices. The natives are passionately fond of their children and cannot resent anything that they do, so that they took in good part the attacks, however trenchant, thus indirectly levelled against them. After much patient waiting, the heart of the self-devoted missionary was filled with joy when he saw how abiding and abundant were the blessings which God drew from the lips of these innocent little ones, in enabling them gradually but entirely to win over the hearts of their parents.

2. FATHER JOHN HOWLETT was a native of Rutland, born in the year 1545. He studied at Oxford, where he was elected Fellow of Exeter College, but subsequently quitted the University and his native country for conscience sake, when twenty-two years of age. He afterwards joined the Society at Louvain, in 1571, having Father Lessius for one of his fellow-novices. He made his theology at Douay, being one of eight distinguished theological students who entered the College soon after its commencement. Father Howlett spent ten consecutive years partly in Belgium and partly in Germany, where he taught classics, Greek and Hebrew, mathematics, ethics, and moral theology. He was not merely a credit to the Society, but became one of its brightest ornaments. All admired his erudition and were greatly edified by his many religious virtues. He died at Wilna, on the 17th of September, 1589, at the mature age of forty-four.

September 20.

1. On the 20th of September, 1675, died in the College of St. Thomas of Canterbury, FATHER JOHN ROBINSON, known generally in the mission as JOHN UPSALL, and bearing the name of JOHN TAYLOR in the Province Catalogue. He was born at Upsall Castle, in Yorkshire, about the year 1598, of parents who both suffered imprisonment for the Faith. After studying at St. Omers and in the English College, Rome, he joined the Society in 1620, and was sent into the English Mission in 1628. There he was frequently imprisoned, and was at one time condemned to death, besides undergoing many labours and perils during the fifty-nine years of his missionary life. In the very year of his arrival in this country he was arrested and committed to York Castle, having Father Henry Morse for his fellow-prisoner, to whom he gave spiritual instruction during his noviceship, and received his first vows when it was finished. Twenty years subsequently, he was seized a second time, and after ten months of rigorous detention, during which he nearly expired in the arms of Father John Smith, he was dragged before the Judge at the York Assizes, was found guilty of high treason for being a priest and a Jesuit, and was condemned to death. On hearing the sentence Father Robinson knelt down, and in the fulness of his joy recited his *Te Deum*. He was promised both life and liberty if he would only renounce the authority of the Pope, but he exclaimed, "Far be from me such wickedness and madness as to buy the good things of this passing life by the sacrifice of my immortal soul."

On the day before the intended execution a wholly unexpected order came down from Parliament, warning the Judges to condemn no more prisoners to death on account of religion alone. When therefore upon the appointed day Father Robinson was led forth along with the other prisoners for the execution of the sentence, secret directions were given to the keepers to conduct

him back to prison. He returned thither in mournful silence with folded arms, shedding bitter tears, and repeating to himself the *Miserere*, as a sad substitute for his previous hymn of rejoicing. Having been restored to liberty, he resumed his apostolic labours in the diocese of York, until he was removed into Hampshire, and died there with great repute for zeal and piety, at the age of seventy-seven.

2. FATHER JOHN LAWRENSON was born at Chippenhill, in Essex, on the 6th of January, 1760. During the course of his education at Liege he distinguished himself by fervent and solid piety, and by successful application to his studies. There his pupils afterwards found in him an able and experienced master, as he was an excellent Latin scholar. He rendered valuable service to the Province both during the emigration from Liege, and at Stonyhurst as librarian, professor of Mathematics, and instructor in English composition. Upon the restoration of the Society in 1803, when he was already a priest, he headed the list of those who gave in their adhesion to it for the first time. In 1799, he founded the mission of Clitheroe, in which work he encountered great opposition from Protestant prejudice and bigotry. The Catholics were then but a handful, belonging chiefly to the poorest class, and the place previously used as a chapel was an old hen-roost, situated in a back court, and entered by several steps. Father Lawrenson therefore decided on building a public chapel, which was opened in November, 1799. In 1808, he was missionary at Brough Hall, and greatly endeared himself to his flock by his vigilance and charity. He returned to Stonyhurst in 1830, and was made Spiritual Father at the Seminary. After two years he was placed in charge of Bury St. Edmunds, where he died on the 19th of September, 1834. In his death many lost a cordial friend, the poor a most tender-hearted father, and the Province one of its most zealous, disinterested, and faithful priests. In the *Monthly Magazine* of August, 1829, the Right Honourable Richard L. Shiel describes Father

Lawrenson as "an excellent man with an exceedingly good heart, with generous feelings, and entirely free from all insincerity." He calls him "a personification of greatness, being a great, gaunt man, with a deep sonorous voice, and a countenance in which it was easy to discover his vigorous intellect and his open and manly nature."

September 21.

1. At Bayonne, on his way home to Ireland, died FATHER STEPHEN MURTY, a native of Waterford. He entered the Society in 1601, and in 1617 was working in Ireland, where he laboured with the greatest zeal and success. He was afterwards professor at the Irish Seminaries of Salamanca and Santiago, and was universally esteemed as a man of wonderful holiness and learning. The Spanish Jesuit, Father Ferdinand de Castro, writing of Father Murty, says: "He never did an action which savoured of vanity, nor uttered a word to his own credit, though he had splendid talents, as we all know. He was thirty-six years of age at the time of his death, nineteen of which he had spent in the Society, with such singular edification and recollection that no one could find the slightest fault in him. He possessed a remarkable gift from Heaven for winning back heretics to the Church, and this he exercised during the seven years he passed in his native land, to the wonderful benefit and fruit of souls, and to the great credit of our Society. No one ever saw him angry, or heard him utter a rash word, and in his long and most painful illness he was never heard to complain that he was in want of anything. On the contrary, his great characteristic was entire conformity with the will of God; and his confessor goes so far as to say that he never committed a mortal sin in his whole life." He was buried with much honour and solemnity near the high altar of the Franciscan church in Bayonne, and his funeral was attended by the Governor of the city surrounded by his guard of soldiers, by the Mayor, and other civic authorities.

2. FATHER JAMES MOFFAT, a native of Scotland, is mentioned in a letter sent on the 27th of August, 1610, to the Father General of the Society by the Earl of Angus, a convert to the Church, and a voluntary exile in Paris. While he writes to beg that none may be sent to Scotland but such as both desire and are able to bear with courageous heart "the burden and heat of the day," he asks for Father James Moffat, whom he considers most worthy to succeed Father William Johnson lately deceased. The persecution in the country having somewhat abated during the year which followed the death of the Earl of Dunbar, the Superior of the Mission requested that some Jesuit Fathers should be sent, and Father Moffat accordingly arrived there in 1614. For the first six months he gathered in a rich harvest of souls, but he was then apprehended and escorted from St. Andrew's to Edinburgh, where he was lodged in the gaol. He was frequently brought before the Privy Council, and very closely cross-examined, but parried every accusation with admirable caution and dexterity, for he was a man of acute mind, prudence, and discrimination. He afterwards asserted that according to Christ's own promise he had felt himself distinctly assisted by the Holy Spirit in the answers which he gave. The judges were in the end reluctantly obliged to content themselves with a sentence of perpetual banishment. To their offer of a bishopric and a grant of the magnificent Abbey of Coldingham, if he would renounce his faith, he gave the following noble reply: "Were his Majesty willing to bestow even his three kingdoms upon me I will never yield to your wishes, nor prove a dissembler. Christ affirms that 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.' To obtain this beatitude I have bound myself by a vow of perpetual poverty, and with the blessing of God I will never violate this engagement." When set free Father Moffat proceeded to Paris and thence to Rome, where unfortunately we lose sight of him.

September 22.

1. At Frederick, in Maryland, FATHER FRANCIS DZIEROZYNSKI, a native of Poland, died in the year 1850, at the age of seventy-one. Having been driven out of White Russia, in the general expulsion of the members of the Society, he was placed in charge of a community of young men studying at Bologna, and then, at the request of Father Kenney, late Visitor to America he was sent over by the Very Rev. Father Aloysius Fortis to assume the direction of affairs in Maryland. During seven most critical years he guided the mission safely, though at immense cost to himself in pain and anxiety of mind. He had come a total stranger to America and to American ways, yet within three years after his arrival, one of the Consultors, in writing of him to the General, described him as "the Superior, who at first was almost an object of ridicule to some for his extraordinary patience and humility, but who is now honoured and loved by everyone;" adding these words, "I consider him as given to us by Heaven." The secret of this power was a wonderful charity, which out-rivalled even his great humility and patience. This long-suffering charity well fitted him to negotiate between the mission in its disturbed and distracted state and the two Generals of the Society, Father Fortis and Father Roothaan, who settled the temporal and spiritual affairs of Maryland on a more satisfactory basis. Subsequently, Father Dzierzynski was called to resume the general direction of the Province, which he carried out in a spirit that conciliated and endeared him to each one of its members. The domestic traditions tell us of supernatural favours received by this good Father, when the burden of his office threatened to crush him with its weight; while those who studied under him, at different times, bear testimony to his eminence as a Professor both of eloquence and classical learning, and of the higher sciences.

2. We commemorate to-day BROTHER JOHN PORTLAND, a scholastic, and a native of Wales, who was born in 1596, entered the Society in 1618, and died in the College of St. Omers, on the 28th of September, 1621, at the age of twenty-five. Father Richard Blount, writing as Provincial to the Father General, gives a somewhat full record of his life, and speaks of him as "a man of remarkable innocence and piety, who had studied from infancy at St. Omers, whence he was sent to the new College founded at Madrid." Here he passed through his course of philosophy with marked success, and after one year's theology, joined the Society when twenty-two. "During his novitiate and subsequent studies and his whole life," as Father Blount further records, "two virtues shone forth in him and attracted the hearts of all, giving them a high opinion of his sanctity. These were a singular openness, and a certain sweetness and equability of disposition, for he never gave trouble to any one until afflicted by sickness. After making a public Defension of Theology, he was sent to teach a class of Rudiments, and addressed himself to the fulfilment of this duty with so great alacrity, that everyone imagined he found it a very pleasant task." The labour, however, which it entailed on him was quite above his strength, and towards the end of the year he broke a blood-vessel. Severe convulsions of the nervous system ensued, then hectic fever and consumption, forming a complication of diseases which, within the short space of two months, entirely drained the sources of his life. He expired happily and peacefully, in full possession of all his faculties, after receiving the sacraments of the Church.

September 23.

1. BROTHER RICHARD FULWOOD, *alias* LITTLE RICHARD, a Temporal Coadjutor, was distinguished throughout his religious life for his great fervour in the practice of every duty. He was born at Weston, in Warwickshire, probably about the year 1560. His career in the Society is to be traced out chiefly through his connection with Father John Gerard, whose assistant and servant he was, and along with whom he stayed at Lady Gerard's house in Lancashire, before Michaelmas, 1592. In the year following he accompanied Father Gerard to Mr. Wiseman's residence at Braddock, and was a little later seized at the Father's house in London, committed to prison and cruelly tortured, yet without extracting any information from him. On this occasion he was hung up for three hours together, having his arms fixed into iron rings, and his body suspended in the air—a torture which caused frightful agony and an intolerable extension of the sinews. He managed to escape from gaol, and after Father Gerard's arrest, he was employed by Father Henry Garnet, until that holy martyr's death, in 1606. Before this last date Brother Fulwood took an active part in his former master's escape from the Tower, in the year 1597. He afterwards stationed himself for some years at Dunkirk, where he continued to render invaluable service to the Mission. He accompanied Father Gerard, in 1606, to St. Omers, and then went on to Brussels.

The Annual Letters of the English Province for the College of Liege, in 1641, record his death there on September 18th of that year. They also give several interesting particulars of this holy lay-brother's most edifying example to his brethren in the Society. When making his annual retreat he diligently examined his conscience, in order to find out what had been his predominant fault the preceding year, and in the year following set

himself with equal diligence to eradicate it, never omitting for a day to mark down in his particular examen every single relapse into which he fell. He drew up a list of the saints assigned to him as his monthly patrons, and continued afterwards to pray to them by name on their feast-days. Towards the close of his life he suffered incredible agony from an internal disease which affected his whole body, leaving his head alone free from suffering. He then prayed to our Lord that he might be allowed to resemble Him in wearing a crown of thorns like His, and so at length, having been still further purified by an increase of bodily pain, he passed away to receive the reward of his invincible patience.

2. BROTHER SIMON WILSON, a scholastic, was, in 1601, born at Stafford, of Protestant parents. He was reconciled to the Church at St. Omers College, and afterwards entered the English College, Rome, where he received minor Orders, and having taken the College oath, left for Belgium to prosecute his studies at Liege. He there joined the Society, in 1623, and passed through an exceedingly fervent probation of two years. He died most piously at Liege in 1625, two months after completing his noviceship, having been attacked by a rapid consumption. When told of the state of his health he conceived an earnest desire to die, that he might be dissolved and be with Christ. His only pleasure now was to speak of God and of heavenly things. He so eagerly longed for death that he besought first his Father Confessor, and then his Rector, to obtain this great favour for him through the sanction of holy obedience. He especially begged that he might die on the feast of St. Matthew, the 21st day of the month, a petition which was granted. As an evidence of his intense love for the religious state, the following words: "I vow and promise perpetual poverty, chastity, and obedience," were found after his death written in his blood and impressed with the seal of the Society. In a letter written to his brother, not long before his death, he states that he was accustomed when undertaking any work to fall upon his knees and

thus address our Blessed Lady, "O Mary Immaculate, Mother of God, intercede for me your most unworthy servant, that I may live well and die happily in the Society which belongs to your Son and is called by His name."

September 24.

FATHER PATRICK ANDERSON, nephew to Dr. Leslie, Bishop of Ross, was born at Elgin, in Morayshire, and after studying in that town and at the Edinburgh University, he entered the Society at Rome, in 1597. By the time he had finished his studies he had acquired the reputation of being an excellent linguist, mathematician, philosopher, and theologian. Having been appointed to the Scotch Mission, he reached London in 1609, and then travelled into his own country. He reaped abundant fruits from his apostolic ministry, in the conversion of both old and young, of persons from every class of life, and of several members of his own family, his brother being amongst those whom he prepared for death in the most edifying sentiments of piety. His missionary excursions took him through the whole of Scotland, where he endured incredible privation and fatigue, and was exposed to suspicion and danger of life on all sides. His hair-breadth escapes, as detailed in his own narrative, gave evidence of the special interposition of Providence in his behalf, and on one particular occasion he was rescued from peril when capture seemed to be inevitable. Though this danger came from false brethren and their families, he afterwards rendered to these very same persons many kind services and benefits, declaring that no act better became a member of the Society of Jesus than the return of good for evil, and of blessing for a curse.

Being summoned by Father James Gordon into France, he left Scotland in 1611, when there was but one priest in all the country, who was, at the same time, very old and infirm. To supply this dearth of missionaries, Father Anderson collected nearly a hundred promising youths in Scotland,

all of them most eager to serve God and the Church. In 1615, he became the first Rector of the Scotch College in Rome, but was allowed by his Superiors to return to his native land, and there conclude the visitation of the northern districts. He then proceeded to the south, where he was betrayed on St. Patrick's day, in 1620, by a pretended Catholic, into the hands of the magistrates of Edinburgh. Father Anderson's confinement in the Tolbooth gaol forms a separate and very remarkable chapter in his life. During it he not only displayed the heroic intrepidity of a true martyr, but gave evidence of superior learning and sound judgment, combined with ready wit and a calm self-possession which nothing could disturb, though his health had been already seriously undermined. All this time he thirsted for martyrdom and rejoiced in the thought that he might be sentenced to death at any moment. Yet, to his intense grief, he found himself unexpectedly restored to liberty, through the intervention probably of the French Ambassador, who requested to have him for his confessor. Father Anderson died tranquilly in London, on the 24th of September, 1624, aged forty-nine.

September 25.

1. FATHER WILLIAM MORGAN, born in Flintshire, in the year 1623, was educated at Westminster Grammar School. Having been elected King's Scholar, he passed on to Trinity College, Cambridge, but was expelled from it by the rebel Earl of Manchester, for taking up arms in the royal cause. He was made a prisoner at the battle of Naseby, committed to Winchester gaol and sent into banishment, and having thus recovered his freedom he entered the Spanish service. After his conversion to the Catholic Faith, he sought admission into the English College, Rome, in 1648, and afterwards joined the Society, on the 30th of September, 1651. Having

filled the offices in succession of Professor of Philosophy, Minister, and Prefect of Studies for some years, he went to Liege, in 1661, where he taught Philosophy and Hebrew, until the year 1670. He was then sent to the mission of North Wales, and appointed Superior of the Residence of St. Winifrid, two years after. In 1675, he acted as missionary and chaplain at Powis Castle, and having probably left three years later, to attend the famous triennial meeting of the English Province, held at St. James' Palace, in 1678, his name appeared in Titus Oates' list. With great difficulty he effected his escape to the Continent, where he was named Socius to Father Warner, the Provincial, by whom he was sent into England to report upon the state of affairs. As the result, he was arrested and committed to prison in 1683. On his liberation he became Rector of the English College, Rome, and was subsequently Provincial. After this long period of varied labour and of prompt obedience to the word of command, in the services which he rendered to the Society while filling different posts requiring great ability, prudence, and fidelity, Father Morgan died at St. Omers College, on the 28th of September, 1689, universally esteemed and regretted.

2. FATHER RICHARD STOREY was, according to Father Southwell, a native of the Salisbury diocese. Leaving England in the beginning of Elizabeth's reign, he repaired to Louvain, and after assisting Dr. Allen to establish the English College at Douay, he was admitted into the Society in 1569, at Tournay. Having completed his full course of study at several Colleges, he was sent to teach for six years at Monaco, staying on there as Minister for three years more. In 1587, we hear of him at Loreto, whence he went to Florence, in 1590. He was finally sent into Austria about the year 1597, having been named army chaplain to the expedition against the Turks, and in this service he met his death. He expired in Hungary, on the 29th of September, 1600, quite worn out by his indefatigable exertions. The Annual Letters of the College of Vienna for that year record

his death, after completing a period of nearly forty years' work, with much spiritual fruit. In the various duties of our Institute, performed by him in different parts of the world, he everywhere showed himself to be a man of great humility and self-abnegation. He was engaged in three Hungarian expeditions, during which he was conspicuous for the singular charity he exhibited towards everyone. The last year of his life was occupied almost entirely in hearing confessions and assisting the sick. He was so exact and assiduous in his attention to this duty, that he carefully noted down in his diary each day's spiritual labours and gains. After his death, it was calculated that during nine months he had heard as many as 3,288 particular confessions, besides general confessions, and the confessions of the scholars; and this practice he kept up until the day on which he fell sick.

September 26.

FATHER MICHAEL FREEMAN was a native of Yorkshire, born during the year 1578, in the village of Manthorpe. His parents were Catholics, and his father, who belonged to the class of well-to-do farmers, was, at the same time, a confessor for the Faith, having been imprisoned and kept in durance for five years, and having suffered the confiscation of most of his property. His son seems to have been thoroughly worthy of so staunch a Catholic father, and to have been also in his degree a confessor from a very early age. He made his first studies at a public school, a mile distant from his home, the master of which discovering, after some time, that the boy was a Catholic, refused to continue his instruction. He studied at home for a short while, and then went to a school at Castleton, twenty miles off, having for his master an Oxford schismatic, who had received many other Catholic boys under his care. After a year and a half had passed, the

clergyman of the parish, on finding that Michael did not attend the Protestant church, applied to a magistrate, and procured a warrant for his arrest. Armed with this, he proceeded to the school, but the pupils having meanwhile forewarned Michael of his danger, he made his escape and returned to his home, where he resumed his studies.

He now obtained the situation of private tutor in a nobleman's family, but being exposed to fresh dangers, he crossed over to Douay College, and there joined the class of Rhetoric. Thence he went to Rome, entering the English College in 1599. He took the usual College oath, and having been duly ordained Priest in 1603, he was sent, in 1606, over to England. During the time that he was a student in the College, it had been noticed that he was most observant of the rules, most obedient to Superiors, and most constant in his practice of piety. He entered the Society at Louvain, in 1608, at the age of thirty, and in course of time filled the responsible posts of Minister, Confessor, Spiritual Father, and Master of Tertians. He made his Profession in 1621, and went back to England in 1630. We hear of him as being, in 1635, Rector of Ghent, and, in 1639, Superior of the Durham District. He died of apoplexy when filling this post on the 26th of September, 1642, aged sixty-five. Father Freeman is eulogized in the Summary of the Deceased of the English Province, as having been a zealous missionary and an excellent Superior. He was employed by the Reverend Father General Acquaviva to report on the College at Louvain, and the detailed account written by him, and dated the 12th of January, 1612, is still extant among the Stonyhurst manuscripts.

September 27.

1. FATHER THOMAS JENISON, one of the victims of the Oates' Plot, was a native of the county of Durham, born in the year 1643. From early childhood he was very remarkable for his earnest and simple piety. When ten years of age he read his Bible with great diligence and reverence, and in attending the Protestant Services he showed unusual recollection and devotion. On the first occasion of his entering a Catholic church, the altar, the sacred pictures, and each object that he saw filled his mind with the conviction that there existed a higher order of faith and worship than he ever before had any experience of, and awakened in him a strong desire to learn more of Catholic teaching. This strong predisposition in one so young was soon rewarded with the gift of faith, and in due course with a vocation to the religious life. Immediately after his reception into the Church, in order to avoid any danger of relapse into his former errors, he left country, friends, and worldly expectations, which were considerable, and set out for the English College at St. Omers. The only reply that he made to the arguments by which his relatives would fain persuade him to return, was the news of his admission into the Society of Jesus, which he joined at Watten, on the 24th of November, 1663. He became eminent at once amongst his companions both for his virtue and for his success, especially in the study of mathematics.

Father Jenison was sent upon the English Mission in 1675, where he laboured for three years with remarkable diligence and truly apostolic zeal, first in the Oxford District, and afterwards in Lincolnshire. He was arrested in connection with the Oates' Plot and committed in 1678 to Newgate, at the time he was chaplain to Sir Philip Tyrwhitt. He was kept in the closest confinement and isolation, and was allowed to see no one, yet even under these circumstances he bore the wretched condition of his prison, its many

hardships and insufficient food, with indomitable patience. Our Lord, however, abundantly compensated him for all these trials by the inward peace and joy with which He filled his soul, and by the many rich consolations granted to him. In the fulness of his gratitude Father Jenison was frequently heard to exclaim: "Oh, how sweet it is to suffer for Christ." After the lapse of a year, his constitution gave way under the double strain of suffering and utter seclusion, and on the 27th of September, 1679, God admitted him into his eternal rest and into the company of the saints. Father Jenison died at the early age of thirty-six, before he had made his solemn Profession.

2. On the 27th of September, 1749, FATHER PIERRE DE LA CHASSE died in Canada at the age of eighty years, sixty-four of which he had spent in the Society. The life which he was obliged to lead amongst the rough and uncivilized savages rejoiced his heart, for, as he himself remarked, self-love could draw no consolation from it, while the lesson of the Cross which it kept ever present before his eyes, held effectually in check all thought of self-indulgence or negligence in preserving the spirit of his vocation. When, after being appointed Superior General of the Canadian Missions, the duties of his office obliged him to reside at Quebec, his one anxiety both by day and night was how best he could spread the Kingdom of Christ, and at the same time lighten the pressure of work for the other missionaries. This he did with a forethought and charity rendered all the more delicate from his own previous experience of suffering. Nor did he show less zeal in watching over the religious communities of Quebec, in which we are told the highest virtues flourished under his rule. So much was he afraid lest he should neglect any opportunity of drawing souls to God, that when more than seventy years old he set himself to learn the language of certain heretics belonging to other races who were brought in as prisoners of war. God rewarded his untiring devotedness by the conversion of great numbers from the still more fatal and degrading slavery of the devil.

September 28.

The life of FATHER WILLIAM BAWDEN, who generally went by the name of BALDWIN, was one of singular variety and adventure. He was born in Cornwall in the year 1563, and after studying at Oxford for five years, he crossed over in 1582 to the English College then at Rheims. During the next year he proceeded to Rome, where, having received minor orders from the Catholic Bishop of St. Asaph, he was ordained Priest, and served for a year as English Penitentiary in St. Peter's. The climate of Rome not agreeing with him, he was transferred to Belgium, and there joined the Society in 1590. Not long after, he was appointed Professor of Theology at Louvain, whence he was, about the year 1595, summoned to Spain. Well knowing that English cruisers infested the coast, he disguised himself as a Neapolitan merchant, under the name of Octavius Fuscinelli. He was, however, suspected to be a Jesuit priest, was tracked from Brussels to St. Omers, and the vessel in which he had embarked was intercepted by the English fleet, then besieging Dunkirk. By a great many ingenious ruses the officers tried to entrap him into betraying himself, but he cleverly preserved his incognito, and could apparently neither understand nor speak any language but Italian. At length an order came that the foreign merchant was to be conveyed to London and placed in the Bridewell prison. Here, with the utmost risk of discovery and death, he gave the last consolations of religion to a Catholic fellow-prisoner who expired on the rack, the next day. The Privy Council was at length obliged to release Father Baldwin, and after remaining half a year in England, during which time he rendered great assistance to Catholics and the Catholic cause, he was called to Rome and appointed for some time Minister of the English College, under Father Mutius Vitelleschi, then its Rector.

In 1599 or 1600, Father Baldwin went to Brussels, and there succeeded Father Holt as Vice-Prefect of the English Mission, a post which he held for ten years, fulfilling its duties with the greatest care, and promoting the good of Catholicity by the numerous missionaries whom he spread throughout the whole of England. His zeal and activity coming to the ears of the members of the Privy Council, they at that distance proclaimed him a traitor and accessory in the Gunpowder Plot. Yielding to the importunity of the English Ambassador at Brussels, the Archduke Albert weakly insisted on the Father quitting the town, and the latter lay concealed for some time in Louvain. Here God favoured His much tried servant with feelings of such tender love and devotion, and with so rare a gift of tears in the contemplation of heavenly things, that he could seldom say Mass without weeping abundantly. While passing the confines of Alsace and the Palatinate he was seized by the Elector's soldiers, and cast heavily chained into prison at Heidelberg. After being confined in various public gaols he was sent back to England, bearing two heavy chains, one of which hung down in front and passed round his body, while the other was fastened behind him. He was allowed the use of only one hand, and had neither knife nor fork to eat with lest he might be tempted to commit suicide. All these acts of cruelty were reversed by Edward Cecil, brother of the Earl of Salisbury, who observing his gravity of demeanour, his prudence and gentle composure, conceived a great veneration for him, and praised him in the highest terms to the King. James, however, sent him to the Tower of London, where he was detained for eight years as a State prisoner. Means for saying Mass were, after a time, privately supplied to him, and he used to declare that he had never before received such favours from the Divine goodness and bounty, nor experienced so strong an attraction of his soul toward God.

No crime having been proved against Father Baldwin, the Privy Council would have certainly liberated him had it not been for the hostility of the King. At the request of the Spanish Ambassador he was at length released

by royal warrant on the 15th of June, 1618. On leaving England he went to Brussels, and from that to Rome, returning into Belgium through Spain, where as Visitor he instituted many wise regulations for the benefit of the English Seminaries in that country. He was then appointed Rector of Louvain, and in the following year, 1621, Superior of St. Omers, which College he governed for eleven years, increasing the number of its scholars to two hundred, and sending at the same time many missionaries into England. The good Father was now so worn out by labours, hardships, and sufferings of all kinds that a slight attack of fever, seizing upon a constitution weakened by constantly recurring sciatica and sickness, reduced him in a few days to the last extremity. He died on the 28th of September, 1632, after earnestly asking pardon, even from the humblest of his subjects, for any offence he might have given them during the time that he had governed them.

September 29.

1. In his native city of Dublin, and on the 29th day of September, 1784, died FATHER JOHN AUSTIN, a man of unwearied zeal in the service of God. He was born in 1717, and joined the Society in the Province of Champagne, in 1735. In the year 1750 he returned to Ireland, after having been Prefect at the Irish College of Poitiers, and his energy and devotedness soon won for him an honoured place amongst the workers in that vineyard. "Of our members in Dublin, at the period of the Suppression," writes Father Bracken, "no one appears to have been more distinguished than Father Austin, and few perhaps in Ireland have acquired a higher character for charity and unremitting exertion in the cause of education and religion." Though the law in 1750 allowed no Catholic to teach, Father Austin opened a school in Dublin, which for several years was the only, and for fifty years

the principal school for Catholics in that city. Mr. Charles Bowden, an English Protestant, in his *Tour through Ireland*, published in the year 1791, speaks of the memory which Father Austin had left behind him of having been a man of extraordinary learning and piety, possessing great power and eloquence as a preacher. He had constantly dedicated all his acquirements, which were very considerable, to the service of the poor, visiting them in cellars and garrets, and not happy if he did not every day distribute food plentifully among them. The principal Catholics, knowing well his charitable disposition, were most liberal to him, so that he could keep his door open to all who were in want. While the means lasted he might be seen frequently on foot administering relief to them in their houses. Father Austin died on Michaelmas day, 1784, and was buried in St. Kevin's churchyard, Dublin, where his tombstone bears the following well-deserved testimony to the merit of his life and labours: *In vinca Domini per annos 36, Pio, Docto, Indefesso Operario Qui III. Calendas Octobris, Ætatis anno sexto et sexagesimo Vitam apostolicis confectam laboribus cum morte in conspectu Domini pretiosa commutavit. Divites admonuit, Pauperes sublevavit, Juventutem erudit, Orphanis loco Parentis fuit, De omni hominum genere Præclara meruit, Omnibus omnia factus ut Omnes Christo lucrificaret.*

2. On the same day of this month, in the year 1642, FATHER RENÉ GOUPIL, faithful companion of the Venerable I. Jogues in his sufferings and captivity, was slain by the stroke of a hatchet. He offered up to God his vows of devotion at the moment of his death, but he had spent a long time in preparing himself for the crowning grace by the practice of the most heroic virtues, passing many hours in prayer each day, and never for a moment losing sight of the presence of God, but ever lovingly submitting himself to His divine will. From the time that the mission to the Hurons was proposed to him, his heart was stirred within him at the thought of the dangers he would thus be able to incur for the love of his Divine Master,

and he was not long in attaining the object of his desire. He had no sooner fallen into the hands of the Iroquois, than they crushed and mutilated his fingers and applied fire to the bleeding wounds. They then bound his arms and dragged him along from village to village, the people armed with sticks and iron rods crowding round him, and raining down blows on his defenceless body. They also heaped on his head lighted wood and burning cinders, which he was unable to remove, so that, after several days of this savage treatment, his body became a mass of wounds. Justly then did Father Jogues compare the appearance of the missionary to that of Jesus Himself when at the mercy of His tormentors. During the space of fully a month and a half, each day was marked by fresh outrages, by the pangs of hunger and thirst, and by the exposure of the martyr's bare limbs to the burning rays of the sun. Their intense heat inflamed his open sores and filled them with corruption, while the irritation arising from the bites of countless insects left him no repose by day or night. Notwithstanding all these tortures, Father Goupil never ceased to bless our Lord and to sustain his fortitude by the thought of the sufferings of his crucified Saviour, until the moment when the savages struck him the fatal blow, because he had made the sign of the Cross over the head of a little child.

September 30.

1. FATHER FRANCIS TYRRY, or TERRY, was a brother of Dominic, Viscount Limerick, whose descendant is the Spanish Marquis de la Cunada. He was born in Cork in 1607, made his studies at Avignon, and then entered the Society at Tournay on the 30th of September, 1633. Three years after this, he was Prefect of Conference and Confessor of the College of Seville. He was an accomplished scholar and taught classics for five years. He was

next sent to the Irish Mission, where he filled the post of preacher and confessor for eight years, became Superior of the Waterford Residence, and in 1649 a missionary in Cork, where he was also Superior. The Visitor of that district describes him as an eminent preacher, very prudent and learned, and exceedingly zealous in maintaining religious discipline. In June, 1659, his name still occurs in the Irish Catalogue as performing the duties of missionary in Ireland, but it is left unrecorded after the year 1666.

2. FATHER HUGH SEMPLE, or SEMPLIL, though born at Toledo in the year 1596, was of Scotch descent, being a near relative of Colonel William Semple, son of the third Earl of that name. In Colonel Semple the Scotch Mission and the Scotch College at Madrid, where he was Ambassador, possessed a great friend and very valuable patron. Another relative of Father Hugh Semple was Father James, S.J., son of the fifth Lord Semple, and a missionary in Scotland for seventeen years, after which time he returned to the Toledo Province.

Father Hugh himself joined the Society at Toledo in 1615, and was esteemed as an eminent linguist and profound mathematician. He died when Rector of the Scotch College in Madrid on the 29th of September, 1654, at the age of fifty-eight. We gather from a letter which he wrote in the year 1642, in reply to one from Propaganda, the very high esteem and veneration in which he held the priestly character and the work of the mission in his own country. "For many years," he says, "I have desired a Bishop for the Hebrides, to instruct and form the priests, to settle disputes, to administer the Sacraments of Holy Orders and Confirmation, and to outshine and govern those living in the world in life, morals, doctrine, having also the same authority as that formerly exercised by the Bishops in Ireland. The glory of God, the public good, the custom of the Church, and the propagation of the Faith demand this." Father Semple wrote his own character unconsciously when he rejected all such dignity for himself in the following terms: "Quod ad

Prefecturam mihi oblatam attinet, Laborem ambio, Honorem recuso. Malo enim gregarius Miles nullo munere adstrictus Patriæ et Ecclesiæ deservire, privataque boni viri auctoritate contentus, malo mihi Deo et Musis vivere, quam in alto positus vanitatis vento circumagi. Invidorum calamos et calumnias contemno ; hæreticos hostes parvi facio, sed susceptæ vitæ rationem violare nefas puto."

OCTOBER.

1. On the 1st of October, in the year 1626, died FATHER GEORGE MORTIMER, a Scotchman, who suffered imprisonment for the Catholic Faith in Glasgow, and had been released in 1622, through the interest of the Spanish Ambassador. He was arrested in the house of a person of the name of Haddon, and both were taken into custody. The King lost no time in ordering a court of justice to be held in Glasgow that Haddon and his wife might be tried for the crime of assisting the Jesuits, directing that, if found guilty, they were to be banished from the kingdom, lest their escape with impunity should encourage others like them to go on all the more boldly perverting his subjects from their religion, and withdrawing them from their dutiful obedience to their lawful Sovereign. He, at the same time, wrote to the principal ecclesiastical authorities, desiring them to consult as to the best means of checking the present new growth of Popery, and so the world might see that he struck with the sword of justice both the Papist and the Puritan alike. In September, we learn that Father Mortimer lay a prisoner at Glasgow, so grievously afflicted that it was feared he could never survive it. The King ordered that the Father should be placed in some ship sailing to a foreign port, with the assurance that, if he ever after returned, the offence would cost him his life. Father Mortimer died within a short time of his release, to the bitter regret of many, who declared that his memory would be revered by posterity on account of his ardent zeal for the salvation of souls.

2. BROTHER WILLIAM ELLIS, better known abroad as BROTHER JOHN WILLIAMS, entered the Novitiate as a Temporal Coadjutor, in the year 1614. Father John Gerard tells us that he had acted as page to Sir Everard Digby, and was arrested, along with him, although he might easily have effected his own escape. Sir Everard offered him the use of his horse, and bade him shift for himself, but the young man declared that he was determined to live or die with his master. Being at once seized, Brother Ellis was condemned to death at Stafford, and anxiously looked forward to his execution. He was meanwhile promised his life if he would consent to go to the Protestant church, but this he resolutely refused to do. Although he never swerved from his resolution, the authorities decided on sparing his life, as well as that of several other persons. Brother Ellis had good friends amongst the acquaintances of Sir Everard Digby, and was himself heir to an estate of £80 a year, which he inherited from his father. His steadfastness to his Faith and his fidelity to the master who had proved so great a friend to him, obtained for him the grace of vocation to the religious life, and he entered the Society as a lay-brother in the year 1614.

October 2.

FATHER MARTIN GRENE, who rendered great service in collecting materials for a history of the English Province, was born in 1616. Father Southwell is probably right in assigning Ireland as the country of his birth, seeing that his brother Christopher was undoubtedly born there. His parents were English, and most likely belonged to Kent, since the English Catalogue calls Father Martin a native of that county. After making his studies at St. Omers he joined the Society in the year 1637, and in 1644 he was Professor at the College of Liege. He afterwards filled with

evident success, the posts of Prefect, Minister, Consultor, Socius, and Master of Novices, in the Colleges of the English Province abroad, until, in 1653, he came to England. Here he laboured on the mission in the District of Oxford, for twelve years, beloved and valued by his friends and spiritual children, for his earnest zeal, his unaffected piety, his wide information, and varied talents. When recalled to Watten and appointed Master of Novices, he gained a great name for experience in the religious life, and a sound, practical knowledge of the Institute, as well as for his extraordinary sweetness and affability of disposition.

Father Martin Grene possessed an exceptionally well-stored mind, which made him eminent as a theologian and an historian. In connection with the assistance he rendered to Father Bartoli, we read in the margin of one of his letters to his brother, Father Christopher Grene, the following passage: "Pray get Father Bartoli, if you can, to continue his design of writing the English Ecclesiastical History, and for my part, I will concur with him in all that I possibly can. It is a story which requires a ready pen, which I have not, together with much leisure and convenience of books, in which I am deficient. Yet I will do what I can to collect together the matter, and will gladly send it to him, and assist what I can in so pious an undertaking. If you have ever written to me concerning this design, I did not receive your letter, otherwise I should willingly have concurred." From Father Grene's pen came *An Account of the Jesuits' Life and Doctrine*, an admirable work, which was a great favourite with James II. and his Queen, who were anxious that fresh copies of it should be printed, as being much needed in those times. Amongst his other works were, *An Answer to the Provincial Letters*, the *Vox Veritatis*, besides a volume of his *Church History of England*, which was discovered fully prepared for publication.

While Father Martin Grene was Rector of Watten, a relic of the Crown of Thorns was sent to the Novitiate, in order that it might be preserved with greater safety and reverence. Of this relic, Father John Clarke, then

Provincial, wrote an attestation in the year 1666. The Bishop of Ghent, in 1774, endorsed this, and his Secretary presented the relic, in 1808, to the Confraternity of the Holy Cross, in St. Michael's Church, Ghent. It now rests there in a reliquary exactly similar, as Father John Morris informs us, to that containing, at Stonyhurst College, the relic of the Thorn which belonged to Mary, Queen of Scots. Father Grene died at Watten, on the 2nd of October, 1667.

October 3.

FATHER EDWARD LEEDES was born in 1599, at the family residence of Wappingthorne, in Sussex. After becoming a Catholic his father, Sir Thomas Leedes, retired into Belgium, and his son was educated at St. Omers. He entered the English College, Rome, under the assumed name of COURTNEY, and joined the Novitiate of St. Andrea in 1621. He was professed of the four vows in 1634, at which time he was committed to the Gatehouse, Westminster, upon a charge of writing against the Protestant oath of supremacy. Father Leedes was appointed Rector of St. Omers, from 1646 to 1649, and twice Rector of the English College, Rome. He was Provincial of the English Province from 1660 till 1664. He finally became Rector of the English College at Liege, from which post he went to St. Omers, and died there on the 3rd of October, 1677, in his seventy-ninth year. He wrote the beautiful Life of Father Peter Wright, martyred at Tyburn in 1651, which is published in the second volume of Brother Foley's *Records of the English Province S.J.*

In announcing the death of Father Leedes, the Annual Letters of St. Omers for 1677, deplore the loss of the shining example of probity and virtue which he gave to the community, amongst whom he had petitioned for leave to end his days in order to obtain the benefit of their prayers. He had

governed the Province in most difficult times, and by his indomitable firmness and perseverance, combined with equal energy and discretion, he averted many serious calamities that threatened the Society. All his actions were, we are told, ruled by piety and religious modesty. He conversed chiefly of God and of spiritual things, and when the subject turned on any other matter he would season this too with the salt of heavenly wisdom ; so that the earnest-minded declared they never left him without taking with them fresh food for thought. Father Leedes' countenance and whole exterior breathed forth a spirit of deep humility and earnest devotion, which communicated itself to all who were brought under his influence. His charity to his neighbour was unbounded, for he grudged no labour in the service of others, and though he was received into the College as a veteran come to rest from a life of constant work, yet he was ever ready to oblige every person. He acted as Spiritual Father in delivering domestic exhortations, and giving instructions to the scholars, both in moral and dogma, besides explaining the Christian Doctrine to the lay-brothers. Even when scarcely able to stand, he made all haste to reach the College gate that he might hear the confessions of some Italian soldiers and give them a little consolation. Shortly before he died he composed for his own use some pious meditations on a happy death. At length, being warned that his end was rapidly approaching, he spent the remainder of his time alone with God, and then surrounded by his brethren, who were praying by his bedside, he joyfully rendered up his soul into the hands of God.

October 4.

BROTHER JOHN LILLY, the faithful companion of Father Gerard, was the son of respectable parents living in London, and was brought up to the business of an apothecary, which he carried on for seven years. He was born in 1572, and was admitted to the Society by Father Parsons at Rome, in

the year 1602, when thirty years of age. Having been attacked by pulmonary disease, he was sent from Rome into England in 1609, but deriving no benefit from the change of air, he died before the close of the same year, at the age of thirty-seven.

The biography of this holy lay-brother reads more like a romance of imprisonments, escapes, and adventures, than a narrative of real life during the time that he was companion to Father Gerard in England. He not only acknowledged himself to be a Catholic, but it was his zeal in propagating the Faith that led to his apprehension and confinement in the Clink, where he made acquaintance with Father Gerard, imprisoned in a dungeon beneath his cell. It was in this dungeon that the Father had arranged a kind of chapel, in which he said Mass, administered Communion, preached, heard confessions, and even gave retreats. After his own removal to the Tower, Father Gerard obtained by ransom the liberation of his servant, who at once made every effort to deliver his master out of custody, and was himself very nearly drowned in effecting this. On a subsequent occasion, when the Father was giving a retreat to certain persons of rank in London, Brother Lilly hurried into the room with a drawn sword and warned them that the pursuivants had entered and were then actually searching the house, being at that very moment in the chapel, in which some handsome vestments were laid out. The Father having barely time to conceal himself in the hiding-place, Brother Lilly absolutely refused to accompany him, wishing to be treated as the owner of the vestments, the books and papers, and even the soutane, which were all found lying about. He therefore put on the cassock and boldly presented himself before the pursuivants, speaking and acting most adroitly as if he had been a Father of position in the Society. The searchers, convinced that they had now discovered the priest himself, led Brother Lilly downstairs, and handed him over to the officers. The trick played on them was however soon detected, and the fact also that the lay-brother had been already in confinement, he was therefore carried to the Tower and heavily

chained. Full of joy and earnestly desirous of martyrdom, he freely confessed the help which he had rendered towards Father Gerard's escape from the Tower. Brother Lilly was then cruelly tortured for three hours, but no information could be wrung from his lips. He was consequently not put to the torture again, but was kept under close custody during the next four months in a horrible subterranean dungeon, and was afterwards sent to another prison, probably Newgate, from which however he managed to make his escape.

After this it was decided that Brother Lilly should stay in quiet hiding under the care of Father Garnet, who ultimately sent him to Father Parsons in Rome that he might obtain the great favour of admission into the Society, for he had hitherto been only an attendant and servant. After he had been received in Rome on the 2nd of February, 1602, he lived there for six or seven years as a Temporal Coadjutor, during the whole of which period, as Father Garnet testifies, he preserved a strict guard over his thoughts and his affections, being as pure and simple in his life as he was a man of sound judgment and great energy of character. In the words of Father Gerard, he was *vir certe innocens anima, et cum prudentia tum magna solertia præditus*.

October 5.

The name of FATHER CUTHBERT CLIFTON, *alias* NORRIS, is one of special interest in connection with the generally credited conversion of James, seventh Earl of Derby, to the Catholic Faith just before his execution at Bolton on the 15th of October, 1651. Father Clifton was born in 1611, the son of Sir Cuthbert Clifton and Anne Tyldesley, and he entered the Society in 1630. After being camp missionary to the English and Irish forces in Belgium, he was sent to the Lancashire District in 1642, where for a length of time he served the missions of Bryn and Garswood. It was in the last-named place that he died on the 5th of October, 1675, at the age of sixty-four.

The following account of the Earl of Derby's conversion is drawn from the narrative in the Annual Letters for 1652, written probably by Father Clifton himself, as having been both eye-witness and chief actor in the events narrated. Father Cuthbert conceived a strong desire to bring even at the last moment so staunch and loyal a nobleman to a sense of the still higher allegiance which he owed to God and His Church. He therefore hastened to the town at which the Earl, guarded by a strong military escort, was to pass the night preceding his arrival at Bolton, the place of execution. He was however prevented from speaking to the prisoner until the cavalcade had already set out. On approaching the Earl and attracting his attention he was requested by him to ride by his side, and he then briefly and urgently laid before him the leading truths of the Faith. Lord Derby confessed himself to be so well disposed towards the Catholic religion that he had resolved to examine thoroughly into its claims had his life been prolonged. The guards and attendants after a time closed round them, and the Father was obliged to retire. On arriving within a mile of Bolton, the Earl turned round and called for Mr. Norris, declaring to him that he accepted every part of the doctrine of the Catholic Church, professed himself in heart a member of it, and as such was ready to confess all his sins and perform whatever penance should be enjoined, asking earnestly at the same time for absolution. The Father, having done as much as the circumstances permitted, was about to pronounce absolution, when the Earl reverently uncovered his head to receive it. The moment that he had been absolved, he turned round with a smiling countenance, and rejoined his retinue. Upon reaching the scaffold, he declined the proffered ministrations of the chaplain, and remained nearly an hour in private prayer. He repeatedly expressed to those about him that he was most grateful to the Divine Goodness for having enabled him to set his conscience at rest before his death. Afterwards, while ascending the scaffold, he kissed the steps, and expressed his entire submission to the Divine will.

October 6.

BROTHER GEORGE GILBERT, scholastic, was a native of Suffolk, member of a family of high position and ample fortune, to which he succeeded when quite young. For the first ten years of his life he was a sincere and earnest-minded Puritan, and one of his most congenial occupations even then was the careful study of spiritual books, in order to learn how to lay up for himself treasure in Heaven. Far, however, from wholly abandoning the world, he took great delight in deeds of prowess and chivalry, and being of a pleasing appearance and polished address, he became a great favourite at the Courts of Mary and Elizabeth, as well as in that of the French King. Yet such scenes as these in no respect tainted either the purity of his soul or the high aims he had formed in his mind. In Paris he met Father Darbyshire, whose conversation led him to distrust the doctrine of personal "assurance of salvation," and to take less pleasure in Court society and feats of arms. After travelling from Paris to Rome he placed himself under the instructions of Father Parsons, and was by him reconciled to the Church, in the year 1579. Having returned to England, he devoted large sums of money to the relief of the Catholic poor, and contracted an intimate friendship with Mr. Thomas Pounce of Belmont, whom he frequently visited when in prison. It was at this time that George Gilbert drew together several young Catholics of good position and organized them into an association for performing the double work of instructing and conciliating Protestants, and protecting the priests who visited them, and also of procuring alms for the common fund out of which the priests were provided with sustenance and the means of assisting the needy. In all this work he was associated with Brother Thomas Pounce.

Meantime, by an especial arrangement, as it would seem, of Divine

providence, Father Parsons having escaped the lynx-eyed searchers at Dover, reached London, and visiting Mr. Pounce in the Marshalsea was recommended by him to the hospitality of George Gilbert. The very day of their meeting had been fixed upon for the discussion of the marriage settlements between Mr. Gilbert and a young heiress who was his equal in rank and fortune. But his first interview with Father Parsons changed suddenly the whole bent of his mind, and he resolved to consecrate himself to God by a vow of perpetual chastity. From that day he became a servant or steward to Father Parsons in the apostolic ministrations. His bounty was not confined to members of the Society, but extended itself as generously to other priests, indeed to Catholics in general, and very especially to those in prison. By this means he preserved many souls from ruin, and helped to restore others to their faith. The services which he rendered to the Society and to the Church multiplied and greatly increased the many risks of seizure and death itself which he daily ran, and which he eluded only by a constant change of disguise. At length the greater part of his possessions having been confiscated by the enraged Privy Council, it was decided that he should cross over into France, where he was received at Rheims by Dr. Allen with singular love and veneration, and was by him sent on to Rome. Mr. Gilbert's object in this journey was to place himself in the hands of the Very Rev. Claud Acquaviva, then Father General, and with his Paternity's consent he began at the English College, while still wearing the secular dress, a truly religious life of the strictest observance in its smallest and most delicate details. To him the English College owes the pictures of the English Martyrs, and that of St. George the Martyr, Patron of England, in which the artist cleverly contrived to produce a portrait of George Gilbert himself.

Upon the day on which he was about to obey a summons from the Pope to discuss with him some matter of special importance, he was suddenly seized with fever, which carried him off in seven days. The Father Rector then applied to the General for leave to admit the dying man into the Society,

and on his return the saintly Brother pronounced the formula of his vows with sentiments of most ardent affection and love. After this, while uttering the holy names of Jesus and Mary in his fervent colloquies with God, he closed his eyes and rendered up his happy soul into the hands of his Creator, during the night of the 6th of October, 1583, yet so gently that the bystanders imagined for the moment he was only asleep.

October 7.

I. FATHER FRANCIS FORSTER, a native of London, was born in 1602, and afterwards educated at St. Omers and at the English College, Valladolid, where he publicly defended the theses of Philosophy with great distinction. In 1622, he was sent to the Novitiate, at the age of twenty, and was professed of the four vows in 1635. He subsequently taught Theology at Liege, besides filling other offices, and, in 1642, he was appointed Rector and Master of Novices at Watten. The Novitiate had for several years suffered severely from the effects of the invasion of the country by the French, and from the ravages of a malignant pestilence. The community left the town hastily for Ghent, and on their return found the house occupied by soldiers, their farm itself destroyed, and the wheat crop carried off from the fields. The Fathers under the direction of their Rector, Father Forster, made frequent excursions amongst the people, preaching, catechizing, and hearing confessions, with the best results. They also visited the English soldiers stationed in the neighbourhood, and reconciled twenty-seven of them to the Church. In 1650, Father Forster was appointed Provincial, after having been Socius to his predecessor in that office. He attended both the Ninth and the Tenth General Congregations, and at each had been elected Secretary. A letter of his appears in the account of the three famous propositions that were submitted to the Catholics of England through the Parliamentary General,

Sir Thomas Fairfax, as the condition for granting them liberty of conscience. He also when Provincial wrote for the Annual Letters a full narrative of the glorious martyrdom of Father Peter Wright at Tyburn, being himself in London at the time. Father Francis died while Provincial, on the 7th of October, 1653, to the deep regret of all who could appreciate sterling worth and profound learning.

2. BROTHER THOMAS GILLIBRAND, scholastic, died at Liege, on the 7th of October, 1678, within a few days after taking his simple vows of Religion. When he had completed his studies at St. Omers, being heir to the family estates, he was most anxious to test his vocation to the religious life by making a spiritual retreat. During this he underwent a very severe struggle between nature and grace, but the latter prevailed, and renouncing all his prospects in the world, he offered himself to the Society. During his noviceship he was an example of every virtue, and was pronounced by his Novice Master to be a young man of truly angelic disposition. When sent to Liege for his higher studies he showed that he was possessed of great ability, giving excellent promise for the future. But in a very short time he was attacked by a fatal disease, and it became evident that the hand of death could not long be warded off. Although so young, he rejoiced to see that his end was near, while his religious brethren lamented bitterly their approaching loss. "Do not grieve for me," he begged them, "since I greatly prefer death to life. But rather pray that God's holy will be done, to His own greater honour and glory."

October 8.

1. On the 8th of this month, in the year 1659, FATHER JOHN DE QUEN, belonging to the diocese of Amiens, died at Quebec, a martyr of charity in the cause of the sick. He was the first of the band of missionaries who

reached Canada, and as he penetrated into the heart of the vast forests of the north, he has a special claim to be regarded as the apostle of the Algonquins. The amount of suffering which he had to endure for a long period may be gauged by the fact that, as the Venerable Mary of the Incarnation testifies, even those martyrs whom the Iroquois put to death in the midst of the most agonizing tortures passed through a lighter ordeal, on account of its briefness. Having been placed as Superior over all the missions to the savage tribes, Father de Quen described in writing the various hardships and consolations to be experienced in such a field of work. "The missionary," he says, "must be ready every day to submit his body to the material flames if he is to save his poor children from the invisible fires of Hell; he must sacrifice his own liberty in order to secure that of his neophytes, he must endure hunger, thirst, nakedness, that he may feed them with the Living Bread and clothe them with the merits of Jesus Christ." "Judge then," he continues, "with how great truth we can affirm that the days of this last year have been both good and evil, as were the days of God's servant Jacob. Or, may we not rather call them days wholly of blessedness, seeing that we have been nailed by them to the Cross of Christ. This consolation, at all events, we may claim, that it is the cause of Jesus Christ and of His truth which has brought our troubles upon us, and which still menaces us with death, though we are not afraid to shed our blood. Our only distress is that our numbers are so few, and that we stand in need of more helpers in the field. Send us these, we pray you; but they must be men of stout heart, ready at any moment to face whatever mode of suffering or of death each day may have in store for them, when they go forth to soften and subdue the savage in his forest lair."

2. FATHER RALPH CHETWYN, renowned for his prolonged labours in the Hampshire District, was a native of Staffordshire, born in 1641, and admitted into the Society at Watten in 1665. Ten years after this he was sent over to England, and at the period of the Revolution in 1688, was still working in

Hampshire, his first mission. He was arrested there along with Father Seloſſe and committed to Horſham gaol, on no other charge but that of being a prieſt of the Roman Church. The life which both Fathers led in priſon was as full of heavenly delights to them as it would have been of miſery to many others. After the firſt days of their imprifonment they regularly ſaid Maſs, each ſerving the other in turn, and beſides keeping the faſt of Lent, they took only bread on three days in the week. Amongſt other perſons gained to Chriſt through the holy lives of theſe Fathers and the witneſs of their courage and conſtancy, was a certain criminal then lying under ſentence of death. This man was firſt duly prepared by Father Chetwyn, and then received into the Church, three days before his execution and moſt pious death. After thirteen months' confinement, Father Chetwyn was brought to London, and as no one appeared againſt him, was diſcharged by order of the Judge, when he returned to his former miſſion and labours. We hear of him again in 1701, as a miſſioner in London, and he eventually died at Watten on the 8th of October, 1719, aged ſeventy-eight.

October 9.

1. FATHER NATHANIEL ELLIOTT, who took the name of SHELDON from his mother's family, was born on the 1ſt of May, 1705, and at the age of eighteen joined the Society in 1723. His natural character eſpecially fitted him for being ſet to rule others and undertake the adminiſtration of the affairs of a large community. He was therefore early marked out for the office of Superior. After acting as Socius to Father Sheldon, the Provincial, who was his couſin, he was appointed, in October, 1748, Rector of St. Omers College. This poſt he exchanged in 1756 for that of Rector of the Engliſh College, Rome, and having preſided over it for ten years, he was ſent to

hold a similar post at the Greater College in Bruges. Within a year, however, he was wanted for a still more important work, the direction of the English Province, and succeeded Father James Dennett as Provincial in 1766. In all his offices Father Elliott proved himself to be a generous and kind-hearted man, while he was at the same time full of the religious spirit. As Provincial he governed with great wisdom and prudence, during a very difficult and stormy period. He ultimately died at Holt, in Leicestershire, on the 10th of October, in 1780. He yielded up his soul into the hands of God with great peace and joy, having reached the age of seventy-five. *The Occasional Letters on the Affairs of the Jesuits in France* were collected and published under his direction in London, along with *The Judgments of the Bishops of France concerning the Doctrine, Conduct, etc., of the French Jesuits*.

2. We commemorate on this day BROTHER HENRY DEL SOM, a native of Belgium, who was affiliated to the English Province. He died in the course of the year 1613, at St. Omers, as the Annual Letters of that College record. When he first entered the Society as a scholastic, his mind was either so inert or so defective in natural ability that he was quite unfit for the degree in which he was received. He was therefore employed in the humble office and manual labour of baker, accepting this great trial in such an admirable spirit of earnest faith and ready obedience, that he devoted himself to each detail of his work with as much care and as pure an intention as if he were engaged in serving our Lord Himself. Taking, however, deeply to heart his inability to fulfil more distinctly spiritual duties, he prostrated himself one day before an altar of our Lady, and besought the aid of his Blessed Mother with such intense fervour of devotion and entreaty that he rose up a wholly transformed man. From that moment his clear perception of divine truths excited the wonder and admiration of all who heard him. The best theologians of the day were not ashamed to acknowledge that they learned

more from his lips than they had acquired from books or from their own past studies. So solid had become within a short time the work achieved by him, and so widespread his influence, that Father Thomas Coniers, as we are told in his biography, persuaded the authorities of Dinant to invite the Fathers of the Society to come and assist in perpetuating the good which had resulted from Brother del Som's able and zealous labours, and which had so greatly raised their esteem for the Society. The date of this holy Brother's death unfortunately cannot now be ascertained.

October 10.

FATHER PHILIP FISHER was one of the earliest companions of Father White, the apostle of Maryland, and is named in the Catalogue as Superior of the Mission in 1636. He was born at Madrid in the year 1595, joined the Society in 1616, and was professed of the four vows in 1630, while serving on the London mission. It was probably about this time that he went out as a missionary to Maryland, when four priests and one lay-brother were already working there. These laboured for five years with the utmost patience, humility, and ardent charity, exposed to dangerous diseases from which each one suffered and two died. They effected many conversions amongst the Protestants who had gone out from England. Father Philip was stationed at St. Mary's, the principal town of the colony. In 1640, the conversion of the King of Pascatoe prepared the way for the reception of the Faith amongst the native Indians, and Father Philip would have gladly extended his work into that vineyard, if he had been allowed by his Superiors, but the good he was doing amongst the colonists was too valuable to be sacrificed for the sake of others. In 1645, civil war had broken out in different parts of England, and in proportion as the Parliamentary cause gained success at home the perse-

cution against the Catholics out in Maryland increased. The colony was attacked by a band of marauders, and the missionaries were carried off to Virginia, Father Fisher and a companion being amongst them, so that he was separated from his flock for three years. Father Fisher and Father White were both brought over to England and tried, but were acquitted after enduring many hardships.

Father Fisher then boldly returned to Maryland, where he arrived in February, 1645, and by the singular providence of God, found his flock gathered together again, although they had been widely scattered during the interval; in fact they were in a more flourishing state than those who had oppressed and plundered them. The joy of both pastor and people on meeting each other once more could not well be described. "They received me," he writes to the Father General in 1648, "as an angel of God. I have now been with them for a fortnight, and am preparing for a painful separation, for my Indians, who have been ill-treated by the enemy since I was torn from them, have called me to their aid. I scarcely know what to do, but cannot attend to all. God grant that I may do His holy will, for the greater glory of His name. A road has just been opened through the forest to Virginia; this will make it but a two days' journey, and both countries can now be united in one mission. After Easter I shall wait upon the Governor upon important affairs. May my visit turn to the greater glory of God." Father Fisher died in Maryland in the year 1652, and is frequently mentioned in the annals of that Mission.

October II.

I. FATHER ANTHONY BOVILLE, *alias* TERRILL, was born at Canford, Dorsetshire, in the year 1621. After his earlier studies at St. Omers, he entered the English College, Rome, and declining to take the usual mission oath, became

a convictor and paid his own pension. On the 16th of March, 1647, he was ordained Priest at St. John's Lateran, entering the Novitiate at St. Andrea in June of the same year. For some years he filled the office of Penitentiary at Loreto, whence he was called first to Florence and then to Parma to profess philosophy, and he afterwards taught scholastic divinity for four years. He was sent to the College at Liege, where he was Professor of Theology and Mathematics. From 1671 till July, 1674, he was Rector of the College, and was consulted far and wide as an oracle of learning. The Annual Letters describe him as "a man of extraordinary piety, talent, learning, and discretion." He makes mention of this remarkable fact regarding himself that, whereas he had for many years been continually troubled by a multitude of scruples, which caused him great pain and anxiety, they so entirely left him during his last sickness, that his mind was filled with the most perfect peace and tranquillity. Father Boville died at Liege on the 11th of October, 1676. Amongst the works which he published are *Conclusiones Philosophicae*, *Problema Mathematica*, and *Fundamentum totius Theologiae Moralis, seu Tractatus de Conscientia Probabili*.

2. In early life FATHER ROGER LEE was reckoned one of the chief lay-assistants of Father Gerard. He was born of a good family in 1568, and rendered himself universally popular by his energy and yet kindness of disposition, and by the earnestness of his piety. After making the Spiritual Exercises under Father Gerard he decided on embracing the religious life, and entered the Novitiate in Rome, in the year 1600, at the age of thirty-two. Being attacked by a severe illness after ordination, he was sent for his health to St. Omers, where he was appointed Minister. In this office he so happily united prudence with vigilance, due severity with charity, and gravity with cheerfulness, that, whilst exercising the utmost diligence in exacting strict discipline, he conciliated the love and esteem of all. Remembering in his own case the valuable assistance which he had derived

from the Spiritual Exercises, he introduced the practice of their being given to the older scholars of the College. By continuing to do this annually he was the means of drawing many to embrace the ecclesiastical state, either as seculars or religious. He also contributed much to the exterior and interior improvement and decoration of the College buildings.

Being attacked by symptoms of consumption, it became necessary for Father Lee to quit St. Omers for a time. He went to Louvain, and from that to Brussels, but finding no relief he returned to St. Omers. He was then ordered to England, and the way seemed about to be opened for his doing excellent work in his own country. But death was nearer to him than any one suspected, and he expired, universally regretted, at Dunkirk in the year 1615, while waiting for an opportunity of embarking.

October 12.

1. FATHER NICHOLAS COMERFORD was the first of a long line of distinguished Waterford Jesuits, who worked with great fervour and energy for the preservation of Catholicity in their native city, and whose efforts were crowned with success. Father Nicholas was born in Waterford and began his education in the well-known school of Mr. Peter White. He went up afterwards to Oxford, and took his degree in 1562. Returning to his own country, he was ordained and advanced to some preferment, but was afterwards deprived of it on account of his religion. He then repaired to Louvain, where he received the degree of Doctor of Divinity. In 1577, his reappearance in Ireland drew the following comments from the Lord President of Munster: "Dr. Comerford of Waterford is also of late come out of Louvain, he and the rest argued the whole way between Rye and Bristol against our religion, and caused doubt in several persons. There are a great many students of this city studying in Louvain, at the charge of their parents and friends."

Fathers Comerford and Archer escaped the hands of Sir William Drury and, leaving Ireland, entered the Society ; the former in Madrid, the latter at Rome. Father Comerford was employed in Spain for many years with great success and distinction in several Colleges, Bayonne in Galicia and Lisbon being among the number. His name occurs in the Irish State Papers, bearing date March 14th, 1589, as having been summoned from Rome by Cardinal Allen in order to be promoted to the archbishopric of Cashel, but at this time he disappears from our view, and as he is not named in the Catalogue of 1609, he probably died about the same period.

2. FATHER JOHN HEATHCOTE, who entered the English College, Rome, under the name of CRIPPS, was a nephew of Father Garnet, through whose instrumentality he had been converted to the Church. He was born in October, 1590, at Kirby in Derbyshire, and was brought up by an uncle in the practice of the Protestant religion until his tenth year. He was then placed under the charge of a certain priest in confinement at the time for his faith, and was by him instructed and received. In 1608, at the age of eighteen, he went to Rome and during the following year took the usual oath. He made his studies with distinction, behaved admirably at the College, where he was esteemed a youth of marvellous innocence, and after being ordained Priest, he left for England in 1614. Father Heathcote laboured for twelve years in the English Mission with a zeal that afterwards obtained for him the highest eulogium in the Summary of the Deceased Fathers of the Province. From England he returned to the Continent, and became Professor of Mathematics and Music. In 1642, he retired to Rome in the company of the friends with whom he had lived; leaving that place again for St. Omers. He was remarkable for his gentle disposition and his observance of modesty and silence. He was, however, ever ready to converse on heavenly things, making a very deep impression upon others and greatly exciting their hearts to devotion. Father Heathcote died at St. Omers on the 16th of October, 1657, aged sixty-seven.

October 13.

1. FATHER CHARLES WRIGHT, born in 1752, was educated at Bruges and admitted into the Society at Ghent in 1769, with the consent of his father, a well-known banker in London. After the Suppression he joined the rest of the Fathers at the English Academy, Liege, and as he possessed great talents, a retentive memory, and much ability in conducting business matters, he devoted himself to the care of the temporal affairs of the Academy, as he did afterwards to those of Stonyhurst College. He entered upon his duties as Procurator in very difficult times, and the emigration to Stonyhurst must have added much to the embarrassment. That establishment is deeply indebted to him for his prudent and zealous exertions. As a matter of precaution his renewal of his vows in the restored Society was for some time deferred. He took considerable interest in the public works and improvements then in progress. The first attempt of Mr. McAdam to inaugurate the method of road making which subsequently went by his name, was tried upon a new line of road laid down between Hurst Green and the Hodder river, and in that undertaking Father Wright took a very leading part. He also assisted at the erection, upon ground close to the College, of one of the first gasometers used in the country. God blessed the good Father's work, and he had the happiness of feeling that the concerns both of the College and of the Province were being well and prosperously carried forward. Convinced however after many years of active labour that he was no longer equal to the fatigues of his office, he decided on retiring to Portico, that he might renew his vows there and prepare himself for death. Having arranged to meet a nephew at Whalley, near Stonyhurst, on a certain day, he went to the Inn at Wigglesworth, the previous evening, to await his arrival. It is supposed that feeling ill he had risen during the night and had cast himself into a chair, for

he was found seated in it on the following morning, quite dead, although he had the appearance of being only asleep. His death occurred on the 13th of October, 1827, in the seventy-fifth year of his age. He was buried at Stonyhurst, and a tablet was erected to his memory in the College Chapel.

2. FATHER ELISEUS HAYWOOD, son of the famous epigrammatist, was born in London in 1530, and was sent to Oxford, about the year 1547. He became Fellow of All Souls College, and applied himself chiefly to the study of the law, of which he was made a Doctor in 1552. Quitting his friends and country for conscience' sake, he was received into Cardinal Pole's family, and became one of his secretaries. He entered the Society in 1566, probably at Dillingen, and after labouring with great fruit in his favourite occupation of instructing the ignorant in the rudiments of the Catholic Faith, he was sent to Belgium and filled the office of Spiritual Father and Preacher at the Professed House in Antwerp. He was violently expelled from that city, along with all the Community, by a riotous and heretical mob who broke into the College on Easter Day. After this he made his way to Louvain, where he died in the month of October, 1578. It was probably on his entering into the Society that he disposed of his property in favour of the Colleges of Louvain, Cologne, and Munich, and the Rev. Father General Mercurian wrote to him, in 1574, a letter expressing his high approval of this act. His will is still preserved in the Archives of the Society at Rome.

October 14.

FATHER JOHN FARQUHARSON was a native of Braemar, and belonged to the ancient house of Inveray, his brother and nephew being chiefs of the clan Farquharson which had suffered so much for its attachment to the Stuarts.

He himself was born on April the 19th, 1699, and while still young entered the Society at Tournay, in Belgium. Having completed a long course of study he was ordained, and soon after sent to the Scotch Mission. Towards the end of October, 1729, he landed at Edinburgh and proceeding to the north was stationed in Strathglass, Inverness-shire, destined to be the chief scene of his future labours. In the year 1722, he had begun to study the dialect of the Highlands and to form a collection of Gaelic poems, which he left in the College at Douay, where it was unfortunately allowed to perish.* Escaping all persecution for some time he built a chapel and priest's house at Fasnakyle, and travelled on foot through the district reclaiming the negligent, instructing the young, and exhorting those of mature age to earnestness and regularity in the practice of their religion.

In the year 1745, however, the persecuting laws were re-inforced and proprietors of land were required, under the severest penalties, to apprehend and secure the banishment of all priests discovered on their estates. Father Farquharson now found it exceedingly difficult to carry on the functions of his ministry, and withdrew to a cave inclosed amongst some boulders and small trees in Glencannich, but commanding a view of the road for some three miles distance. Learning that the soldiers were on his track he went forward to meet them, and was apprehended and hurried into England, where he was confined for some time on board a vessel that awaited in the Thames off Gravesend a fair wind and tide for crossing over to Hanover. The captain took every care of his prisoner, and when landing him at the port, whispered in his ear that he would gladly take him back again to England free of all expense. Having returned at once to the scene of his past labours Father Farquharson continued them for many years to come. At the end of that period he again made his way to the Continent, where he was appointed Minister and held other offices at Dinant from 1766 to 1769, being subsequently transferred to the Scotch College in Douay, and there made Prefect of Studies, as he had been an excellent scholar in his youth.

At the time of the Suppression Father Farquharson returned to his own country and retired to Braemar, the place of his birth on Deeside. He spent the evening of his life as chaplain to his nephew, Alexander Farquharson of Inveray, and died suddenly at Balmoral, in the year 1782. Dr. Gordon states in the *Catholic Church* that "he was found on the morning of October 12th, in a state of stupor, and that he lingered totally unconscious until the following morning, when, having received Extreme Unction, he calmly expired before the end of the Mass which was being celebrated in his room." The Father's tombstone bears the date August 22, as being that of his death, a discrepancy of time caused probably by the absence of any clear record of events occurring during the period of the Suppression of the Society.

October 15.

1. FATHER WILLIAM HART, *alias* SCROPE, belonged to the family of the glorious martyr, Blessed William Hart, a secular priest. He was born on the 21st of March, 1630, and was sent by his father, then an exile for the Faith, to St. Omers College, when eleven years of age. Chancing to hear one day some men invoking the aid of the devil in their work, the boy was seized with the desire of at once making reparation to the outraged majesty of God, and having written out a form wherein he consecrated himself to Christ and His Blessed Mother, he placed it on the altar of the Sodality Chapel. He at the same time bound himself by a vow of perpetual chastity, and when he had completed his earlier studies he entered the novitiate of the English Province at Watten. After two years he was sent to Liege, where besides being conspicuous for his practice of piety, he cherished within himself special devotion towards the saints. In after years he brought from Rome the sacred relics of the Blessed Martyrs SS. Primus and Faustus. He made a

point of honouring those Saints with great affection and confidence, and had recourse to their intercession in all his difficulties with unfailing success. Urged by a holy ambition to follow in the footsteps of St. Francis Xavier, he earnestly begged for the Indian Mission, and preserved this desire in its full force for three years. But an unexpected opportunity of exercising his zeal in the service of God and of his neighbour presented itself much nearer home. He was sent on a mission to Ipres, to attend the plague-stricken, and hastened with wonderful alacrity to the scene of his future suffering and death. Thinking little of the dangers to which he exposed himself, he sought out the most infected streets, where he knew his aid was more urgently needed by the sick and dying. At almost every hour of the day he might be seen carrying out some dead body for burial, until at last the inevitable contagion fastened itself upon him also, and he died a martyr of charity, on the 15th of October, 1667, at the comparatively early age of thirty-seven.

2. FATHIER FRANCIS BRAY, a naval chaplain, and a man of great piety and courage, was killed by a cannon-ball in an action between the Spaniards and the Dutch on the 15th of October, 1624. He was born at Clonmel, in Ireland, in the year 1589, entered the Society in 1614, when already in Priest's Orders, and appears to have been in Rome three years after this. We read that he was endowed with an especial grace for touching the hearts and uprooting the vices and evil tendencies of the most hardened characters, and he was the means of bringing into the Church more than six hundred converts. After much importunity he obtained permission to embark, along with six other Fathers, on board the Spanish vessels in command of which Louis of Oliveira had received orders to sail from Belgium to the Spanish coast. Scarcely, however, had the little fleet passed out of the harbour than it was attacked by the Dutch in far greater numbers than their own, and after a very sanguinary engagement they were obliged to take refuge in an English port, where they were shut in for five entire months. At the end of that

time a skilful manœuvre enabled them to break through the enemy's lines and gain the open sea. The Admiral's vessel alone, being the last to move, failed to set itself free, and was soon surrounded and fiercely engaged. It was then that Father Bray displayed his courage, for standing on the upper deck, with the crucifix in his hand, he at the risk of his life inspirited the combatants to do their duty in the desperate conflict. At that moment, a musket bullet shattered his right arm, but transferring the crucifix at once to his left hand he again held it out, exhorting and encouraging the sailors to fresh efforts. A cannon-ball then struck him full on the breast, and the captain of the vessel being wounded at the same instant, the bodies of both these self-devoted men were buried beneath the waves. Father Francis had been the soul of the contest, and the Spaniards after his death blew up the ship. The Belgian Catalogue reports his decease in *Missione Navali*, and Cordura calls him, *Strenuus in paucis et in missionibus castrensibus multum exercitatus, et prælii quasi fax atque anima.*

October 16.

On the 15th, or according to the Annual Letters on the 16th of this month, in 1675, died BROTHER JOSEPH LOWICK, Temporal Coadjutor, a native of Yorkshire, who was born in the year 1611. His parents were of poor estate but rich in faith and virtue, and his mother gave birth to him while undergoing imprisonment for her religion. Though her son was distinguished for his extreme reticence in regard of anything that might tend to his own praise, he often expressed his deep gratitude to the Blessed Virgin for the miraculous favours granted by her to his mother under the distressing circumstances of his birth, and extended to himself also in his receiving, as a thank-offering, the name of her holy spouse, St. Joseph. Having entered the Society, in the year 1633, he at once devoted himself, heart and soul, to the work of regulating his life according to the plan of the Institute.

The unaffected simplicity of Brother Lowick's whole manner and conversation showed the interior purity of his soul, whilst his contempt for the pleasures and vanities of the world proved how little he regarded this life as his true and abiding home. It was his delight to undertake the lowest and most laborious occupations in the house, those especially which would naturally be most repugnant to others. He never acted from a motive of merely personal affection or dislike, of selfish hope or fear, nor from the desire of gaining any favour or advantage to himself, but with the pure intention of serving God alone, having in view the judgment not of men but of God. No man esteemed poverty more highly than he did, and no one was more scrupulous in regard of things for which the leave of Superiors was required; after once obtaining this leave no one was more liberal in dispensing to others than he was, especially to the poor. In his office of porter he pleaded so earnestly with the Rector in their behalf that he, admiring the tender charity and solicitude of the holy man for the suffering members of Christ, willingly acceded to his petitions for food and clothing and other necessities to give them. The virtue however which shone forth still more brightly in Brother Lowick was his entire and heroic conformity to the will of God; and, as he acknowledged to a certain Father some years before he died, this virtue was the source to him of undisturbed peace in every event however trying, and more particularly at the hour of his death.

When nearly worn out with age and the austerities by which he macerated his body, he became a victim to many painful diseases, especially to paralysis in one of his arms, as a remedy for which, deep incisions extending from the shoulder to the wrist were considered necessary. Being ever eager for an occasion of suffering, he underwent this painful operation with unflinching courage and without a single external manifestation of suffering. At length, full of merits and ripe for Heaven, Brother Lowick placidly passed away, at the age of sixty-four.

October 17.

FATHER JOHN HOLME, better known under his mother's family name of HOWARD, was a distinguished member of the English Province. He was born in Lancashire on the 26th of October, 1718, and entered the Society at Watten in 1737. He became a Professed Father in 1755, and was appointed in 1768, Rector of the College of Liege, the suppression of which he witnessed in 1773, being at that time Vice-Provincial. Immediately after this event, the Prince-Bishop of Liege restored the College to Father Howard, and it was then converted into a Seminary for English Catholic youths and for ecclesiastics under the title of "The Academy," with Father Howard for its first President.

An account of this Father contained in the original MS. preserved at the Convent of New Hall, Essex, describes him as having been a man of rare and solid virtue, after the principles and spirit of St. Ignatius. His piety was quiet and simple in character, carefully avoiding all external notice or display, though he gave many proofs of great prudence and foresight. His courage and fortitude rendered him insensible to bodily pain, and he made no effort either to avoid or to diminish its effects. His chief aim was to follow the example of his Divine Master in enduring patiently the difficulties and trials of daily life, bearing with all and sympathizing with all that he might gain all to Jesus Christ. He sought also to walk in the footsteps of our holy Founder, whom he took for his special model in every duty. On the 4th of October, the day on which he received the last Sacraments, he dictated this parting instruction: "True submission consists in an act of entire obedience and dependence, along with perfect detachment from self, leading us to seek God alone in that which pleases us and in every good which we can do to our neighbour. This is the true spirit of St. Ignatius, and of our holy

Rules and Constitutions, in the practice of which, we may, if we persevere, advance to a state of very high perfection. To pretend to establish new rules or to guide ourselves by any other system would be absurd, but if we direct our lives according to this plan, it will be to us a fruitful source of contentment in this life and of confidence in death."

Father Howard is still specially venerated in the community of the Convent of the Holy Sepulchre, having been chosen its confessor and director, when at Liege in 1764. Being a man of exalted prayer, he was destined by Divine Providence to be the spiritual guide of the saintly Mother Prioress Christina Dunnet, who during her last sickness declared that, "after God, she owed all to Father John." He died, while still President of the Academy, on the 16th of October, 1783, at the age of sixty-five, with the reputation of sanctity.

October 18.

The VENERABLE ISAAC JOGUES perished on the 18th of October, 1646, by the hands of the Iroquois, at the same time as did his companion, the Venerable Father de Brebeuf, the most illustrious of all the Canadian Martyrs. On three occasions Father Jogues had penetrated into the heart of those savage races, and had endured such tortures amongst them that, as the Venerable Mary of the Incarnation asserts, hundreds of those who have gloriously sealed their faith with their blood, have still not attained to the same amount of suffering. The tortures inflicted on him extended over a period of many months, and at their commencement, after raining down terrible blows with heavy rods upon his defenceless body, so that it became one horrible wound, the savages cut and mangled his hands past all shape or use and applied fire to the mutilated parts. He was next suspended in the air by his arms, which were so tightly bound with cords as to cause

him intense agony. In this condition he was carried about from one station or village to another, and was during the night handed over to the native children, who scourged his naked body with lighted brands, covering him at the same time with the hot burning ashes. Even after a complete year of such savage treatment, when the Dutch inhabitants, by order of the home authorities and at the earnest insistence of the Queen of France, undertook to further his escape out of the hands of his tormentors, the holy man passed a whole night in prayer before he could persuade himself to give the desired consent.

Nothing could exceed in pathos the narrative which, under obedience, he wrote of his sufferings, from the time that he made the forty-days' spiritual exercises in preparation for undergoing all that awaited him amongst the savages. He tells of the miraculous graces which he received from our Lord, of the number of souls whom he had the happiness of sending before him into Heaven, of the infants, the sick, and even the poor captives whom he had baptized in the midst of the flames; and lastly, of the protection and hospitality accorded him in a poor cabin on the coast of Brittany, when he had been at length able to reach it, after being stripped of everything that he had possessed. Although it seemed impossible for him to offer up the Holy Sacrifice with hands so mutilated as his were, we are told that the Sovereign Pontiff, hearing of his sad condition and of his noble self-devotedness, made especial exceptions in his favour, remarking with much feeling: *Indignum esset Christi martyrem, Christi non bibere Sanguinem.*

Notwithstanding all that he had endured, Father Jagues hastened his return to his cherished mission, which he had espoused to himself in his own blood. Twice he essayed to bring his executioners to the knowledge of the truth, but the moment of grace had not as yet come for them. Upon making one attempt more he expressed his firm conviction that he would not return alive. And indeed, the moment that he reappeared amongst them the savages attacked him furiously, declaring their full determination to take

his life the next day. True to their word, the martyr sealed on the morrow his faith with his blood, and received the much coveted answer to his prayer that he might be allowed to die for Christ, *Exaudita est oratio tua*. Speedy justice followed upon the steps of the murderer, for he was seized by the Algonquins and condemned to death by fire. An unexpected grace, however, awaited him before his execution, and it was evidently in answer to the prayers and merits of the martyr that his murderer was suddenly converted, and when baptized by Father Le Jeune begged that he might be called by the name of the saint whom he had slain. He then went to meet his painful death with great fortitude, invoking the Name of Jesus, and thanking God for the capture and sentence which had secured eternal salvation for his soul.

October 19.

FATHER ALEXANDER CAMERON was son of the Laird of Lochiel, and grandson of the famous Sir Ewen Cameron. He was born in September, 1701, studied at the Scotch College, Douay, and is said to have been for some time an officer in the French army, which employment he left for that of groom of the bed-chamber to Prince Charles Stuart in Rome. He subsequently entered the Society at Tournay, on the 29th of September, 1734. After his ordination he was sent to the Scotch Mission, in June, 1741; and within two years the Presbyterian Synod, specially held at Dingwall on the 27th of April, bore unintentional testimony to the zeal of our Jesuit Fathers in the north of Scotland and to the success of their exertions. It narrates that "there is one Alexander Cameron, who has lately settled in the part of Strathglass that pertains to the Lord Lovat and is employed as a Popish missionary, trafficking amongst the people with much success. He hath great advantage," it continues, "by his connection with the inhabitants of

Lochaber, so that the few Protestants who are there are much discouraged and kept in perpetual terror. Several arguments and methods are said to be used by him which would more become a country where Popery had the advantage of law in its favour than a Protestant Government. A larger number have been perverted to Popery in these parts within the last few months than thirty years before."

The unsuccessful attempts of the Stuarts in 1715 and 1745, occasioned an increase of severity towards the Catholics and their missionaries, so that Father Cameron was forced to retire to Lochaber, if he would reserve himself for further missionary work. He was, however, unfortunately recaptured in the house of a relative, was conveyed to London, and placed in confinement on one of the hulks awaiting transportation abroad. At this juncture, Father John Farquharson, himself a prisoner on the Thames, bound for Hanover, was told by his captain that he had heard the voice of some one calling aloud from the hold of another vessel for a priest to come to him. Father Farquharson went at once, and to the intense delight of both discovered that the mysterious unknown was no other than his friend Father Cameron. He was immediately removed to the good Father's ship and lovingly attended by his former fellow-missioner up to his last moment. Father Cameron expired a few days after in the arms of his brother in Religion, and was interred in a burial-place near the banks of the Thames. His death occurred on the 19th of October, 1746.

October 20.

FATHER JOHN DURY, a native of Fifeshire, was commended by Father Possevin for his learning and eloquence. He wrote in Latin a Confutation of Whitaker's reply to Father Campion's *Decem Rationes*. Father Dury was living at Clermont College, Paris, in 1582, and died in Scotland on the 20th

of October, 1588. We learn most concerning this missionary from Father Crichton's manuscripts preserved in the Archives of the Society, whence we gather that he accompanied Father Edmund Hay into Scotland in 1585, both assuming, for the sake of concealment, the character of domestic servant of one Robert Bruce, a Scottish priest. "By his learning, his indefatigable labours, and the persuasiveness of his sermons, whereby he seemed able to turn the minds of men in any direction he wished, he converted to the Catholic Faith almost all the inhabitants of Dumfries, together with Lord Maxwell himself, the Governor of the town and district." The same source supplies us with a grand instance of the Father's fervour of devotion and courageous disregard of the risk of imprisonment and even death. "In spite of the persecution against the Catholics, at that time sufficiently violent, he determined to intone the full Office of the feast of the Nativity, and to sing the three Masses, solemnly, in a monastery situated outside the town, on the opposite bank of the river, guards being posted on the bridge, to prevent any one crossing without a written order. The people themselves were so eager to hear him preach, and to attend the function, that those not allowed to cross the bridge forded the stream, though the water reached as high as their waists. While thus wet through they passed the whole night of the vigil in the church, following devoutly the recitation of the Office. Not one of them sustained any harm, a fact attributed to the miraculous intervention of God, and to the merits of Father Dury. Numbers visited him for confession and religious advice, many of whom came at night, not venturing to appear by day through dread of detection and persecution."

At length this devoted missionary was so worn out by incessant work that his recovery was despaired of, and Father Hay, the Superior, sent him an order to return. The summons however came too late, and Father Dury died on the road in his effort to obey his Superior's call. His death occurred in the house of a lady of rank, and ill though he was he obtained her leave to address a few last words to the family, as she had a large household, and

several of her sons were more or less inclined towards heresy. He dwelt on the certainty of the Catholic Faith, and the vanity of any well-assured hope of salvation outside the Church, urging his point with such force and efficacy that he drew tears from the eyes of all present, and obtained the conversion of several persons, including the lady's own sons. After making this supreme effort, Father Dury rendered up his soul to God.

October 21.

1. FATHER HIPPOLITUS CURLE, a Scotchman, was the son of Gilbert Curle, one of Queen Mary's secretaries, and was born in the year 1591. He studied at the old Scottish College of Douay, being present in the Class of Poetry when the account of Father John Ogilvy's martyrdom reached the community, and was publicly read in the refectory amid tears of joy at the happy fate of their fellow-countryman and fellow-collegian. A second reading of the narrative was called for and led to earnest discussion. The impression made upon the mind of the young student, Hippolitus Curle, was tender and lasting. His heart was stirred to seek admission into the religious life, and he determined to prepare himself carefully for it. Three years later he made a public defension of Philosophy with great applause, and then humbly petitioned to be allowed to join the Society. This he did at Tournay in 1618, when twenty-seven years of age. On the death of his aunt, in March of the following year, he succeeded to a fortune which placed the sum of 60,000 florins at his command, and he resolved to devote it to the building of a new Scotch College at Douay, to further the training of young ecclesiastics for missionary work in his own country. Leave had been obtained from the King of Spain and a site had been purchased, but the funds were insufficient for the erection of a suitable building. The young

Jesuit came to the rescue, and before taking his simple vows, generously expended his whole fortune upon the new College. His claim to be called its second founder was at once acknowledged, and as a perpetual memorial of the gift, his portrait was hung on the walls of the refectory, and a painting of the College was placed beside it. The following inscription beneath the picture duly records the pious act of the donor, and also supplies us with the date of his death: "R. P. Hypolitus Curle, Presbyter Societatis Jesu, ex Patre Scoto Reginae Mariæ Stuart a secretis; alterque ab ea Collegii Scotorum Parens obiit 21 Octobris, anno 1638, ætatis suæ 47, Religionis 20."

2. At Clongowes College in Ireland, on the 25th of October, 1821, died FATHER CLAUD JAUTARD, a Frenchman, born in Bordeaux, on the 30th of May, 1740. He entered in 1756, and was one of the few surviving Fathers of the old Society, of which he could seldom speak without shedding many tears. Retiring from the political storms then raging so fiercely in his own country, he had taken refuge in Ireland twenty-five years before his death, and at the time of the Restoration had sought and obtained readmission. He was wont to recite daily a litany compiled from the names of the Jesuit saints and *beati*, at the end of which he would sometimes put himself the question whether his own lot would one day be among these saints in Heaven. He was most faithful in observing common life in its minutest details, and when far advanced in years and well-nigh bent to the ground with age and infirmities, he would creep out every day to the altar to offer up the Holy Sacrifice.

October 22.

1. On the 22nd day of October in the year 1642, died at Quebec FATHER CHARLES RAYMBAUT, at one time Procurator of the Missions of New France. During the last four years of his life, his charitable zeal

prompted him to ask permission to share in the labours of the first apostles of that country. In his last illness, which extended over three months, it was a deeply affecting sight, writes his Superior, Father Vincent, to mark the perfect calm that filled his soul, notwithstanding the extreme prostration to which he was reduced before his death. His conformity to the will of God under every circumstance was absolute, whilst he found his chief consolation in the thought that he was dying in the cause of the conversion of the poor savages. With his very last breath he made a final effort to save one particular soul, for shortly before his end he appealed to the conscience of an Algonquin standing by his bedside, who had long and obstinately resisted grace. "You see, my friend," he said, "that I am on the brink of the grave, and at so solemn a moment could not wish to deceive you. Let me then assure you, that beyond the grave there is a fire which shall torment for ever those who refuse to believe the truth in this life." Through the mercy of God, these few simple words went straight to the heart of the savage, and won his soul so completely to God, that he became and continued a fervent Christian ever after. In acknowledgment of the signal services which Father Raymbaut had rendered to the colony, the Governor determined to confer upon his remains the great honour of lying beside those of Samuel Champlains, the founder of Quebec, the friend and patron of all the missionary work done by the Jesuits in Canada.

2. FATHER THOMAS WAUCHOPE was a native of Carlisle, born in 1560, of Protestant parents. When he had reached the age of twenty-three, he embraced the Catholic Faith, and the history of his conversion as narrated by Father More is very striking. While still a Protestant he crossed over to Rheims, with the avowed object of entering into controversy with any Catholics he might meet, as he considered himself well skilled on all questions mooted by the Reformers. By apparent chance he lodged in the house of a good Catholic, who gladly gave him leave to accompany him early one

morning to Mass, on condition that he should conform in every respect to the manner and behaviour of the Catholic congregation. During the Mass he at the moment of the Elevation made a reverent inclination, and struck his breast like the other worshippers. After leaving the church he asked his friend what the priest was doing when he raised his hands, and why the people were so devoutly moved by that action. "They were adoring Christ, our Lord," was the reply, "present in the most Sacred Host which the priest then lifted up before their eyes, and in the Chalice which he also presented in their name." Upon this Mr. Wauchope candidly remarked, "I must confess, I saw neither Host nor Chalice," and when assured by the other that everyone else had been able to see both of these, the young man began to reflect very seriously as to the cause of the mysterious blindness which had affected himself alone. God then opened the eyes of his soul, up to that moment closed against the truth by his spirit of pride and idle curiosity, and immediately the young man, recognizing the hand of God in what had occurred, at once believed and submitted himself to the teaching of the Church. After some years of study in Rome, he received minor orders from the exiled Bishop of St. Asaph, and was ordained Priest in 1584. Being resolved to enter upon a more holy manner of life, he asked to be admitted into the Society at Messina, on Easter Day, in the year 1587. Dr. Barrett, the President of Douay, had previously sent a very high estimate of him while he was still at that College to Father Agazzari, the Rector of the English College in Rome, and hence his petition was at once granted. From the very first Father Wauchope set an admirable example of meekness and humility to all his fellow-novices, and before the end of his two years he was moved to the new College in Spain, which his Catholic Majesty had just founded for the Society at Valladolid. The will of God had, however, other designs, and the Father died suddenly at Alicant, on the 19th of October, 1589, a few hours after he had landed.

October 23.

1. BROTHER RALPH RUSSELL is to be numbered amongst that choice company of pure and virginal souls who during the short course of their life on earth have never lost their baptismal innocence. This holy youth was born in Staffordshire, in the year 1611, entered the Society at Watten in 1630, and died at Liege on the 23rd of October, 1634, aged twenty-three. At the time of his death he was making rapid advances towards the attainment of very high sanctity, as the Annual Letters of Liege amply testify. "He was," we are told, "a scholastic remarkable alike for his talent, his acquirements, and his piety." With these he combined close application to study, and never allowed the least portion of his precious time to lie idle in his hands without bearing rich fruit. Persons who were long and intimately acquainted with him during the whole of his eight years' course of study, declare that they never heard him utter an angry word, or saw him commit the least fault even in those things in which the most fervent are liable to err through human frailty. When on his death-bed, he was forced to acknowledge that he could not remember having wasted any moment during the four years of his life in the Society, nor violated even once, consciously, the resolution which he had formed of never speaking but as became a true Religious, one who kept the persons of our Lord and of His Blessed Mother constantly before his eye, even in times of recreation.

2. FATHER THOMAS BABTHORPE, a man of distinguished merit, and promoted to several offices of trust in the Society, was the fourth son of Sir Ralph Babthorpe. He was probably born in 1598, and was educated at St. Omers and the English College, Rome. He left for Flanders in September, 1618, to enter the Society at Liege, and in due course of time

was professed of the four vows. In 1639, he was appointed Procurator at Madrid, and after that, Rector of Liege. He subsequently governed the English College in Rome from 1650 to 1653. He then became Rector of St. Omers, in which office he died on the 20th of October, 1656, while making a visit to our house in Ghent. The Obituary of the Society states that Father Babthorpe was a thoroughly learned and prudent man, pleasing every one by his modesty of manner and affability in intercourse with others. He was highly valued in Spain for his solid judgment in business and his acquaintance with many different languages. In England he was known as an able and eloquent preacher. He was appointed Socius to the Father Provincial in the Tenth General Congregation. When on his way to Rome as Procurator he was seized with an attack of fever in Germany and brought to death's door, and as the only means of saving his life he was sent back to Ghent, where he died on the 20th of October, 1656, about the age of fifty-eight.

October 24.

FATHER LAWRENCE WORTHINGTON, *alias* CHARNOCK, was born in Lancashire, matriculated at Douay College in 1592, and in 1594 went to Valladolid to complete his studies. Two years after, he was sent to Philip, King of Spain, to return thanks in the name of the College of St. Omers for the favours bestowed upon that establishment. He entered the Society in 1599, and made his noviceship in Spain. He passed through his studies with the greatest success, and held the Chair of Philosophy at Cordova and Seville for eight years. Burning with zeal for the salvation of the souls of his countrymen, he was sent into England in the year 1612, where, when at liberty as well as when confined in prison, he gathered in much spiritual fruit. After labouring three years in the country, he was apprehended in

1615 on the road to London, by an officer of the Archbishop of Canterbury, and committed to the Gatehouse prison. When attempting to escape by riding rapidly forward, he was overtaken and conducted to Sheffield, where he was roughly searched. He was carried onward to London and examined by the Protestant Archbishop of Canterbury. After three years' detention, he was released and with eleven other priests banished from the country.

Father Worthington then became Master of Novices at Louvain, was next Professor of Theology and Holy Scripture at the English College, Liege, and after that was appointed Prefect of Studies in the English College, Rome. Although now advanced in years, he was sent into Austria in the year 1635, being appointed Professor of Moral Theology and Lecturer on Sacred Scripture at the College of Gratz. Returning thence with the Duke of Lorraine and Prince Cassimir into Belgium, he undertook the spiritual charge of the soldiers in the camp. On account of his approved sanctity of life, his theological learning and experience, and his eminent prudence in treating of affairs, he was selected to be confessor to Edward, brother of the Duke of Braganza, afterwards King of Portugal, whom he attended on the field in the German wars. The labours and trials of camp life proved, however, too burdensome to him, and after receiving the rites of the Church, he died at Louvain, on the 19th of October, 1637, about the age of sixty-two.

October 25.

For our knowledge of FATHER PATRICK CRUSAN, a Scotch Jesuit, born in Aberdeen, we are indebted to a copy at Stonyhurst of the *Eulogia*, in the Roman Archives. Father Patrick's parents were Calvinists and brought up their children in the same creed. Being, however, sent into France for his education, he was converted to the Catholic Faith, and went to Italy in order

to prosecute his studies there. Beginning to reflect seriously what mode of life would best secure the salvation of his soul, he felt himself especially drawn towards the Society of Jesus, though his friends endeavoured to dissuade him from it. They warned him that he would certainly be expelled from the Society should he at any time misconduct himself; their arguments, however, only confirmed him in his vocation. "I approve highly," he answered, "of their expelling bad subjects, for if the spirit of fervour does not inspire me with courage to live well, the fear of disgrace at least will do this." After his admission into the Novitiate at Naples, of which Father Caraffa was then Rector, he was employed for a considerable time in various missions. The Father General afterwards summoned him to the Scotch College in Rome, where for nearly twenty years he won the esteem of all, both at home and abroad, for his many admirable virtues. Each duty confided to him he performed with the most devoted zeal, yet in a spirit of perfect calm and self-possession, bearing himself with such gentleness towards others that he offended no one by a single rough or unkind word. In his care to study their convenience he entirely neglected his own, and singled out for himself the worst of everything either in food or clothes. He was insatiable in his desire for work, and as he allowed himself only a few hours' sleep at night, he spent most of it in some occupation or other. He possessed so rare a gift as a peacemaker that when any discord arose amongst the scholars, both sides were equally ready to accept him as arbitrator.

Father Crusan was attacked by a dangerous fever on the 24th of September, 1665, and died on the 25th of October, exhibiting during his illness so much patient endurance that no word approaching to complaint ever escaped from his lips. Every member of the community showed how much he was beloved by them, in their readiness and anxiety to take their turn in waiting upon him, by day and night, until he placidly expired with every mark of a pious and happy death.

October 26.

I. FATHER ROBERT DRURY, *alias* BEDFORD, was the son of William Drury, Judge of the Prerogative Court, and was born in 1587. He was the central figure in that great public calamity called the Blackfriars Accident. The history of his previous life records that after attending St. Omers College he went to Rome in 1604, and entered the Society in 1608. He made his philosophy at Rome, and his theology in Poland. He also taught rhetoric and philosophy, and when recalled into Belgium, filled with great success the united offices of Prefect of Studies at St. Omers and of Preacher in the Church, after which he was appointed Professor of Theology at Louvain. Father Drury was highly esteemed in these places for his gravity of manner and strength of character, combined with a singular sweetness of disposition and prudence in action. In the year 1620, he was Rector of St. Omers, and then sent to England, where he became a distinguished preacher. It pleased God, however, to call him away in the full vigour of his life and health, and of his missionary activity. Whilst he was preaching in the afternoon of Sunday, the 26th of October, 1623, to a congregation of about three hundred persons, assembled in one of the larger rooms in the upper part of Hunsdon House, Blackfriars, where the French Ambassador resided, the floor suddenly gave way, and precipitated the greater number to the ground beneath, carrying the lower stories of the house along with it. Nearly one hundred persons lost their lives, and many were seriously injured. Father Drury's own life could not have been saved, except by a very special miracle, as he must have been the first to fall through and would soon be crushed to death by the weight above him, or stifled by the thick clouds of dust which

filled the whole space. Death certainly found the holy missionary engaged in faithfully doing the will of his Divine Master.

2. FATHER WILLIAM WHITTINGHAM was one of the unfortunate victims in the terrible accident at Hunsdon House, on the 26th of October, 1623, which gave to that day the title of the "Fatal Vespers," or the "Doleful Evensong." In the autobiographical notice written by him on entering the English College, Rome, he narrates in a somewhat humorous style how he was born on the feast of the Purification in the year 1591, in "a not very celebrated village of Lancashire," this being Whittingham, near Preston. He was sent to school at Goosnargh, at Chipping, and Whalley, which places he spells "Gusnarch," "Hechippian," and "Wauli," respectively. Though his parents were Catholics and afterwards sent him to Douay, he was brought up till he was thirteen at Pocklington, near York, and (*pro dolor*), as he exclaims, "he fell into the superstitions of the heretics, and without any necessity accompanied his school-fellows to their churches." Father Whittingham went to Rome in 1607, and left the College in 1611, having endeared himself to every one by his amiable virtues, and by his frank and free disposition. He had been from his very infancy a child of most innocent life, mild and gentle in manner, and a stranger to the more marked and violent passions. During the same year he entered the Society at Nantes, and was sent to the London mission in 1620, where he was for some time a prisoner in Newgate, along with Father John Percy. Here he gathered much fruit of souls, was especially remarkable for his diligence in catechizing and instructing poor children, and became publicly known as "The Priest of the Poor." In the very year of his premature death, 1623, he had converted one hundred and fifty persons to the Faith. It would seem that, at the time of the fatal accident, the Father was not in the gallery itself which gave way, but in his own chamber immediately beneath it, which he was observed to be occupying during the sermon, and from the position of which, it is evident,

he must have been crushed to death by the mass of ruins which fell upon him. Father Whittingham was interred close to the scene of his death, in a large vault or pit containing forty of his fellow-victims ; his own body having been bound up in a separate sheet and laid in the grave first, under a slight covering of earth.

October 27.

FATHER JAMES BOSGRAVE was born at Godmanstone, in Dorsetshire, about the year 1547, and was taken to the Continent when very young, to ensure his being brought up as a Catholic. He studied rhetoric and philosophy in Rome, was there received into the Society in 1564, and ordained Priest at Olmutz, in Moravia, in the year 1572. He spent twelve years in teaching rhetoric, philosophy, mathematics, Greek, and Hebrew. He filled all these posts with success, and was a particular friend of the pious Stephen, King of Poland. Labour and fatigue gradually undermined his constitution so seriously that he contracted a severe illness in Wilna, and, in 1580, was obliged to return to England, where he was taken prisoner as soon as he landed, and was sent first to the Marshalsea, and then to the Tower. It was at this time that Father Bosgrave committed unwittingly a grave mistake, for on being asked when under examination whether he was willing to go to the Protestant church, he replied that he knew no reason to the contrary. The point and motive of this question being unknown to him, and his answer being misinterpreted, his words gave as much joy to the heretics as they caused scandal and dismay in all good Catholics. Discovering the error into which he had been entrapped, he effectually repaired it at once, and addressed to the Privy Council a protest in which he declared he had been deceived through his own ignorance and their fraud. In another protest which he published for his fellow-Catholics, he gave them a full account of the case, and entirely exculpated himself. It must be remembered that, as

Father Parsons explained, he had been a long time abroad, had almost forgotten his native tongue, knew but very imperfectly the state of religious feeling in England, and had found no opportunity of conferring with our Fathers on such matters. Father Bosgrave, along with others, demanded a public disputation, and theses were accordingly written and signed, but before any conference could be held, he was carried off to the Tower and there cruelly tortured. On the 14th of November, 1581, he and others were arraigned at Westminster Hall, and on the 20th were convicted and condemned to death. But immediately before the hour of execution, when he was already stretched on the hurdle, he was reprieved and sent into exile. Returning to Poland, he passed the remainder of his life in that Province. In 1604, he took his last vows, and died at Calizzi on the 26th of October, 1623, according to Father More and the Necrology of the Province.

October 28.

Towards the close of this month, in the year 1715, FATHER MICHAEL DE COUVERT died at Quebec, when sixty-two years of age, having passed forty-two of these in the Society, and twenty-two amongst the savages belonging to the mission of Loreto. When he first began his apostolic work he had to undergo terrible hardships and persecutions, but his invincible courage and patience triumphed over all obstacles, and before the end he had the consolation of seeing a sudden and wonderful change wrought in the poor souls confided to his care, transforming them into bright and shining examples of all the Christian virtues. In the very moment, however, that his heart was fullest of joy at so blessed a result of his labours, came the too evident failure of his strength, and his spirit of prompt obedience to the orders of Superiors obliged him to quit his tenderly beloved flock and the

country itself which he had evangelized with so much devotion. His zeal was now turned in a new direction, opening out a fresh field for its exercise amongst his own brethren in Religion, whom he greatly edified by his ready submission to the Divine will, by the closeness of his union with God, and his painstaking fidelity to every observance of the religious life. Above all, devotion to the Sacred Heart filled and possessed his soul, for it became his asylum, his refuge, the retreat to which he always betook himself, and in union with which he hoped to render up his last breath. As his Superior bore witness, he drew from It inexpressible grace and sweetness not less abundant than that vouchsafed to some of the most highly favoured amongst the saints. It seemed to him as though his soul was plunged into the wounded Heart of Jesus, and he himself, like St. John, received into the loving embraces of his Divine Master, for during a whole year he lived solely on the spiritual food of our Lord's Precious Body and Blood. In a manner he no longer dwelt on this earth, so habitually were his thoughts and aspirations turned towards Heaven. He occupied his mind solely with the things of God, and would frequently exclaim with St. Augustine: "How unhappy are they who do not care to speak of Him"—*Væ tacentibus de Te*. When about to yield up his last breath, as he had desired, into the Sacred Heart of Jesus, he constantly entreated his brethren who stood around his couch that they should make it their delight to be always speaking of God.

October 29.

FATHER WILLIAM BENTNEY, or BENNETT, was one of those Fathers on the English Mission who spent his life either in very active missionary labours, or in the confessor's solitary prison cell. He was a native of Cheshire, was born in the year 1609, and joined the Society in 1631. Having returned to England from making his studies abroad, he served in the Hants

District between the years 1640 and 1652, and was then transferred to Derbyshire. He must, at first, have escaped arrest for some considerable time, as we do not hear of his imprisonment till the year 1682, when he was already seventy-three, and had been employed for forty-two years in missionary work. While administering the sacraments to some penitents of rank, he was betrayed, seized, and carried a prisoner to Leicester gaol, in which the following very tender episode occurred. Another Jesuit of the district, Father George Busby, who was then Superior, lay in Derby gaol, under respite from the sentence of death. Hearing of the misfortune of his dear brother in Religion, Father Busby obtained leave from the Governor of the prison, through the special favour granted him and the reliance placed on his rectitude of principle, to go and visit the aged captive at Leicester. The meeting was one of mutual joy, enhanced by their common religious tie, and the similarity of their position and circumstances. God, by His Holy Spirit, animated Father Bentney to the struggle, strengthened him in combat, and crowned him with victory. He was still, by the Divine goodness, very hearty, as we are told, and great zeal for the salvation of souls even yet warmed his languid blood. No one in the county of Leicester could be found to appear against a Father esteemed so universally that even the very Protestants mourned his loss. He was, therefore, removed to Derby for trial, and at the Spring Assizes in March was called before the bar, tried for high treason, as being a priest and Jesuit, and condemned to death, a lot which he himself considered to have been the very best that could have befallen him. The sentence was, however, respited, and he was remanded to Leicester, from which he was probably released on the accession of James II. He was, however, a second time arrested in the severe persecution of 1688, and on this fresh occasion appears to have suffered in Leicester gaol a longer and more painful confinement. Here he was allowed to die a natural death, and the Annual Letters for 1692 report his death in that prison, on the 30th of October, aged eighty-three.

October 30.

The name of FATHER JOHN GAGE is intimately connected with the very ancient mission of Bury St. Edmunds, of which he deserves to be called the second founder. Personally he left behind him a very striking and instructive lesson of ardent attachment to the Society. He was the grandson of Sir William Gage, of Hengrave Hall, and was born in 1720. He entered the Novitiate at Watten in 1740, and was professed in the year 1756. After teaching philosophy at Liege, he was sent to the English Mission, in which the district of Bury St. Edmunds seems to have been the principal, if not the only sphere of his labours. Benedictine Fathers had held charge of the district since the destruction of the Jesuit College there in 1688, and Father Gage was the first to take up the mission again in 1756. In a letter which he wrote to Bishop Hornyold, in 1773, he says, "I have served this place above these seventeen years, entirely *gratis*, as there is not one penny of foundation that I know of." Besides this duty he adds that he was in the habit of serving once in six weeks at Mr. Sulyard's, of Haughley Park. He died at Bury St. Edmunds on the 31st of October, 1790, at the age of seventy, and was buried in the family vault at Stanningfield.

Father John Gage poured forth to Bishop Hornyold, as into the bosom of a personal and trusted friend, the full tale of his heart's devotion towards his mother, the Society. At the time of the Suppression he wrote that he could not describe the poignancy of his affliction on hearing of this event. To the Institute he owed all the little learning and virtue that he possessed. It had, and proposed to us, no other end than the greater honour and glory of God by labouring for our own perfection and that of our neighbour; and

for its preservation he would willingly have laid down his life. As regards himself, he says in conclusion, "The standard of St. Ignatius is too deeply planted in my heart ever to be plucked out but with life itself. I shall ever keep myself in readiness to fly to its embraces, the moment it shall be raised again. Almighty God can do this; but if it does not please Him to do it, I hope at least that He will admit me into the number of those holy heroes in Heaven, from whose company I am now, for my sins, discarded on earth." In another letter to the same prelate he thus writes: "I hope God will accept the sacrifice, and give me new lights to steer by, since it has pleased Him to deprive me of the safe guide of obedience to the Superiors to whom I had obliged myself by vow. It is this which makes me tremble for myself, not being quite blind to my own weaknesses, even when under such a sacred tie. I am now like a ship without a pilot, in the midst of a tempestuous sea. Under these circumstances I at present know no better resolution than to model my life as much as I can according to the holy Institute in which I was brought up." Dr. Oliver well said of this amiable Religious that "no Jesuit was ever more attached to the Society than Father John Gage."

October 31.

At Youghal, in the county of Cork, during the year 1602, BROTHER DOMINIC COLLINS, Temporal Coadjutor, was hanged, drawn, and quartered for his Faith, and for his fidelity to the Society of Jesus. He was the second Irish Jesuit who suffered martyrdom in Ireland, and was of distinguished parentage. In early life he served with distinction in the armies of the Kings of France and Spain, at which time he conceived the idea of becoming a Religious, and sought admission into the Society as a lay-

brother. At first the Superiors, considering his high position and refined tastes, and influenced also, no doubt, by the commanding person of the young Irish officer, judged him unfit for the arduous work of a Jesuit lay-brother, and refused to admit him in that capacity. He, however, continued to urge his request, and having taken leave of his superior officer, the Adelantado of Castile, was received on the 8th of December, 1598, into the Novitiate at Compostella, where he had attended upon the community for two months when attacked by the plague, and had even then sought out the lowest and meanest employments. Soon the fervour and exactness of the holy novice set all doubts at rest regarding his vocation and perseverance in religious life, and he became a model of every virtue to his brothers in Religion.

In 1602, Brother Collins was appointed to accompany Father James Archer to Ireland, where shortly after their arrival he was arrested and conveyed in chains to Cork. After three months spent in prison he was brought before the Viceroy, Lord Mountjoy, who endeavoured by means of threats and flattery to gain him over to the Protestant religion. Finding all his efforts fruitless, Mountjoy sentenced him to be hanged and disembowelled on account of his obstinate adherence to the Faith. During the interval that elapsed before his execution, the glorious martyr was most cruelly tortured, in the hope of shaking his constancy, but he bore the most agonizing torments as though they were a pleasure to him, and offered up fervent thanks to God for deeming him worthy to suffer something for His sake. At length, on the 31st of October, 1602, he was dragged forth to offer up his life for Christ. Having reached the place of execution, he affectionately kissed the gallows, and with firm step, and a calm and dignified bearing, mounted the ladder whence, as from a pulpit, he addressed the people assembled, bidding them stand firm in their profession of the true Faith. He concluded with the words: "Look up to Heaven, and be not unworthy of your ancestors who boldly asserted their fidelity to the Church. Do you

also uphold the same, as I myself desire in defence of it to give up my own life to-day." With these words on his lips he was cast off from the ladder, and after hanging but for a short time he was taken down while still alive, his body disembowelled and divided into quarters, and his heart torn out according to custom. The soul of Brother Dominic passed upward to its eternal reward on the 31st of October, in the thirty-fifth year of his age, and the fourth of his religious life in the Society.

NOVEMBER.

On the 1st of November, in 1668, died at Ghent, BROTHER THOMAS BRADFORD, Temporal Coadjutor, born in Cambridgeshire, in the year 1612. He entered the Society in 1638, and took his last vows in the November of 1649. The history of his life presents to us the very rare, perhaps we may say the unique instance, of a member of the Society being carried into captivity and sold for a slave. The sixth volume of MSS. at Stonyhurst, marked *Anglia*, contains a very interesting letter, written in Italian, by Brother Bradford, and sent from the Bagno, Tunis, to the Very Reverend Father General, through Father Ricorro, the Roman Procurator. It is dated the 5th of June, 1657, and as it contains some account of his misfortunes, and bears ample testimony to the strength of his faith and of his attachment to the Society, we have reproduced it somewhat fully.

Most Rev. Father,

Notwithstanding my great unworthiness to be trusted with foreign missionary work, I was sent under Holy Obedience to Maryland, in order to pass thence to the Indies. But as I was attacked by a serious illness in that place, I obtained permission to change my destination for Cadiz, in Spain, or for Genoa. It was well understood that if God should grant to me the restoration of my health, I was to seize the first opportunity of continuing the journey which obedience had laid upon me. Having therefore embarked on board a Hamburg vessel to go to Cadiz, I was captured, along with the ship, by some Turks from Algiers. They handed me over as a slave to their Pacha, who has loaded me with a heavy chain, hoping to get a sum of

money in ransom for me, as he declares that I am a gentleman of quality. After inflicting on me all the hardships of slavery, they have sent me here to Tunis, with the intention of keeping me a prisoner, giving out that I am a Jewish priest, a merchant, or else a Frenchman, because if they acknowledged me to be an Englishman they could not lawfully detain me in slavery. I assured them that I had been for twenty-five or twenty-six years a member of the Society of Jesus, and that I had acted simply under obedience, having always lived in the Colleges of Flanders.

Wherefore, Most Reverend Father, I appeal to your Paternity, not that I may be ransomed, or for any temporal favour, but only that your Reverence may procure the ordinary prayers for me, and that whatever else is fitting may be done for me as a Brother of the Society, for should this help fail me I have no other hope of salvation. I am ready to die in the hands of these men if so I may further our holy Faith, and I will gladly endure every hardship that may come upon me, assuring you, my Father, who art the father of my soul, that if I were severed from the Society, Heaven would be lost to me. But I aver, rather than this should happen I would die a thousand deaths amidst these sufferings, for the greater glory of God, as in truth I am now almost doing. If only my perseverance in the Society is secured, I am well content whether I live, or die, in slavery. Most earnestly do I ask pardon of all in our Society and in the whole world, that God may forgive me all my offences. I beg nothing more of your Paternity save only that in your love for me you will pray that I may continue faithful to my holy state, for I would rather remain a slave and die in the Society, than gain my freedom, together with all the pleasure the world could give me, and cease to be a Jesuit. I now place my soul's salvation in your Paternal hands, and have no other desire than that God may be served, and that my will may be wholly conformed to His Divine Will.

From Tunis, in the Bagno della Concession, June 5th, 1657.

No further details can be traced of the life of this good lay-brother.

November 2.

1. On the 1st day of November, in 1631, died at Valladolid, FATHER THOMAS LAND, a native of Suffolk, born in the year 1582. He entered the Society in 1612, made his noviceship and studies in Spain, and became a missionary in Yorkshire. After being, in 1621, employed on the mission in Staffordshire, he was sent to Liege as Rector of the English College. His name not occurring in the Catalogue of this Province for 1628, he was probably assigned to the Spanish Province, and is mentioned as residing and working at Valladolid in 1627, where he fulfilled the duties of Minister, Procurator, and Spiritual Director in St. Alban's College. Father Land gave admirable example as a Religious by the promptitude of his obedience, and it was said of him that he changed from one Province to another, and from employment to employment with the same ease, readiness, and simplicity as though he was only passing from one room to another. Owing to the paucity of workmen at that time, his services were in great request, and he, like others, was obliged to turn to a variety of occupations, and to exert himself almost beyond his strength. His ability and spirit of devotedness rendered him a great help to all, and his Superiors, relying on his virtue of obedience, applied to him in every difficulty, and were never disappointed. Thus for a whole year he undertook the duties of Vice-Rector in addition to his other avocations. It would be difficult, writes Father Valdivia, in his *History of the Province of Castile*, to describe the pains he took to satisfy each one of his obligations in turn, and it was through his prayers and untiring activity that the temporal and spiritual interests of the house were preserved intact. Yet he could not ward off the inevitable result of such heavy and prolonged efforts. Four days before his decease he predicted that he would die on the morning of the feast of All Saints, ere the day

had scarcely dawned. This announcement caused much surprise in those who heard it, as coming from a man of such marked humility and caution in every reference he made to himself. His words were, however, fulfilled to the letter, and he departed at the very time he had named, when he was only forty-nine years of age.

2. FATHER RICHARD RIVERS, a native of Lincolnshire, was born in the year 1607, and joined the Society in 1648. Ten years afterwards he was sent to the English Mission, and placed in the Residence of St. Thomas of Canterbury, Hampshire. He was professed of the four vows in the year 1666, at which time he was moved into the Oxford District, and was, in 1675, appointed its Superior. After twenty years of missionary life, attended with great fruit in the conversion of Protestants, he died at St. Omers, on the 2nd of November, 1679, aged seventy-two. He had arrived there from England only in August of the same year, having been driven out of the country by the persecution attending the Oates' Plot. He was esteemed at the College as a man of high and approved virtue, and many acknowledged that they had derived great edification from his example. The Summary of the Deceased Members of the Province records to his praise, that "although he had been Superior in England, and was now well advanced in years, yet no novice could surpass him in humble obedience and exact observance of the rules. He talked little, prayed much, and eagerly watched for the slightest sign of the Superior's will. He went to him with the most punctual regularity to make his manifestation of conscience, and accused himself of his least defects with unhesitating candour and simplicity."

November 3.

1. FATHER WILLIAM WARFORD was born at Bristol, in the year 1560. Having gained a scholarship, he entered Trinity College, Oxford, in 1576, took his degree as Master of Arts, and was elected a Fellow of his College in 1579. After his conversion to the Catholic Faith, he left the University and England at the same time, and crossed over to the English College, Rheims. In 1583, he proceeded, at the age of twenty-three, to Rome, for his theology, taking with him a brilliant reputation for virtue and learning. The President, Dr. Barret, describes him to Father Agazzari as being "most excellently instructed in Greek and Latin literature, and endowed with abilities that qualified him for any branch of science." He adds, "We have not got his equal, and so I recommend him to your Paternity in the highest manner, on account of the firm hope I entertain respecting him that he will turn out not only a learned, but a good and pious man. I expect that he will prove to be one according to your heart."

Father Warford was ordained at Douay in 1584, and remained with Dr. Allen till 1588. He then passed into Spain, whence he came back to England in 1591. When at Amsterdam, on his way home, he wrote to Father Parsons announcing his return, after braving many dangers in order to secure an opportunity of working on the English Mission. About this time his name frequently occurs in the Public Record Office, where one of the State Papers asserts that he had converted a large number of persons in and about Worcestershire. He did not, however, remain long in England, for we find him at Rome again in 1594, and during that year he entered the Society. We read in the Oratorian Life of St. Ignatius, which is a translation of that by Father Mariani, that the young novice was favoured with a vision of our holy Father, who cured him of a sudden attack of

fever concealed by him at the time, lest his illness should destroy his chance of being admitted on the feast of St. Augustine, the Apostle of England. Becoming much worse the next day, he prayed with many tears that, as St. Ignatius had received him into the number of his sons, he would not allow him to be deprived of the fruits of his loving aspirations. After our holy Founder had appeared to him, he fell into a tranquil slumber, which continued for several hours, when he awoke quite cured. Father Warford quitted Rome for Spain in 1599, and died at the English College, Valladolid, on the 3rd of November, 1608, at the age of forty-eight.

2. On the 2nd day of this month, in the year 1692, died FATHER JOHN WARNER, a native of Warwickshire, born in 1628. He was educated in Spain, and ordained in the same country. Having been invited to the College of Douay by Dr. Leyburn, the President, he professed philosophy and theology there for four years. He entered the Society in December, 1662, and in 1667 taught theology at Liege, till he was recalled to England five years afterwards. He was summoned again to Liege to fill the post of Rector, but was made Provincial the next year, in succession to Father Thomas Whitbread. He assisted, in 1682, at the Twelfth General Council, held in Rome, and at the close of his Provincialate became Rector of St. Omers. Four years subsequently James II. appointed him his confessor, and during the Orange Revolution he was twice arrested, with great risk to his life from violence and treachery. He eventually escaped to the Continent and rejoined the exiled King at St. Germain, accompanying him into Ireland. Returning with the King after the failure of this expedition, he subsequently died at St. Germain. At the time when King James made selection of Father Warner for his confessor, it was felt that he could not have chosen a man of greater integrity, moderation, and prudence, nor one less capable of any sort of political intrigue. And although in that office he was exposed to much envy and suspicion, he displayed so great tact and discretion that both

Catholics and Protestants spoke highly of him. Father Warner was a learned and voluminous writer on theological, controversial, and historical subjects, and several of his letters to Father General, containing much interesting information regarding the troubles of those times, are preserved amongst the Stonyhurst MSS. His valuable History, in manuscript, of the Oates' Plot persecution has found its way to the British Museum, London.

November 4.

1. FATHER EDMUND HAY was a kinsman of the Earl of Errol, and began his noviceship at Rome, in the year 1562. His zeal and courage in serving the cause of Mary Queen of Scots, merited for him the honourable commendation of St. Pius V. During his visits to Scotland he preached in a number of places, refuted the calumnies of the heretics, reduced to silence one of the ablest of their ministers, and besides making many conversions, had the happiness of reconciling Francis, Earl of Errol to the Church. So high was the opinion formed of his talent for government that he was appointed Rector of the College of Clermont, almost immediately after taking his first vows. Some years afterwards he was named first Rector of the new Scottish College at Pont-à-Mousson, and placed in charge of the Province of France. On his return from a visit to Scotland, he was summoned to Rome by Father General Acquaviva, and named Assistant for the Provinces of Germany and France. Father Hay bore the character of being a truly prudent, learned, and religious man, and of the first of these qualities we have abundant proof in his treatment of the renegade priest, Smeaton. During the whole career of this miserable apostate, Father Edmund treated him with the utmost kindness, persuading him to go to Rome, where he was hospitably received at the Roman College, and began to attend the instructions of Father

Lederma. Even when Smeaton gave up all intentions of being true to his faith, Father Hay bore with his religious vagaries, and advised him to go and reside in some quiet College in Louvain. Smeaton acknowledged the wisdom and charity of the advice and set out with the intention of acting upon it, but he soon returned to Paris more hardened in his apostacy than ever, although the Jesuit Father did not wholly abandon his efforts to save the poor man's soul. Father Hay was, during this period, the confessor and spiritual guide of the saintly Brother William Elphinstone, who bore towards him the strongest affection and regard. He proved his erudition and controversial ability by his work entitled, *The Contradictions of Calvin*. Father Edmund died in Rome on the 4th of November, 1591.

2. At Oporto, in Portugal, on the 2nd of November, 1656, died FATHER NICHOLAS NUGENT, a native of Meath, in Ireland. He belonged to a very distinguished family, and was trained in the practice of piety from his youth. It is said of him that when a child, hearing his elder brother, Father Robert Nugent, also a member of the Society, discoursing on the malice and enormity of mortal sin, he conceived so great a horror and detestation of it, that, during the course of a long life, he never offended God by any serious fault. He studied philosophy at Antwerp, where he took the degree of Master of Arts, and having in the meantime been received into the Novitiate at Rome, made his theology at Evora. He was then sent by his Superiors to Ireland, about the year 1615, and he laboured in Dublin with great zeal and fruit, till he was captured by the priest-hunters in the house of his uncle, Lord Inchiquin, and carried prisoner to Dublin Castle. He was here kept in close and irksome confinement for four years, and while in prison composed several pious Irish hymns, which became very popular and were sung throughout Ireland. Bishop Roth tells us that Lord Inchiquin was fined £500 (£4,000 or £5,000 of our money) for sheltering him. During his imprisonment he converted many persons, and on being released he

resumed his labours with renewed fervour. He was working in Galway in 1649. In the following year he sailed for Oporto, where he devoted himself with great zeal to the interests of religion, and edified all by his humility and sanctity. Many miraculous cures are attributed to him, and after his death objects that had belonged to him were eagerly sought after as relics by men of all classes at Oporto. He died at the age of seventy years, of which forty-seven were spent in the Society.

November 5.

I. FATHER GEORGE MAXWELL, born in the year 1714, was the son of William Maxwell, member of the ancient Scotch family of Kirconnell. He joined the Society at Tournay, in 1732, and was professed of the four vows at Terregles. He was sent to the Scottish Mission in 1744, and in 1772 was summoned to the post of Rector of the new College, at Dinant, as successor to Father Pepper. He returned to Scotland soon after the Suppression of the Society, and after labouring in his own country for many years, died very suddenly at Edinburgh on the 5th of November, 1805, at the venerable age of ninety-one. Father Pepper gives the following details of the aged missionary's holy death. He was found by the servant in the evening of the day just named, seated as usual in his chair, and having a spiritual book in his hand, but quite insensible. His *confrère*, Father Charles Maxwell, was hastily called, and had barely time to anoint him and give him the last blessing, before the old man calmly passed away in the presence of Bishop Cameron. He left his property to be used for the good of the Mission, until the Restoration of the Society, after which event it was to go to the Father General.

2. BROTHER NOEL JUCHEREAU, infirmarian in the Residence of Quebec, was drowned in the waters of the River St. Lawrence, at the age of twenty-five, having been a Religious for only seven years. He had studied medicine for two years in France before he entered the Society. His rare talents, combined with his eminent virtue, had won for him the veneration as well as the love, not only of his fellow-countrymen living in the colony, but of the savages themselves. Devoted as much to prayer as he was to labour, he gave two hours every night to meditation, rising for that purpose before the rest of the community. However busily occupied he was during every moment of the day in attending upon the sick who had constant recourse to him, the realization of the Divine Presence was so habitual to him that he was never alone for an instant without offering up to his Lord intensely fervent acts of love and adoration. After examining each case and giving medical advice, he made every one who came to him read some spiritual book whilst he was preparing their medicines, a pious practice which was blessed to the sanctification of a great number of souls.

Brother Juchereau entertained the most tender love for the Queen of Angels. Every Saturday he went out fasting and bare-headed to visit, at a distance of four miles from the College, the poor savages of Notre Dame de Foye, however bitter and intense may have been the winter's cold. And his most loving Mother, who more than once appeared to him in vision, often granted so marked and direct an answer to his petitions, that he humbly begged their effects might be less striking and immediate, through his dread of having the reputation of being a worker of miracles. A few days before the accident which caused his death, he received an interior intimation that some imminent danger threatened him, and he prepared himself for such an event by the redoubled fervour of his acts of penitence and charity. While he knelt, on the evening preceding his death, at the feet of his confessor, accusing himself of a few slight imperfections, he was seized with so overpowering a grace of tears and contrition, that heavy sobs choked his

utterance, and shook his whole frame. The next day, being the 3rd of November, 1692, he embarked in a light canoe to visit his dearly beloved neophytes, when by accident his frail boat was overturned and sank beneath the waves. Up to the moment of his death he and his companions had been engaged in earnestly reciting the Litany of our Lady, and thus his very last act was one of combined prayer, zeal, and charity.

November 6.

I. FATHER EDMUND DOWNES, *alias* CORNELY, was born in 1575, in the county of Norfolk. He entered the English College, Rome, for his higher studies, in 1620, at the mature age of forty-five, was ordained there in 1621, and then sent to the English Mission in 1624. He had obtained the grace of conversion to the Church by constant prayer, which he offered up night and day, that he might be guided to the true religion, and by the study of a few Catholic books. In 1625, he entered the Novitiate at Watten, when fifty years old, and took his last vows in 1635. Three years after his reception we hear of him as being still at Watten, filling the posts of missionary and Procurator, and managing the farm with great skill and experience. He never changed the humble office to which he had been appointed, and never lost the spirit of fervour and obedience of a most perfect novice. When one of his brethren was asked by an extern what special virtue he had noticed in Father Downes, he replied that everything which he had observed in him was full of virtue and sanctity; while another describes him in brief as “a mirror of religious perfection.” When he himself was asked why he was so scrupulous in obeying the orders of Superiors, his answer was that “what is done out of obedience is well done, and never can fail of the desired success.” In carrying out this spirit he was never known to break consciously

a single rule. Remarkable for his humility and self-contempt, he was a man of the most transparent candour and simplicity of soul, and of untiring industry in the midst of a multitude of occupations. Though he had no great gifts of learning to recommend him, the grace of his virtue rendered him an object of admiration and even veneration to all. He enjoyed uninterrupted communion with God, so that no amount of exterior occupation could disturb his interior recollection or ruffle the serenity that reigned in his soul. Father Downes died at Watten on the 6th of November, 1637, having been struck down by a malignant fever then raging in the neighbourhood.

2. On the 4th day of this month, in the year 1714, died at Quebec BROTHER JAMES L'ARGILIER, to whom the natives gave the name of CASTOR. This venerable old man, nearly eighty years of age, had passed half a century in attendance on our Canadian missionaries. His persevering fidelity, his cheerful endurance of countless privations and perils of all sorts, his piety and his constancy had merited for him the grace of admission into the Society. God communicated His divine graces in the richest abundance to this simple and generous soul, who considered it but his bounden duty to perform every act of holy obedience and Christian piety with the greatest perfection possible. Within two days of his death, observing that one of our Fathers felt profoundly sad at the condition to which he saw him reduced and at the anticipation of losing him, Brother L'Argilier hastened to console him. "Father, it is indeed true that I am dying, but the providence of God will still have you in its keeping. He will come, and that very soon, and will comfort and assist you in my stead, at an hour in which you least expect Him." Shortly after this, the good Brother's promise was literally fulfilled in a manner wholly unforeseen, so as to make manifest to all the great merit of Brother L'Argilier's prayers and the power of his intercession with the Most High.

November 7.

1. In Dublin, on the 4th of November, 1800, died FATHER JOSEPH IGNATIUS O'HALLORAN, a native of Limerick. After having gone through a very brilliant course of philosophy under the Fathers at Bordeaux, he entered the Jesuit Novitiate in that city. He taught, first philosophy, and then theology with great distinction, until compelled by the persecution to leave France, when he returned to Ireland. Accompanying Lord Dunboyne to Cork, he spent several years in that city, where, attaching himself to the North Chapel, he was most assiduous in the confessional, and in catechizing and preparing children for their First Communion. He possessed remarkable talent as a preacher, and was universally respected and esteemed as a saintly missionary, and a man of highly refined and elevated mind. He is believed to have been buried with many others of the Society in the vaults of St. Michan's Church, Dublin.

2. BROTHER JOHN LOMBARD, Temporal Coadjutor, was a native of Arras, born in 1575. He entered the Society in 1602, and had spent twenty-three years in it when he died at St. Omers College, on the 7th of November, 1625, aged fifty. He is described in the Summary of the Deceased Members of the English Province, as "a perfect model of a lay-brother, one after the heart of St. Ignatius." He spent all his religious life at the College, in which he had charge of the linen and wardrobe for upwards of twenty years. He was remarkable for his habitual serenity of mind; this he never allowed to be ruffled or interrupted, although in a school of nearly two hundred boys there must have been numberless occasions on which his patience was necessarily put to a very trying test. His spiritual conversations with the scholars and other inmates of the house, of which his position

afforded many occasions, gave him great weight and influence with them, and he daily offered up to God both his labours and prayers for the students, who, knowing the efficacy of these, constantly begged him to pray for them, when in any trouble or anxiety. Several even of his fellow-Religious, after laying their difficulties before God, referred matters of the highest moment to his judgment.

When Belgium was divided into two Provinces, he was given the option of living in that which contained the brethren of his own country, and in which he would be free from the irksome and laborious duties of a school, but he begged to be allowed to spend the remainder of his life at St. Omers. During an alarming storm, accompanied by unusually loud thunder and a slight earthquake, the terrified boys rushed in the night to the church, and surrounding the Brother, fell upon their knees, declaring they were sure to be safe when near the "Holy Brother," as they habitually called him. For the last twelve years of his life Brother Lombard was a great sufferer from asthma and severe bodily pains, but he concealed their existence and continued working until compelled to take to his bed. He bore his afflictions with perfect resignation, and when at last he became bed-ridden, he regarded himself as mere useless lumber, and ardently desired to be released from the body and to enter upon his eternal rest. The report given of him in the Summary records the particulars of his holy death, which came to him so sweetly and gently that those beside him could not tell at what moment it occurred.

November 8.

1. FATHER EDWARD NIHILL was born in Antigua, on the 18th of January, 1752, and in the seventeenth year of his age was received into the Society. He was one of the Masters at Bruges when the English Fathers

were driven from the College, and then went to fill the like post at Liege. He was ordained in 1776. Twelve years later he succeeded Father Charles Forrester in the mission of Wardour. After discharging his functions for more than fourteen years, with a fidelity and devotedness which endeared his memory for ever to that congregation, he left for Trinidad, and there fell a victim of charity, on the 4th of November, 1806, in attending on the poor negroes. He was a man of singular merit, greatly esteemed for his sound sense and amiability of disposition, which rendered him both able and willing to be of valuable service to others.

2. FATHER LEVINIUS BROWN died at St. Omers on the 7th of November, 1764, in the ninety-fourth year of his age, and sixty-seventh of his life in Religion. He was born in the county of Norfolk, was educated at St. Omers College, and completed his course of study in the English College, Rome. He was ordained there, after acquiring a great reputation for talent and virtue. On his return to England in the April of 1698, he made a short stay in this country, and then crossed over to Watten, in order to join the English Novitiate, in the month of July. After two years' probation he went back to England, and appears to have been at once appointed to the mission of Ladyholt, in Sussex. From 1723 to 1731, he was Rector of the English College, Rome, and then became Master of Novices. He was named Provincial in 1733, and held that post till 1737, when he was sent as Rector to Liege. He spent the last years of his long and active life in the College of St. Omers, and witnessed the forcible expulsion of the English Jesuits from their old College, by the Parliament of Paris, in 1762. Being too aged and infirm to be removed, he was allowed to remain in the house until his death, but during the intervening time he was not without his share in the trials of his brethren. He enjoyed little from the College besides his room, no allowance being made to him out of its revenues. Had not his banished and plundered fellow-Religious taken care to have him supplied with victuals and other

necessaries, he must have been reduced in his last days to absolute want of the necessaries of life. Father Brown was a personal friend of the famous poet, Alexander Pope, and it was probably during his residence at Ladyholt that he induced him to write his beautiful version of St. Francis Xavier's well-known hymn, *O Deus, ego amo Te*. He himself published a translation of Bossuet's *Variations*, &c., in 1742. After death Father Brown's body was conveyed to the Parish Church of St. Denis, where a solemn service was performed; and as he was much respected for his virtue and innocence of life, most of the influential inhabitants of the neighbourhood were present at his obsequies. The Prebendaries of the Cathedral reconveyed his body to the chapel of the College, where it was laid beside those of his religious brethren. He was the last member of the Society buried there.

November 9.

1. FATHER JOHN PANSFORD, a native of Hampshire, was born in 1588. He entered the Society in London when already a priest, in 1621, and was professed in 1633. He served the missions in the Worcester, Leicester, Lancashire, and London Districts for many years, and died at Claxby, Lincolnshire, on the 9th of November, 1668, aged eighty. Father Pansford is highly eulogized in the report of his death sent to Rome. He was a man of remarkable sanctity of life, whose many and great virtues rendered him dear to all his brethren, and deeply venerated by them. The qualities of openness of heart, gravity of manner, and unceasing mortification of his senses, shone brightly in him. His love of religious poverty was so genuine and so delicate, that he felt a repugnance to receiving the allowance which Superiors deemed necessary for him. The twofold object which he had ever before his mind during the whole course of his life was the service of God

and the benefit of his neighbour, and up to the hour of his death he never relaxed in the zeal and energy of his missionary work. On one occasion he fell into the hands of the pursuivants, and bore his incarceration in a London prison with unflinching courage. He would have undoubtedly gained the martyr's crown, had he not been spared at the earnest entreaties of Mary de Medici, Queen of France, on the condition of his being banished from the country. God prepared his soul for a holy and happy death by a long illness, accompanied with much acute pain and suffering.

2. FATHER JOHN INNES, a Scotch Jesuit, was born on the 26th of October, 1667. He entered the Society at Avignon in 1687, studied philosophy at Lyons, and made his theology at Dôle. He was sent to the Scotch Mission in the year 1700, and was stationed in the Highlands. From a letter written by him in 1712, we learn that he himself and his neighbouring fellow-missioners, Fathers Meara, Seton, and Strahan, were leading very hard and mortified lives. They were obliged to content themselves with straw or heather for their bedding, their only drink was water or a little milk. Wine or beer but rarely passed their lips, while their bread was made of the coarsest barley. They felt themselves, however, more than recompensed for this poor fare by the success which attended their missionary labours, and by the harvest of souls which they gathered into the garner of the Church. About the year 1729, Father Innes is spoken of as labouring assiduously in the mountainous district of Braemar.

November 10.

FATHER EDMUND NEVILLE, Sen., *alias* NELSON, was born in Yorkshire in the year 1563, and belonged to a family of considerable wealth and of good position. He himself was heir to an ample fortune in Westmoreland, but

convinced of the vanity of all temporal things, he renounced his earthly riches rather than forfeit those of Heaven. At the age of forty-three he resolved to embrace the ecclesiastical state, and entered the English College, Rome, on the 27th of March, 1606, to repeat his studies. He was ordained in 1608, joined the Society at Louvain in the following year, and was, after his two years' noviceship, sent to the Lancashire District. Though not called upon to endure imprisonment, torture, or even direct persecution, he underwent many serious and painful trials. He was exposed to great labour and fatigue, had to keep constant watch in order to escape arrest, and was obliged to fly from one town to another at a moment's notice. Thus he led a hidden and wandering life, having no fixed home, and being never free from anxiety and fear of capture, besides encountering actual violence and abuse, and being obliged to hear in silence the holiest truths and objects, and even the Most Holy Himself, ridiculed and blasphemed on every side. When visiting the Catholics in prison, he found the wealthy impoverished and heavily fined, the poor oppressed with misery and want, and in passing along the roads he often saw the dead body of one who had suffered for Christ suspended ignominiously in chains upon the gallows.

After some time Father Neville returned to the Continent, and taught for several years in one of the Colleges belonging to the English Province. Having been recalled from abroad, he resumed his former labours, continuing them with much zeal and success until his death. By his amiability, his virtue, and his learning he made many friends, and rendered the highest service to religion. During the heat of the civil war in England, he became suspected as a priest, and was arrested by the Parliamentary troops. He was then eighty-five or eighty-seven years old, and had been for some time bedridden. He was dragged out of his bed, thrown into a cart, and carried off in triumph amid the insults, scoffs, and ribaldry of the soldiers and mob, to a neighbouring prison, where he was detained in the depth of winter, and suffered severely from his fetters, hunger, thirst, and cold. Indeed he

must have perished but for the charity of a pious lady, who supplied him during the nine months of his incarceration with necessaries for the preservation of his life. After being removed to London and called before the bar, no evidence of his sacerdotal character could be produced, and he was discharged from custody with scarcely a spark of life left in him. Very soon after he contracted a disease brought on by his sufferings, and was freed from the prison of his frail body, while his happy soul winged its flight to the courts above. His death occurred at London in the year 1648.

November 11.

1. The Society owes a debt of gratitude to FATHER CHRISTOPHER GRENE, for the services which he rendered in various ways, and more especially in collecting and handing down the scattered records of the sufferings of the English Martyrs. He also carefully investigated and confirmed the truth of the tradition regarding the tender love entertained by St. Philip Neri towards the students of the English College, Rome. Father Grene was born in county Kilkenny, in the year 1629. He made his studies at St. Omers and the English College, Rome, which he entered in October, 1647, and where he was ordained in 1653. He was sent to England during the following year, and joined the Novitiate in 1658. He acted as Penitentiary at Loreto from 1674 to 1686, a period of twelve years, and then proceeding to Rome, held the same office there until the year 1692. The remaining five years of his life he spent in Rome as Confessor of the English College, and died a most holy death in the same place, on the 11th of November, 1697.

Having belonged to the College of Penitentiaries himself, Father Grene drew up a manuscript volume of information regarding their office ;

this has been supplemented with many details by Father Morris. St. Pius V. established a College of twelve minor Penitentiaries, in 1569, to be chosen from the priests of the Society of Jesus. St. Francis Borgia, who at first opposed this arrangement, finally accepted the charge. The house originally assigned them stood on ground now marked by the fountain on the left side of the Colonnade in the Piazza of St. Peter's, and when this was erected by Alexander VII. they were moved to a palace in the Piazza Scossacavalli, occupied some time ago by the Collegio Pio, and more recently by the College of the Civiltà Cattolica. The Suppression of the Society brought this arrangement to an end, as it also did that at Loreto, formerly placed under the Society's charge by Julius III., and comprising as confessors twelve of its members. The Penitentiaries were appointed with a view to providing a body of priests well fitted both by learning and high character to administer the Sacrament of Penance at those centres of Catholic life and worship to which the faithful resort from the different countries of the world, and to hear their confessions in their own particular language.

2. FATHER RICHARD DARELL belonged to the Darells of Scotney Castle, Sussex, where he was born. He was educated at St. Omers and in Rome, and after receiving minor orders, left for Flanders in 1616, entering the Society at Louvain during the same year, where his virtues and sweetness of disposition made him beloved by all. After he had completed his studies and third year's probation, he was sent upon the English Mission, and being always employed in missionary duties, he brought many persons of good position into the Church. He had been designated by the Father General for the degree of Professed Father, but before the usual time of taking the vows had arrived, he was seized with illness, and died of consumption in London, on the 10th of November, 1628, at the early age of thirty-two.

November 12.

In the year 1606, and most probably on the 12th of November, died the VENERABLE NICHOLAS OWEN, Temporal Coadjutor and Martyr, having succumbed to the violence of the tortures inflicted on him in the Tower. The details of his parentage and birthplace, as well as the dates of his birth and of his entrance into the Society, are unknown to us, the last of these having, in all probability, been purposely concealed. He was the companion of Fathers Campion, Gerard, and Garnet, and received from them the name of *Little John*, because he was small of stature. Father More speaks of him as being one of the earliest lay-brothers in the Society. He was a man of considerable natural ability and of admirable prudence, qualities that, taking their shape from the trade of a carpenter or builder, which he is presumed to have followed in early life, gave him great skill and facility in contriving those hiding-places in private houses which saved for a time, at least, so many valuable lives. He himself would rather have attributed his success to prayer, as he always prepared for the erection of some fresh concealed chamber by receiving Holy Communion. Indeed, the religious virtues of Brother Owen, notwithstanding all his efforts to appear to be merely a servant, shone so unmistakably through his modest exterior, that men of rank and position, becoming envious of his spiritual advantages, eagerly solicited the Superior, Father Garnet, to admit them into the Society. He was most assiduous in prayer, manifested a truly filial love of holy poverty, and carried almost to excess his use of voluntary mortification, in his insatiable desire to suffer for Christ. This he was amply enabled to do during the three imprisonments, in which he was racked and punished to the heart's content of the heretics.

Brother Owen's zealous and public defence of the innocence of Father

Campion exposed him to his first arrest ; he was seized and confined for a long time in a loathsome dungeon, having a heavy chain attached to his leg, and wearing, besides, a rough and painful haircloth as an act of voluntary mortification. No offence having been proved against him, he was ultimately set free. In his second apprehension, which occurred in 1594, he had Father Gerard for his companion, and he was again put to the torture without however eliciting any information from him. After Father Gerard had obtained his release, he continued to wait upon him in the Clink prison, though living at the time along with Father Garnet. Brother Owen's third arrest was the result of his own heroic self-devotion. He had come out from his hiding-place in Henlip Hall after carefully concealing Father Garnet there, in order that he himself might be seized, and by passing as a priest preserve the lives that were more valuable to the Society than his own. He was taken prisoner in company with Brother Ralph Ashley, Father Oldcorne's servant, and was afterwards moved from the Marshalsea to the Tower, where the gaoler, Waade, kept this patient sufferer for six hours together under the most savage torture, though his health had been for a long time greatly enfeebled by a serious rupture. The further distension of his body opened out some of his wounds afresh, so that his intestines escaped from them, and in this horrible agony the martyr breathed forth his soul to God, passing straight from the prison and the rack to receive the reward of eternal liberty and peace.

November 13.

FATHER THOMAS STRANGE, who passed under the assumed names of ANDERTON and HUNGERFORD, was one of those young men of good position in the world whom Father Gerard converted to the Church, and brought into the Society by means of the Spiritual Exercises. As an only son, he

succeeded to a considerable patrimony, was born in Gloucestershire in the year 1578, and after being with Father Garnet nearly two years, he joined the Novitiate in Rome, in 1601. Having been ordained Priest he was sent to the English Province in 1603, where he gathered in so great a harvest of souls that the Protestant ministers, irritated by their losses, laid snares on every side to catch him, resolved, if possible, to implicate him in the Gunpowder Plot. Father Strange at length fell into their hands when working actively in Warwickshire, in 1605, was carried off to London, and for three months lay in the King's Bench prison, loaded with chains day and night. He was then thrust into an underground dungeon in the Tower, where for thirty-two days his only companions were loathsome reptiles; he had a light always burning, but no bedding of any kind. He was so severely racked on one occasion, during three consecutive days, that he dragged on the rest of his life for thirty-three years in extreme debility, always suffering from acute pains in the loins and head. He became, in fact, after twelve years' close confinement, a complete wreck, wholly incapacitated for any employment.

Father Strange endured, with truly wonderful patience and constancy, the long succession of torments inflicted on him. The cheerfulness of disposition and sense of humour so natural to him broke out at times into a witty speech or pungent remark. As when, being raised upon a high rack and assailed by some minister, who thought the moment opportune for plying him with subtle questions, instead of giving him any answer, he turned to the rack-master and begged him to hoist the minister upon a rack, similar in height, and to give him the like fetters and torture, in order that, as he said, after the manner of other disputants, they might be able to fight on equal terms. The rack-master laughed at this sally of wit, while the minister felt himself justly rebuked, and being equally reprehended by the bystanders, withdrew as promptly and quietly as he could.

After the death of Cecil, no hindrance was offered to Father Strange's

departure from England for Belgium, and he retired to the different houses possessed by the English Province abroad, spending the rest of his days either at St. Omers, Watten, or Ghent. He employed his time chiefly reading the Lives of the Saints; he also arranged a drama which he had composed in English. In his singular modesty and humility, he very rarely referred to his own past actions and sufferings, for he felt that in prayer alone he could assuage his keen regret that he had not been allowed to offer up his life for Christ. He died at Ghent, on the 13th of November, 1639, aged sixty-two.

November 14.

FATHER JAMES SHARPE was a member of a respectable Protestant family in Yorkshire, and was born in 1576. Sometime after his conversion to the Faith, he entered the Society in 1608, being thirty-one years of age, and already a priest. Two years later he was sent upon the English Mission, where he had to endure as severe a trial to his constancy in the Faith, from the allurements and importunities by which his parents and others endeavoured to pervert him, as many of the early martyrs experienced from the barbarity of their persecutors. After writing to the Father General an account of his somewhat ill-considered endeavours to convert his parents, he took counsel with his Superiors in England, and then sent to his Paternity a second narrative, detailing the long and painful contest which had taken place, but out of which he had come forth decidedly the victor. The event brought out in strong relief the firmness of his faith and personal character, and gives a bright colouring to the history of his life.

The general tenor of this letter convicts Father Sharpe's parents of acting treacherously towards him, while they pretended to be willing to live near and be friendly towards Catholics. Instead of this they summoned a

Justice of the Peace to their house, who charged him with having said Mass, and who pretended to commit him to the strict custody of his own parents at the bidding of ecclesiastical authority. On the feast of Pentecost he consented to accompany his friends to a certain town, where he intended to celebrate Mass privately, but found there a bland and crafty physician, who tried to force a disputation upon him. He made, in consequence, a determined attempt to escape during the night, either on horseback or on foot, to the house of a Catholic gentleman fifteen miles distant. He was promptly pursued and recaptured, and this time his prison was made doubly secure. Father Sharpe was next conveyed to the house of the same learned conspirator as before, with whom he held daily discussions, while all this time he was treated with blandishments, fair promises, and every mark of kindness and civility. To these arguments his parents now added tearful entreaties, heart-rending appeals to his filial duty and affection, and even his commiseration for their misery and grief. "In the midst of my own distress," he writes, "I could find no other means of consoling and fortifying myself than by meditating on the words of Christ: *He that loveth father and mother more than Me is not worthy of Me*; and also on the noted saying of St. Jerome: *Should your mother tear her hair and show you the breasts that nourished you; should your father lay himself across the threshold, tread upon your father, and with dry eyes flee to the standard of the Cross. In such cases the only kind of compassion is to be cruel.*"

Father Sharpe, on publicly declaring that he was a priest, was cited to appear before the Royal Commissioners at York, and after seven weeks' detention, was confined as a private prisoner in the house of a very determined Protestant. It is pathetic to read of the almost unexampled perseverance and ingenuity with which his parents, who must have loved their son very tenderly, still sought to win him back to their creed. The authorities most likely, however, took the case out of their hands, for Father Sharpe was at length banished from the country. He returned subsequently into England, after

professing Holy Scripture and Hebrew at Louvain. We hear of him as serving in the Yorkshire District in 1621, in Lincolnshire during the year 1625, and in Leicestershire in the year 1628. Father Sharpe died in the Lincoln mission, on the 11th of November, 1630, aged fifty-four.

November 15.

1. FATHER SWINBURNE was born in Huntingdonshire, in the diocese of Ely, in the year 1561. He entered the English College, Rome, at the age of nineteen, and after making the Spiritual Exercises, joined the Society in 1583, and was professed in 1606. In the Public Record Office, London, is an intercepted letter, dated 1591, and written to him when at Seville by Father Parsons, then at Valladolid. In it he is requested to see Mr. Cecil and arrange for the appointment of some house and person in Holland, to which, and in whose name, letters should be sent to Mr. Cecil. It also directs that some house in London be selected for the like purpose. These letters should at first treat only of merchandise or of some trifling subject, so that even if intercepted they could do no harm. Father Swinburne taught moral theology at St. Alban's College, Valladolid, for two years, and afterwards at St. Omers for another two, where he was also Consultor. He was sent into England in 1610, in 1621 he was serving in Leicestershire, and for several subsequent years he laboured in London. In 1633, he was in Suffolk, and during all that period his lot was cast in the most difficult times. The activity of the persecution allowed him neither rest nor security in any place, so that all his spare time was spent in solitude and concealment. Father Swinburne died in Suffolk on the 11th of November, 1638, at the advanced age of seventy-seven, leaving to his brethren a signal example of piety and of all religious virtues, so that his memory was greatly venerated.

2. FATHER JAMES GORDON, of the house of Lesmoir, in Aberdeenshire, was born in 1553 and admitted into the Society at Paris, in 1573. After teaching theology with marked distinction, he was advanced to be Rector of Toulouse, and subsequently of the College at Bordeaux. He was appointed Theologian of the Metropolitan Church in the Council of Bordeaux. In his old age he was summoned to Court to be confessor to Louis XIII. He died in Paris on the 17th of November, 1641, at the patriarchal age of eighty-eight, having been a Jesuit for sixty-eight years, and a Professed Father for fifty-two. This learned Jesuit published a Universal History of the World, in two large folio volumes. He likewise wrote a Treatise, *De Catholica Veritate*. His next work was an edition in three folio volumes, printed in the year 1632. Father Southwell mentions a book, *De Rebus Britannicæ novis et in nuptias Caroli Regis Britannicæ*. We have also from his pen *Opuscula Tria, Chronologicum, Historicum, Geographicum*, published at Cologne in 1636.

November 16.

On the 16th of November, in the year 1683, FATHER CLAUD PIJART died at the College of Quebec, held in the deepest reverence by his brethren as a saint. A spirit of filial love towards God appeared in his case to have anticipated the usual age of reason, and it was a great gratification to him in his extreme old age, to recall how one night before he was seven years of age he had risen from his bed in a transport of tender emotion, and had promised to God that he would neither desire nor seek any one but Him. While still a young student in the Colleges of Paris and La Flèche, he found his chief recreation when tired in holding converse with God, and His angels and saints. Very early in life he began to long for the Indian Mission, and his heart was filled with joy and gratitude when he learnt that his petition

had been granted. He scarcely knew the merest elements of the language of the natives when he went and buried himself in the interior of the country, at a distance of two or three hundred leagues from Quebec. He was the very first, says the Superior of the Mission, to carry the Faith to many of these barbarous races, and during the ten long years which he spent in seeking them out amidst their forests, and along their lakes and rivers, he has been indefatigable in labour, intrepid in the midst of dangers, and unaffected by any amount of suffering.

Father Pijart's Superiors, however, decided to withdraw him from such distant regions, as being at the time too much exposed to the furious incursions of the Iroquois, and on his return placed him in charge of the religious instruction of his fellow-countrymen and of the Algonquins settled in the environs of Montreal. No sacrifice could have been greater to him than his act of obedience to this order. He had for many years, when receiving the Body and Blood of his Lord, prayed daily that he might share in the self-immolation of the Divine Victim of the altar and give up his own life for the Faith, but he now acknowledged obedience to be still more perfect than martyrdom. He devoted himself therefore to his new work with his old self-sacrificing zeal, and what that was Father Beschefer testified when he wrote that Father Pijart left behind him amongst the Iroquois so high a reputation for sanctity that thirty years after his memory was still held by them in praise and benediction. The concluding years of his life he spent at Quebec, being employed as missionary, preacher, and catechist. He was a true father to his congregation, to the sick in the hospital, to the prisoners in the gaol, and the soldiers in their barracks, as well as to the artisan whom he visited in his workshop. And as if all this varied occupation was not sufficient to satisfy his ardour for work, he undertook also to teach in the College, at one time a class of rhetoric, at another a course of philosophy or theology, being at all times both ready and able for any duty. Even at the age of

eighty he continued to preach regularly on every Sunday and festival of the Church, until his strength at length finally gave way, and from that time to the day of his happy departure he could only pray and suffer.

The interior life of Father Pijart presents to us a beautiful example of all the virtues of a perfect Religious. In his intense love of God he often spent whole nights in the most amorous colloquies with Him, and his spiritual retreats formed one continuous act of love. This devotion to our Lord, to the Blessed Virgin, and to the saints was so tender that, in the spirit of entire confidence and holy familiarity he held converse with them, as a child might with his father or mother. His Superiors were obliged to moderate the excess of his austerities, and at last to put a stop to them altogether; while his love of poverty was so simple and childlike that whenever he could secure the poorest thing in the house for his own use he would kiss it as though it had been a treasured relic. Obedience was, however, the virtue of his special predilection, and Superiors without exception declared that no subject was ever so easy to guide, for he was as incapable of refusing to comply with any wish as he was of manifesting the slightest repugnance on any one point. The maxim which always ruled him, and which he had learnt of our Lady, was that we are bound to obey even when worn out in mind and body, and when we have reached the last moment of our life. After fifteen months of suffering, through which he became more perfect in every virtue, Father Pijart yielded up his pure soul into the hands of God, untainted by the stain of any mortal sin.

November 17.

1. In his native city of Waterford, on the 17th of November, 1697, at the age of eighty-seven, died FATHER FRANCIS WHITE, for some time Master of Novices at Lisbon, Socius to the Provincial of Portugal, and afterwards, in 1668, Superior of the Irish Mission. Father William St. Leger, in a letter dated the 16th of January, 1663, says of him: "It is time that he should serve the Society and the Church of God in his own country. This is expedient and almost necessary; he is eminently qualified by virtue, and abilities, and method; he has filled several offices in the Order. Whilst in England with the Portuguese Ambassador he gave the highest satisfaction by his zeal and charity; he is known and welcome in English and Irish society, is well acquainted with languages, conversant with the world, and has considerable influence with the Queen and her household."

2. BROTHER RALPH CROUCH was born at Oxford, in 1620, and entered the Society as a Temporal Coadjutor, at Watten, about the year 1639. He soon afterwards left the Noviceship and went out to Maryland, where for nearly twenty years he was "the right hand and solace" of the English Fathers in that extensive and laborious Mission. Being a man of some education, he opened schools for teaching the classics, gave catechetical instruction to persons of poor and humble rank, and was most assiduous in visiting the sick. During all this time he laboured with great zeal and charity, and was ready and able to undertake any good and pious work. Having been at length re-admitted into the Society in 1659, he returned to Europe, completed his noviceship at Watten, and was allowed to take his vows in 1669. He spent the remainder of his life at Liege, and was remarkable for piety and great patience in suffering, especially during his last

protracted illness. He died a model of edification to all, on the 18th of November, 1679, at the age of fifty-nine.

3. BROTHER HENRY WOODFORD, a scholastic novice, was a native of Bedfordshire, born in 1605. He joined the Society, at Watten, in 1624, and died a holy death on the 20th of November, 1625, fifteen months after the commencement of his noviceship. He is highly eulogized in the Summary of the Deceased Members of the Province, as leaving behind him a very instructive lesson of self-contempt, and of readiness and earnest desire to embrace such duties as made him appear meaner still. He was remarkable for his devotion to the ever Blessed Mother of God, and was most anxious and watchful to act in every respect as became the child and client of so holy a Mother. Still greater were his love towards our Lord and the confidence which he placed in His Divine protection. Jesus crucified was his solace and assistance in all the trials and desolations of his soul, and he had recourse to Him as an asylum in every danger, whether spiritual or temporal, more particularly during his last illness.

November 18.

The short and beautiful life of BROTHER EDWARD THROGMORTON, a scholastic novice, furnishes us with a study of the spiritual development of a mind in which supernatural grace seems to have reigned supreme from earliest infancy. The Spirit of God took possession of this favoured soul from the very first, sowing in its virginal soil the seed of virtues which budded forth at Its first and slightest touch, and sanctifying the first-fruits of those rare natural gifts of mind and character which began at once to own God as their only true source and end. The child's parents tended lovingly and watched over the growth of virtues born with him, and inherited by

him from themselves, who were so staunch in the Faith and so confirmed in the practice of charity and good works. Edward Throgmorton's advance in holiness was early and rapid, as might be expected in one who was to die young, and who had never seriously offended God. When he was a mere child, just beginning to enjoy the use of reason, his manner was grave and thoughtful, corresponding to the innate modesty and earnest reverence of his disposition. Placed under a tutor of high character for learning, devotion, and attachment to the ancient Faith, he was inflamed with a singular fervour above his fellow-pupils, and when he heard that any of them had been punished by the authorities for refusing to attend Protestant churches, he used to gather them round him and encourage them by reciting the Office of the Blessed Virgin along with them, and by assuring them of his own strong desire to meet with the like treatment. Nor was his influence confined to children of his own age, it extended to matured men and women, to the aged, and often even to Protestants. So great was his love, especially for the poor and afflicted, that he spent the time allowed for recreation either in their company, or in looking after their interests. As he grew older one of his favourite occupations was to attend on the priests who came to the house, deeming no office too menial that he could render them. He cherished a kindred devotion to the service of the altar, and when several Masses were said on the same day he begged most earnestly that he might be permitted to serve the greater part of them himself. He entertained the highest possible veneration for the priestly character and office, so that he not only made it his own duty to obey with the utmost promptitude and submission their least commands, but when any one transgressed he threatened to report him to the priest, regarding a rebuke from him of more serious import than from any other.

In the year 1580, when Edward was eighteen, his father, Sir John Throgmorton, decided that he should leave his home in Warwickshire for the English College, Rome, delaying on the road for six months at Rouen.

He made the journey through France and Italy on foot, with only one attendant, and beguiled his mind from dwelling too much on the many hardships and inconveniences of the way by pious stories and serious conversation. On reaching the Eternal City, he went straight to the English College, and commenced at once a course of life so strict in its collegiate and religious observance, that the Diary, in which it was recorded, was published in 1718, under the title of a *Practical Method of performing the Ordinary Actions of a Religious Life with fervour of spirit*. The young collegian's self-imposed *regime* was most perfect, and though far too rigid and detailed for ordinary minds, it discloses the rich stores of grace and virtue treasured up in his soul, and the rapid progress he was making along the way of perfection. Although during his prolonged illness this holy youth had often expressed an ardent desire to be allowed to take the vows of Religion, compliance had been postponed on account of the general weakness and delicacy of his constitution, yet now, when it became evident that the hour of death was approaching, the permission was granted. The regular formula for pronouncing the vows in the Society of Jesus was accordingly placed in his hands, and the tenderness of his devotion in uttering the words went straight to the hearts of all present, and drew tears from every eye. Having recited the form itself, he added the words: "To Thee, O God, One in Trinity, be praise, honour, power, and glory for ever." Even when his departure was close at hand, his countenance bore no mark of death, and only when the words, "Go forth, Christian soul, from this world," were pronounced, did the signs of dissolution come upon and spread rapidly over it, as the bystanders observed to one another with a strange emotion. As soon as they had uttered the words, "When thy soul leaves thy body, may a bright company of angels meet it," he gave up his happy soul into that blessed company. The Diary of the College thus briefly records his death: "Die Novembris 18, 1582, obdormivit in Domino; insignis virtutis nobis relinquens exemplum."

November 19.

In Rome, on the 19th of November, 1841, at the age of sixty-two years, died FATHER PETER KENNY, the foundation-stone of the restored Society in Ireland, and one of the most distinguished of the Irish Jesuits. Born in Dublin, in 1779, he gave at an early age such marked proofs of piety and talent that he was selected by the aged Jesuit, Father Betagh, then Vicar General of Dublin, as a likely candidate for the Society in the future. He joined the Novitiate at Hodder, in 1804, and made his higher studies at Palermo, where he publicly defended theses in divinity with great applause. In 1808, he was chosen to accompany Father Angiolini, S.J., on an embassy sent by the King of Sicily to Pope Pius VII. Returning to Ireland in 1812, Father Kenny entered on that long career of varied and untiring labour in his native land which to this day makes his name famous throughout the country. Yielding to the repeated requests of the Archbishop of Dublin and the College authorities, he was, with much difficulty, persuaded to accept the Vice-Presidency of the great ecclesiastical College of Maynooth, on condition, however, that he should be relieved of this responsible position after the lapse of one year.

In 1814, Father Kenny established the Jesuit College of Clongowes, to which students flocked from all parts of the country in such numbers, that in the year 1818 there were over 220 boys in the house. In 1819, he was sent as Visitor to the newly-established Mission of Maryland, in America, and on his return, in 1822, was declared Superior of the Mission, and its first Vice-Provincial when, in 1829, it was erected into a Vice-Province. From 1830 to 1833 he was again Visitor in America, where he rendered signal service, published the General's decree raising the American Mission into a Province, and installed Father William McSherry as its first Provincial.

On coming back from his second visit to America, Father Kenny was appointed Superior of the Residence in Dublin. His health, at no time robust, now began to show signs of breaking down, for he had never spared himself, and the effects of hard and constant work, coupled with the mental strain and anxiety inseparable from his high and difficult post, were daily becoming more noticeable. The evening of his long and active day of fruitful labour in the vineyard was drawing to its close all too soon in the eyes of his fellow-labourers, who had grown up around him, and had learned to love and venerate him as the second father and founder of the Irish Mission. To the last, though greatly enfeebled and incapable of much work, Father Kenny remained at his post. He was determined to persevere to the end and to die in harness. After assisting at the Provincial Congregation of 1841, he was elected Procurator of the Vice-Province of Ireland, and commissioned to go in that capacity to Rome. This journey tried him severely, and the weather was phenomenally bad, yet he struggled on resolutely until he reached the gates of the Eternal City, and there the courageous spirit which hitherto upheld him, had to yield to bodily exhaustion. He was seized with a burning fever, and on the 19th of November, 1841, rendered up his soul to God. Father Kenny was a man of ardent zeal for souls, of deep humility, and of unsparing devotedness and self-abnegation.

November 20.

FATHER CHARLES LALLEMANT, second founder of the missions of New France, died in Paris, on the 18th of November, 1674. In the year 1613, he had vigorously undertaken the suppression of the first inroads of the English pirates from Virginia, and in doing this the heroic apostle passed through terrible sufferings. He encountered innumerable perils and hardships in the four long journeys which he made by sea and land, when he was shipwrecked off Cape Breton, and again on the shores of

Guipuzcoa, being for a long time tossed about in a tempestuous sea, and then driven violently against the rocks. It needed but the cruel outrages heaped on him during his imprisonment on board the vessels of the heretics, and afterwards in the English gaols, to exhaust completely his remaining strength, so that, notwithstanding the holy joy which filled his soul when he found himself so near death, his Superiors felt it to be their duty to recall him permanently to his own country. Readily and humbly the holy missionary accepted their decision, and when writing to one of his brethren, Father Jerome Lallemant, who was to succeed him in the career that he had laid down, he declares that even if he could not hope to draw any other profit from the time still granted him, than that his labours might please God and serve to prepare the way for those who were to come after him, he would be only too happy to spend his life and strength, and even to shed his blood in so great a cause. God did in truth preserve him alive to a good old age, for the sanctification of many souls. He governed in succession the large and important Colleges of Rouen, of La Flèche, and of Paris, was also Rector of the Professed House there, and then ruled the entire French Province, gaining in each charge a distinguished reputation for prudence, zeal, and sanctity.

Father Lallemant's ardent love for the adorable Person of our Divine Lord gave birth to his beautiful treatise on the Hidden Life of Jesus in the Holy Eucharist, as the great means of implanting the graces of the supernatural life in the souls of those who approach often to receive this Divine Sacrament, and its publication gives him a strong claim on our grateful remembrance and acknowledgment. Few works of the kind possess in a higher degree the characteristics of that faith, love, and spiritual unction which can spring from no other source than from an intimate acquaintance with the interior life of our Lord Himself. Father Charles Lallemant seems to have been specially raised up by God to spread throughout his country a solid and practical devotion to the Blessed Sacrament.

November 21.

WE have in FATHER RICHARD MILESON, *alias* DANIEL, one of the most distinguished converts and Jesuits of the English Province. He was born in Yorkshire during the year 1607, and entered Caius College, Cambridge, in 1624. He took the usual degrees, and was a scholar of his College. As a Protestant clergyman he was advanced to the highest dignities in the dioceses of Chichester and Norwich. He was a man of very exceptional learning and attainments, was a ripe scholar in Latin, Greek, and Hebrew, and in most branches of literature, being also eminent in his knowledge of the Oriental languages. In his great earnestness of mind and sincerity of purpose he directed all his studies to finding out the true religion. With this view he made himself versed in the Holy Scriptures, read carefully the decrees of Councils, and translated the writings of many of the Fathers of the Church, spending thus, as he confesses, ten hours daily for sixteen years. He, at length, through Divine grace, became perfectly convinced on all points, and renouncing everything, not only embraced the Faith, but consecrated himself to the religious life in the Society of Jesus, joining the Novitiate at Watten, in 1643. So profound was his humility that, though already a master in the sciences, he took his place amongst our young scholastics, repeated philosophy along with them, and in 1645 went to Liege, where, after making his four years' theology, he was appointed Professor of Sacred Scripture.

In the year 1651, Father Milesen was sent to the English Mission, and did excellent work in the counties of Suffolk, Norfolk, Cambridge, and Essex, until the year 1662, when he went back to Watten as Socius to the Master of Novices and Spiritual Father. During the following year he was appointed Instructor of Tertians at Ghent, and returned to Liege to be Professor of Controversy and Spiritual Father, offices for which he had carefully pre-

pared himself. He died there suddenly of apoplexy, at the age of sixty-one, on the 21st of November, 1668, the feast of the Presentation of the Blessed Virgin, having offered up Mass with great devotion a few hours before.

Father Mileson was accounted by all a man of singular candour, and though his conscience was most delicate and sensitive, yet he combined therewith such innocence of life, that scarcely anything could be found in his confessions amounting to a deliberate fault, while his expressions of sorrow often put his spiritual director to confusion. Having been for a long time perfectly dead to the world and to every feeling of ambition, he used to urge his companions during recreation to converse chiefly of God and of holy subjects, while he cultivated in himself, and recommended to others, special devotion towards the Blessed Trinity, to the Sacred Wounds of our Lord, and to the Virgin Mother of God, uniting with these a very loving and dutiful confidence in the patronage of our holy Founder. As the fervour of the novices had been greatly increased by his holy example when at Watten, so did the community at Liege, amongst whom he lived, deeply regret the loss of one who was their guide to every virtue.

November 22.

1. FATHER THOMAS SHERWOOD was the son of Mr. John Sherwood, of Wells, and was born about 1583. He made his early studies in Bath and London, and passed most of his time in his own home, with the exception of two years that he spent in London, under the vague impression that he was studying law, for which he had from the first a great distaste. Although at that time he conformed to the general custom and frequented Protestant churches, his conscience was never at ease, his father having carefully warned him of the decision of the Church against such attendance. His mind was

evidently being drawn during all this period towards the true Faith, and confirmed more and more in the spiritual apprehension of heavenly things. At length, after many conversations with his eldest brother, who had been a Catholic for the last ten years, he turned to God in prayer with very sincere fervour, and seized eagerly on the occasion of his mother's reconciliation to the Church, to become a Catholic along with her, in the year 1603. Having repeated his studies at St. Omers, he went on to the English College, Rome, in 1607, while Father Parsons was Rector there, and at the end of his course of study he was ordained Priest, in October, 1610. It is painful to read that after he had heroically overcome all the difficulties, obstacles, and strong temptations put in his way by the great enemy of mankind to delay his conversion, and above all to deter him from embracing the religious state, his life was suddenly cut short on the 21st of November in the same year, so that there was barely time to admit him, on his death-bed, into the Society before he expired. The record of his death pronounces the highest encomium on the remarkable example of virtue which he had given to all in the College.

2. On the 22nd day of November, 1622, or as elsewhere recorded, on the 27th of October, BROTHER JOHN SHELLEY, Temporal Coadjutor, died at Liege. He was born in Hampshire in the year 1552, was educated at Douay, and became distinguished as a Master of Philosophy. He then returned to England, where he married and brought up his family so piously that all his sons became priests, two of them joining the Society, while two daughters entered religious communities. Unhappily, having lost a good estate in the persecution under Elizabeth, and now fearing lest everything might be taken away from him, he conformed to the times and attended the Protestant Services. Finding, however, no rest from the stings of his conscience during the next three years, notwithstanding the long fasts, watchings, and severe corporal macerations which he inflicted upon himself, he crossed over to the Continent, was reconciled to the Church, and led

thenceforth a truly Christian life. On the death of his wife he offered himself to the Society as a lay-brother, deeming himself, though urged to the contrary, wholly unworthy to approach the priesthood. In his most true penitence and deep humility he declared that he had been treated only too kindly. When, in order to test and confirm his virtue, the Master of Novices sometimes reproved him sharply before others, the holy old man only bowed his head and promised to do better in future. Being trusted with the office of porter at the gate, he fulfilled its duties with the utmost care and consideration, not only towards his fellow-Religious, but also towards all who came to the house, and especially towards the poor. He sought every opportunity of serving at the altar, and was full of gratitude when allowed to assist at several Masses. After an illness of three months, sanctified by unfailing patience and constant prayer, Brother Shelley passed quietly away at the age of seventy years.

November 23.

I. FATHER THOMAS STAPLETON, a native of Lincoln, was at St. Omers during the period of the Oates' persecution, and his name appears in the list of Jesuits as marked out for one of its victims. He was born in 1632, joined the Society in 1654, and took the four vows in 1669. In the year 1672, he was appointed Professor of Metaphysics at Liege, and, in 1675, Prefect of the Sodality at St. Omers. Four years afterwards he was made its Rector, and in 1680 was transferred in the same capacity to Liege. During the course of that year, Father Warner, the Provincial, wrote to offer him a Professor's chair in Paris, and two years later recommended him as one of four Fathers well qualified to succeed him in the Provincialate. When Rector of St. Omers, he ordered that special devotions should be offered up in the College to appease the Divine anger, which, from the many

sad reports brought by every post, seemed to be kindled against them in England. The temporal interests of the College were so much endangered that unless pecuniary help soon came to them they would be obliged to close the Seminary. The piety of the scholars was, however, he wrote, truly remarkable, and was accompanied with great tranquillity of mind. Though they constantly heard that their parents and relatives were being carried off to prison, and felt that they themselves were in danger of losing their paternal inheritance, should any increased severity be enforced against them, yet they congratulated their parents on having merited to suffer something for Christ. They themselves desired to be visited with the like reverses, and even set about to prepare themselves for the struggle. Father Stapleton died in Rome, on the 21st of November, 1685, at the age of fifty-three.

2. Probably in Dublin, about the end of November, 1697, died FATHER NICHOLAS NETTERVILLE, eighth son of Viscount Netterville, Baron de Ballegart, and brother of Father Christopher Netterville, whose death is recorded on the 25th of August. His mother, Lady Eleanor Netterville, was niece or grandniece of the Earl of Kildare, and sister of Father William Bath, S.J. Born at Dowth, in the county Meath, in 1621, he entered the Society at Mechlin, at the age of twenty, and afterwards taught philosophy and theology in France with great distinction. Returning to the Irish Mission in 1686, he became chaplain to the Duke of Tyrconnel, then Viceroy of Ireland. He attained high reputation as a preacher, and was looked upon as a profound theologian and a very learned man. Archbishop Talbot says of him, in his *Hæresis Blackloana*, p. 19: "The opinion of such a man as Father Netterville is of as much weight as that of all the other theologians whom I consulted. This man has done great honour to his nation on account of his extraordinary genius and penetration, and the learning with which he lectured for many years in the most celebrated colleges of France." In 1679, he was proscribed by name and sentenced to banishment. Never-

theless, we learn from the report of a spy, still preserved in St. Patrick's Library, that on the 2nd of March, 1697, "he was lodging at the Quay, in Dr. Cruice's house." He died, full of years and merits, between the 17th of November and the 30th of December, 1697.

November 24.

Upon the 24th of November, in the year 1665, died on the banks of the St. Lawrence, near Cap de La Madeleine, FATHER SIMON LE MOYNE. He had, during the twenty-five years of his apostleship, carried the Gospel on five different occasions into the midst of the most sanguinary tribes of the Iroquois. Often taken captive, and living in constant peril of death, he had well-nigh daily confronted, with a grand elation of heart, the hatchet or the burning stake, in his endeavour to break the bonds of the prisoners, and to open the Kingdom of Heaven to little infants, and to their unhappy parents when expiring amongst the flames. In this centre of savage life he watched over eight or ten different bands of natives at once, whenever they were brought in as prisoners to Onnontagué. He gathered the poor creatures together in his rude chapel of bark, and, as one of the missionaries reports, marvels were wrought within that wretched-looking hut such as the most magnificent cathedrals have never been privileged to witness.

When the news of Father Le Moyne's death first reached Montreal, the head chief of the savage tribes, who had come as an ambassador to treat for peace in the name of his whole nation, suddenly interrupted his public harangue in the presence of the Governor of the French Colony, that he might, though himself still a pagan, express his own bitter sorrow. His words depicted faithfully the labours of that valiant missionary, and with native grace and eloquence bore testimony to the immense esteem and

affection in which he was held by men whose hearts he had gained through his devotedness in toiling for their salvation. "Ondessouk," he exclaimed, making his appeal with loud voice, and calling the Father by the name which the savages had given him, "Ondessouk, can you now hear me from that land of the dead which you have but just entered? You, who have so courageously mounted the scaffolds of the Agniehronnons; you, who have with such intrepidity snatched the bodies of your fellow-countrymen from the burning pyres; you, who have brought peace and tranquillity wherever you have come, and who have gained souls to your faith in every field of your labours. We have heard you treat of peace and of war in our councils and assemblies; our homes have suddenly grown too small, and even our villages too confined whenever you have visited them, so great have been the crowds that your words of wisdom have drawn around you. But it may be I disturb your repose by my earnest appeal. You have often assured us that this miserable life is followed by a life of eternal happiness, and now that you yourself have entered into possession of it, why should we regret your going? Still, we cannot but lament you, because in losing you we have lost our father and our protector. Let it be at least our consolation to know that you dwell for ever above, and that you have found in your abode of eternal rest that infinite joy of which you have so often spoken to us in the past."

November 25.

FATHER FRANCIS LINE, *alias* HALL, was remarkable for his fervour as a Religious, for his varied learning, and his skill in science. He was born in the year 1595, probably in London, and he entered the Society in 1623. He was for many years Professor of Hebrew and Mathematics at Liege, and was sent to the Mission in England about 1656, where he laboured in Derbyshire for a short time. In 1659, and several successive years, he

appears in the London District, but afterwards is found in Lancashire, where he worked till the year 1672, and then went again to Liege, to be Spiritual Father. He died there on the 25th of November, 1675, at the age of eighty, highly venerated by all who knew him for his many virtues. The name of Father Francis Line has been well known to English men of science, both past and present. Together with Father Lucas he controverted Newton's theory of light, and the results of his experiments with the telescope. Playfair and Whewell both referred to him, and he wrote a learned treatise on the barometer. A very rare book was, in addition, printed by him at Liege in 1673, under the title of, *An Explication of the Dial set up in the King's Garden at London, A.D. 1669*. Pennant, in his *Description of London*, tells us that he had seen, in the garden of Whitehall Palace, this curious piece of mechanism which Father Line had himself constructed, and which he made subservient to the purposes of geography, astrology, and astronomy. When Professor at Liege in 1632, he had previously invented a new kind of floating sun-dial. This is said to have been a brass globe, suspended in the centre of a spherical vessel of water, on the outer surface of which were marked vertically different circles corresponding to the twenty-four hours. The reflection of the sun's disc on the brass globe continuously moved with the course of the sun itself, and completed the circuit in the same number of twenty-four hours. A suspended fish, floating near the globe, indicated by the shadow which its mouth cast on it, the progress of the different hours.

It must not, however, be supposed that Father Line allowed either the variety or ingenuity of his inventive genius, or his enthusiastic pursuit of science, to withdraw his mind from the deeper and more spiritual science of the saints. We read that he was a great lover of holy poverty, was possessed of angelical purity, and exceeded many in the virtue of self-abnegation. He was remarkable for his ardent charity towards God and towards his neighbour, and he was a most strict observer of his religious rules.

November 26.

FATHER PETER BIARD, a most distinguished missionary of the Province of Lyons, died in the Novitiate of Avignon, on the 19th of November, 1622, after he had been, first, one of the earliest apostles of the savage tribes in Canada, and then an intrepid chaplain in the French army. He left for New France, in the company of Father Ennemond Masse, in the course of the year 1611, and, according to the narrative of their voyage, neither of them had provided himself with any attendant, so that they had to do everything with their own hands. They washed their own linen, cleansed their religious habits, and did all the repairs necessary. The infant colony was without resources of any description, and throughout the whole winter they had nothing to live upon but ten ounces of bread in the week, softened with a little lard, and seasoned by a few beans, to which they added, when they could, some wild roots dug up with considerable labour in the heart of the woods. Father Biard found another difficulty in having to learn the barbarous language of the natives, unaided by any interpreter, and in the endeavour to make them comprehend anything which did not fall under the senses. His efforts were, however, in the end crowned with unexpected success. The miraculous cure of a little infant when on the point of death, and its restoration, full of new life, to the arms of its mother, in the presence of the whole tribe, stamped him before the eyes of all as a saint come down from Heaven. At this very moment he was unfortunately seized and loaded with chains by the English, who, as he told Louis XIII., had repeatedly before prepared the gallows for his execution. The holy missionary inflicted no other punishment on his persecutors than that of protecting their property, their liberty, and their lives, against the violence of the Spaniards, into whose hands they fell in their turn. During the time that Father

Biard was detained in England, pending the question of his liberation, he defended the Catholic Faith with great success against a number of ministers, magistrates, and men of education and rank; and sowed in many hearts the good seeds of the truth.

The moment that he was free he hastened once more to cross the sea, but this time he was not to return to the scene of his former labours. He received orders to join, as military chaplain, the army which was being raised in the district of Champagne to march against the Germans, under Count Mansfeld, and in fulfilling this charge he had nearly as much to suffer, and far greater fatigues to endure, than amongst the savages of Canada. The want of provisions pressed so heavily upon the camp that many soldiers died of hunger, and in his heroism Father Biard condemned himself to the strictest fast in order to be able to relieve their wants. After the campaign he was sent to recruit his health, which had been completely shattered, and to rest for some time at Avignon. But feeling already that he was approaching his end, he obtained leave to spend the last days of his life amongst the novices. There he joined with them in their various exercises, inspiring their hearts with an ardent desire after perfection, at the sight of his simplicity of mind, his spirit of obedience, and the holy joy which he experienced in performing the duties of the lowest and most humbling offices.

November 27.

FATHER EDMUND HARWOOD died at the Novitiate of St. Andrea, in Rome, on the 28th of November, 1597, at the comparatively early age of forty-three. He had been sent thither to recruit his health, after a continuous service of nineteen years rendered by him as Minister in the English College. Seeing that his term of office was coincident with the period of disaffection

and mutiny amongst a certain number of the students attending it, and that the brunt of the accusations and misrepresentations naturally fell upon the Minister as the immediate administrator of its discipline and temporals, we may very fairly suspect that his death was precipitated by bodily fatigue and mental anxiety.

Father Harwood was born in Paternoster Row, London, in the year 1554. He matriculated at Douay in 1574, and after making his studies there was sent to the English College, Rome, arriving along with Fathers Thomas Darbyshire and Nicholas Smith. When he had completed his philosophy and taken his degree of Bachelor of Arts, he was admitted into the Roman Novitiate in 1578, and remained in Rome studying theology and preparing for ordination. He subsequently resided in Rome either as Penitentiary at St. Peter's, or as Minister at the English College. His name is specially mentioned in a memorial addressed by Dr. Worthington and Dr. Percy to Cardinal Gaetana, the Protector of the College, in 1596. We also learn from Cardinal Sega's Report that several false accusations were laid against the Minister of the house by the insurrectionary students, such as that of vilifying their character, of speaking with unwarrantable severity to them in public, as well as of striking and even expelling certain refractory subjects. Each one of these accusations was answered and disproved to the fullest satisfaction of the Cardinal, and distinctly set aside by him in his Report. In answer to the demand that the Fathers then governing the College should be dismissed, and that Father Harwood, by name, as being both Minister and Confessor should leave first, Cardinal Sega gave his decision that, "instead of Father Harwood or any of the Fathers being displaced, they should be retained and confirmed in the direction of this English College; while the present and future students should be made to understand that the Holy See will yield neither to tumult nor riot what is contrary to good discipline and to the public welfare."

When writing to the Provincial respecting the cabal formed in Scotland

against Father Holt, about the same date, Father Parsons makes mention of the case of the College in Rome, and adds this remark : " The turbulent set at the English College petitioned for the removal of Father Edmund Harwood from the post of Confessor, protesting that nothing else was wanting to restore peace ; but no sooner had he disappeared than the disturbances waxed more violent than ever, as the unjust spirits banded together in insurrection against the whole Society." The letter of the President and priests of Douay College to the Father General amounts to a high encomium on the spiritual direction of Father Harwood as the College Confessor, when they urge this point with his Paternity : " If you resign the task of training our young men, where are we to look henceforth for workers." Father Harwood's death is described as having been an exceedingly holy and happy one.

November 28.

FATHER FRANCIS WALDEGRAVE was a most zealous and intrepid missionary, and for more than fifty-five years actively served the ministry, chiefly in the Lancashire District. He was born in 1626, in the county of Wilts, and was brought up at home till his thirteenth year, when he was sent for his studies to St. Omers. Having made good progress during the five years that he stayed there, he went on to the English College, Rome, which he entered, under the name of Pelham, in 1645. After taking the College oath, he was ordained Priest at St. John's Lateran, in 1651. During the autumn of 1652, he came over to England, and in three years' time joined the Society at Watten, a delay caused by his desire honourably to fulfil (for a period) the duties of a secular priest, according to his oath. At the age of twenty-nine he began with great zeal to lay the foundations of a good religious life. In addition to his ordinary work, he attended the English troops then stationed

in Belgium, and after taking his simple vows crossed over again into England. In 1659, he was chaplain at Crosby Hall, where he probably remained for several years. In those days of trouble the task of educating the sons of the Catholic gentry was one which a priest was frequently obliged to add to his other avocations, and Father Waldegrave can be traced as having been present at Lydiat in 1680, 1681, and 1682, by his signatures to the receipt of his pension for such tuition, the memory of which is preserved by some old school-books still existing at the Hall. He was sought for in connection with the Oates' Plot, and though he knew there was a design to apprehend him as being Rector of the College and Superior in those parts, he went out at once to visit a sick man in danger of death. On reaching a suspicious-looking point in the road, he put spurs to his horse, and hastened forward to fulfil his errand, having done which he returned by another route.

Father Waldegrave is described as possessing a very solid judgment, which fitted him for any employment of trust, while his affability and charity towards those with whom his office brought him into contact rendered obedience on their part a pleasing duty. In conversation he usually contrived to turn the discourse to subjects tending to promote the honour of God and the salvation of souls. For nearly thirty-eight years he laboured, when almost constantly in wretched health, which he bore with the utmost resignation. Being at last brought to the verge of the grave by an intermittent fever, he placed himself under the protection of our five Fathers martyred at Tyburn, mingling some of their relics in a little water, which he drank off. At that moment the fever suddenly left him, though it returned after some weeks, when a repetition of the same remedy thoroughly established his cure. He carefully practised the virtues of mortification and obedience, and on one occasion, though feeling unequal to the exertion of travelling the requisite distance of fourteen miles to make his renewal of vows, he immediately rose from the dinner-table on the arrival of a second summons, and accomplished the undertaking as if nothing was the matter with him. He is said to

have hastened his death by a visit which he paid to a sick person at the desire of a Superior, when he was perfectly unfit to go. In his missionary life he strictly observed the rules of the Society, rising always at four in the morning, however late he had gone to bed, until he was forbidden to continue this habit, on account of his advanced age. After hastening to his hiding-place on hearing that the pursuivants were close at hand, he suddenly remembered that he had left a pyx and holy oil stock on the table of his sitting-room. He recommended these to the care of the Holy Souls, to whom he was very devout, and they were never discovered. Father Waldegrave lingered on for a month before his death, enjoying the greatest tranquillity of soul, during which time he had ever on his lips the words of St. Ignatius : *Da mihi amorem Tuum et gratiam, nam hæc mihi sufficit.* He happily expired as he was about to begin Vespers at midnight, on the 28th of November, 1701, and he was interred within the vaults of the ruined chapel of St. Catharine, Lydiate Hall, where priests alone were buried.

November 29.

In Kilkenny, on the 29th of November, 1643, died FATHER HENRY FITZSIMON, a native of Dublin. During nearly half a century he was justly regarded as perhaps the ablest scholar, and certainly the most distinguished priest of his time in Ireland. Wood says of him, in his *Athenæ Oxonienses*, that "he was esteemed the chief disputant among those of his party, and so ready and quick that few or none would undertake to deal with him ; he was a pillar of the Catholic Church, being esteemed in the latter part of his life a great ornament among them, and the greatest defender of their religion in his time." Moréri, in his *Dictionnaire Historique*, speaks of his "eminent talents for controversy, and his extraordinary facility of extempore speaking,"

and adds: "It is doubtful whether as a controversialist he was ever equalled by his kinsman and opponent, James Ussher." Bishop Routh, in his *Hibernia Resurgens*, says of this illustrious Irish Jesuit: "He was a subtle Professor of Philosophy, a great athlete of Christ, renowned in his prison, powerful in controversy, and successful in bringing back wanderers to the fold; how great a man he was can be judged from his writings."

In April, 1583, Henry Fitzsimon matriculated at Hart's Hall, Oxford, and in 1587 he was converted to the Catholic religion by Father Thomas Darbyshire, an English Jesuit. Having joined the Society, he studied under the famous Father Lessius, and so distinguished himself that he was appointed to the chair of Philosophy in the College of Douay, when, out of twelve hundred students, three hundred and fifty were studying philosophy. About the year 1596, the Father General sent him with Father Archer to Ireland, where he at once gave abundant evidence of commanding talents as a preacher, and showed a fearless spirit in exercising charity towards all. He bravely risked the danger of celebrating Solemn High Mass in Dublin, with a full orchestra—a sight which had not been witnessed in the Irish capital for forty years before. He also instituted a Sodality of the Blessed Virgin, which was productive of much good; and, as we are told, almost all in the town of Drogheda joined it. He was at length apprehended and confined a close prisoner in Dublin Castle, where for five years he underwent untold sufferings and privations. Soon after the accession of King James I., owing to powerful interest used in his behalf, he was released from prison and hurried as an exile on board a ship bound for Bilbao; but before he left the gaol he had reconciled many persons to the Catholic Church. In 1606–7 he went to Belgium, probably to make his third year of probation, during which time it was his delight to visit the sick, to attend the infected, and to assist prisoners and persons condemned to death. But his heart still yearned after his former field of hardship and danger in his own afflicted country, and at last, in 1630, his Superiors allowed him to follow his inclinations. He found the fury of

persecution raging more fiercely in Ireland than ever. "Nothing goes on here," he writes, "but burning and slaughter, fire and sword." Father Cavel, who lived in the Dublin Residence, being paralyzed, and thus unable to escape from his pursuers, was seized and heavily flogged. In the Drogheda Residence, Fathers Robert Bath, John Bath, and John More were imprisoned by the Puritans, and Father Fitzsimon was specially marked out for vengeance, and condemned to be hanged. In order to save himself he was forced to fly in the darkness of the night. "Winding his way through sequestered woods and dells," says Dr. Oliver, "he took up his quarters in a wretched cabin that he found in a morass, where he lay hid from those who were hunting after his life. Though exposed to the pitiless storm, and suffering every privation, Father Fitzsimon never lost his serenity and elastic gaiety, and was always ready to administer consolation to others. But this winter campaign broke down his constitution. Having been removed to a place of comparative comfort, he was treated by his brethren with the most affectionate care and charity. His strength, however, was by this time exhausted, and after a short illness, he passed, full of days and fuller of merits, to enter on his eternal rest, with the names of Jesus and Mary on his lips."

Among his writings are (1) *A Catholic Refutation of Mr. John Rider's claim of Antiquity*; (2) *Reply to Mr. Ryder's Postscript*; (3) *An Answer to certain Complaintive Letters of Afflicted Catholics for Religion* (these three works being printed at Rouen, in 1608); (4) *The Justification and Exposition of the Divine Sacrifice of the Masse* (Douay, 1611); (5) *Britannomachia Ministrorum, etc.*; (6) *Catalogus Sanctorum Hiberniæ* (Liege, 1619).

November 30.

FATHER PETER HAMERTON, *alias* YOUNG, belonged to a family resident at Monksrood, near Pontefract, where he was born in the year 1638. He entered the English College, Rome, at the age of twenty-two, and joined the Society at Watten, in 1661. In the year 1671, he was sent from Belgium into England, and apparently went straight to the mission of Lincolnshire. Father Whitbread, the Provincial, however, summoned him immediately afterwards to London, and this visit brought him into contact with the Titus Oates' persecution. Father Peter must have remained in London for a considerable time, as he wrote a very interesting narrative of the Plot and of its exciting incidents, together with his own adventures and narrow escapes. In this we read that he was much sought for by Titus Oates himself, and that the affair had reached a prodigious growth. Prisons were filled and proclamations published banishing Catholics out of London, whereupon the Father went to the Provincial to learn from him his further commands. Being told that he must now shift for himself, as Father Whitbread had been warned to prepare for arrest and committal to Newgate, he took leave of his Superior and immediately started on his return to Lincoln. Imagining that the persecution had not travelled so far north as Pontefract, he first took occasion to visit his father, but upon reaching Doncaster, he found the place surrounded by guards. In order to pass these safely he resolved to betake himself to one of the chief inns and ask his way to the country seat of a well-known Protestant lady, living about twelve miles beyond the town along the road by which he had to go. He then ordered his horse to be led into the open street, that the soldiers on the watch to arrest all suspicious persons who passed over the bridge might see from what house he had come. His stratagem was successful, as the guards, supposing he had lodged at that

hotel all night, let him pass without challenge or hindrance. Towards the end of 1679, he and his *confrères*, Fathers William Every and Andrew Norris, occupied a comfortable and flourishing position in the city of Lincoln.

During the revival of religion under James II., they served a neatly decorated and well-frequented chapel in Lincoln, and had opened a small College. This soon becoming too confined for their rapidly increasing numbers, Father Peter had arranged to purchase one of the principal houses in the city. Moreover, at the Visitation of Bishop Leyburn, the Vicar Apostolic, to whom apartments had been allotted in St. James's Palace, with a stipend of £1,000 a year, as many as one hundred and forty-nine persons were in 1687 presented for Confirmation. All these bright prospects, however, were suddenly shattered by the outbreak of the Orange Revolution, in 1688, and, as at Wigan, the chapel and house were levelled to the ground by the riotous mob. Father Hamerton and his fellow-missioners escaped with difficulty and after many hardships into Yorkshire, but were there betrayed. Fathers Norris and Every were at once committed to York Castle, but their Superior, being far too ill to be so treated, was placed under surveillance in his brother's house. When the times had become more tranquil again, he proceeded on to London about the year 1690, where he did missionary duties till 1704, in which year he was appointed Provincial, and filled that office for five years. Father Hamerton died in England, on the 29th of November, 1714, aged seventy-six.

DECEMBER.

On the 1st of December, 1581, BLESSED EDMUND CAMPION died gloriously for the Faith at Tyburn. The future martyr was born of respectable but poor Catholic parents, in London, on the 25th of January, 1540, the year of the foundation of the Society. He was a student of Christ's Hospital, whence he was admitted to St. John's College, Oxford, then recently founded by Sir Thomas White, whose funeral oration he pronounced in Latin before the members of the University in the month of January, 1566. More than once he was appointed to address Queen Elizabeth, and Lord Burghley declared him to be one of the "diamonds" of England. He was a Fellow of his College, and received the Anglican order of deacon from the Protestant Bishop of Gloucester. Being, however, convinced of the errors of the new religion, he left the University, renouncing in 1569 all his brilliant prospects for the future, and retired to Dublin, where he wrote his classical discourse, *De Juvene Academico*, and in English his *History of Ireland*. Escaping from that country to avoid arrest, he arrived at Douay in 1570, where he spent about a year in studying theology, and going thence to Rome, was admitted into the Society in 1573, making his noviceship at Brunn. Having been ordained Priest at Prague, he taught rhetoric and philosophy for five years in that city, and from that time forward his fervour of spirit, and his humble and painstaking devotedness merited for him the double title of angel and of martyr.

No sooner had Father Campion been selected by his Paternity, Father

Everard Mercurian, and by His Holiness Gregory XIII. to be the first missionary of the Society to England, than he set out for Rome along with Father Parsons and a little band of future apostles. These, under the divine protection and the prudent management of Father Parsons, travelled through the Continent in safety, and after many adventures landed at Dover on the 25th of June, 1580. There the martyr escaped immediate arrest, although a number of spies watched along the coast, day and night, for his coming and had taken the unwonted precaution of affixing to the gates of several towns the name and description both of Father Parsons and of Campion. The duration, however, of his ministry in England was but brief. After visiting various counties, in which he preached with marvellous success, he was betrayed by an apostate while staying with Mr. Yate, at Lyford in Berkshire, was seized and carried in mock triumph up to London, and then committed to the Tower. Within a short time he had converted many persons to the Faith, had restored wavering Catholics to fidelity and perseverance, and had raised up many emulators of his own apostolic zeal. He had especially incurred the bitter hatred of the Protestant ministers by the publication of his *Decem Rationes*, or "Ten Reasons" in defence of Catholic truth, which was privately printed at Henley, and was addressed to the Universities of Oxford and Cambridge. In prison he had to undergo the most inhuman racking and torture, after which he was brought out to dispute in public with the champions of heresy, but was only allowed to reply to their objections, without the right of questioning in return. Although he was almost dying at the time, yet his answers and arguments for several days put his adversaries to such shame and confusion that they dared not continue the discussion. At length, on the 20th of November, the very day on which we commemorate the death of our great King and Martyr, St. Edmund, whose name Father Campion delighted to bear, and whom he regarded as a chief patron, he himself received the sentence of a martyr's death. On hearing his condemnation read out he at once began to recite the *Te Deum*, in token of

his joy and gratitude, nor up to the day itself of his execution did he cease to thank God for being allowed to follow in the footsteps of our Lord, and to offer up the sacrifice of his life along with Him at an age so near that at which He Himself had suffered.

December 2.

1. FATHER NATHANIEL BACON, better known under the assumed name of SOUTHWELL, died in the Professed House of the Gesù, on the 2nd of December, in the year 1676. He was born in the county of Norfolk, in 1598, and after passing through St. Omers, entered the English College at Rome, in 1617, was ordained Priest in 1622, and then sent to the English Mission. His name appears amongst the members of the London Novitiate in 1625, but does not appear again in the English Catalogues, as he was transferred during that year to the Roman Province. After having fulfilled for a considerable period the duties of Minister, Procurator, and Spiritual Father in the English College, he was appointed Secretary to the Very Reverend Father Caraffa. So great was his zeal and industry, and so marked his talent for business, besides having a very perfect knowledge of the Institute, that the four succeeding Generals placed equal confidence in him, and retained him about their person for more than twenty years. On retiring from this office in 1668, Father General Oliva chose him for his Admonitor.

Father Southwell then applied himself to the great work of revising and re-editing, with copious additions, the well-known *Bibliotheca Scriptorum S.J.*, in folio, published at Rome in 1676. Dr. Oliver praises this volume as "a compilation truly admirable for research, accuracy, elegance of language, piety, and charity of sentiment." Father Southwell was also the author of a *Journal of Meditations for every day in the year*, published in London during the year 1669. On the same authority we learn that he was accounted

by his religious brethren as a model of virtue and sanctity—*simulacrum quoddam virtutis et sanctitatis*. He died when full of days and merits, in his seventy-eighth year.

2. A eulogium of BLESSED ALEXANDER BRIANT, Martyr, preserved in the Public Record Office, at Brussels, describes him as “a man of angelical beauty both of body and soul.” His countenance, it is said, “beamed forth a serenity, innocence, and amiability almost angelic, and this not only during youth, but even at the moment of death, which occurred while he was still a young man, twenty-seven years of age. His natural disposition was excellent and well fitted for the reception of divine grace. In his early years he so assiduously applied himself to his studies, that in a short time he began to read philosophy, and made rapid progress in it at Oxford.” From another source we learn that he was a hard-working priest, well read in sacred literature, and highly esteemed for his many virtues.

Father Briant was born in Somersetshire, in the year 1553. In 1594 he entered Hart's Hall, Oxford, where he was a pupil of Father Robert Parsons. After his conversion he left the University, and remaining in the College at Rheims until he was ordained in the year 1578, he returned soon after that to England. Like Father Campion, his career was a very brief one, for he was seized and carried off to the Compter prison in London, and thence transferred to the Tower. Besides being nearly starved to death by cold and hunger, he was most inhumanly tortured, but was so wonderfully supported by the grace of God that he only laughed at his tormentors. Two years previously he had entertained a strong desire to become a Jesuit, but his missionary duties had necessitated some delay. Now, however, he wrote from his prison cell a hasty, but beautiful letter begging earnestly for the favour of admission, and his petition was granted. On the 16th of November, Father Briant was arraigned, with six other priests, and was condemned to death for high treason. He suffered at Tyburn, along with Father Edmund Campion, on the 1st of December, 1581.

December 3.

FATHER JOHN CARROLL, afterwards the first Archbishop of Baltimore, was born in Maryland, on the 8th of January, 1736, his family having emigrated from Ireland, in the reign of James II. While still young he was sent for his education to St. Omers, and after distinguishing himself for piety, docility, and solid abilities, he entered the Novitiate at Watten. Before long he was appointed to teach philosophy, and then promoted to the chair of theology, taking also the vows of profession in 1771. Before returning to America he was present at Bruges during the time of the Suppression and spoliation of the College. The next ten years he spent as missionary in the neighbourhood of his own home, at which time he promoted the formation of a Chapter for the government of the ex-Jesuits and for the preservation of the old estates.

As early as the year 1784, Father Carroll received from Propaganda, among other ample faculties, the power of administering the Sacrament of Confirmation within the United States, and became chief founder of the College of Georgetown, thus securing the spread of higher Catholic education throughout America. Baltimore was created an episcopal see in 1789, and Father Carroll, who had been previously recommended for that office by twenty-four out of twenty-six priests, these forming the whole clerical staff, was appointed its first Bishop. Returning to England, he was consecrated in 1790, at Lulworth Castle, Dorsetshire, by Bishop Walmesley, a member of the Westwood family, and then Vicar Apostolic of the Western District in England. He embarked at Gravesend, on the 8th of October of the same year, and at once devoted himself to the double work of founding a Hierarchy and of aiding in the restoration of the Society. Along with his coadjutor, Bishop Leonard Neale, he petitioned the Father General in Russia for the

restoration of the Society in America, and by the General's authority, he appointed Father Robert Molyneux its first Superior. He lived to see the resuscitation of the whole body throughout the world, and deliberated whether he should, at the advanced age of seventy-nine, his coadjutor being sixty-eight, renew his vows, and take his place again, as he expressed it, "among the old members returning to the embraces of their beloved Mother." Dissuaded by several of the Fathers from fulfilling this intention, he continued one year longer that amiable and enlightened government of his diocese which had, during the past thirty-one years, extended and deepened its Catholicity. He thus prepared the way for its creation into an archbishopric, in 1808, having New York, Philadelphia, Boston, and Bardstown as its suffragan sees. His talents, which were of a high order, were allied to solidity of learning and quickness of perception, qualities which he turned to good account through his habit of painstaking labour. Conspicuous amongst his virtues was a far-reaching and enlightened zeal, tempered with prudence and persevering patience. "He was a universal favourite," writes Father Charles Plowden, "having long enjoyed the esteem and respect of persons of every religious persuasion, and his known piety, erudition, sweet temper and amiable manners, seemed to have subdued the usual sourness of discordant sectaries. It was reckoned that not fewer than twenty thousand persons followed his remains to the grave. He retained the full use of his faculties till the end, and died at Baltimore, with great peace and resignation, on the 3rd of December, 1815, aged seventy-nine."

December 4.

1. The VENERABLE EDWARD MICO, *alias* HARVEY, member of a Catholic family holding a good position in the county of Essex, was found dead upon his knees in the prison of Newgate, having been dragged down and crushed by the weight of his chains. He was born in the year 1628, and showed at an early age, in the College of St. Omers, a singular sweetness of disposition and innocence of soul, which made him loved and venerated by all. He most zealously endeavoured to increase amongst his companions a tender devotion to the Blessed Virgin similar to his own, and having a special hatred against every kind of disunion or contention, he would always yield to others in a dispute rather than strive to gain the victory for himself. In 1647, he entered the English College, at Rome, under the name of Baines, and left for Watten in 1650, where he joined the Novitiate, having previously lived more like a novice than a simple student. After teaching for some time at St. Omers, he was sent to the English Mission, where his zeal in labouring and his prudence and gentleness of manner, combined with great talent for business, led to his selection for the office of Socius to three English Provincials in succession. Immediately after his return from the visitation of our Colleges in Belgium, he was seized with fever, and his life was more than once despaired of. Even when in that state, Titus Oates, who had marked him out for a special victim, burst into his room in the middle of the night, accompanied by a body of soldiers, and would have dragged him from his bed had not the Spanish Ambassador, in whose house he was staying as chaplain, interfered to check their brutality. Father Mico, when sufficiently recovered to be moved, was hurried off to Newgate. His constitution, however, had already become quite worn out, and he did not long survive such inhuman treatment. It was from the effects of this,

rather than from his malady, that he rendered up his happy soul to God, on the 3rd of December, 1678, at the age of fifty.

2. At the commencement of the month of December, in the year 1751, FATHER LEONARD SWEETMAN, an Irishman, died at Antiquera, in the Province of Andalusia. He was born at Dublin on the 1st of August, 1708, his parents being distinguished alike by their position in life and by their piety, and he was educated by our Fathers. At the age of thirteen his detachment from the pleasures of this life, his love of virtue, and his modesty won for him the title of "the young Jesuit." Within three years after this he entered the Novitiate of St. Louis at Seville. After studying rhetoric at Carmona and philosophy and theology at Granada, he made his Tertianship and returned to his own country. He there devoted himself gladly to a life of great labour and fatigue in the service of God and of the souls committed to his care. He not only strengthened the Catholics in their faith, but gained over many valuable souls to the Church. On the 15th of August, 1742, he offered up his solemn vows in presence of the Superior of the Mission at Clonmel, and on the same day received orders from the Father General to pass over to Spain. Without delaying even a day he started for Waterford, on the feast itself, taking nothing with him but his breviary and the clothes that he was wearing. On his arrival in Spain he was appointed to profess philosophy and moral theology in succession, but the loss of health which constantly threatened him obliged him to retire from his post and take up mission work amongst the Protestant merchants at Cadiz, many of whom he converted to the Faith. Finding that he grew still weaker, his Superiors sent him to the College of Antiquera, with strict orders to lay aside every kind of work. Although he obeyed at once, the long, wearisome days of idleness and isolation that followed began to oppress and fill his mind with many sad thoughts, and he implored with many bitter tears that he should not be required to leave the Society. "A thousand times would I rather

die," he constantly repeated, "than that such a misfortune should befall me." In this great anxiety, the one only source to him of courage and consolation was an ever-increasing tenderness of devotion to the Sacred Heart of Jesus, to the most pure Heart of Mary, and to the saints of the Society. When the end came he gave up his soul to God in sentiments of the most assured hope and confidence, at the age of forty-three.

December 5.

FATHER JOHN PERCY, *alias* FISHER, born at Holmside, county Durham, in 1568, spent his whole life in a succession of missionary enterprises, imprisonments, and expulsions from his country. He was the son of Protestant parents, and when fourteen years of age was received into the family of a Catholic lady, where he had the opportunity of reading many Catholic books, and was led by her pious example to the love and study of prayer. After the lapse of a year he came into contact with a priest, who having tested the strength and sincerity of his convictions, urged him to seek admission into the Church, and with the advice of his brother, the young convert crossed over to the Continent. He made his studies first at Rheims, and then at the English College, Rome, where Father Mutius Vitelleschi was Rector, and, under Father Michael Vasquez, he defended the whole course of theology. In 1594, he went to Flanders, entered the Society at Tournay, and was afterwards sent through Holland into England, to recover his health, which had suffered from over-application. At Flushing he was seized by some English soldiers and threatened with torture unless he revealed by whose orders he was returning to the country. Refusing to do this, he was savagely treated, and amongst other torments, small cords were twisted and then tightened round his temples till the bone was nearly crushed and his eyes forced from their sockets. Having been taken to London, he was confined in the Bridewell, where his cell was an entirely

unfinished turret, and his only bed the brick floor, with a little straw sprinkled over it, and where Father Gerard rendered him some little assistance and kept up a secret correspondence with him. Having contrived to escape through the roof, he made his way to Father Garnet, who admitted him to his simple vows and sent him to the north, where he had the happiness of receiving his mother, sister, and other relatives into the Church. From 1598 he laboured for many years in Northamptonshire with Father Gerard, extending his visits to several counties. In 1610, he was arrested at Harrowden, and confined for upwards of a year in the Gatehouse; from that he was released and sent into banishment, and four years after was spoken of as being along with Father Gerard at Louvain, where he professed Holy Scripture. In 1621, he appears as a missionary in London, and remained there until his death. Being a man of erudition and a celebrated controversialist, he held a disputation with a learned Anglican Doctor, in the presence of James I.; he also converted to the Faith the Countess of Buckingham, together with her son and many other distinguished persons, besides convincing the unhappy Chillingworth of the truths of the Catholic religion. In 1635, Father Percy was again arrested, confined in a narrow and loathsome cell, and treated with much inhumanity, until after enduring intense suffering for several months, he was set free, at the urgent intercession of the Queen. For his greater merit God afflicted Father Percy during the last two years of his life with a very painful cancer, which he bore with calm and cheerful resignation. He died in London, on the 3rd of December, 1641, aged seventy-three.

December 6.

On the 5th of December, 1679, died in the English College at Ghent, BROTHER HENRY FORSTER, Temporal Coadjutor, a man of good birth and fortune. His parents were remarkable for their piety and the strength

of their faith, and were great sufferers in the cause of religion. Brought up in so holy a school, he himself conceived an instinctive horror of all sin and a deep-seated attachment to the Catholic Church. Having married in due time and become the head of a family, he inspired his own ardent and generous sentiments into the breasts of the nine children whom God gave to him, so that all, without exception, quitted the world and embraced the religious state in different orders and communities.

Having become a widower at the age of thirty-eight, Henry Forster bore with heroic courage the heavy trials through which it pleased God that the way should be prepared for his own vocation to the religious life. The persecution of Catholics fell very heavily upon him, as the rabble attacked both his house and himself personally, and an act of sequestration was lodged against him. In the year 1649, he arranged for the sale of his estate to Sir Thomas Bedingfeld, and went into voluntary exile. Declining to become a Benedictine at Douay, because in his humility he deemed himself unworthy of the priesthood, he chose rather the degree of lay-brother in the Society of Jesus, and was admitted at Watten in the year 1653, when about fifty years of age. From that time he ever remained so contented with his vocation, that though he at first experienced some difficulties in his change of life, he often declared he would not choose any other that might be offered him. He was ever cheerful and edifying in conversation, conscientiously observed the very least rules and orders of the house, and by word as well as by example incited others to do the same. Whenever his duties permitted he heard all the Masses that he could, and most carefully practised his devotions to the Blessed Sacrament. He was employed as buyer for the house, as long as he could get about, and acted as porter at the gate till close upon his death, serving the poor who came, when he was no longer able to visit them. The care which he took in keeping the strangers' rooms clean and orderly, as well as his own, was a great argument with all for the purity and rectitude of his conscience. He was

so prompt and cheerful in the practice of obedience, that it seemed as if he had been trained to obey others all his life, instead of having had to rule an estate and household for thirty years. By nature he was of a hasty temper, but he set vigorously to work to subdue this enemy, and completely succeeded in doing so. We cannot wonder at the holiness to which he attained as a Religious when we trace in it the crowning complement and perfection of a life spent, according to his son's testimony, from earliest youth in the constant practice of the highest virtues and of the closest union with God in prayer. Brother Forster died on the 5th of December, 1679, at the age of seventy-five, having spent twenty-five years in the Society.

December 7.

On the 7th of December, in the year 1649, FATHER CHARLES GARNIER, of the Paris Province, won the glorious palm of martyrdom at the hands of the Iroquois, in the mission of St. John. During thirteen years he had laboured in evangelizing the savage tribes of Canada, at the cost of terrible sufferings, for he maintained that no missionary of a truly apostolic spirit could expose himself to too much pain or hardship in order to save one single soul. At one time he would carry the sick on his shoulders for a long distance, in order to win their confidence and find an opportunity of baptizing them. At another, he traversed ten or even twenty leagues, during the excessive summer heats, and along by-paths infested by the murderous natives, were there but a chance of saving the soul of some dying man, or prisoner of war destined to the flames that very day. Often he was obliged, during the depth of the winter, to pass whole nights in the open country, where the road was obliterated by the snow which fell thickly all around him. In his fear of being too late in reaching some poor man he often had recourse to

the guardian angels, whom he felt more than once to be evidently accompanying him, and of whose presence even the savages themselves seemed to be aware.

Not content with adding fasts and other mortifications to these labours, Father Garnier, finding, as he advanced in age, that the coarse food of the Hurons was too indigestible for his delicate stomach, confined himself to the plants and bitter roots which he gathered in the woods. After daily disciplining himself to blood, he did not take off, even at night, the chain which he wore, armed with steel points that pierced the flesh at every movement. The intensity of his love of God and of souls, and the uninterrupted union of his heart with Jesus crucified, rendered him insensible to pain, and when, shortly before his end, one of his Superiors begged him to allow himself a little repose, he replied : "It is true I suffer somewhat, but I feel no symptoms of death." "Thank God," he added, "my mind and body are still in full vigour. But what I do fear is that, were I to abandon my flock in this hour of their need, and of the peril of war, when they require my help more than ever, I should lose a great opportunity of suffering for His sake. If I find my strength failing me, then at your Reverence's command I will leave at once, for I am prepared to sacrifice everything in order to meet death, at whatever moment and in whatever place God has appointed for me. In the meanwhile I will never come down from this cross which God in His goodness has assigned me." Three days afterwards, the Iroquois suddenly surrounded the village of St. John, and the intrepid Father was pierced to the heart by bullets, while two savage blows of a hatchet were aimed at his head. Thus, surrounded by the little flock whom he was preparing for the last great combat, he went to receive his eternal crown at the very moment when the Church was about to celebrate the feast of the Immaculate Conception, a mystery which he had bound himself from his earliest youth to defend with the last drop of his blood.

December 8.

FATHER HENRY MORE, the well-known historian of the English Province, acted for some years as chaplain in the family of Lord Petre, at Ingatestone and Thorndon Hall. He was a grandson of Blessed Thomas More, and was born in the county of Essex during the year 1586. His assumed name of TALMAN was, it is likely, suggested by his great height. Having, as usual, made his studies at St. Omers and afterwards probably in Spain, he entered the Novitiate at Louvain, in 1607, when twenty-one. In 1614, he was chosen Socius to Father Gérard, then Master of Novices, being already noted for his acquaintance with four modern languages. Besides being a man of erudition and virtue, he proved himself to be an excellent man of business, a close student, and an able writer rather than a good speaker. He came over to England about the year 1622, when he was professed; and he remained in the London District till 1632, having been in the meantime arrested at Clerkenwell in 1628. He was released from the New Prison in 1633, and in 1635 he was appointed Provincial, while holding which office he was again confined, and liberated in 1640. Two years afterwards he was resident in London, as Vice-Provincial for Father Knott, who was living at that time in Belgium. The year 1645, saw him Rector of the London College, whence, in 1649, he was removed as Rector to St. Omers, and not till 1655 did he return to England. His efficiency in government having fulfilled the prediction of Father Gerard, he was, in 1657, a second time named Rector at St. Omers. He eventually died of apoplexy at Watten, on the 8th of December, 1661, aged seventy-five.

Several letters written by Father More, which are still preserved, place him before us as a man of deep interior piety and spiritual experience. Thus in treating of the question of taking the Protestant oath of those days and

of attending Protestant churches, he lays down the following solid principles : "As the storm of holy affliction doth threaten every one, and hourly grows more fearful, we should be vigilant to strengthen and encourage both ourselves and others in all pious observances. . . . And first of these is the serious application of ourselves to that which our holy Institute doth daily and hourly require of us ; doing this we may the more confidently expect the protection and concurrence of God in all good things, and fear the contrary if we fail. In the difficulties and doubts which are apt to arise, we should walk in one and the same way, careful not to maintain an opinion or resolution which any of ours may have just reason to call in question, and we should be still more careful not to oppose or enter into any discussion concerning that which we find another amongst ourselves has delivered, but should proceed advisedly in all things, and have recourse to Superiors for preventing, and if they cannot be prevented, for composing such difference." Father More gives equally sound and seasonable advice on many other subjects of great utility and importance.

December 9.

At the age of about thirty-six, FATHER NOEL CHABANEL, belonging to the Province of Toulouse, and a companion of Father Charles Garnier in his apostolic labours, died by the hand of a renegade Huron, on the 8th of December, 1649. Only two days before this, he had received orders to retire from the scene of his missionary work and separate himself from the savage tribe which had become so dear to him, and by an heroic act of obedience he took his departure at once. God, however, did not allow his prompt submission to deprive him of the glorious crown of martyrdom. Leaving France at the age of thirty, he had toiled for six years in the

conversion of the heathen, but his career was one of a strange experience. He had with difficulty acquired such slight knowledge of the Huron language as would enable him to be barely understood by them, when he felt his whole nature rise up in irresistible repugnance to the life and habits of the natives. He could not endure to be in their huts, choked up as they were with thick smoke and drifting snow; "wherein," writes Father Ragueneau, "each sense was tortured by day and night." In addition to this, God, as the same Father tells us, removed from His servant all the sensible graces that he had previously enjoyed, and hid His face from one who lived only for His glory. He left him a prey to the sadness, disgust, and aversions of unassisted human nature, trials beneath which any ordinary virtue must have succumbed, and which only a true and intense love of God could have sustained. During this time the devil ceased not to represent to him with how much greater profit of souls and spiritual fruit to himself he might be working at that very moment in his own country. So far, however, was the holy missionary from expressing the slightest wish to be discharged from his heavy burden, that he bound himself by vow, with a noble generosity, to carry his cross bravely to the end.

He wrote out, more than two years before his death, the following perfect holocaust of himself, and offered it up to his crucified Saviour on the 20th of June, 1647, the Feast of the Most Holy Sacrament occurring upon that day: "O Jesus, my Saviour, whose loving Providence has associated me, though all unworthy, with Thy apostles in this mission of the Hurons, strongly impelled by the desire of fulfilling all that Thy Holy Spirit would have me do for the conversion of these savage tribes, I vow in presence of the Blessed Sacrament of Thy Body and Blood, unchanging fidelity to this work, placing myself entirely and in every respect at the will and disposal of my Superiors. I beseech you therefore, O my God, to accept me as your servant for ever in this mission, and to make me worthy of so sublime a ministry." Can we wonder that God should have admitted Father

Chabanel to share in the glory of the martyrs, and that one who had been his confessor should have exclaimed with the fullest conviction, on seeing him set out for the last time: "I do not indeed know all God's future designs regarding him, but of this I am certain, that He has already made him a great saint."

December 10.

[†] 1. FATHER THOMAS BACON, *alias* SOUTHWELL, was born at Sculthorpe, near Walsingham, Norfolk, in 1592. He was educated at St. Omers and the English College, Rome. Having taken the usual College oath in 1611, he received minor orders, but after publicly defending the theses of philosophy with great applause, he asked and obtained admission into the Society in 1613. Dr. Oliver states that "to talents of the first order he added indefatigable industry, whilst his meek virtues and unaffected humility diffused around him the sweet odour of Jesus Christ." For twelve years he taught theology at Liege with the highest reputation, and was at one time Vice-Rector of that College, but, in the full maturity of his age and abilities, he was snatched away from his brethren. Father Bacon's death occurred at Watten, on the 11th of December, 1637, at the early age of forty-five. He wrote a learned work under the title of *Regula Viva, seu Analysis Fidei*, which was printed at Antwerp in the year 1688. He had also prepared for the press a volume on the First Part of the *Summa* of St. Thomas.

2. In Dublin, during the month of December, 1801, at the ripe age of seventy-five, died FATHER JAMES PHILIP MULCAILLE. He was born in Kilkenny on the 1st of May, in 1726, entered the Society in France in the year 1748, having been sent thither in 1735, when only nine years of age.

He returned to Ireland in 1763, where he laboured with great zeal until the Suppression. He assisted the parish priests in Dublin for very many years and was largely instrumental in the foundation of the Presentation Convent of George's Hill, Dublin, and was afterwards buried in the vault of that convent. Father Mulcaille was an excellent scholar and profoundly versed in Greek literature. He published an English translation of Feller's *Catechisme Philosophique* in three volumes.

3. FATHER JOHN SETON entered the Society in the Toulouse Province, and became afterwards a very laborious and experienced missionary. Father Leslie, writing in December, 1686, states that he had gone into the district of Perth to found a new mission. When the Revolution burst out he was one of its earliest victims, and was arrested and imprisoned. Before he was appointed to his new charge, he had for upwards of twenty years planted and watered the vineyard in Galloway, and by his engaging sweetness and patient zeal, he brought back more than five hundred souls to the Church, having trained them in the habits of piety and devotion. This success was attributed to his singular gift of prayer. In the spring of 1693, the priests still held in confinement were offered their liberty on condition of leaving the country, a condition, however, which they refused to accept. Father Seton was subsequently discharged by Proclamation, and in the course of the following year he made a holy death at Edinburgh.

December 11.

FATHER THOMAS WILLIAMS was a native of Oxford, born of Catholic parents in the year 1539, his father being a leading merchant in that city. He studied there for a time, but then went into voluntary exile in order to practise his religion with all freedom. He retired to Belgium, where the insight he gained into the lives of our first Fathers filled him with a desire of emulating their zeal in the service of God. Before venturing, however, to offer himself to the Society, he made trial of a life of mortification by treating his body with great severity and by sleeping on the bare ground. This self-imposed probation led to his seeking admission into the Novitiate at Tournay, during the year 1557, and he afterwards made his studies in Rome. During the period of his noviceship, being much assisted by the generous and holy practices of his early youth, he had learnt to hold all his actions and inclinations under admirable control, bringing them into subjection to each rule of the religious life. He was distinguished more especially by a remarkable gift of chastity, and never at any time did he experience the motions of the flesh.

In 1568, Father Williams, being a learned as well as a very holy man, was appointed Professor of Scholastic Theology for four years in the College of Vienna, where he also filled other offices until 1574, when he was moved to Olmutz, and remained there for some time. He afterwards rendered valuable services to the Society for a period of close on forty years, during which he occupied the posts of Professor of Mathematics, Prefect of Philosophers, Procurator of the College, and finally Confessor of the Community, being himself a perfect rule and model of religious life. An admirable serenity ever lighted up his countenance, in evidence of the angelic purity of his soul, and his manner towards others was so expressive of a kindly sympathy, that

not only his words, but his very look dispelled all their gloomy and anxious thoughts, and drove anger and bitterness from the hearts of those ill-disposed. The devotion of his special predilection was paid to the mysteries of our Lord's infancy, and the scene of the little crib at Bethlehem was constantly present to his eyes. He performed all the functions of the ministry, and offered up the august Sacrifice of the Altar with a certain lofty realization of the Divine Presence and the Divine Oblation before him. If he chanced to observe any priest more precipitate in celebrating than seemed due to the dignity of the Holy Mysteries, he was greatly grieved, feeling this to be an injury done to Christ Himself, though few things moved him to any ebullition of anger. God bestowed on Father Williams a singular reward of his reverence and piety, by enabling him to say Mass on every day of his life as a priest except that of his death. It was remarked that the real cause of the Father's last sickness was his unchanging fidelity to the Infant Jesus and His Virgin Mother, in the various practices of piety which he imposed upon himself when preparing to celebrate the feast of Christmas, though he was then advanced in age, and felt keenly how much the intensity of the winter's frost told on his own bodily infirmities. He died at Olmutz, on the 11th of December, 1613, in the highest repute for sanctity.

December 12.

On the 12th of December, in the year 1685, at our Residence in Quebec, died FATHER HENRY GASSOT, on the anniversary of his forty-sixth birthday. In announcing his death, Father Beschefer, his Superior, passed this very marked eulogium on his character: "During the forty years that I have been in the Society, I have never been present at the death-bed of a fellow-Religious more highly and universally esteemed or more bitterly regretted."

Several other Fathers bore their testimony also that, during a long period, no member of the Society had left behind him a more eminent record of sanctity. The smallest relic was eagerly sought for immediately after his death, in order to secure the protection of one so beloved by God, and so powerful an intercessor with Him. Yet, at that very time, the Mission of New France could count amongst its members many a distinguished apostle and perfect Religious.

God had bestowed on Henry Gassot, even when a child, very rare graces and favours, besides natural gifts of mind and disposition. At the very outset of his life in Religion he had bound himself by a formal act of oblation never to seek the slightest satisfaction to himself in any of his actions or aspirations, and to ask for no other kind of mission than one in which he could live wholly unknown and unnoticed, that so he might the better imitate his Lord. Yet notwithstanding these holy desires, the news of his appointment to the Mission of Canada was carried thither before he had quitted his own country. His fame, too, as a second St. Francis Xavier, preceded his arrival; nor, indeed, could any one come into contact with him and fail to perceive at once that he was in the presence of a saint. Nothing was more simple and childlike than his colloquies with God at all times, either when in aridity or any spiritual difficulty, when recalling his past sins to mind, or commending them to the Divine Mercy, as often as he felt assured that God would be pleased by such an offering. Until he had acquired sufficient knowledge of the language of the savages to enable him to co-operate with the missionaries in their apostolic labours, he placed himself at the service of the French colonists, and of the Christian converts amongst the natives. The sick and the dying were the especial objects of his zeal and charity, he spent whole days and nights among them, caring little for the suffering and fatigue which this entailed upon himself. In a short time, adds his Superior, he had so completely gained the confidence and affection of all classes, that after his death one could not listen to the

pathetic lamentations of the French residents, without being tenderly moved by the expression of their grief, when they exclaimed with tears in their eyes that in losing him they had lost the sick man's friend.

On the feast of St. Francis Xavier, after passing three full hours in prayer before the Blessed Sacrament, Father Gassot was suddenly seized with a fatal chill, caused by the intensity of the cold, and he at once felt that our Lord had summoned him hence. Eight days followed of acute suffering, endured with wonderful patience and cheerful submission, until he at length fell asleep in the embrace of his Saviour, at the very moment that, after receiving Holy Viaticum and the other sacraments of the dying, the final words were passing from the lips of the priest.

December 13.

FATHER WILLIAM FLECK was born in Suffolk, in the year 1561. He entered the Society in 1585, and took his last vows in 1601. After studying at Cambridge in his youth, he had left his native land for conscience' sake, and had completed his studies at Rheims and in Rome. He was received into the Society by Father General Acquaviva, and made his first year's noviceship at St. Andrea, and his second year at the Roman College, having St. Aloysius for a fellow-novice. In 1590, he went to the English College, Valladolid, was ordained there in the year following, and was appointed subsequently Minister and Procurator of the house.

Father Fleck's chief work in the Society was the assistance which he rendered to Father Parsons in establishing the new College of St. Omers, in the year 1592. Besides being its principal founder under that Father, he was its Rector for two years, and Procurator for eight. As the city lay equi-distant from Calais, Gravelines, and Dunkirk, it afforded great facility

for the stay there of young English Catholics on their way to and from the Continent. It had also another advantage in the similarity of its climate and the surrounding country to what they had been accustomed to at home. In the last place, the fidelity of the people to the Church and the Catholic Faith was a fresh point favourable to its selection as the seat of a College of the Society. A grant was therefore obtained from his Catholic Majesty, Philip II., for the support of sixteen students, and Father Fleck was entrusted with the completion of the arrangements. A small house was at first taken and seven youths placed in it, followed soon after by eighteen students, of whom he was made Superior, with Father Nicholas Smith as Spiritual Director. A larger house was afterwards bought, and this was succeeded by a third in a wide street and good locality; and, as the King increased the pension to 2,000 ducats annually, the number of scholars rapidly grew to thirty-five, fifty, and one hundred and forty.

Father Fleck subsequently became Rector of Ghent for three years. On the 21st of June, 1632, the feast of St. Aloysius, he was miraculously cured of an attack of the disease of the stone, according to his own declaration, which is preserved in Father More's *History of the English Province, S.J.* A few days before the feast the intense agony of his sufferings showed that he was again in danger of death, and he began at once to make a good preparation, fixing all his desires on Heaven, and earnestly imploring his Patron to be present with him in his great need. He was persuaded by his confessor to offer up a special vow to the Saint, and within little more than a moment, all pain suddenly ceased, and he felt himself to be perfectly healed. Father Fleck afterwards died at St. Omers, on the 13th of December, 1637, at the age of seventy-six.

December 14.

FATHER JOHN HOWLING was born in Wexford in 1542, and entered the Society about the year 1573. With the exception of occasional visits to Ireland, where for short periods at a time he strenuously laboured in behalf of the Catholics, the greater part of his life was spent, apparently, in Portugal. Father Yate lived in the same country between the years 1575 and 1577, and carried on a correspondence with him for many years. Father Howling spent the last of these years at Alcala de Henares, and there enjoyed the friendship of Dr. Walsh, the exiled Bishop of Meath, who had been imprisoned for thirteen years in an underground cell. When in Galicia, in the year 1580, Father Howling was confessor to the heroic Catholic lady, Miss Barnewall, then making a pilgrimage to St. James of Compostella. Three years after this he was to be heard of in Lisbon, and was present at the death-bed of Nicholas, Archbishop of Tuam, who had been exiled and imprisoned for the Faith. At the close of the same year he became acquainted with the English Jesuit, Father Good, and when, in 1588, Father Rochford died at Lisbon, Father Howling was sent to take his place. By his zeal and his knowledge of several northern languages he succeeded in bringing back many foreigners to the truth, and converted about one hundred and twenty Englishmen, as well as some of his fellow-countrymen who had abandoned the Faith, or had neglected their duties. Even though so fully occupied, he found time to write a most valuable biographical account of the Irish martyrs who were put to death between the years 1578 and 1588, a book now preserved at Salamanca.

The great work, however, of Father Howling's lifetime was one which engaged his whole attention for the last ten years that he lived, and entitled him to the undying gratitude of his country. A number of Irish students,

anxious to preserve their faith intact, had made their escape from Trinity College, Dublin, a University originally indeed founded by the Sovereign Pontiff, but since restored by Queen Elizabeth with the view of perverting the rising generation of Irishmen. These youthful confessors and exiles landed at Lisbon in a state of utter destitution. Their generous heroism excited the warm admiration of Father Howling, then leading a most holy and exemplary life in our Professed house at Lisbon. He immediately took them under his paternal care, collected alms from the principal citizens, and at the cost of enormous labour, energy, and self-sacrifice, built for them the Irish College of St. Patrick. For six years he, along with Father Thomas White, of Clonmel, its first Rector, watched over the infant institution. He taught a class in the College, provided for the educational wants of the scholars, as well as for their temporal comfort, and got together a society of noblemen who undertook to provide permanent funds for their support. Not content with this good work alone, he also sent the Jubilee granted by Pope Clement VIII., through a safe hand, to the heads of the Catholic body in Ireland, and he obtained from the Sovereign Pontiff faculties for dispensing in cases reserved to the Holy See, a power which was extended to certain priests in Ireland, to the great consolation and advantage of the people. He also sent to Ireland a copy of a letter of Cardinal Allen, conveying faculties to the Irish Bishops.

During the October of 1599, the plague broke out in Lisbon, and amongst those of the Fathers who were the most self-sacrificing and assiduous was Father Howling, who, falling a victim to the same disease, died a martyr of charity on the 13th of December, 1599.

14th

December 15.

1. FATHER ALEXANDER ROBERTSON, a Scotchman, with intrepid courage came over from Germany in order to serve the Scottish Mission, late in the year 1635, when a hot persecution was raging, and an active search for Catholics had been set on foot during the winter. He became at once an object of suspicion and pursuit, at the instigation in great measure of Matthew Weems, a minister of Canongate, Edinburgh. On the 13th of December of that year he was compelled to escape from his lodgings, at imminent risk to his life, during a dreadful storm of snow, which fell so thickly that he was unable to distinguish where he was or whither he was going. On the 27th of November, 1637, a warrant was granted by the Privy Council in respect of Alexander Robertson, a Jesuit, lately taken and put into the Tolbooth, where he had remained since the 20th of September of the previous year. The Council deemed it expedient that he should be sent away out of the country. He was therefore called before a Judiciary court where, after acknowledging his offence in transgressing his Majesty's laws made against the resorting and contriving of Jesuits, he was to be sent out of the kingdom with the first ship going towards the Low Countries, and was not to return under pain of death. Two days after this Father Robertson sent in a petition, regretting his want of means for supporting himself in ward and satisfying his past charges. The Council decided that it "did not accord with Christian charity that he should be suffered to die of hunger," and so an allowance of 13s. 4d. was granted him. We have, unfortunately, no further record of the life of Father Robertson.

2. At Clongowes College, in Ireland, on the 14th of December in the year 1841, died BROTHER THOMAS FOGARTY, scholastic, a young man of

great innocence of life. Before entering the Society he had been extremely fond of painting and had acquired great skill in that art. Having resolved, however, to become a Religious, he made a holocaust of his paintings, all of which he threw into the fire, lest they should stand in the way of his complete obedience to the call of God. He made his novitiate partly at Hodder, and partly at Tullabeg, from which College he was removed to fill the post of Master at Clongowes, where he spent four years. After making a year's theology in Belgium his health broke down, and the symptoms of consumption began to show themselves. From this moment till the time of his holy and most edifying death he gave a remarkable example of patience in suffering. Unaffected by any fear of death he calmly and peacefully awaited his end. A few minutes before the last struggle, he exclaimed, "Father, I am dying; give me the last Plenary Indulgence," and with these words on his lips and an expression of joy on his countenance, he breathed forth his pure soul to God. Brother Fogarty loved obedience with his whole heart, and chose this virtue as his guide in everything. He had constant recourse to Superiors in asking for leave before he would use the smallest object, and he was remarkable for his candour and simplicity of soul. He died on the 14th of December, 1841, in the eighth year of his religious life.

December 16.

1. FATHER FRANCIS MILES, Jun., a native of London, was born on the 13th of July, 1650, and entered the Society on the 7th of September, 1672. In 1685, he was for a time missionary at Lincoln, but must have left again soon after and gone to Belgium. He is named with distinction in the Annual Letters dating from 1685 to 1690, on account of his zealous labours among

the English, Irish, and Scotch soldiers serving in Belgium, some hundreds of whom he converted and received into the Catholic Church, before their deaths occurred in one or other of the hospitals. Father Miles' zeal was still more inflamed when he discovered that the Protestant officers and ministers were allowed to use every means to retain in heresy the men who served under them. His successor in the Camp Mission heard him state with his own lips that he had been so intent upon his charitable work among the soldiers, that during nine months he never relaxed his exertions even for a moment in order to obtain a little rest either for mind or body. Father Miles was professed of the four vows in 1690, previous to his quitting Ghent for Rome, whence he proceeded before the close of the same year to act as Penitentiary at Loreto. He died at the latter place on the 16th of December, 1693, at the early age of forty-three, having been twenty-one years in the Society.

2. The life of FATHER HENRY HARRISON in the Society was a very varied one and somewhat mysterious. He was born at Antwerp, of English parents, in the year 1652, and joined the Novitiate when twenty-one. The Maryland Catalogue places him in the New York Mission, as companion to Father Thomas Harvey, in 1683. He was recalled to England at the outbreak of the Revolution, and is recorded to have been in Ireland in 1690. In the following year he was made a Professed Father, while acting as missionary at Watten. He then did missionary work in England, which he changed for the posts of Minister and Procurator at Liege. Going to Rome in 1695, he left it to take the place of Father Philip Wright, as English Penitentiary at Loreto. In 1697, within seven years after he had been obliged to leave New York, he again appears in Maryland, but was soon after commissioned to take a boy over to some College in Europe, on which occasion he was, it would seem, pursued down the Chesapeake, by order of Governor Blakiston of Maryland. He had set out the next year on his return, but for the following two years nothing is recorded of him except that he was supposed to be on

his way back, though he had not yet been heard of. Finally, the Catalogue for the year 1701, merely makes mention of his death, at the age of forty-nine, without assigning to it any particular day or place. He was forty-seven when he embarked in England for his last voyage across the ocean.

December 17.

1. FATHER FRANCIS MILES, Sen., *alias* MONTFORD, was born in London, during the year 1590, and for seven or eight years was brought up in the diocese of Chichester. He lived with Protestants till he was fourteen, at which time he was drawn towards the Faith by the influence of a Catholic youth, a little older than himself. He was induced to visit a priest confined in the Clink prison and was by him reconciled to the Church, though he yielded for a brief time to the persuasions and threats of his Protestant relatives. He was then urged by another Catholic friend to visit Father Robert, a monk and future martyr, and was by him restored to his allegiance as a Catholic in 1607. He was soon afterwards seized in Newgate and detained a prisoner there, but was afterwards liberated. He then went to stay for a year with Father Robert and other members of his Order, leaving England in their company when they were driven into exile. He next proceeded to St. Omers, and from that went on to finish his education at the English College, Rome. He was ordained a Priest in 1616, and sent upon the English Mission in 1619, having edified greatly his fellow-students and professors. Father Miles joined the Society in 1620, and made his noviceship at our house in London, after which he spent his entire missionary life in the London District with the exception of a brief interval during the year 1645. Father Miles died, probably in London, on the 17th of December, 1653, at the age of sixty-three.

2. FATHER THOMAS HARVEY, better known as BARTON, was born in 1635, and became, along with Father Henry Harrison, a founder of the first New York mission. He entered the Society in 1653, was ordained on the 24th of March, 1663, and during the next year was sent as a missionary into the Lancashire District, continuing there until 1678. The London Public Record Office contains a letter dated during that year, and giving an account of the writer's unsuccessful attempt to arrest one Barton, a Jesuit, in Lancashire. Father John Warner, Provincial, narrates in 1682, his arrest in London, and subsequent escape through the tender of a bribe. Another letter in his handwriting announces Father Harvey's departure for New York, by consent of the Governor of the colony, who, under the protection of James II., greatly encouraged the undertaking of a new mission, and offered every facility for the foundation of a College. In the Catalogue for 1685, he is entered as being then on the mission at New York, and in the following year he was appointed its Superior. The two Fathers had commenced the new institution contemplated, when the Orange Revolution broke out and destroyed all their prospects. During the critical times which came after, Father Harvey remained at his post for some seven years longer. In 1696, he was recalled to Maryland, but died in the same year, at the age of sixty-one. In early life Father Harvey was described as a young man who had made his studies with very marked success, and was well fitted to hold any post in the Society. As he advanced in life he showed himself still more clearly to be a man of marked ability and efficiency, as well as of sound judgment and valuable experience.

December 18.

1. FATHER THOMAS LAWSON filled a position of considerable eminence in the Society and served it faithfully in many different offices until his death at the age of eighty-four. He was the seventh son of Sir John Lawson, of Brough Hall, in Yorkshire, in which county he was born. He was educated at St. Omers, and entered the Society at Watten, when he was eighteen. At the close of his higher studies he made his theology in the College of Liege, and was ordained in 1691. Having been sent to Rome in the course of the following year, he was appointed Minister of the English College, and remained in that office till 1700, when he returned to England. He was next placed on the mission at the Residence of St. Michael's and became chaplain at Brough, and in 1713 Superior of the Mission. From 1714 to 1721, he was sent to the Court of the exiled Stuarts, and was for a time confessor to the son of James II. On the 6th of May, 1721, he was named Rector of Watten and Master of Novices, and was afterwards promoted to the post of Provincial. This office he resigned during the next year, by order of Very Reverend Father Tamburini, the General, that he might become, at her own earnest request, confessor to the Duchess of Norfolk, daughter of Nicholas Shireburn, of Stonyhurst. This post he filled till the end of 1733, when he was again placed in charge of the Novitiate at Watten, remaining there till 1740. In the year 1741, he was chosen to be Spiritual Father at St. Omers, and died there on the 18th of December, 1750, full of years and merits. His exhortations as Novice Master are still preserved in manuscript at St. Mary's Convent, York.

2. On the 18th of December, in the year 1644, died in Mexico FATHER MICHAEL WADDING, *alias* GODINEZ, a native of Waterford. He was born

in 1591, entered the Society at Villagarcia, in the Province of Castile, in 1609, and was afterwards professed of the four vows. On leaving the Novitiate for Mexico, he assumed the name of Godinez, and became distinguished at the close of his studies for his varied learning and abilities. In classical scholarship he was an accomplished Latin poet, and was made Professor of Rhetoric. He occupied in turn the chairs of Philosophy, Theology, and Sacred Scripture, and wrote on mystic theology. He was appointed missionary in Cinaloa, and Rector of several Colleges, including Puebla and Mexico. Many persons also eminent for sanctity made selection of Father Godinez for their spiritual director. He was in truth a Religious of singular virtue, of an evangelical simplicity of mind, and ever led a life of great purity of conscience. He showed himself to be a devoted client of the Blessed Virgin, and was filled with a tender charity towards the poor. His celebrated work on mystic theology was often republished and translated into different languages. Father Godinez, or Wadding, died very holily at the age of only fifty-three, having spent thirty-five years in the Society.

December 19.

In the year 1734, died at Quebec, FATHER FRANCIS GUESNIER, who in the estimation even of his fellow-Religious had very nearly approached the virtue of St. Francis Regis in the smallest details of his ministry. "During the twenty months which he spent in New France he has done more work," writes his Superior, "than most men could have achieved in as many years." Yet he did not venture to assign the date of what in his humility he called his conversion, further back than the retreat which he made at the close of his first year of teaching. The effect of the Exercises at that time was to convince him that as regards the practice of the religious life and the

attainment of the true spirit of self-sacrifice, no Jesuit dare content himself with the degree of mere mediocrity. Any one who heard him discourse of the things of God perceived at once that he had set his heart on nothing short of living entirely for His greater glory. He at first offered himself to Father General for the Mission of Japan; but he afterwards begged most earnestly that he might be sent to evangelize the tribes of the Esquimaux. The strength, however, of his constitution corresponded but feebly to the generous and enthusiastic ardour of his soul, and hence holy obedience required him to sacrifice his high aspirations. In this disappointment he proved himself to be a worthy son of St. Ignatius. As, on the one side, he had received with intense joy the summons first sent him that he should prepare himself for a life spent amid wild forests and a savage race, so did he at once accept with equal readiness the unexpected order awaiting him, on his arrival at Quebec, to teach Christian doctrine, to direct a little sodality, and to give catechetical instruction to a class of about a hundred young children, who were only learning to read and write. It was exactly while thus engaged that, within twenty months of the close of a life always frail and precarious, yet ever consecrated to the twofold service of bringing down blessings upon others and of training them in the love of God, Father Guesnier gained his widespread renown for zeal of souls and for personal holiness. We are told that, during the nine months which elapsed after his happy departure for Heaven, not a single day passed without some one or other of his spiritual children visiting his tomb, and kneeling down beside it to recommend himself to the saintly Father's prayers and intercession.

December 20.

FATHER HENRY HUMBERSTON, *alias* HALL, a native of Suffolk, was born in 1638. He entered the Society in 1657, after studying at St. Omers, and was professed of the four vows in 1676. Four years previously to that he was camp missionary at Ghent, and in 1674 taught logic in the College of Liege. Immediately after taking his last vows he was sent on the English Mission, served in the Yorkshire District for some years, and was then placed at St. George's, Worcester, where he continued for about ten years. Upon the 18th of April, 1686, being the Second Sunday after Easter in that year, he preached a sermon on the Sign of the Cross. As his words gave offence to several of his hearers, he published it in order to convince his cavillers how he had really treated his subject. Three years before his going to Worcester, the Provincial, Father Warner, whose Socius he was, recommended him as a fit person to hold the office of Provincial, being "strong, laborious, patient, industrious, and skilful in transacting business." This commendation prepared the way for his being appointed Provincial in 1697, an office which he filled for three years. In the year 1701, he was appointed Rector of St. Omers, and so continued until 1705. He ultimately died at Watten, on the 13th of December, 1708, aged seventy.

While Provincial, Father Humberston wrote from St. Omers a remarkable letter to the Father General, during the year 1700, detailing the wretched state of Catholics in England and the violent persecution which he considered then imminent. Besides the revival of the penal laws, he gives the principal heads of the following new enactment: (1) Any Catholic Bishop, priest, or Jesuit convicted of having exercised any sacred function shall be imprisoned for life, or if any one shall open a school for the education of children. (2) Every Catholic of the age of eighteen must within six months

of reaching it, take an oath abjuring the Faith and embracing the national religion. (3) Every Catholic shall be incapable of either buying or selling any lands or possessions, and all titles and contracts shall be void and null. (4) Whoever sends a child or ward for religious education in foreign parts shall be fined £100 sterling. In the case of parents refusing to supply with a maintenance suitable to their state, any of their children who cease to follow the Catholic religion, the Lord Chancellor shall, on the petition of said child, make arrangement that the whole of the above fine of £100 shall be paid to the petitioner. Father Humberston concludes his letter by entreating his Paternity to recommend the unhappy condition of his country to the Holy Sacrifices and prayers of the whole Society.

December 21.

THE VENERABLE THOMAS DOWNES, *alias* MUMFORD or BEDINGFELD, was born in the year 1617, of a family of good position in Norfolk. His parents were staunch Catholics, and sent him to be educated first at St. Omers, and then at the English College, Valladolid. He joined the Society in 1639, at Watten, and after passing through his noviceship with great merit and piety, he increased his reputation for virtue and learning at the Colleges of Liege and Pont-à-Mousson, and was set to teach the higher sciences. His humility, however, and self-contempt were so great that he earnestly begged to be employed in the meanest offices. Returning to Watten he was made Procurator, and held for some years an office considered to be at that time one of unusual labour, humiliation, and difficulty. The frequent incursion of soldiers from the neighbourhood, and the necessity of protecting the people against their lawless depredations, involved him in many unpleasant duties. Yet his gentle forbearance and the truly paternal interest he took in them

won their hearts, and gave him great influence over both troops and townspeople. As often as his office permitted, he devoted himself to works of charity in his desire to gain souls for Heaven. Not deeming his life one of sufficient penance, he added severe disciplines to blood daily, wore a hair-shirt, shortened his hours of sleep, and rigidly observed the fast and abstinence-days. He never allowed any occupation to interrupt his prayer and constant union with God, or lead to the omission of any spiritual duty.

Notwithstanding his ever cheerful and unremitting fidelity to the monotonous routine of the care of temporals within the limited sphere of one of our Colleges, Father Downes earnestly longed for a life of more direct work for God and for souls. Yet he well knew that no work is acceptable to God or of profit to others, unless it be done by those who are sent, and so he patiently waited for the summons of Superiors. He was at length, in the year 1671, sent to spend the last seven years of his life in the varied and extensive field of the English Mission. He was appointed chaplain to the Duke of York, afterwards James II., and though, in consequence, he passed most of his time at the Court, he ever remained an alien from its spirit, and still adhered to his former religious life of holy poverty and humility. Being also Rector of the London District he gave all his spare moments to hearing the confessions of the poor, instructing the ignorant, and training the young. While labouring for them he utterly disregarded his own conveniences, and frequently made long excursions over the roughest roads, though greatly enfeebled in health and suffering from an obstinate disease. When acting as chaplain on board the Duke of York's flag-ship during a memorable action at sea, he won by his bravery high commendation both for himself and for the Society. In the supposed plot against the life of Charles II., fabricated by the notorious Titus Oates, the arch-conspirator forged a letter purporting to have been written by certain Catholics, and addressed it to Father Downes, then staying with the Duke of York, at Windsor. On receiving it he went at once and laid it before the Duke, who

naturally handed it over to the King. Though Charles was convinced of the fraud, and pronounced Father Downes to be wholly innocent, he weakly allowed Parliament to order his arrest and imprisonment in the Gatehouse. He soon sank under his sufferings, being already broken down in health, and he died the death of a martyr on the 21st of December, 1678, at the age of sixty-one, after a confinement of several weeks, during which he was loaded with heavy chains.

December 22.

On the 22nd of December, 1642, the VENERABLE THOMAS HOLLAND gloriously sealed his faith with his blood, at Tyburn, having been condemned to the death of a traitor, solely on the ground of his priesthood. He was born in the year 1600, in the county of Lancaster, and afterwards made his studies at St. Omers and Valladolid, highly esteemed in both Colleges for his abilities, and for his humble and solid piety. In 1624, he was sent to the Novitiate at Watten, and after spending three years in the study of philosophy, he went through his course of theology at Liege, was ordained Priest, and then appointed Minister in the house of Tertians at Ghent. His next office was that of prefect and confessor to the scholars at St. Omers, where he showed singular affability to all, great care and assiduity in preparing his exhortations, and a tender charity in dealing with his penitents. While vigilant in enforcing the observance of discipline, he so tempered strictness with cheerfulness and gentleness, and corrected with such prudence and patience the faults of the careless or refractory, that he neither failed in his duty nor lost the good opinion and good-will of those under his charge. He was exceedingly skilful also in promoting spiritual conversation, treating of the happiness of Heaven and the miseries of sin with a quiet and unobtrusive earnestness that riveted the attention of others and awakened a tender devotion

in their minds. To his penitents especially he was a true father, full of the spirit of sympathy and consolation, which led him frequently either to take on himself a part of their penance, or to offer up some special mortification in their place.

After he had been admitted to his last vows at Ghent, in 1634, he was sent into England. Here again, although his delicacy of constitution precluded his undertaking the labours to which his zeal would have prompted him, he yet, by the saintliness of his example and his charitable efforts to benefit all, incited those who came under his influence to greater fervour in the practice of virtue. He was a great sufferer from enforced confinement to the house, from want of appetite, and from constant severe headache and sleeplessness at night; but he allowed none of these troubles to prevent his being most assiduous in rendering every possible assistance to his neighbour. He was very ingenious in contriving and assuming different disguises so as often to pass unrecognized even by those most intimate with his personal appearance. He spoke with ease and fluency the French, Flemish, and Spanish languages, and was equally expert in imitating a foreign or imperfect pronunciation of English. This versatility enabled him to minister in many ways to the sick or persons difficult of access, more particularly during the last two years of his life when working amongst the destitute Catholics in London. If occasion called him out in the dusk of the evening or the grey of the early morning, he neither spared himself nor hesitated to expose himself to any danger. He could not therefore expect always to escape the keen search of the pursuivants, and on the 4th of October, 1642, the feast of St. Francis of Assisi, while passing along the streets to administer the last sacraments, he was seized and given into custody. When summoned before his judges, lest he might seem reckless of his life, though most desirous to lay it down in so noble a cause, he still retained the appearance, manner, and speech of a layman, anxious not to betray his learning or other acquirements. Meanwhile he gained the affection and sympathy of all alike, his Protestant

fellow-prisoners, gaolers, and even his judges, two of whom repudiated the verdict of the jury. A hearty *Deo gratias* was the martyr's only answer when told that he was condemned to death, and having been conducted back to Newgate he begged his Catholic fellow-prisoners to join in reciting the *Te Deum* in thanksgiving to the good Providence of God for granting him so happy and so blessed an end of his course on earth.

December 23.

1. The career of FATHER CHARLES WALDEGRAVE as a member of the Society presents to us a very remarkable combination of rare caution and prudence with almost ceaseless activity. He was born in Essex in 1592, went to study at Liege in 1610, and entered the Society in 1616 under the assumed name of FLOWER, by which he was always designated in the Province Catalogues. In the year 1622, he was appointed Socius to the Procurator at Brussels, to which place and office he returned in 1625, after acting as Prefect at St. Omers College during the interval. He was next sent over to England and stationed in London, and within five years' time was transferred to the Residence of St. Mary's, Oxfordshire. About this date he appears under his own name of Waldegrave, in a list of secular and regular clergy, sent to Rome by the clergy agent in England. Between the years 1633 and 1651, he served alternately the missions of Worcester and Oxford, at the end of which period we find him once more in London, where he also died on the 23rd of December, 1655, aged sixty-three years. The Summary of the Deceased Members of the Province records it as a singular fact that he was never arrested or imprisoned although he was constantly passing to and fro, from place to place, and filled a variety of offices for the space of twenty years. His immunity from arrest was all the more wonderful

inasmuch as he never sought concealment like most of his brethren, but passed freely and openly amongst men. Nothing unbecoming a good Religious was ever observed in him, but his virtues and affability gained for him the esteem of all persons, whether Catholics or heretics. In truth, but few Protestants had the slightest suspicion of his being both a priest and a Religious.

2. On the 23rd day of December, in 1667, died at Ghent, FATHER CHARLES PARKER, or CULCHETH, a native of Lancashire. This Father met an heroic death in the service of the plague-stricken, an act of self-sacrifice for which he had deliberately prepared himself beforehand. Several years previously, when making the Spiritual Exercises of St. Ignatius during Holy Week, his soul had been inundated with an ardent desire to offer himself up unreservedly to God, that His good pleasure might be wrought in him. From that time forward he determined to lead a very holy and perfect life, sanctified by fervent prayer, by a love of sufferings, and by a complete conformity of his will to the will of God and of his Superiors. At the time of his death he had only attained the age of thirty-six, having been but fifteen years a Jesuit.

December 24.

FATHER DAVID GALWEY, one of the most active and devoted of Irish missionaries, was born in Cork, in the year 1579. The Superior of the Irish Mission, Father Christopher Holywood, sent him to Rome in 1604, to join the Novitiate there. He studied theology and was ordained in Rome before he returned to Ireland, that he might there consecrate his whole future life to the arduous work of saving souls. At Cork, as we are told, he soon became the idol of the entire city, on account of his charity to the poor, the sick, and

those confined in the prisons. About the year 1619, he was sent to evangelize the islands off the west coast of Scotland, forming the inner and lower Hebrides ; Islay, Oronsay, Colonsay, Gigha, and Cuin or Luing being among the number, together with Arran and the peninsula of Cantyre. This portion of Argyllshire had been originally colonized by Irishmen, prior to the advent of St. Columba ; the district was called Dalriada, and gave the name Scotia to the rest of the kingdom. It was the first to fall away from the Faith, having come under the baneful influence of the house of Argyll, and it corresponded very feebly to the zealous efforts of the missionary, the greater portion of it still remaining very Protestant. In Islay, Father Galwey converted or reconciled to the Church about forty of the inhabitants, and said Mass for them, a sacred function which they had hitherto never even witnessed. Father Galwey then went on to Oronsay and Colonsay, in each of which islands he reconciled about forty adults, and said Mass. In Jura he was able to baptize eight children. In Cantyre the Protestant church was deserted by all except the sexton and the minister, who went in search of his flock at the head of a body of soldiers, armed with swords, pikes, and other weapons of attack. The Father had indeed barely time to protect himself against this military array by seeking shelter in a neighbouring hut, from which he watched his new converts, encouraging them to imitate the constancy of their Celtic brethren across the sea. Many indeed were the hair-breadth escapes which the good Irish Father experienced in his efforts, thrice repeated, to bring aid to this neglected people in their island homes. So great were the sufferings and privations undergone by him that during five months he did not remember to have slept a single night in bed.

In his early days Father Galwey had followed the occupation of a merchant, and it was under this disguise that he now passed through Ireland, Scotland, and the Isles, in order not to awaken the suspicions of the Protestants, in his endeavour to escape the hands of the spies and searchers sent out to arrest him. God, however, consoled His servant in many ways

and granted him many signal favours. It is said that, when returning from his missionary expeditions in his little sailing-boat, he one day met a number of fishermen, who took him for a merchant and began to question him about his wares. "I am not a merchant," he replied, "my only trading is in immortal souls." "What," they exclaimed, "is it merely in order to gain men over to your religion that you undertake so many labours and sufferings?" When the Father assured them that such was the case, and that to win souls to God he was ready to face any danger, their wonder and admiration knew no bounds, and they gladly embraced the opportunity of being instructed by him. The holy priest had the consolation of receiving all of them into the true fold. The last years of this great missionary's life were years of intense suffering, brought on by the fatigues and privations of the past thirty years, and borne with truly heroic patience. A terrible cancer had attacked his hand, and one by one his fingers began to drop off. When at last he found the thumb on that hand also mortified, his only exclamation was, "Alas! I can now no longer even say Mass." His holy death took place shortly afterwards, on the 22nd of December, 1649, when he had attained the age of seventy.

December 25.

1. FATHER JOHN BENNET, *alias* PRICE, was born in the year 1550, and was the son of Hugh Bennet, of Brencanellan, Flintshire. He was sent to school at St. Asaph, whence he passed on to Douay, and was ordained Priest at Laon, returning to England in 1580. He formed one of the distinguished band of missionaries who were the first to arrive in the country, the district of North Wales becoming the principal field of his labours. He was arrested in 1582, and taken before the Protestant Bishop of St. Asaph, committed by him to gaol, and arraigned either at Flint or

Holywell. Although condemned to death, as being a priest, his life was spared on account of the high esteem in which his character had come to be universally held. He was, however, imprisoned in the dungeons of Ludlow Castle, where he was cruelly racked and otherwise ill-treated. Ultimately he was banished for life in 1585, and at once conveyed to the coast of France, along with thirty other priests. Through the influence of Dr. Barret, President of Douay, Father Bennet was admitted to the Society at Verdun, in 1586, at the age of thirty-six. In the year 1590, at the risk of his life, he returned to England fully bent upon renewing his apostolic work. He devoted his efforts chiefly to the assistance of the poor and those most in need of his spiritual services. These flocked to him in such numbers from Holywell and the country round about, that he was able to gather together more than a hundred persons at midnight—a large number considering the danger of persecution to which each exposed himself. He thus laboured for thirty-five years with great profit till he was nearly seventy-six years old. Even then he resolved to crown his already abundant merits by offering himself as a victim of charity for the spiritual wants of others, earnestly begging of Superiors to send him to London, where the plague was then raging. Not finding it in their hearts to refuse so generous an offer, and seeing in it an indication of the Divine will, they sent to him an order of holy obedience, in compliance with his wish. Within a short time Father Bennet caught the infection, and in the spirit of a true martyr, rendered up his soul to God, on the 25th of December, 1625.

2. FATHER PETER BENSON, or BENLOS, was a native of Westmoreland, born in the year 1569. He became a distinguished member of the University of Cambridge, where he was held in great honour and repute. Having been converted to the Catholic Faith, he resigned the Vice-Presidentship of his College and proceeded to Rome, where he entered the English College, in 1610, aged forty-one, and was afterwards ordained. In the years 1622

and 1626, he appears as a missionary in the Suffolk District, and in 1628 at Northampton. Five years after this he was appointed Rector in London, and died in that post on Christmas Day, 1634. The Summary of the Deceased Members of the Province speaks of him as having been remarkable for candour and simplicity of disposition, combined with religious cheerfulness and affability. When on the English Mission he was, both as Superior and as simple missionary, powerful in word and work, and remarkable for prudence and discretion.

December 26.

FATHER THOMAS FLINT died, a confessor for the Faith, in the District of Suffolk, on the 26th of December, 1638. He went to the English College, Rome, in 1595, was ordained Priest there in 1600, and thence sent into England in 1603, having been detained one year in Rheims to teach theology. He was arrested at Gloucester, in the exercise of his apostolic ministry, soon after his arrival, and was sent into banishment in 1606, accompanied by forty-seven other priests. Father Flint joined the Society in 1621, and was at the age of forty-six appointed to the Worcestershire District. After working there for seven years he made his profession, being accounted a man of singular piety and humility, a great lover of silence and recollection, and an example to all of true and genuine modesty. In 1638, he was sent into the Suffolk District to fill the vacancy caused by the death of Father Swinburne, but he followed that venerable Father to the grave within a few weeks, at the age of sixty-three, having been born in Warwickshire in the year 1575.

Father Flint had laboured and suffered in the English Missions for many years, during which time the activity of the persecution allowed him neither rest nor safety anywhere, so that all his spare moments were spent

in concealment and solitude, and thus human society had but seldom interrupted his pious communications with God. In his long and rigorous imprisonment for ten years the intense coldness of the weather and the restrained posture in which he was obliged continually to remain, not only caused great pain, especially in his lower limbs, but brought on a partial paralysis, which ever after deprived him of their free use, and was in truth the cause of his death. Although to these sufferings were added the tortures of a malignant fever, producing mortification of the bones, he bore these afflictions with the utmost patience and serenity, for his mind was always occupied with the contemplation of heavenly things. When, about two days before his death, he was so weak that he could not speak above a whisper, those near at hand were amazed at hearing him suddenly chant with a clear and melodious voice some devout hymns and canticles. A quarter of an hour before he passed away, feeling the approach of death, he most humbly begged to be removed from his bed into a chair, and this being done, he exclaimed in a clear but very low tone, *Decet meæ professionis virum in indigentia mori*. They were his last words, for immediately afterwards, placing his hands in the attitude of prayer, and devoutly raising his eyes to Heaven, his soul quietly passed away, while his countenance retained the expression of one still living.

December 27.

1. FATHER EDWARD DAWSON was born in London, in either the year 1576 or 1578. He studied theology at Louvain, and was already ordained before he joined the Society. This he seems to have done in or before the year 1603, as he wrote on the 2nd of August in that year an interesting letter to Father Thomas Owen, in Rome, in which he refers to his reception.

He represents in it the expediency of proceeding to England to see his mother, then verging on eighty, and to settle his temporal affairs, having a certain sum to dispose of "as Superiors think best for the good of the Mission." He appears to have been in an excellent frame of mind with respect to the distribution of other expectations and promises of money, and to have been willing to do any kind of work that Superiors should decide for him. "Spiritual friends think," he writes, "that my greatest aptitude is for dealing with souls, although I find great contentment in my studies. I refer everything to Father Owen's consideration, and shall remain most satisfied with what you resolve upon."

Father Dawson was permitted to return to England on this occasion. He was, however, shortly afterwards apprehended and lodged in gaol, where he remained till the year 1606, when he was sentenced to perpetual exile. The fervour of his desires, however, to labour for the salvation of souls induced him to rejoin the Mission in 1610, and for a considerable time he worked very hard, probably in the Lincolnshire District, where the Catalogue for 1621 places him. During the following year he was in London, but after 1624 his name drops out from the lists of our Fathers in England. At this period he was recalled by Superiors to Ghent, and obtained leave to attend the English troops in the Low Countries, who had been attacked by the plague. He himself soon caught the contagion, and died at Brussels a victim of charity, on the 22nd of December, 1624. Father Dawson wrote in English, and published at St. Omers, *A Practical Method of Meditation*. In 1615 he published at Douay an English translation of Father Ribadencira's *Lives of Many Saints*.

2. At Clongowes College, Ireland, on the 22nd of December, 1816, died BROTHER NICHOLAS FITZHARRIS, a scholastic. He was a holy Religious, and is spoken of by Father Charles Plowden, the Master of Novices at Hodder, as "a youth of great promise and merit, truly living *sine querele*." In his

novitiate he edified all by his extraordinary fervour and sweetness. He was very devout to the Sacred Heart of Jesus, and was remarkable for his tender devotion to the suffering souls in Purgatory, for whose relief he had the habit of frequently reciting the Rosary.

December 28.

1. FATHER JOHN HUGH OWEN, *alias* JOHN HUGHES, was a man of remarkable patience and penance, and of an excellent disposition. He was a native of Anglesea, born in 1615, and he entered the English College, Rome, in 1636. He was ordained Priest in 1641, and then sent to the English Mission. In the year 1648 he joined the Society at Watten, returning to England two years afterwards. The College of St. Francis Xavier, in Wales, was the chief seat of his missionary labours, and his name occurs among those of three Fathers who alone survived the storm of persecution in that District. The writer who mentions them in his letter to a member of the Society in Rome, was probably Father William Morgan, chaplain at Powys Castle, in 1679. His description of the state of that part of the country is a very painful one. "The College of South Wales," he says, "is wholly rooted up. We of the North have fared a little better thus far, but we live in constant fear and peril, only three of us remaining, viz., Fathers Hugh Owen, William White, and Thomas Roberts."

Father Owen was missionary at Holywell for some years, and he died there on the 28th of December, 1686, aged seventy-one. It appears that, some months previously to his death, he had been thrown from his horse on returning from Mr. Salisbury's, a recent convert, whither he had gone to administer the sacraments to his family, and this accident accelerated his death. The Father was an exceedingly holy man, and of very mortified habits. Besides the accustomed Friday fast, when he took a moderate

collation at night, he used to abstain from all food until Sunday at noon. He never went from home for the purpose of recreation, nor allowed himself to take part in any games. He published anonymously certain Treatises in 1668, also a Catechism in the Welsh language, and he was the author of the prayer-book called the *Key of Heaven*.

2. FATHER CHARLES LESLIE is considered by Brother Foley and by Dr. Oliver to have been the same person as Father Charles Duguid, a Scotchman, born in 1747. He entered the Society at Tournay, in 1764, after completing his studies at Douay. He was a master for a year at Mons, then went to Pont-à-Mousson, but being obliged to emigrate along with the community, he found his way to Liege, for the purpose of studying theology. His name does not appear in the Catalogue of the English Province before the year 1773, when he came over to England and served for a time at Woodstock, Tusmore, and Waterferry, near Oxford. Subsequently, in 1793, he built the old Oxford chapel. As long as he was resident at Oxford he made many friends among all classes of his people, through his amiable manner; while by his good scholarship and general abilities he gained the respect and esteem of the members of the University. To the great regret of his flock and of all who knew him, he was carried off by a paralytic stroke, on the 28th of December, in the year 1806, at the age of fifty-nine. He was buried in the sanctuary of the chapel, in which a tablet was erected to his memory. Father Leslie appears to have renewed his vows of Religion in the restored Society.

December 29.

FATHER JOHN YATE, *alias* VINCENT, was in all probability a son of Mr. Yate, of Lyford, in Berkshire. He was born in 1550, and at the age of twenty-four travelled with Father Parsons to Louvain, where the following year he was received into the Society by Father William Good. From letters written by him in the years 1589 and 1593, we gather that he was at Rome in 1575, and in October of that year went to finish his noviceship at Coimbra. He was thence ordered to go to Brazil, after spending six months in the study of moral theology at Lisbon, and arrived in All Saints' Bay, Brazil, along with many Fathers and Brothers, amongst whom he was the only Englishman. He passed three years in a native village, acquiring the language of the country, and in 1581 was ordained Priest. He gave subsequently an abstract of his missionary work from 1581 till 1592, while exercising his apostolic functions amongst mountains and dense forests at a distance of five hundred miles, and exposed to many perils from the violence of the natives.

The nature of the labours undertaken by Father Yate at this period is succinctly described by his own pen. For the most part of the time he resided at St. Antonio, a village inhabited by native converts, but was sent in the year 1583 to give a Mission for six months to the slaves and freemen of the Portuguese proprietors of the farms and workshops in the neighbourhood of Todos-os-Santos, or All Saints' Bay. These he instructed and fortified with the sacraments, while, at the same time, he extended his ministrations to the Portuguese owners themselves. Father Yate was likewise able to restore to the practice of the Faith a number of ignorant natives, who had been led astray into heresy and pernicious doctrines during the absence of the Father previously in charge of them. They now, however,

returned to their former belief and Christian practice, and became more steadfast Catholics than ever. On a second Mission he penetrated beyond a distance of three hundred miles into the interior and was exposed to many serious dangers and hardships, having to force his way through races of the lowest type, who slew four of his native converts before he could come to terms of peace with them. At the end of this journey he found his good work arrested by the evil influence of Portuguese traders, who had travelled from Pernambuco to exchange cloth, hatchets, and other articles for male and female slaves. These wretched men poisoned the minds of the poor people by their lies and calumnies against the Father and the true Faith, and persuaded them to remain as they had been before. "Of the infidel natives I could in consequence persuade only two hundred to accompany me in order to form new and Christian settlements, whereas more than a thousand had originally promised to put themselves under my instructions."

Unfortunately no record can be discovered of either the place or the time of this devoted missionary's death.

December 30.

1. FATHER JOHN ARMSTRONG, *alias* ALANSON, was born in the county of Northumberland, during the year 1591. He began his studies at Durham, and completed them at St. Omers and the English College, Rome, entering there under the name of Strange. Having been ordained in 1616, he was sent to England in 1620, and joined the Society during the following year. Four years afterwards his name occurs in Gee's list as being a Jesuit, "that insinuateth dangerously and hath seduced many." The Catalogue of the English Province mentions him in 1655 as being then and at various times Superior of St. John's Residence, Durham; and he died there on the 30th of

December, 1660, aged sixty-nine. The Summary of the Deceased Members of the Province eulogizes him as having been “a distinguished labourer in the English vineyard, who with indefatigable industry toiled amidst the midnight snows and northern colds of full forty years, for the benefit and salvation of his neighbour, in the endurance of much suffering. By his virtuous example and useful instructions he made many converts to the Catholic Church.”

2. A full length portrait representing FATHER THOMAS ECCLESTON as a young man used to hang in the hall of Eccleston, in Lancashire. In it he is shown as pointing to his sword thrown upon the ground, in commemoration of a duel in which he was engaged, and which proved fatal to his antagonist. In abiding sorrow for this heinous offence he renounced all his worldly expectations, and entered the Roman Novitiate at St. Andrea's, in 1677. Father Eccleston was born in Lancashire, in the year 1659; he made his earlier studies at St. Omers, and completed them at the English College, in Rome, after which he returned to England. He was employed in the Yorkshire missions, and, under the assumed name of Holland, for some time served Ingatestone Hall, as chaplain to Lord Petre. From the year 1731 until 1737 he was Rector of St. Omers College, where he died on the 30th of December, 1743, at the venerable age of eighty-four. Father Eccleston succeeded to the estate of Eccleston, but resigned it in favour of John Gorsuch Eccleston. The treatise which he wrote under the title of *The Way of Happiness*, and published in 1726, was highly thought of, and was reprinted in 1773.

December 31.

1. FATHER LUKE WADDING belonged to an Irish family which contributed many distinguished Fathers to the Society, amongst whom he could count four of his own brothers. He himself was born at Waterford, in 1593, entered the Society in 1609, and was afterwards a Professed Father. He became a very famous Jesuit, and held many high offices. We read of his belonging to the Castilian Province in 1617. In 1642, he was at Salamanca, and Father Robert Nugent, the Superior of the Irish Mission, wrote at that time to the Very Reverend Father General, begging that he might be allowed to have Father Wadding's valuable services at home. In the following year he again earnestly renewed his petition; and in the course of this same year, the Supreme Council of Ireland addressed a letter to Father Luke Wadding, then in Spain, informing him that they had sent Father Talbot over as a bearer of their "humble and hearty thanks to his Catholic Majesty for the great affection he bore their cause and nation." At the same time they inform the Father himself that they authorized him, as by their different commissions he would find, to treat of their affairs as well at Court as with the prelates and clergy of Spain; knowing well his zeal in the cause and the care he had of his country.

Father Luke Wadding was in succession Rector of Burgos, Prefect of the Irish Mission, and Professor of Theology at Salamanca, Valladolid, and Madrid. He was also a learned writer, nine volumes of his theological MSS. being carefully preserved in Salamanca. He was in every respect a man of note, *quem summis æquiparare possis*. He died at Madrid on the 31st of December, 1651.

2. FATHER CHARLES THURSBY belonged to the county of Durham, was born in 1572, and joined the Society in 1606. He served the Yorkshire

mission for many years, and was afterwards moved to London, about the year 1633, where he ultimately died of fever caught in prison, on the 31st day of December, 1639, at the age of sixty-seven. The Annual Letters for the year 1640, record that Father Thursby had "rendered himself a useful labourer in England, and dear to all with whom he lived, on account of his singular candour of soul, his patience in labour, his piety and remarkable sweetness of disposition. The fame of an exorcism performed by him in which he had cast out five devils from a possessed person was published throughout the country, and led to his betrayal by some unknown traitor into the hands of the Archbishop of York, who arrested and confined him in chains. His holy life and the example of his virtues sanctified the prisons both of York and London for several years, and he would have received the martyr's crown, had it not pleased the Providence of God to reserve him for the ingathering of a richer harvest. It may be said that he reaped a still greater weight of merit in so magnanimously foregoing, at the summons of his Divine Master, the coveted distinction of a martyr's death.

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