

great occasions as it had seen great service. Preparing for the ceremony of laying the foundation stone of the new College in 1820, a new cope was ordered, and directions given to the then procurator in London to purchase a figured silk for the purpose and forward it to the good Nuns at Shepton Mallet, now at Westbury, near Clifton. The task was completed and it was forwarded to Alma, with a note of humorous verses, as they had discovered that the flowers on the silk, were in reality deer, their antlers being of various colours. As the new building was progressing, visitors increased in numbers and various gifts were received for the New Chapel which was to be so grand. Mrs. Sartorius, the mother of the Admiral Sartorius now living, though his age has nearly reached a century, was the donor of the beautiful crucifix which he had taken from a Spanish Galleon during the war, and had presented to his mother, who was a Catholic, and she handed it to St. Gregory's requesting prayers for herself and son, who was not a Catholic. A piece of paper at the back of the crucifix contains the request. Mr. Beaumont, of Stone Easton gave a chalice which had formerly belonged to Wells Cathedral and is to go back when religion is restored there. The west window, a ribbon pattern, and at the time much admired, was given by Count Mazzinghi the composer of the Mass for the grand opening of the Chapel, July 10th, 1881.

AN OLD GREGORIAN.

THE GREGORIAN MARTYRS.

No. II.

FATHER ALPHONSUS HESKETH.

THERE is but little known of F. Alphonsus, or Ildephonsus Hesketh, or Hanson. The absence of any account of his labours in the Yorkshire Wolds is evidence of the secrecy and danger under which priests performed their ministrations in the days of persecution, and his tragic end is a witness to the turmoil and confusion consequent on the great civil war between Charles I and his Parliament. So great was the caution requisite to avoid seizure and imprisonment, that not only were disguises of every kind

adopted, but frequent changes of name were almost necessary, and in many cases it is difficult to determine the real name of the Apostolic Missioner, while to the reader of the letters and records of the period a key is almost required to establish the identity of individuals passing under various names. Not only were names assumed to suit the circumstances of the hour but we have letters written by the same person with different signatures, so that it must have been perplexing even at the time to discover the writer, unless familiarity with the handwriting gave a clue. The real name of the subject of our sketch, as we learn from the Profession Book of St. Gregory's was Hesketh.

He was born at Barrowford in Lancashire, probably between the years 1585 and 1590, and early in life seems to have had a desire for the priesthood, and to undertake the toils and dangers of the English Mission. For his education he was sent to the Seminary at Seville which was founded in 1592, under the superintendence of Father Francis Peralta, and was one of several established about this period to provide priests for the work of the conversion of England. After passing through the ordinary course of humanities, he commenced his Ecclesiastical studies, and when he had completed his Philosophy and Theology, he was ordained a secular priest. The memory of the glorious work of the old Benedictines in England, the lustre of the names of the English Benedictine saints, the grand old Abbeys in every part of the land, now desolate and crumbling into ruins, and the thought that as England had received the faith from the Benedictines, its conversion would be due to the Sons of St. Benedict, led many English youths to desire admission into the great Order, that clothed in the same habit as St. Augustine, St. Paulinus, St. Wilfrid and so many others, they might resuscitate their work. The English congregation at the end of the sixteenth century had been reduced to a few confessors of the faith, and seeing no opportunity of embracing the Benedictine rule in their own land, they sought the monasteries of Italy and Spain, where they passed their novitiate, were professed and ordained priests on the understanding that they might be sent to their native land to continue work on which Benedictines had even then been engaged for a thousand years. By this means a band of English Benedictine Missionaries entered into the patrimony of their forefathers, and when they were sufficiently numerous the Popes Paul V. and Urban VIII. aggregated these English Monks professed in Italy and Spain to the few who remained as the connecting link with the old Benedictines, and established the New English Missionary congrega-

tion. Anxious to obtain a succession of Missioners, the Spanish were instrumental in founding the Monastery of St. Gregory at Douai, and the Italians that of St. Lawrence at Dieulwart, in order that the vacancies caused by imprisonment or death might be supplied, so that the missionary work entrusted to them by the Holy Father might continue and fructify.

Father Hesketh, hearing that his countrymen were departing from Valladolid, Monserrat, Compostella, Sahagun, and other Spanish Abbeys, not only as Missioners but as Benedictines was not content with his state as a secular priest, but was anxious that he too might have the honour and protection of the Benedictine habit, and in 1614 he applied for admission into the Monastery of St. Gregory at Douai, where he passed his novitiate and was professed on May 1st, 1615. Already a Priest he was soon after his profession sent on the English Mission.

Of the scene of his labours we have no record, but whether on account of the necessities of the persecution, or because his talent and abilities were required at his Monastery, is not known, but he returned to St. Gregory's, and was appointed Professor of Philosophy at Marchienne College. His success in teaching was considerable, for, a year or two later, he was sent to take the chair of Philosophy at the newly erected Monastery of St. Edmund's at Paris. This Monastery, founded in 1615 by the instrumentality of the Abbess of Chelles, was established in permanent buildings by the munificence of Dr. Gifford, Archbishop of Archidal in the year 1619.

After teaching for some time at St. Edmund's, Father Alphonsus again left for the Mission: in 1631 we find him in Yorkshire, which county seems to have been assigned to him as the field for his apostolic labours. There is nothing extant that contains any clue of his Missionary work; there are references to them in the letters of his contemporaries, but nothing that can enlighten us as to his labours or method of life. From 1631 to 1634 he was probably allowed to continue his work without molestation, for we do not find his name occurring in any list of those in prison: but the civil war between Charles I. and the Parliament, roused up trouble and disorder through the whole kingdom, revived the persecution of Catholics, and obtained for Father Alphonsus the crown of Martyrdom.

Before the outbreak of actual hostilities the weakness of Charles had yielded to the bigotry of the Puritans, and he consented to enforce the stern laws against Catholics. When the war was once commenced, and he had need of all the support he could command,

he found that Catholics were naturally on the side of authority, and from motives of policy and necessity he so far released the penal statute as to admit them to positions of trust in the Royal army, but on the other hand this concession excited the fury and fanaticism of the Parliamentary troops, and the Parliament was incessant in its stringent enactments against Catholics. The Parliamentary army composed of idlers, vagrants, and those who had nothing to lose, and partly of those stern Independents to whom Popery, Prelacy, or Presbyterianism was an abomination, contained all the elements that religion had most to fear. Nothing was sacred in their eyes, whatsoever was consecrated to religion was matter for spoil or destruction, ministers of religion were not to be tolerated, and Catholics above all were marked out for insult and cruelty. Such was the army that at Marston Moor on July 2nd, 1644, vanquished the Royal troops, and broke the power of Charles in the north. After the great battle the Parliamentary army over-ran Yorkshire, pillaging the houses of the Cavaliers, punishing all suspected of favouring the royal cause, and destroying all vestiges of religion. On July 26th, a hot sultry day, a company of the troops discovered, probably at the house of a Royalist, three priests, F. Alphonsus Hesketh, F. Boniface Kemp, and F. William Middleton, all Benedictines. The savage fanaticism of the Levellers and Independents could not be more easily or more violently excited than by the sight of a Popish priest; if the sight of a cross or a picture could so rouse their rage and bigotry as to lead them beyond the control of the stern discipline of their officers, we can imagine with what inhuman delight they pounced upon these three harmless unresisting Monks.

There was no attempt at arrest, imprisonment, trial, or sentence; but they determined to indulge their feelings of hate and fanaticism by taking the torture of the ministers of Christ into their own hands. With cries and insults the soldiers dragged forth the victims, and struggling around them exhausted every epithet and gibe that their fury could command, until some vile spirit suggested a method of torture that would prolong their enjoyment and provide sport for the whole day. The holy men had their clothes torn from their backs, and naked under a broiling sun were driven before the troops on their march, who like hounds after their prey, yelled and hurled the poor victims along the dusty roads, and with blows and kicks, and prods with the sword urging them on without rest or food, and parched with thirst in the burning sun, until faint from loss of blood, and exhausted with ill-treatment and the heat they fell by the

roadside unable to move. With parting kicks, execrations, and jeers, the soldiers left them for dead and hurried on their way. It is difficult to imagine a more desolate death: as the dying soldier on the night after the battle lies on the field his last thoughts centered on his home and his loved ones far away, so these soldiers of Christ, their conflict over, naked, desolate and deserted, while life ebbed away, thought, not of wife and children, but of the bright home of glory that was to receive them ere morning dawned. They consoled and assisted each other while strength lasted and when it left them they passed to their eternal rest, *et jam non erit amplius neque luctus neque clamor, sed nec ullus dolor: non esurient neque sitient amplius, neque cadet super illos sol, neque ullus æstus.*

We have no record of the disposal of their bodies, nor is any portrait of F. Alphonsus preserved. F. Woodhope, in his obituaries, has the following succinct yet touching account of their end:—
“York fight, July 2nd, 1844, about ten or twelve days after, Boniface and Ildephonsus being stripped, robbed, and wounded, died.”

As it will no doubt interest our readers, we add a catalogue of the Benedictines who were martyred or died in prison on religious grounds during the 16th and 17th centuries. The list will not be complete, as the names of many who died in prison would be obviously unknown:—

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| 1534 | April 20.... | Dame Elizabeth Barton, ‘The Holy Maid of Kent,’ Nun of S. Sepulchre’s, Canterbury. |
| “ | “ | D. Edward Bocking, D.D., Monk of Christ Church, Canterbury. |
| “ | “ | D. John Dering, D. D., Monk of Christ Church, Canterbury. |
| 1539 | January ... | D. Thomas Marshall, 37th Abbot of S. John’s Colchester, formerly Monk and Abbot of S. Wereburg’s, Chester. |
| 1539 | Nov. 14.... | D. Hugh Farringdon, Abbot of S. James’, Reading. |
| “ | “ | D. John Rugg, Monk of Reading (probably). |
| “ | “ | D. William Onion, Monk of Reading, (probably). |
| “ | Nov. 22.... | D. Richard Whiting, Abbot of Glastonbury. |
| “ | “ | D. John Thorne, Monk of Glastonbury. |
| “ | “ | D. Roger James, Monk of Glastonbury. |
| “ | Dec. 1.— | D. John Beech, 38th Abbot of S. John’s, Colchester. |
| “ | “ | (D. Nicholas Heath, Prior of Lenton, Nottinghamshire, was attainted and probably executed.) |
| 1540 circa | Aug. 4.... | D. Thomas Empson, Monk of Westminster. |
| 1601 | Feb. 27.... | D. Mark Barkworth. |
| 1606-7 | Feb. 26.... | F. Robert Drury, (apparently a confrater O.S.B., See Harleian Miscellany, vol. iii. p. 36.) |
| 1607-8 | Mar. 21.— | F. Matthew Flathers, a confrater. |
| 1608 | April 11.... | D. George Gervaise. |
| 1610 | Feb. 13.... | (D. Nicholas Sadler and
D. Nicholas Hutton, mentioned by various writers as Benedictine Martyrs dying on this day). |

1610	Dec. 10.....	D. John Roberts.
1612	May 30.....	D. Maurus Scot.
1615-1630	„	D. Thomas Dyer, a “vowed Benedictine” at Norwich.
1616	July 13.....	D. Thomas Tunstal or Helmes.
1636	Jan. 8.....	D. Anselm Williams, in Lorraine.
„	„	B. Leander Neville, in Lorraine.
1641	Sep. 10.....	D. Ambrose Barlow.
1642	Jan. 31.....	D. Alban Roe.
„	Apr. 13.....	F. John Lockwood, alias Lassells, apparently a confrater.
1644	July 26.....	D. Ildephonsus or Alphonsus Hesketh or Hanson.
„	„	D. Boniface Kemp, or Kipton.
„	„	D. William Middleton, or Hethcot.
1646	Jun. 30.....	D. Philip Powel, or Prosser, or Morgan.
1679	May 9.....	Br. Thomas Pickering.
1681	July 1.....	Dr. Oliver Plunket, Archbishop of Armagh, stated by Dodd to have been a confrater, but no proof is offered.

THE FOLLOWING DIED IN PRISON :

1558		D. William Copinger, Monk of Westminster in the Tower.
1585	Jan. 9.....	D. John Hownan, of Feckenham, Abbot of Westminster.
1587	Mar. 18.....	Dame Isabella Whitehead, Nun of Arthington Priory, in York Castle.
1615	Jan. 28.....	D. Robert Edmunds, in the Gatehouse, London
1628	Nov. 10-20...	D. Amandus Venner, or Fermor.
1640	Apr. 3.....	D. Thomas Preston, in the Clink.
1641	July 20.....	D. Lawrence Mabbs, in Newgate.
1642	Mar. 28.....	D. Placid Peto, or Budd, in Newgate.
1646	„ 12.....	D. Boniface Wilford, in Newgate.
1650	May 23.....	D. Benedict Cox, in the Clink.
1680-3	Dec. 11.....	D. Benedict Constable, in Durham Jail.
1689	Jan. 17-19...	D. Placid Adelham, in Newgate.

R E T R O S P E C T.

OUR last record left us in the middle of the term ending with Christmas, 1880. The foot-ball season had begun, and claimed a recognition of the spirit and good-humour with which the games were carried on. The same energy shewed itself throughout the remainder of the season. A slight tendency to dispute the meaning and application of some of the rules, suggested the want of some appointed umpire, who should be thoroughly conversant with the rules, and upon whose decision the solution of any disputed point should depend. Paper-chases were kept up till the end of the term.

Football was not revived at the commencement of the new term although the want of such a game was felt, and frequent wishes