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THE ENGLISH BENEDICTINE NUNS OF THE CONVENT OF OUR BLESSED LADY OF GOOD HOPE IN PARIS, NOW ST. BENEDICT'S PRIORY, COLWICH, STAFFORDSHIRE. NOTES AND OBITUARIES.

CONTRIBUTED BY THE REV. MOTHER PRIORESS OF COLWICH, O.S. H.  
EDITED BY JOSEPH S. HANSOM.

(THE FIRST BOOK.)

**Some perticuler Remarkes of our venerable Mother-Beginners that came from the English Benedictine Monastery of the Truely vertues & Religious Dames of our Blessed Lady of Consolation in the Towne of Cambray. And a Register, with the Remarkes of all the rest of our Reverend Mothers, & Religious sisters, of this our Monastery of our Blessed Lady of Good Hope in Paris, Deceased since the yeare of our Lord 1652.**

Our Constutions in the first chapter, and 13 clause, haveing ordained that a Register should be made of al the names of the Religious that are departed this life — with such Remarkable things as hath happened concerning them in Life, Death, & after death — to be sett downe for an example & memory to posterity & kept in Depositum; therefore to complie with these our solid and Descreet Constitutions, and the wil of our very Reverend Mother Prioress, Reverend Mother Agnes Temple of the Infant Jesus, as also the great obligations we have to our venerable Mother-beginners, & that the Memory of their vertues should be the more Deeply imprinted in our harts, and make us like good children faithfully walke in the same paths; they did with so much labour trace out for us. These powerfull reasons moved us to set downe some perticulers, Though uncapable of makeing due Remarkes according to their merites; For if we neglected the doeing this in our Times who had the knowledg of them it could not be expected from others that follow us to doe it, knowing little or nothing of them; Likewise our gratitude requiring it of us. We also have made some briefe Remarkes of the Rest of our Reverend Mothers & Religious Sisters Deceased of this our Monastery, it being the practis of our Mother house of Cambray and other Communitys. In al which Relations we have held a Low & plain stile that the Truth & sencerity may more cleerly apeare which was that we cheifely regarded. And for the Register that our Constituio in the same chapter also ordains to be made of our Spiritual & Temporal Benefactors deceased, we referr the Reader to the Book wherin they are written in perticuler, for to be read on the day of their departure as are our Religious; therefore doe onely heere speake of venerable Father Baker & some of the Relations of our very Reverend Mother Justina Gascoigne.

Sister AGNES OF THE INFANT JESUS.

Priouresse unworthy

Sister THERESA DE INFANTE JESUS, C.

Sister ELIZABETH DE Sister MARIA, C.

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(NOTES AND OBITUARIES.)

Heere followeth the perticuler Remarkes made of our Venerable Mother-Beginners, and all the Rest of our very Reverend Mothers & Religious Sisters Deceased, of this our Monastery of our Blessed Lady of Good Hope in Paris since its Beginning, being in the Yeare of our Lord 1652 the sixt of February.

I. 1652. Some Briefe Remarkes of this Religious **Sister Gartrude Hodson** Lay Sister departed this life the 7<sup>th</sup> of October the 1652.

Sister Gartrude Hodson of Saint Laurance was Borne in Lancastershire in England of vertues Catholike & English parents. She went to the Monastery of the English Benedictine Nunns of our Blessed Lady of Consolation in the Towne of Cambray, where she imbraced a Religious Life & made her holy profession for a Lay Sister, in the 20<sup>th</sup> of her age the first of March 1650, the very Reverend Father Placidus Gascoigne being then presedent of the Benedictine Congregation, and the Reveren Mother Catharine Gascoigne, Abbesse of the abovesayd Monastery.

This religious sister was of a very Tractable, sweet, & peacible disposion; & never spared her pious pains & labours when occations required it, & was also of a very devout spirite, & gave herselfe as much to prayer as her obediences & imployments would permit, keeping herselfe in her affaire & Busines much recolected. By which means, she made so great progres in vertues that her Superiours two years after her profession judged her fit to be sent with the Reverend Mothers Briget More, Elezabeth Brent, & Justina Gascoigne &c, who were al by holy obedience sent to Paris in the yeare 1652 to assist the Reverend Mother Clementia Cary in the Beginning of this our Monastery of our Blessed Lady of Good Hope in Paris. But she being of a tender constitution & consumptive, 6 mounths after her Arrival heer fell sicke; which having suffered with much patience & resignation to the divine wil it pleased Almighty God to call her to himselfe; & being Armed with al the Rites of our holy Mother the Church she happily departed this Life the seventh of October. 1652 at our first hired house; & we having no Burying place, she lieth buried at Portroyall heer in Paris. But to the end she may the sooner attaine to the Company of the Blessed, Let us offer up our prayers for her resyting the *de prof[ff]undis*, this being her Anniversary day. Requiescat in pace Amen.

II. 1660. Some Briefe Remarkes of the Reverend **Mother Elizabeth Brent** one of our first Beginners, departed this Life the first of Aprill in the yeare of our Lord. 1660.

The very Reverend Mother Elizabeth Brent de Sancta Maria was Borne in Gloscestersheir in England, of Catholicke and English parents of Good Quallity. Her Father was Mr William Brent, and she leaving the world went over to the English Benedictine Dames of our Blessed Lady of Consolation, (our Mother-house in Cambray) wher she espoused herselfe to God by the voues of Religion and made her holy profession the 15 of August 1629, in the time of the first Lady-Abbesse of that house, viz Dame Francis Gawen; the very

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Reverend Father Rudiscend Barlow being also then presedent of the English Benedictin Congregation.

This Reverend Mother was so exemplar a practiser of al Regular & Religious Dutys, that in the year 1652 she was by order of obedience sent to Paris with the Reverend Mothers Briget More, & Mother Justina Gascoigne, with a Lay Sister Sister Gartrude Hodson to assist Mother Clementia Cary in the Beginning of this our Monastery heere in Paris. She was of a sereine & equal Temper & an Interne spirit, much Relishing venerable Father Bakers divine instructions; as

may be seene by her Collections, and his Bookes, which she write out and faithfully practised with *Custodia Cordis*; that he so much recommends,

She was also, indowed with great naturall parts, as a solid judgment and a deepe reach into things; which caused her to proceede with much prudence, and discretion in her actions. Her humility was admirable, which she made appeare in her sweet and humble comportment to al, perticularly to those that were under her charge, and education; to whos disposion she so acomodated herselfe, that she became al to al, that she might gaine al to Christ. She knew wel how to temper sweetnes with Rigor, that she was both loved & fear'd by those that had the happines to be under her conduct; & though she was much imployed in the offices of Mistress of Novices, Celleraria & many other affaires, which necessarily accour in new beginning-houses, yet it was never known that she absented herselfe from the Quire, although she had but a smal voice, nor mental prayer, or other conventuall acte, except upon urgent or extraordinary occation. Thus she by her vertus examples, pains & indeavors, for the space of 8 years helped in the promoting & happy begining of this our Monastery; pertaking all that time of the poverty & other inconveniencies our community was then in. And it pleased Almighty God for her greater merite, a yeare before death to send her a greevius infirmity viz a cancer in one of her breasts, which she suported with great patience, & Resignation; & seeing that remidys availed nothing; & that her Infirmitie increased, she intirely abondon'd herselfe to God. Conforming her wil to his divine pleasur, & having most devoutly received all the holy sacraments of the Catholike church, she happily depart'd this life, to goe to Inioy eternall repose in the next, as we have good reason to hope, the first of Aprill, 1660 about the 60<sup>th</sup> of her age, & 30<sup>th</sup> of her holy profession. And we liveing then in a hired house where we had no seminary, she lieth Buried in the Royall Abbay Valdigrace, here in Paris; yet least through human frailty anything should hinder her speedier attaining to the Beatificall vission of God, Let us offier up our prayers for her Resiting the *de profundis*, this being her Anniversary day. Requiescat in pace. Amen.

III. 1663. Some Briefe Remarkes of the very Religious Sister, Sister Rachel Lanning Junieur, departed this Life, the 19<sup>th</sup> of January in the yeare. 1663.

The very Religious Sister Rachel Lanning of Saint John Baptest was Borne in London in England of vertus Catholike & English parents; her Father was Mr Thomas Lanning, & her Mother Mrs Catharine Bruges. And this their Daughter being of a

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good & solid Judgment gave herselfe much to devotion & retierment; & by the divine conduct she came to be acquainted with the Reverend Father Huge Starkey, one of our holy order, who gave her the Abrigment of venerable Father Augustin Baker his Instructions in print, called *Sancta Sophia*; and some directions for mentall prayer. By the practis of which Almighty God was pleased so to inlighten her, to see the vanitys & inconstancys, of perishable things that in the 20<sup>th</sup> of her age, forsaking the world she desired nothing more then to dedicate herselfe to God, in a Religious estate.

She therefore came to this our convent of our Blessed Lady of Good Hope in Paris; & so seriously aplyed herselfe to al Regular observances, that she was received to her holy profession the 9<sup>th</sup> of October, the yeare 1660 & was the second professed for the Quire. She was of an interne Contemplative Spirite, & made such great progresse in the way of perfection that one may truely say she accomplish'd much in a short time; for two years after her profession she being of a tender constitution, & the Aire of Paris too sharpe for her, she fell into a consumption, with an ulcer in her liver; so that sixe munths before her death she was constraed to keepe her bedd continually. And reduced to such a great weaknes, that some weekes before she died, she could not rise whilst her bedd was made; yet suported it with

extraordinary patience. And being strength'ned with al the holy sacraments of the Church; she happily departed this life the 19<sup>th</sup> of January 1663 about the 23 of her age, & 2<sup>d</sup> of her holy profession; & we being then in a hired house & had no Burying place, she lieth also, in the Royall-Abbay of Valdigrace here in Paris. And to the end she may sooner enjoy the Company of the Blessed, Let us resite for her the *deprofoundis*, this being her Anniversary day. Requiescat in pace. Amen.

IV. 1664. Some Briefe Rernarkes of the Very Religious Sister, **Sister Anne Langworth** Junieur departed this life the fourth of November 1664.

The very Religious Sister Anne Langworth of our Blessed Lady was Borne in Lincornshire in England of very vertus Catholike & English parents; her Father was Mr Arthour Langworth of Lincornshire; her Mother was Mrs Anne Prigion. This their Daughter leaving the world at the 22 of her age, imbrased a Religious life in this our Monastery of our Blessed (Lady) of Good Hope in Paris, & made her holy profession the second of July 1662. She was of a very quiet Mild disposion, & had so good a propention to internall prayer, & mortification (in which she seemed to be prevented by the grace of Almighty God) that in a short time, she arived to a great degree, of submission, holy simplissity and prompt obedience. In these vertus, she was so habituated that it was scarce ever known, she replied; or made any demoure, in any thing that was required of her by superiours; how contrary and hard, soever it was, to her nature or inclination, but always with great meeknes cheerfulness & alacrity punctually performed what was ordained her (according to that saying of our holy Father, in his rule viz: as it were at the

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same moment the commande of the Master & the perfect obedience of the disciple went joyntly together & was speedily effected &c:). And one may say she died in an acte of obedience, for falling sicke of the smale poxe & purple fever in the space of three days coming to her death, & much desiring the holy viaticome the Reverend Mother Briget More, then the Very Reverend Mother prioresse, not imagening her to be so neere death, thinkeing a litle cordiall water might doe her good, caused her to take some in a spoone, which she had great aprehension of, fearing it might hinder her from receiving the Blessed Sacrement. But when they sayd it was an obedience, she presently tooke it (& in this maner was obedient unto death) for contrary to expectation it so hastned her, that she could not receive her viaticome, nor the Confessor (who was Mr Price) give her the Extreem untion before she expired, although we may with good reason hope she hath now received the reward both of her obediences, & her good desires. She departed this life the fourth of November 1664 the 26 of her age 2 years & some months after her holy profession, being the first that was Buried in the semitary of our Monastery of our Blessed Lady of Good Hope aux Champt d'Allouett in Paris.

And to the end she may the sooner arrive to eternall happines Let us offer up our prayers for the repose of her soule resiting the *deprofoundis*, this being her Anniversary Day. Requiescat in pace. Amen.

V. 1665. Some Briefe Remarkes of **Sister Briget Swales** Novice departe[d] Life the 18 of September in the year. 1665.

Sister Briget Swales was Borne in England in Yorkshir of English parants but prodistants, yet our Blessed Saviour was pleased to cast his eyes of compassion upon her, drawing her both out of the darknes of heresi into the Catholic Church. and also conducted her unto the happy estate of a Religious Life. She was converted about a yeare before she came to this our Monastery of our Blessed Lady of Good Hope au Champt d'Alouette in

Paris, with the Reverend Mother Maria Appleby whom she wated on, Niece to our Venerable Mother Prioress viz Mother Justina Gascoigne And upon whos porsion she was admitted in order to Religion in the month of June 1665. But at the end of August folloing she fel into a great feueur with afluxe in which she suffered extreeme great paine & torment for the space of 3 weekes with much Resignation to gods wil; & haveing a great desire to die in the scapuler she was admitted to the holy habit upon her death-bed, which haveing recived, and armed with al the Rights of our Mother the Catholike Church, she departed this Life the eightenth of September, 1665, the 24 of her age. And was the second Buried in the semitary of this our above named Monastery. And that she may the sooner arrive to Eternal Repose. Let us say a *deprofundis* for her; this being her Anniversary day. Requiescat in pace. Amen.

VI. 1666. Some Briefe Remarkes of the Very Reverend **Mother Mother Etheldred Smith** Deceased this life the 9<sup>th</sup> of October 1666.

The Very Reverend Mother Etheldred Smith was Borne in England, in the County of Durham. She was Daughter to Gorge Smith of

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Esche Esquire. She imbraced a Religious life in the Monastery of the English Dames of the order of our holy Father St Benedict at Bruxcells in Flanders. (the first house of al the English Benedictine Dames) there she Made her holy profession, the 21 of her age, on the 14 of April 1619. Haveing lived in her owne Monastery about forty years, in the exercise of al vertues, & exacte practis of Religious dutys, she had also passed through the greatest and considerablest offices & charges in that Monastery, but desireing to lead a more retired life, about 8 years after the Begining of this our Monastery in Paris (we being then, Mother Elezabeth Brent Deceased, only five Religious of the Quire), she obtained with difficulty to be admitted into our community in the year 1660 and lead amongst us a most exemplar Life perticularly in humility, silence & solitude. For although she was the Antientest of al our Religious, yet here she was most humbly content to be the Least of al the Convent & to be esteemed good for nothing, being always never the less most wiling & ready to assist & help al in which she could, viz in knitting & sowing. And in her greatest age never exempted herselfe from the divine office eithere night or day, so that she much edified the Religious. In fine, being exhausted in the exacte practise of al vertues, taken with a defluction upon her Breast; after 3 or 4 days ilnes, finding aparent signes of her aproching death, she was armed with al the holy sacraments and reposed in our Lord the 9<sup>th</sup> of October. 1666, about the 68 of her age, the 47 of her holy profession & 6 years after she came to us; & lieth Buried in the semitary of this our Monastery of our Blessed Lady of Good Hope au Champt d'Alouett in Paris. And to the end she may the speediorly arrive to eternal felicity, let us offer up our prayers for her, Resiting the *deprofundis*, this being her Anniversary day. Requiescat in pace. Amen.

VII. 1671. Some Breife Remarkes of our Very Reverend **Mother, Mother Clementia Cary**, the first Promotrix of this Monastery of our Blessed Lady of good Hope in Paris, departed the 26. of Aprile 1671.

The Very Reves Mother, Mother Clementia Cary of St Mary Magdalen, was borne in London, in England. of Honorable parents. Her Father was Henry Cary, Vicount Faulkland, Viceroy of Ireland in the Raine of the first King Charles of England; Her Mother was Elizabeth Tanfeild also of great quality, and both of them English. The Lord her Father was educated and continued under the comone misfortune of England in the erronious Religion of prodistance. But his Lady during my Lords Life, was converted by the Reverend Father Dunstan Everade of

our holy order. And how real a conversion it was the effectes sufficiently prove In that after my Lords death she gained to the holy Church her two sons, who were educated under our Reverend Fathers of St Edmunds here in Paris, & four Daughters who al became Religious at Cambray, (our Mother house) & were the Reverend Dames, Dame Magdalena, Dame Augustina, Dame Maria, and Dame Clementia, who came last to Religion though first into the world and of whome in perticuler we shal now speake.

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The advantages of witt & Beauty which she abundantly received from nature rendred her extreemly acceptable in al conversations. To which being added the cercomstances of her Noble Birth together with her Fathers loyalty & suffrings, and the eminent piety of her Mother, she became so much in the favour of Henerettae Mariae Daughter of France and Queene of England, that she continued in her Maiestys Court for some years, & seemed much pleased with the gaity & delights of such a life, yet cheerfullnes & Innocency always prescribed limitts to the freedome she tooke in her conversations, duering her Residence at the Court. But in the flower of her age & delights of those worldly satisfactions, it pleased Almighty God to give her so fervent a vocation to seeke after more durable and solid joys that furthwith she resolved to take leave of the Queen and Court, & for ever bid Adieu to al the seeming pleasures & glittering follys of the world; which accordingly she did, Imitating the pious examples of her three yonger sisters in taking the holy Habit among'st our Reverend Mothers at Cambray, the 3 of April. 1639. where having exactly perform'd al the dutys of her Noviciat she made her Holy profession in the year 1640, the twenty six of her age, to the true contentment of her soule, finding that peace and satisfaction which the world could not give.

Retirement and prayer was now become the busines of her Life, & the speedy progress she made towards gaining perfection was such that when but two years professed, she was chossen as a fitt person to assiste the very Reverend Lady Abbesse Catherine Gascoigne (who had received order & commands from his Grace the Lord Vanderburg of pious memory Bishop of Cambray) to Reforme a French Monastery of Nunns in that City called St Lazars. And although so great & pious a worke ought to be cheifly attributed to the wisdom & devotion of my Lady Abbess, yet a considerable share of the successe may be acknowledged justly due to our Reverend Mother Clementia who with other perfections was so much Mistres of the French Languish as to compile for the use of those Religious, admirable instructions for the well performing of the divine office in publike, & also helpes for mentall prayer and devotions, extracted out of the workes of the truly interne and contemplative Author the venerable Father Augustin Baker.

She who had thus successfully contributed to the Reforming of one Monastery was some time after chosen by the wisdom and providence of the Almighty God as a fitt instrument to undertake a farr greater worke in the Establishment of an other; for our Motherhouse of Cambray through many misfortuns in their Temporall concernes was reduced to so great extreamity, that of necessity they must disperse into French houses, or send some of their Religious to seeke an Establishment elcewhere of which the Later was Resolved upon; & the Superiour the very Reverend Abbot Gascoigne, then presedent Generall of the English Benedictin Congregation, apointed our Reverend Mother Clementia together with her sister Dame Maria, & a Lay-Sister called Sister Scholastica Hodson, to repaire to Paris and trie, if means coule be found, to begine a Community in this City. Paris at that time was actually ingaged in civill warrs and our Queen Mother of England

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Here, under many Misfortuns, so that an attempt of this nature seemed wholly groundless in such ajuncture of affairs. Yet this our Reverend Mother had so firme a confidence in obedience and the goodnes and Mercy of God which upon al occations was the foundation on which she built her securest hopes, that with this intier resignation to God & superiours; she & her two comparuans parted from Cambray, and arrived at Paris about Al Saints in the yeare 1651, where first they placed themselves with the Religious Dame, viz: the Enzlish Augustine Nunns upon the fosse of St Victor.

After their arivall at Paris our Reverend Mother Clementia made her first adresses to the Queen-Mother of England & the English Court. Where notwithstanding her Maiestys present exigences she found a Reception so kind & charitable as aparantly shewed absance had not Lessened that great esteeme & value her Maiesty had formerly conceived for her. The first effecte of her Maiestys favour was orders she gave for the paiment of their three pentions whilst at the Augustine Nunns. And upon al occations continued afterwards our best friend and Gracious Benefactris tell her Maiestys deceace. Very Reverend Mother Clementia having gained the Queen to give so considerable a charity, was resolved to trie what effects her Maiestys example might have on others, accordingly renued her former acquaintance with my Lord Aubigny, Lord Mountague and other nobility and gentry both of the Queen Mother and the French court, where she generally mett with so many kind assurances of friendship & assistance that forthwith she gave very Reverend Father presedent speedy notis of the happy progress she hoped to make, & with his leave to hire a house of one Monsieur Angloise in St Dominikes Street, for to begine the designed Comunity here in Paris; and also humbly desired his paternity that she might have more Religious to assist her, as according he did and sent five other Religious viz: the Reverend Mothers: Mother Briget More, Mother Elizabeth Brent, Mother Justina Gascoigne, Dame Marina Appleton, & also a Lay Sister, Sister Gartrude Hodson, Sister to her who came with Reverend Mother Clementia first to Paris.

Upon the arrivall of these Religious al went to live in their litle hired house, where without doubt the superiority was justly due to the great paines, but greater Merits of our very Reves Mother Clementia. Yet her profound humility was such that neither then or ever after could she be persweded or induced to accept of the prioresship. (wherfore the 20<sup>th</sup> of Feberary in the year 1652 Very Reverend Mother Briget More was elected the first prioress and confirmed by the very Reverend Father Gascoigne then presedent. And also the Reverend and Learned Father Serenus Cressy (that set forth the 1st part of the Church History of England) was apointed to be our Confessor. Nevertheless our Reverend Dear Mother Clementias care and vigilancy was ever the same, to helpe & assist the Comunity, for Indeed to her great piety and wisdom assisted by the Reverend Father Salvin who (after the said Father Cressy) was Confessor, & the rest of our Reverend Mother-Beginners, we may chiefly attribute the compileing of our constitutions out of those of Cambray & Valdigrace. Which were found so excellent a worke as to be confirmed by our very R. R. Fathers of the English Benedictin Congregation

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and Approved by his Eminence Cardinall de Retz Archbishop of Paris. As may more at lardg be seen in the History of this house and also by her industry & power of her friends & acquaintance we obtained our Letters of Establishment. But these her great Talents & naturall parts were the least of her perfections. For her soule was adorned with much more excellent & higher gifts of grace; wherby she intensively regarded God in al she did & suffred, keeping herself united to him by a strict bande of love, whome she possessed in her superior wil & soule, in solitude, silence, and abstraction; which caused her to have so great a disgust to unnecessary conversation with creatures that made her cute of frequent vissits & longe discourses at the

grate. And for the space of thirty years [she] used al possible means to promot prayer, retirement and whatsoever was requised towards the gaining of Religious perfection; being so firme in the maintaning [of] this intern and contemplative spirit that she would not varye from our Constitutions by admitting any to Religion that had not a true propention for it though likely to conduce never so much to the Temporall good of the Monastery.

And to say some thing more in perticuler of these her interne vertues and first of her prayer; she was much drawn by the atracts of divine Love, to which she did faithfully correspond having a great propention for contemplative interne prayer, as apears by severall bookes of her owen collections besides her spirituall soungs, which she composed for the solace of the sicke & infirme. The instructions she followed, & the mentall execises which she practised were those of venerable Father Augustin Baker of happy Memory, and often saied she could never sufficiently esteeme or recommend them to others. For though she read other bookes of mistike Divines conformable to his, yet she declared she found non more easie & plean to be understood then those of Reverend Father Bakers; thus constantly pursuing her happy way of tendance towards God according to these words of the abovesaid divine Author viz: [In free wil is all the skill; use it rightly, & be happy In desolation & temptation, consolation, or affliction, In confusion, or distraction, &c:] she advanced her soule in al vertues, & attained to an high & sublime degree of prayer and contemplation.

And her humility was so solid & profound that she was an example to others in the contempte & disesteeme of herself, not only by refusing to be the very Reverend Mother superioure as is beforesaid, but also in other offices of honnor. She was so disengaged of that related to her owen perticuler, that when she thought it would conduce to the future good she would preferr even the yong'st & Last of the house before herself; and upon other occations as well litle as great her humility was admirable & very edifieing.

Her obedience, & holy simplicity, with the submission of her wil and judgment to that of her Superiours, though never so contrary to her owen inclination, or sensible to her nature, was very exemplar. The love & zeale she showed by her practis in keeping al good order & reguler disciplin, so farr as she was able according to her health & abilitys, did much exite & animate others. The confidence she had in God, & her dependance upon the divine providence, was very ex-

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traordinary, & she desired it might be Imprinted into the hearts of others, and cannot better be expressed then by her owne words upon the same subiect which are as followeth:

"Let us obove the Divine providance that all of us may adore it, and Learne to depend upon it; especially the Religious of this Monastery, who experienced it in such a wonderfull maner towards them, both in the spiritualls and temporalls; and Let us remember our Beginning-days, that we may ever persever in the same spirit and never depart from it to relie upon human hopes & temporall riches, how much soever we may have by the charitys of pious persons, or otherwise. But assure our selves if we doe that it wil perish with us & come to nothing, as it hath don with many others who had great Foundations which they relied upon, & soon failed them and like a broken reede fell to the ground; and if we follow their foot steeps we shal also doe. But this divine providence is a firme Foundation that can never faile, upon which this Monastery is Founded."

The many vissible markes of her great conformity to the adorable wil of God, in her interiour anguishes & probations, besides other crosses that his divine goodnes was pleased to send her for the increase of her merites, would be here to long to recount, only we may truly say she experienced in them the wonderfull favours & mercys of Almighty God, wherby it apeared he had perticulerly designed her for his especiall Elected and Beloved spowse. And she



perseverantly desiring to suffer for his sake & faithfully adhere to him, made her repeat these words of Blessed Mary of the Incarnation. viz: "prepare my harte Lord, prepare my harte, (but to what) to the crosse, to anguish, to disdain, to afflictions, & to al that it shal please thee to send me; only prepare my heart &c:" And indeed she always seemed to us to be prepared; & certainly his infinit goodnes would not have sent her such probations had he not first prepared her harte to receive them. For she excelling in parts that rendered her capable of the most important affairs, as well spirituall as temporall of this community; made the Reverend Mother Prioress (whom she much assisted) Judge non so proper to imploy then this our Dear Mother, perticularly very Reverend Mother Justina Gascoigne, who always had a great & singuler esteeme & confidence in her, both before, & after she was prioresse. And they two joyntly together with a divine descesion, & their good examples upheld & maintained venerable Father Bakers Instructions and conserved & increased in the hearts of the Religious the true BENEDICTIN SPIRIT which made them equally share in one anothers sufferances, as well on that account as divers others, though Mother Clementia in occasions cheused rather to take the blame on herself then let any fall upon our Very Reverend Mother Prioress.

She was much troubled with headacks, defluitions, & other infirmitys, which were such that she was not able to take rest in a bed, with out being choked or sufficated so that al the repose she had both by night, or by day, was in a chair except in great sicknesses, yet she suported it with extraordinary cheefullnes, & peace of mind. About four years before her death it pleased God to vissent her with a very dangerous sicknes, & at the same time also our Very Reverend Mother prioress Mother

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Justina Gascoigne which was a heavie blow to this or Community, we fearing to be deprived of them both at once. But the Almighty Goodnes knowing we could not subsist without either of them, spared them then. And they were Likewise very sensible of each others Lose & sent severall messages one to the other, Reverend Mother Clementia sayed she should be glad to dye, so it might pleas God to spar our Very Reverend Mother prioress, who sent word to her againe that she should be glad, if it were Gods wil to dye, that she might Live for our support.

She was very compassionat of the sicke & infirme, & being sellereire exactly acomplished that which our holy Rule & Constitutions ordaines for them, & with a Motherly tendernes most carefully provided what thay wanted or might solace them, so farr as could possibly be. Also strangers, but perticularly the poore experienced her great Charity to them, she not being able to refuse them an almes though we had scarce any thing in the house, yet her confidence in the divine providence was such that of the litle they had, she would feerly aske permission to give them part, which was granted her.

The true Resignation she attained to, in the exercise of her aforesaid sickly life, was not less then her other vertues, & may be an example to us. One day being in her usiall illnes, a young Religious going to see this our Dear Mother asked her how she did; she answered in her accustomed maner: "I am very ill I thanke God"; the other said: are you not discouraged to see yourself thus frequently ill & almost uncapable of any thing? "O noe", replied Reverend Mother Clementia, "if I were sure it would be athing pleasing to God, & that by my sicknes I could promot his honor though never so litle I should with great satisfaction desire to remaine in this my condistion even to the day of Judgment." She said no more then but remained in silence & the other much Edified. And it was her generall practise to offer up herself as a sacrificise & victim to God in her suffreings, & to dye to al things that concerned herself which made her often say these words, viz: *fiat voluntas tua, Deus meus & omnia; fiat voluntas tua.*

Thus it pleased her divine spowse to continue the cours of her mortified, though happy state of life, till about the midle of Lent 71. when she fell into her last sicknes inperceptably to

us, being a lingering fever with increase of her other infirmities which she suffered with exceeding great patience the space of six weeks. In this time Very Reverend Mother prioress & the Community desiring she might be better accommodated proposed a removal to the infirmary for more convenience; but she humbly desired to continue quietly in her cell, and Reverend Mother prioress with the rest not thinking her so dangerously ill consented to it. Then she with much content kept in her cell, according to these her mottos: *In nidulo tueo moriar mundo ut vivam solus Deo.* and *Domine quamvis adagendum nequeam, cellulam tamen meam servandam valeam;* Her greatest Comfort being spirituall & her soule so quiet & united to God that she seemed to be always in prayer.

During this sickness she communicated for her Easter and a Jubilee that happened that year, then recovered so well as to be at the first Conventuall Masse in the quire; on Sunday after St Marke and seemed to be so much better, that the Community was extremely consoled to

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see it, and hoped she would be as well as usually she was. And at that Masse, & all the morning before they particularly observed she was more than in an ordinary manner in prayer and recollection. Masse being ended & all the Religious retired except Mother Agnes Temple who spoke French very well, (& since our very Reverend Mother prioress) stayed to assist her Reverend Mother Clementia being then Cellereire & not able to goe to the parlour, desired leave to speak at the quire with Brother Nicolay that did some affairs for us, to take from him the accounts of the Church & quire that had newly been accommodated, which having done, returning to her cell with the above mentioned Mother &c: who said to Reverend Dear Mother Clementina: "I am very much comforted to see you so well, & goe so strongly". But this our great consolation was soon turned into dolore, for when she came to her cell she was seized with such a violent illness that she perceived in herself the symptoms of her near approaching death it being then about nine of the cloke in the morning.

And our very Reverend Mother prioress Mother Justina &c: & the Community being advertised of this sudden Change, sent with all speed for our confessor the very Reverend Father Joseph Shirburne (since president) & also the doctor with the surgeon who let her blood but without effect, & all the time of her extremity she called upon the holy Name of Jesus; & Sister Mary Tempest being then with her said "now dear Mother is the time for you to cast your self with a strong confidence into the mercifull Armes of your sweet Jesus, which you have in your life time so faithfully practised" & gave her the crucifix to kisse, which she did most devoutly, & said "I desire nothing but God; nothing but God alone;" which she severall times repeated; Then Reverend Father Shirburne being come in asked her if she remembered any thing to confesse, she answered that no particular came into her mind that troubled her conscience, & was very quiet, resigning herself wholly to the will of God and most humbly desired to have all the Rites of our holy Mother the Church. Then he gave her the Last Sacraments, and absolution, she not being able to swallow so as to communicate; and seeing her in great paine one asked her if she would have any thing, she answered "nothing but God" which were the last words she spooke. And in three hours time about 12 of the cloke she left this transitory life to praise God for Eternity in the next, as we have just reason to hope, she having here so ardently sought & aspired after him, & departed the 26 of April year 1671 in this our Monastery of our Blessed Lady of good Hope of the holy order of St Benedict, aux Champt de Allouette in Paris, the 57 of her age and 31 of her holy profession. Amidst the prayers & tears of all the Community for the great & sensible loss of this our truly dear and Reverend Mother.

Therefore thinke it not a misse here to set downe the words of our very Reverend Mother Justina Gascoigne prioress to her Honoured Aunt at Cambray the worthy Lady Abbess, very Reverend Mother Catherine Gascoigne which were viz: "non can esially Imagin the unspeakable

Losse I have of dear Mother Clementia, for indeed she did so assist me in al occasions that she was my chief suport &c:" In answeare therto that Renowned Abbess writ as followeth; "It seemes to me your de-

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solate case in the Losse of dear Mother Clementia Cary, makes me remember mine, when venerable Father Baker, & Dame Gertrude More were both taken from me at the same time. But the Infinit goodnes of God wil, I hope supply by such means as he pleaseth we faithfully adhearing to him. In whome I am Dear Neice your unworthy sister & Aunt Catherine Gascoigne."

Yet least through human frality there remaine any thing that may detaine her from the speedy possession of the Beatificall Vission ot Almighty God, Let us as our gratitude and obligation requireth, offer up for her or prayers and resite the *deprofundis* this being her Anniversary day. Requiescat in pace. Amen.

VIII. 1678. Some Briefe Remarkes of our very Religious sister **Sister Mary Tempest** departed this life the 14 of August in the yeare 1678.

The very Religious Sister Mary Tempest of St John Evangelist was Born in Cambridgshire in England of English Parents, her Father was Mr Thomas Tempest, & her Mother Mrs Anne Lowrie. Both of them of very good Antient Catholike famillys. They had severall children. & this was there Eldest Daughter, who being prevented by the grace of Almighty God in the 15th of her age forsakeing the world & al its vanitys came to this or Monastery of our Blessed Lady of Good Hope in Paris, & having fully accomplished with much fervour, & exactitude, the time of her trial, & Novishepe, she made her holy Profession the 2<sup>d</sup> of July 1662.

This our Religious dear Sister had al her life a great esteeme & zeale for all Regular observances that she would never exempte herselfe from the exacte performance of any Religious Duty excepte she was wholly disinated by sickneses; obedience or true nescesity. & she had a very good propention for an Internall life & by her serious prosecution of internall prayer and following venerable Father Bakers instructions made such profit in vertues that our Very Reverend Mother Justina Gascoigne prioress judged her fit to be the Mistres of the Novices, Cellere & also other offices of all which she was very capable.

Some years before her death it pleased God to exercise her by much sicknes & infirmitys which she suported with great patience & Resignation, & in her last sicknes which was violent she much edified all the comunity by her submission & conformity to the holy will of God. She most devoutly received al the sacraments of the church, & had her perfect sences to her last, & being in her greatest extreemity she cast her eyes on al sides of the bedd, as if she wanted some thing; the Infirmarian asked if she would have any thing. She answered her with a stronge & shrile voice: Jesus Christ; & in the pronounceing those words presently rendered up her soule to him whom she so fervently invocaed, as we may truely hope about 6 of the cloke in the Morning on the eve of the Assumption of our Blessed Lady the foreteenths of August 1678, the 33 of her age & 16<sup>th</sup> of her holy profession, in this our aforesayd Monastery aux champ D'Alouet. And to the end she may the speedierly Arrive to Inioy the company of the Blessed for all Eternity, let us say for her the *deprofoundis* this being her Anniversary day. Requiescat in pace. Amen.

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IX. 1685. Some Briefe Remarkes of **Sister Margaret Greene**, Lay Sister departed this Life the 22 of November in the yeare of our Lord 1685.

Sister Margaret Greene of St Peter and St Paule was Born in Sommersetshier in England of Englishe though Prodistant parents. But it pleased God mercifully to drawe her first into the

Bosome of the catholike church & afterwards into the secure haven of an Religious Estate of life in this our Monastery of our Blessed Lady of Good Hope in Paris. She came to us soone after our first coming to Paris, & she had so great a vocation to serve God in this holy course of life that she was nether discouraged for the delaye of her profession by reason of our unsettled condition being made to stay about four years, nor tired out with the difficultys & labours of our freequent removalls from house to house, we having ben at five houses before we could get this of or owne, besides many other inconveniences in our Beginings. Yet she always remained constant (according to that of our holy Rule in the 4<sup>th</sup> degree of humility) never growing wery of her vocation &c: or ever spared her pious & painfull Labours for the servis of the community though she was infirme & sickly: that in her many Employment of Martha, she did not omitted the chiefe affair of Mary, for she was very exact & carefull of her times of retirment & recolection & very serious at her prayer & devotions by which she dayly refreshed her soule in the love of God & obtained strength to pase through al her difficultiys & pains both of body & minde.

Her Last sicknes continued about 3 months in which time was seen the good habits she had gotten of all vertues & three days before her death she lay as it were in atrance & in all that time never stured or moved any part of her body nor had any feeling or sence of what was don or sayd to her noe more then a dead body. Yet we found she had life by her breathing & pulce & at the 3 days end, about the same time she feele into that letergie or trance being about three of the cloke in the morning she quietly rendred up her soule to him that had created it. She had received all the Rites of our holy Mother the church before she fell into the aforesayd maner. And also severall times in that sicknes comunicated very devoutly. She departed this life the 22 of November in the yeare 1685, in 62 of her age & 29 of her holy profession in this our above named Monastery aux champst D'Alouett. and was the first of all that was professed of our community.

For the repose of whos soule Let us offer up our prayers for her resiting the deprofoundis, this being her Anniversary day. Requiescat in pace. Amen.

X. 1690. Some Briefe Remarkes of or the Religious Sister, **Sister Mary Hawes** departed this life the 27 of March in the yeare. 1690.

The very Religious Sister Mary Hawes of Jesus was Born in the county of Darby in England of English Parents, her Father was Mr Henery Hawes. & her Mother Mrs Anne Vicque both Prodistant. Yet in her we may adore & prays the Infinet mercy & goodnes of Almighty God the true lover & seeker of soules who neuer despises any of a good will in what condition, or estate soever, as apears in this good soule of whom we now speake,

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who was ingaged in the greatest perills & vanitys of the world, being one of the actors or stage Players of King Charles the 2<sup>d</sup> of England where she continued three or four years, in which nevertheles he still so preserved & prevented her by his diuine grace that she lived in great innocency & integrety of Life. And though not then a catholicke, she had a great & extreme horror of al vice, or anything that might displease God, & was an edification & example of vertue to al the Rest of her companions, as several of them did declare to some that knowe her.

In fine, in the midst of this her greatest danger & impedements our mercifull Lord was pleased to lay open to her the way of salvation by inlighting her with his true faith making her a member of his holy church, & so powerfully touched her hart with his divine love that she bid Aduē to those Intising pleasurs & alurments & resolved to Espowse herselfe to God in a Religious state; which accordingly she did, coming to this our Monastery of our Blessed Lady of Good Hope aux champst D'Alouett in Paris, the 22 of her age. And having ben very exact &

perseverant al the time of her probation; she made her holy profession the 26 of December, 1684 to the great satisfaction & comfort of her soul. And was afterwards so faithful in the practis of all her Religious dutys that she accomplishe much in few years; But perticulerly her zeale, & devotion for al that concerned the divine office was very edifieing in which she used al her indeavors, & indurstry to have both the singing & Resiting performed in the most exactest & perfectest maner she could; she being very well Quallified for it having both a good voice & great skill; so that she was a great piller of our quire; & one may truely say she breathed out her soule in singing the prayes of God in the quire.

For Although she was very much indisposed al the Lent with a violent paine in her head which was thought to be an impostume, yet she assisted at al the office in holy weeke & being at the servis on good Friday (the day our Blessed Saviour died for the salvation of the world). Just as she had finished the Hymne *Vexilla Regis* &c: at the returning of the Blessed Sacrament from the Sepulcher to the Alter, she found herselfe strucke with her aproching death; being so ill, that with great difficulty she got to the Infirmary where she fell into a violent vomitting which continued al that day, and the night following and not being perfectly herselfe she could nethere confesse, nor comunicat; but had done both, the day before, being Maunday Thursday, saying that she had a perticuler devotion to make her Easter that day, on which our Blessed Saviour Instituted that divine & admirable sacrament. She had also, a litle before, made a general confession to Reverend Father Corker who was then heere.

In fine on Easter Munday having received the holy oyles & generall absolution she happily departed this life to goe to singe eternally the prayes of her celestially spowse in the company of the Blessed, as we have good reason to hope, the 27 of March, in the yeare 1690 the 30<sup>th</sup> of her age, and 5<sup>th</sup> of her holy profession in this our above sayd Monastery.

But to the end she may the sooner Arrive to the Happy Possion

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of God Let us offer up our prayers for her, and resite the *deprofundis* this being her Anniversary day. Requiescat in Pace. Amen.

XI. 1690. Some Briefe Remarkes of the Religious **Mother Ursula Treuillian** departed this life the 12 of May 1690.

The very Religious Mother Vrsula Treuillian of the most Blessed Trinity was Borne in Somersetshire in England of English and catholike Parents. Her Father was Mr John Treuillian & her Mother Mrs Catharine Risdon, both of Good familys. And this their Daughter finding in herselfe many touches from Almighty God to be Religious to which her nature had great repugnance she therfore endeavored to devert those (as she esteemed them Mallencoly thoughts) by giving herselfe the more to recreations, devertisments & makeing of freequent vissist.

But our mercifull Lord so narrowly persued her, that she could finde noe reposses in soule; tell she mett with Reverend fathar Peter Salvin one of our holy order and had Ben our confessor (& some times at her fathers house). He gave her the Booke caled the kingdome of God in the soule, and put her into a course of mentall Prayer; by which means, she renued her former good purposes of being Religious and never desisted tell she obtained her desire.

Notwithstanding all the violence her father, & other Relations used to opposse & hinder her from undertaking that holy state; only her Brother, whom she had gained to consent, and also to be content to binde himselfe for the payment of her portion (which was about three hundred Pistols) as he did. Thus having settled her affairs, she came to this our Monastery of our Blssed Lady of Good Hope aux Champt D'Allouet in Paris in the 24 of her age, & having fully

accomplished the time of her probation, she made her holy profession the 21 of November 1667.

And although she was always very Infirme & sickly yet she supported it with great patience and quietnes, keeping herself much retired either in her cell or in the church in prayer so that she much edified all. And being farre gone in a consumption, after a life of long sufferance she was seased with her last sicknes (as she was praying at the foot of the Alter), being a fever which continued only four days & in that time was very cheerful & she imbraced death not only with much content and satisfaction, but with so extraordinary transport of Joy to goe to see God, that it caused great consolation to those who were about her; she received al the holy Sacraments of the church and had her perfect sences to the last moment.

And being much devoted to the sacred Mistery of the Blessed Trinity she sayd with a cleere and shril voice: O holy Trenity, Father, Sonne, and Holy Ghost have mercy upon me. & just as she had pronounced these Adorable names; she expired leaving this life to goe possesse for al eternity; the three most Blessed, and divine Persons, and one God, as we may wel hope, the 12 of May 1690, the 49 of her age and 23 of her holy Profession in this our above sayd Monastery.

Yet least any thing may hinder her speedy arrivall to that Blessed vission, Let us offer up our prayers for her; resiting the deprofoundis, this being her Annversary day. Requiescat in Pace. Amen.

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XII. 1690. Some Remarkes of our Most dear & venerable Mother Prioressse very Reverend Mother Justina Gascoigne departed this life the 17 of May 1690 & of her Parants &c: who were great Benefactors to the community.

This our Most Deare & venerable Mother Prioressse the very Reverend Mother Justina Gascoigne de Sancta Maria was Borne in Yorkshire in England of Renowed Parents. Her Father was Thomas Gascoigne of Lasingcrofte Baronet, Lord also of the two Mannuers of Barnbow & Parleington. And not only Highly Esteemed for his being of the Antient Race of Knights, and Baronets (& desended from Sir William Gascoigne of Yorkshire, Lord cheife Justice of England whos great wisdom, & equite is Remared in the English Chronicles) but much more for his signal vertue, piety, and Heroicke couradge in suffering many difficultys & persecutions with great constancy for the catholicke faith. Her Mother was Anne Simons, a Lady of answerable Quallity and much Honoured in al that country for her exemplar vertue. She deceased in her above sayd house of Barnbow. But before we enter into the perticuler discourse of this our Very Reverend Mother Prioressse we can not but recount some passages of her father & other Relations, for the concerne our very Reverend Mother had in them & our obligation they having ben very considerable Benefactors to us either spirituall, or Temporall, as wil be seene in their proper places, & being also things of edification.

Her Father Sir Thomas, not having ben brought into the plote of Owtes & Bedlow, was soone after, by two of his owne sarvants who following their evil examples & forgetting their dutys & the many received Benefits from their good Master accused him with the cheife of his family, in the yeare 1680, to have conspired the death of his Maiesty King Charles the second of England; & vpon this their false accusation caused him— being then neere the 88 of his Age — to be seassed vpon by souldgers & Gards & hurried vp to London a hundred miles from his owne house and put prisner in the Towre, wher he remained four months, after which he was brought to his Trial. And when he came before the Judg and al the people he made upon himselfe the signe of the holy Crosse, with such devotion that it astonished all the assembly, saying in a high voice, *In Nomini Patris & filii &c.* and then remained standing bare headed 8 or 9 hours with a cheerfull countanace amidst al the violence exercised against him. But in fine it pleased God to

whos divine wil & providence he had wholly abandoned himselfe & al his concerns to cause the Judg to see his Innocency & set him at liberty beyond al expectation in that time which was so perverse against catholikes, and Sir Thomas being by age become so deafe they could hardly make him heare any thing rightly. When his friends came to tell him that he was freed & set at liberty he takeing one thing for another thinking he was condemned answered yes, yes, I did believe it, God forgive them; Let us pray for them, so resigned and prepared he was for death. And soone after he quited the world and went to the English Benedictin Abbay at Lamespring, wher his Brother the very Reverand Father Placidus Gascoigne, was then Lord Abbot, & who had ben presedent of the

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English Benedictin Congregation in the year 1652 when we came to Paris and did much helpe and assist us in our beginning & ordained that an abridgment should be made of al the workes of venerable Father Augustin Baker and put in print & is called *Sancta sophia* &c: this worthy Prelate deceased this Life the 3<sup>rd</sup> of August 1681. Sir Thomas Gascoigne continuing to live there like a religious man 6 years when it pleased God to call him also to himselfe the 12 of May 1686 and 94 of his Age, having survied his Brother the Lord Abbot five years.

And although her Father came of[f] so wel as hath ben sayed, yet these Persecutors did not end ther. For her Brother Sir Thomas passed through a rigorus triall vpon the same acount; as also her eldest sister, the Lady Tempest, who was then a widdow, went through a very sever probation by means of those ungratfull creatures, one of which she saved from death for stealing from her a good some of mony. Yet now he did al that lay in him by his callumny to take away her life so that she was also brought from her father's house to London to apeare before the Kings Councill wher she was sent backe to be imprisoned in Yorke Cassell & have her Triall in that Citty, where if found gilty, [she] should be burned alive.

The Aprehention of which was a very Marterdome to this good Lady who was in her nature so fearfull that the very thought of death, was enough to make her dye, especially such a kinde of death; which put al her friends into great anguish, & concerne; believing she would not be able to apeare at her triall; & if she did not, she would be condemned as gilty, besides the greatest famillys in Yorkesheir would have ben put to death, who wher brought in as complices with the Gascoigns. But Almighty God altho he is pleased to permit his faithful sarvants to suffer some thing for their merits, yet he never failes to assiste & helpe them when he sees it's the best time. As he did this good Lady, now in her greatest necessity, by means of the Reverend Father Maurus Corker, one of our holy order, whom she mett with at London & after some discourse with him she was so strengthned, & encouradged, that she did not onely come to her triall with an undanted couradge, & alacrity, which astonished al that knewe her, but sayd several times since that she thought she could not only willingly have suffered that buring, but ten times more for God if he had so ordained, though [He] was pleased to be satisfied which this her good wil & desire to die for his sake, &, as to the rest, he delivered her both from that torment, & the aspersion cast upon her, & cleered her by right of law and Justice to the great consolation of al the Catholicks.

Thus al being happily concluded and she having no charge of children, desiring to end the rest of her days in retirement, came over to her sister this our venerable Mother Prioress & humbly asked the scholers habit, to make a Trial in our Monastery; which being grant'd her she remained in it according to our constitutions sixe months, with true content & satisfaction of soule, being fully resolved to live & die with us, for that intention went into England to sell her Joynter, & then to returne againe. But as soone as she had sould it,

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God Almighty was pleased to call her to himselfe to crowne in the other life this good desire; which the rest of her Meritorious workes as we may wel hope, the 20 of September 1684 & lefe us a considerable charity.

These probations of our Venerable Mother her neerest Relations we may wel believe was a good exercise to her, & ascribe their deliverance to her faithful recourse to God in prayer; and humble confidence in his divine providence who (as she used to say) would turne al to the good of those that truely love him.

We cannot also pass over in silence without seeming forgetful of the spirituall obligation we owe to the very Reverend Father Doctor Stapleton, Presedent Generall of the English Benedictin Congregation & cossen Garman to our Very Reverend Mother Prioress, who besides the many excellent good deeds & offices he hath done this Community did (by the request of the worthy Abbesse Venerable Mother Catherin Gascoigne upon her death Bedd) give a new and very ample Reconfirmation of the workes of venerable Father Augustin Baker of happy memory; a cotype of which, being imparted to us is to be seene in this Booke page the eleaventh. He was three times elected presedent; in which charge he died the fourth of Aug: 1680 and held in generall esteeme for his eminent piety, Merits, and Learning. And now to persue the Relation principally intended of our very Reverend Mother Justina Gascoigne, being the second Daughter, & received in Baptisme the name of Catherine. She was from her Infancy much inclined to devotion & reading of the saintes lives which made her desire to practise some mortifications; one was that she would deprive herselfe of the most delicatest sorte of meates at her Father's table & give it secretly to the poore, which being by her above named cossen Stapleton of the same age with her, found out. She was much afflicted that it was discovered & many years after when he was presedent & speaking with her at the grate of their lives passed before some of her Religious, asked her if she remembered it, otherwise we had not knowne it, she was so carefull to hid all things that might any way tende to her owne prays or honour.

These divine Atracts in her youth were the presages of that eminent perfection she one day was to arive [at]; & which consisted not so much in those things that apeare great in the eyes of creatures, as in the hidden & intieme ways of Contemplation & dieing to nature. Thus finding herselfe powerfully drawne to an interne Course of life she knewe not how better to ataine to it then by the holy state of Religion. Therefore at the age of 15 bidding Aduie to her parentes & all the delights & satisfactions her quality furnished her with, she went to the Monastery of the English Benedictine Dames at Cambray where her much esteemed & Honoured Aunt Madame Catherine Gascoigne; was Abbesse and being arrived there on St Barthomews day, before she could be taken in, she fell into so dangerous a sicknes (caused by the lange journy & heats of the wether) that it was thought she would have died.

But the Allseing wisdom, who had designed her for an Instrument to advance his Love & servis in the soules of many preserved her then from death, & being recovered entered into the Monastery, where she diligently observed al the orders of the house, & made such progresse in

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the mortification & contradiction of her nature, that when Reverend Mother Clementia Cary about fore months after came thether also, to be Religious, found such a change in her whom she had in the world observed to be of a little prompt hight disposition, sayd to one of the Religious: is this Mrs Catherine Gascoigne that is become so hum[ble] & patient. And the worthy Abbesse her Aunt, who was very careful to ground her wel in the holy vertue of humility, gave her the last place of her companions at the takeing the holy habit, which was on the conversion of St Paule January 25 in the yeare 1639.



At her clouthing there happned a very remarable thing by which the supreme goodnes was pleased to make apeare the constant & solid vocation of this his sarvant. For the night before she had a cold fit of an Ague with a great fever, but the love of God, & the desire she had to give herselfe wholly to him, was much greater. For she could not be perswaded to put it of, or deferre one day Longer, but surmonting this indisposion went into the church with the rest, notwithstanding that cold season, & performed all those Longe cerimonys which she did with such fervour & devotion as if she had not ben sicke. And as soon as she put on the holy habit, she was perfectly cured & never had the least sintume of it But was very heathful afterwards, which manifested now gratfull a sacrefice this was, to her celestiall spowse: And she desireing more & more to become pleasing to him & faithfully correspond to the will of his divine Maiesty for this his mercy to her; often called to mind these words of St Barnard for why camest thou to undertake a Religious estate; was it not to mortifie, deny & forsake thy selfe & to practis al Regular & conventuall actes, as prayer, fasting, & rising to mattins at 12 of the cloke at night (acording the custome of that community) which she did, in the extreeme cold of winter; as puntually as any of the Religious, not spareing or indulg'ing herselfe in anything and with great humility, & obedience, exactly acomplished the yeare of her Novishipe she made her holy proffession the 15 of Aprill 1640.

And now seeing she had happily atained to that she so ardently thursted after which was to be wholly consecrated to God. And being as hath ben before sayd, well grounde & established in the constant, & exacte practis of all regular & Religious Dutys, knowelng them to be the declared wil of God in the paths of which & by the serious pursuit of internall prayer, mortification, & abstraction, she perseverantly walk'd from vertue, to vertue. And as our spirituall Master venerable Father Baker teacheth; seekeing God puerly in all she did, and suffered, she made great progress in contemplation & union with him whom her soule loved. (according to the spowse in the Canticles: I have found him whom my soule loveth, I have found him &, wil not let him go &c: And againe: My beloved is mine & I am His) and by this stricte uinion of her soule with God she recevied that devine light to finde out, & faithfully trace, those secret, & hidden ways of perfection, to which she afterwards arrived; & constantly adheared to him al her life, as wel in darkenes as in light, in desolation as [in] consolation.

For about five years, after her profession it pleased the ever adorable wisdome the more to prove the fidelity of those his sarvants to per-

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mite our Mother-house of Cambray to fall into that poverty, by great losses in their temporalls which having patiently suport'd some years, were at last constrained either to disperse, or seeke to begine some other house, as may be seene in the History of this our monastery. And our very Reverend Fathers (who imployed al their care & industry to remedy this their destres espeacially the Very Reverend Father Placidus Gascoigne her uncle, then presedent, sent Reverend Mother Clementia Cary &c: in the month of October 1651 to Paris to see what means could be found to begine a Monastery heere; wherein a little time haveing some hopes her superiours sent 5 other Religious the 6<sup>th</sup> of Feburary following viz: 1652. who are al named in the Remarkes of Reverend Mother Clementia. This condition was a sencible Trial to them al, to see themselves as it were againe exposed to the incertitude, trouble & distractions of the world. Yet since it was the wil of their superiours they submitted themselves to it, reposeing their whol confidence in the protection, & providence of God. One of whom was this our Reverend Mother, who notwithstanding had a more perticuler resentment in the parting from so excellent a model of perfection as the Very Reverend & worthy Abbesse her Aunt was, under whos descreet conduct, she experienced great helpes of soule, & consolation of mind, receiving from her those first impresions of a true Religious, Benedictine spirite.

And this Venerable Abbess on the other Side, disengaged herselfe, for the Benefit of our Community, of the assured supporte, both spirituall, & Temporal, she expected from this her Deare Niece, who besides what she had at her profession, had also an yearly pension of 30 pound English, which was duly, & exactly payed, all her life, & many times with over plus, which always came oportunly for our community, particularly in its beginning days. But this our Reverend Mother, forgetting all that might drawe to her any esteeme for 7 or 8 years, put herselfe to the humble & low offices of the house, with as much vigilance as if they had ben the greatest. Tel by the death of Reverend Mother Elezabeth Brent she could noe longer refuse to accept of Mistress of Novices, for which she was in all respects, very well qualified & performed it with much advantage & benefit of soules, having had many under her prudent education, tel the 6<sup>th</sup> of August 1665.

When she was by the votes of the Community elected the very Reverend Mother Priourisse, being the seconde of this our Monastery, & was confirmed to the great consolation of the Religious, though much to her owne affliction who thought herselfe wholly unworthy & unfit for it, always having a deepe insight of the charge and obligations that belongs to superiours. Yet seeing she could not avoide it, without resisting the will of God, she humbly submitted to his soveraigne decrees.

For the divine & paternall wisdom, having choysen her, for one; that was to laye the spirituall, as well as temporall, foundation of this Monastery, enriched her with Talents, & parts proper, for such an office. she being of a very solide Judgment, of a sweet & humble disposition, & of an equale Temper, which made her proceed with much prudence & discretion in all her actions, not doing things rashly. And she could well Temper, sweetnes, with Rigour; she was also a

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faithful practiser of *Custodia Cordis* which venerable Father Baker so much recomends "That the many occasions & variety of affaires, which arrived did not cause her distraction, or take up her affection, and so settled in God, that noe crosse or affliction, did alter her peace, but that she could be strictly united to him. And all the time of her superiority which was tel her (death being 25 years; wanting aboute two months) the Luster of her vertues, & perfections, did appeare, as will be seen by these particulars following, which for brevity, we rather diminish, then enlarge."

She was so exemplar, & exacte, even in the least things, as if she had never lost her Novical fervour; being most perseverantly constant to the Quire both night & day, nor exempted herselfe from mentall prayer, what Busines, or affaires so ever; or was knowne to be absent in any other conventuall act, except in case of very great sicknes & weeknes. So that it may truly be sayd of her; she never exacted that of another, that she did not first practise herselfe. But that which was most admirable; she seemed to doe all her actions in the spirit of Prayer, mortification, & the pure love of God. She regarded the bell or other signe, for conventuall actes, as the very voyce of God calling her; at which she layed all aside to hasten With Religious gravity to the place where most constantly she was the first; & if it hapned that she was at the grate when the Bell rung to Quire, prayer, or silence, she presently tooke leave of those she was with; which she did, with so much sweetnes & civility that they remained much edified and she would say, "we could not be faithful to God. If we were slow in performing our Religious observances. Since they were his knowne & declared wil to us, (who sayd he that loves me will fulfill my will; & keepe my comandements) which to doe, we must resolve to forsake & deny our owne wils, & inclinations, a thousande times a day. And that in this did lie hid great perfection & fidelity to God. But when she persevered any to place their greatest perfection in the exterior observances, with a great esteeme of themselves for their Regularity and despised others that

could not be so Regular, she sayd; *we must remember these other words; of [St Paul in margin] our Bless'd saviour viz: that when we have don al that is required of us, we may truely judg ourselves unprofitable sarvants, haveing but done our duty & what he comanded us.*

“And that others, in their Infirmitys, & disabilitys, by their patience, in suffering & the humiliation, it's to them to see they cannot keepe all observances; may be more pleasing to God & with their prayers, doe more good; then if they performed al the Regularitys of the house. For as St Paule also saith, if we give our Bodys to burne &c: and have not charity it profit'h nothing. Charity is patient, in benigne charity envieth not, dealeth not perversly, is not puffed up, is not ambitious, &c. Thus she in althings, saught to ground us in the true, & solid vertues, of humility, & charity; to which herselfe, by prayer, was arrived in an eminent degree. For prayer, contemplation, & union with God, was in a maner, her whole life. And she was so inflamed with his love that al her content & satisfaction was in the intire conformity of her wil to his holy will & pleasure, which made her also, often say: O how faine, would I have you purely seeke God in al things. For

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that in God nothing was neglected & that he is to covetous, whom God doth not suffice”. From this charity proceeded the great desire she had to promot his honnour in the true good & perfection of soules, without any regarde to her owne interste, prays, or disprays; indeavoring by al possible means, together with the exacte performance of our holy Rule & constutions, to imprinte in the harts of her Religious Daughtes the true spirite of our holy Father St Benedict. That is to say that by an intire conversion of our maners we may become pure interne, contemplative livers,aspireing after such union with God as may be attained to in this life, gained by prayer, &c: which al spirituall Authours recommends, & St Barnard calls the Busines of Busineses, & likewise Venerable Father Baker teaches us in his instructions that by the dayly, & serious, prosecution of mentall prayer, mortification, & abstraction of life, we are to arrive to perfection, being the spirit, and end of our holy Rule & profession. And to this purpose is this Legacy left us by the *sayd venerable Father Augustin Baker. viz: Follow your call, thats all in all. That is, the spirit of your vocation must be the life of all your action,. Interiour, & exteriour, And all your actions, interiour & exteriour, must be to conserve & increase the life of your vocation,* thus joyning the Interiour with the exteriour. Therefore it was that she most Religiously procured that the very Reverend Benedictin Fathers should always continue to be our Confessours, & Directors, as those from whom we first received our spirituall education, and the aforesayd divine Instructions, according to these words of our constitutions, viz: having a great obligation to it, which we & our successours shal always be obliged to acknowledg, since it is that that hath begotten us in Jesus christ by the Ghosples, judging without disparagment to any others, that they could the best teach & Maintain that spirite, & Rule who were of the same order & profession. For which it is incredible how much she did & suffered, on that account as divers others. God being pleased to manifest his love to her, by giveing her a lardge portion of the saints in crosses, afflictions, & exercises, which by her sweetnes, Resignation, & charity, she passed through, & overcame, with such tranquility of minde that we may truely say in her patience she possessed her soule; humbly confieding that the eternal providence would turne al to his owne prays; & the good of Religion which was all she sawght after. And for the constant maintaining this contemplative spirite, according to our constitutions, she would not receive any to Religion that was not proper for our retired & solitary life, though it were to conduce never so much to the temporalls. Once a Lady of Quallity pressed her very much to take one to be Religious with whom she gave us for a found five hundred pounds English, & also great promisses & probabilitys of being an extraordinary Benefactris to us. But having

made a sufficient triall of the person she recomended, & our Very Reverend Mother Prioress, with her councell, & whole community finding her not fitt, she was dismissed; wherupon the Lady, being much exasperated, rased great troubles & stormes, against the house, although our venerable Mother Prioress used all reasonable means to satisfie her, & freely returned her the five hundred pounds. And the same

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persone going to another Monastery after a triall there, was likewise dismissed. Yet they did not repay backe the sayd mony, which shews how little our venerable Mother regarded human gaine when it was preiudicial to the spiritual.

"So that to her we may aply this Parable of the Ghosple of the wis'man that Built his house upon a Rock: the raine fell: the fluddes came; the winds blew; & beat against that house, & it fell not; because it was founded upon a Rocke. So she, being firmly fixed on God, was not shaken by the fluds & stormes of persecutions. And though she governed, more by example then by words; more by sweetnes then by Rigor, nevertheles she did, when she saw it necessary, severly reprehend, correcte, & penance; which yet she did in so moving a maner that it cleerly apear'd she rather sawght to touch their harts with sorrow & repentance then to exercise her authority over them. Also to those she knewe did misinterpret her actions, or conduct, she carried herselfe towards them with so much goodne, & true charity that therby they came to see themselves, & acknowledg to her their falt; & she always received them with a Motherly tendernes, & compassion, freely & readily, pardoning them."

Her zeale for the wel performing the divine office both for the resiting & singing; made her spare noe cost, either for bookes or Masters, for the organs &c: having furnished each Quire Religious with a noted Missall & Antiphony in print sett out By Mr Nivers & approved by the Archbishop of Paris.

Her humility was such that she would not be treated in any thinge better then the other Religious. She always lay in the common dortor, & her Cell was noe Lardger then the rest; onely she had a little closet into which she retired, & there (she entred, as it were into the secreet cabinet of her Celestiall Spows) wher she sweetly conversed & consulted with him in al necessitys, & concerns. And by her faithful recourse to him she obtained (as we have often experienced) more good for the Community then many others could have don, with al their solisitude, and great exteriour doeings; as wel for the temporall as spirituall, as wil be seen in the prosses of this discourse. And when any of the Religious came to speake to her, she presently opened the dore, & with much affability, received even the last of the house, though she were writting or otherways imployed. For the Community had so great and just an esteeme of her that they had recourse to her as to a truely Deare, and spirituall Mother, in their difficultys and troubles of minde, as well as the affairs of the house. And she did rather chuse to incommode herselfe then contristate any of her Religious Daughters by sending them away. And they ever found great help and advancement, in the way of vertue & perfection by her holy advices; for she had aperticuler gift in moveing, and exciting harts to God. But if it happened that she could not then attende to them, she would apoint a time, or come herselfe to them; which she never failed to doe. Thus she accomodated herselfe, to the humers & dispossitions of many, to gaine al to God; & according to our holy Rule, suporting their Infirmary, both Spiritual & temporal.

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She was also tenderly compassionat of the sicke & infirme shewing her care & charity towards them, in often vissiting, comforting & seeing that they wanted nothing nether sparing Doctor, surgean, or any thing that might contribut to their solace, eitheid of Body or minde; & in their

extreemity, providing that in good time they should be assisted, & strenghtned, with al the Rites, of our holy Mother the Church.

This our Venerable Mother prioress making it her principal care to seeke & regard God above al Temporal things, tooke this sentence for her Motto viz: *first, seeke the kingdome of God, And his Justice; and all things ells shall be given you besides;* and accordingly she found his mercifull Goodnes did help, and assist her. For when she entred into her Office the Community was indebted to the sume of thirteen hundred & threescore pistols, being chifely contract'd for the purchas of this house we live in, aux champst d'allouet; which was bowght the yeare before by the Venerable Mother Brigit More, her predecessour, who had used al descret means to avoide unnecessary expences. But being deprived of the helpe of our cheife Benefactors, the Messuers of Port Royall, that then lay under sever persecutions, & we living in this retired place, having few acquaintance with the French, our Very Reverend Mother prioress found things goe so very hard the first foure years, that we were forced to sell, & pawne, our plate, & linning, which made us sometimes fear what others sayd of us: viz that they beli'ved we should be dispersed at last. Yet al this did not diminsh the hope & confidence she had in God, but [she] often encouraged & comforted us, saying, when she saw the least hopes, according to human aparance, then it was she had the most assurance in Him who could doe al things, & would not faile to helpe us, if we were faithfull on our parts; as God of his Infinet goodnes did in the great charitys procured us by our worthy freind and Benefactor Monsieur de St Mart one of the Messuers of Port Royall *in absconditum*, Another especiall effect of the divine providence was that God Almighty inspired her vertues Niece Mother Maria Appleby at the age of 14 to be Religious with us, who had a portion of twenty five hundred pounds starling of which her Grandfather Sir Thomas Gascoigne had the whole manegment, and tooke a perticuler care to have her conducted hether to the helpe & suport of our Monastery; as wel for that present as futuer time, though he might have sent her to his owne Sister, the worthy Abbesse of Cambray, where he had also, a Daughter; & several other Relations (who al expected, & invited her). And after her profession the sayd Sir Thomas, father to our Very Reverend Mother payed that her portion intirely, at the times we desired it. For which charity of his, our Community owes a great obligation to him; as also Sir Thomas, her Brother, who hath given us Lardgs & considerable charitys.

By these means, & the help of some pious persons of the French, perticulerly the Marquis L'omaria that made our case knowne to her Maiesty the Queene of France, who was pleased for the remainder of her life to make us yearly pertakers of her Royall charitys (which she sent by a Lady called Madame De Vize, who was her Maiestys perticuler favorite) our Very Reverend Mother did intierly free the Monastery from all Debttes; And moreover, made Great Reparations, in the Church,

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Quire, Cells, Lodging for the Confessor, & a litle Cloyster, to pase more conveniently to the Infirmary, & parloys. Likewise she Bought the house, & garden adioying to the Infirmary; which cost eight hundred & forty pistols, as may be seen in the account Bookes. She also got our letters of establishment confirmed by the parlement; and by her descret Managment, conserved what she could of the litle portions of the Religious & other monys to the sume of three thousand & four hundred pistols; which she with the advice of her Councill, set out to Rent; towards the begining of a foundation, for our future subsistance. Wherin appears the great obligation we owe to her & [her] Honored family for the many Benefits received from them, but more perticulerly to herselfe; for the great Blessings of Almighty God which she drewe upon this Community both spirituall, & Temporall, by her faithfull adhearing to him.

And her confidence in the *divine providence made her take this other Motto; viz: It is good for me to adhear to God: And put my hope in him.* And how acceptable this was to his soveraign goodnes, he was pleased to manifest upon severall occations, some of which we shall heer mention. One time discoursing very seriously with Reverend Mother Clementia of the concerns of the Community & perticularly about Byeing the house adioyning to our Infirmary of which we had great need, & haveing some prospect to procure the sume required excepting one hundred pistols, at lenth they sayd one to the other: Let us not be two solisitous; God will provide. And the next day there came an unknowne Benefactor, & brought Just that sume, to their great ioy & confirmation of their dependance upon the divine providence, although at that time they would not sell us the house.

She was generally so charitable to the poore that Though sometimes we had not more, then 20 sous in mony, yet she would freely give all, or part of it to those she saw in great necessity, humbly confiding that God would help us in ours. And one time, there came a very poore creature in great destresse to Bege an allmes; and Reverend Mother Clementia who was then Celleraire, & of the same compassionat inclination, went to aquaint our Very Reverend Mother Prioress of it, & desired her leave to give him a charity, telling her with all that she had but 30 sous she kept to paye a workeman, the which our Very Reverend Mother freely gave her leave to give. And soone after the Cellerares Bell runge, & Reverend Mother Clementia thinkeing it to be the workeman, went to see & found it was one that had brought us 30 livers from an unknowne person.

Yet some Looked upon this her confidence in God & his divine Providence, as presumption & rachnes. Once a person of Quality & a friend of ours, hearing of the extreeme poverty of our house & reported as ready to breake up & disperse, in great trouble came & called for Reverend Mother Clementia, & by her reprehended us severly for our Rachnes, saying we aught not to Tempt God, & expecte that he should miraculously provide that which by a descrete prudence, we might helpe our selves in, if we would but doe as others doe (*viz: take pentioners &c:*). She answered: pardon us Sir, if we followe not your advice. Although it's true, we are in alow condition, yet we have free accesse to the unexhaustable purse of Gods divine providence which hath

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never yet failed us. And soone after, he heard Almighty God had provided for us at that time, in a very extraordinary maner. At which he was so touched, that he came with al speede, to aske pardon, assuring us that from thenceforward, he would never measure the divine providence with the ell of human prudence, and therfore exhorted us, to persever in this our holy Resolution.

But as all the Glory of the Kings Daughter is within so that, which gives us a much higher Idea of this puer & holy soule, is her comportment in Interiour obscuritys & derelictions. For it pleased her heavenly spowse to send her two very longe & bitter desolations, which lasted each time three years. The first was about the 12th yeare of her superiority, the second was three years before her death. In both which times she leaft us admirable examples of patience, resignation, & conformity of wil to that of Gods with an intire abandonment of herselfe to his divine justice, & adorable judgments. It was heere that he was pleased to prove her as Gould in the furnace for to be the more strictly united to her, in the most intim part of her soule, where he takes his delights to remaine; whilst, at the same time he permitted the Divell so to paint her fancy & imagination with the Images of sinnes, even from the most Innocent to the most holiest of her actions. That all though she had rather have suffered a thousand deaths then wittingly commite the Least veniall sinne, yet in this estate she did not onely finde no gust or satisfaction in prayer or other spirituall exercises, but allso it now seemed to her, she did nothing therein;

nor in all her other actions, but sinne, & offend her beloved Jesus, and was, she thought, become so displeasing in his eyes that he had wholly lefte & forsaken her, so that the great greife, & Anguish she was in, for feare she should be unfaithfull or disloyall to him, perced her to the hart & consumed the marrow of her Boons, which made her become a very Annotomy.

Notwithstanding it was cleere & evident to all those that knew the state of her soule. that this was a supernaturall exercise of God in her, & a Marterdume of love, and that she was thereby much more firmly fixed and united to him by pure love, & naked faith in her superiour will, she not omitting any of her interiour, or exteriour, exercises or Religious dutys, nor ceased to Adore the secreet judgments & designs of God upon soules sacrificeing to him, her Dearest Isaac, & to confesse that he was full of mercy how rigorously soever he was pleased to chastise her, she had sometimes recourse to her confessor & those that understoode her case, not with anxious impetuossity to receive from them sencible comfort, or consolation, but by their assistance the better to knowe & accomplish the divine will & faithfully to walke in the ways of perfection in these obscuritys. And she exposed to them simply & plainly her difficultys, & followed their advices the most exactly that was possible notwithstanding all the repugnance which her soule felt in this estate. And God who had prepared her before, by an estate of union & contemplation to this of darknes & dereliction, prepared her also by this exercise to receive such an abundant graces which afterwards did replenishe her soule as an approbation of her sollid love & sufferance for him. And as it were an

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assured testimony & foretast of her eternall happines. For when she came out of this first three years, of Interiour probation, she seemed to be extraordinarily inlightened by almighty God & so burning with his love, that her words were as firy coles, in the harts of her Religious, powerfully exciting them, to the faithful accomplishment of al their interiour, & exteriour dutys, & obligations.

The last three years we have good reason both to hope, & believe, served for the greatest part of her purgatory & ended with her life in this vaile of missery and the begininge of a Blessed one, in the cleere vission of her celestially spowse; after whom she thirsted, as the thirsty hart doth after the fountaine of fresh waters, he being the God of her hart, & portion for ever. And if we should say al we knew of this supernaturall & intellectuall operation of God in her soule, perhaps some might thinke we tooke it out of Armelle or St Catherine of Boulogne, there being so great resemblance in these their Interiour probations. But we have made this relation with al possible simpliscity & truth, and can say that this estate of paine & obscurity was by two very spiritual & experienced persons esteemed to be in her a supernatural worke of God. One was a Doctor of Divinity (to whom she had recourse for advice in these her difficultys about two years before her death) [who] gave a cleere Testimony of it under his hand in French & is here extant with a cotype in English, which is to be seen at the end of this relation. And in this time one of the Religious whom she reposed much confidence in these her troubles of mind, speaking to her alone, could not but take notis with astonishment how extreemly she was waisted & consumed. Wherupon our Very Reverend Mother made her this answer. I cannot but have often in my memory these verses of our venerable Father Baker: Not in the Body that waisteh, & to corruption Hasteh, but in the soule that ever Lasteth my true happines consisteth. And that my hart recreat'h which shewed how Litle concerne she had for the Body & that al her care was, that her soule which was created to live eternally might be found pleasing in the eyes of God.

Yet in the Midest of her greatest Interiour Anguishes & Dollours she ever retained such a sweetnes and tranquility in her countance convesation and affairs. That Generally (except two of the Religious in whom she had a perticuler confidence & recourse somtimes to in her

troubles) did believe she was perfectly well & would say to those two, suerly Very Reverend Mother Prioress is quit wel of her difficultys; & indeed her exterior comportsment & aspect was so humble, pleasing & venerable, that all that saw her, was more then ordinarily edified & moved to devotion. And severall of the Religious have sayd, that sometimes it seemed to them, they perseved a certaine Luster or Clarity in her countenance which they knewe not how to exprese. And many of our Benefactors & Acquaintance, had such a singuler veneration for her, that they generally called her a sainte, two perticuler persons, we cannot but heere mention.

One time a Lady entreing into the Monastery & as our venerable Mother Prioress aproched, the Lady sudanly started backe, at which Mother Agnes of the Infant Jesus, who was her interpreter (& succeeded her in

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the office of Prioress) sayd: Madame, this is our very Reverend Mother superiour. The Lady answered: I knowe it, I have seen many superiours, but I never found myselfe ceased with such respect & Reverance towards any; certainly there is something in her more then ordinary. I believe you are happie for that she is very holy.

There was also another who from the first time she had a sight of this our very Reverend Mother Prioress was so touched with her countenance that therupon she caused her picture to be drawne, which she keepes still, as a Relique. And retained so singuler [a] devotion towards her, that the same person came evry newyears day as long as our Reverend Mother lived to obtaine her Blessing, & would never be content tel she had constraed her to give it, & hath often assured us, both then, & since, that herselfe & [her] Family did finde a sensible effect of it. And Although she could not speake French, yet they & severall others declared, that the onely sight of her did appease & quiet their minds in their greatest troubles.

But The more to compleat this our Very Reverend Mothers spiritual Marterdom Almighty God joyned to the Last 3 years of her Interiour sufferance very great sicknesses & infirmitys, as frequent vomiting, coughs, spiting of blood, & fevers. So that a yeare before her death, she lived a continual dieing life, which notwithstanding, she suported with such peace, & cheerfulness that she many times comforted her Religious (who were in great sorrow & affliction feering to be deprived of this their truly Deare & tender Mother) saying to them that it was litle or nothing she suffer'd & that it would pass. And she was noe sooner as one may say, out of extreemity, but she put herselfe againe, to conventual observances. Yet these Infirmitys increcing upon her, the Religious importuned her with great earnestnes to remove from her cell to the Infirmary, wher she remained 3 months. And desiring to conserve her, as long as was possible, in the meane time, prepared a chamber that she might have the comodity of fier &c. Whilst she was in the Infirmary she was extraordinarily il, though afterwards she grew beter againe, to our great consolation, and removed to the chamber then ready. But she had not ben there pased fore days when it pleased God to change this our consolation into great greife. For she fel into her Last sicknes on the eight of May, being the Aparition of saint Michael, in the morning about 5, or 6 of the cloke seased with a fever, yet makeing nothing of it, assisted as she used to doe in the Quire at prime, mental prayer, and the first conventual Masse, at which she comunicated, we not diserning any thing of this, her great indisposistion. Masse ended, she could noe longer conseale from us her extreeme illnes. For her fever was much increased. Wherupon the Doctor of the house was immediatly sent for (whom she preferred before consults, having tried them without any effect.) He ordained severall things which were exactly aplied, and came twice a day to see her. Her sicknes lasted onely ten days. And as she had always regarded the honor of God & true good of soules, with an intire abandonment to the divine conduct & providence, so his infinet goodnes was pleased to shew his paternal care of



her, & her concerns. Giving her the comfort, & satisfaction to see, she left the community in great

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peace, & union, and free from all Debtes. For in this time of her sicknes he sent her an unexpected charity of a hundred pistoles, the onely sume she owed for provissions &c. Thus her Beloved spows acomplished her desires, & with al that, the time drew neer in which he would call her to himselfe, for her fever increasing she became dayly more weake, & spent. Yet she suffered all with an unalterable patience, being continually in prayer & her minde fixed in God. She did not desire anything, nor refused any thing, but left herselfe to the care of those about her, & when they asked how she liked what was done, she, answer'd, she regarded al, as coming from the hand of God. Once being asked how it was then, conc'ring her interiour difficultys, she sayd they continued the same, but that she indeavored the best she could do adhear to God by faith & put her trust & confidence in him. And sometime after this, she told me she was very quiet & free from those her troubles, which was as I remember about two days before she lost the use of her sences.

In this sicknes, she most devoutly communicated & also received her viaticome with the last sacraments & absolution. Her Agony was very strong & lasted neer 24 howres, after which she expired, leaving this exile to goe to Injoy God, whom we have just reason to believe she now possesseth, in the company of the Blessed having in this life passed through many tribulations. *Multae Tribulationes Justorum: et De omnibus his, liberabit eos Dominus.* She departed this life in the office of, priourese, having ben continued therein by Quadrianiall Elections of the comunity from the 6 of August 1665 to this present day of her Decease the 17 of May 1690 the 67 of her age & 51 of holy profession, amidst the prayers & tears of her desolate children in this our Monastery of the English Benedictine Nunns of our Blessed Lady of Good Hope au champst d'Allouette in Paris. Yet least through human frailty any thing should hinder her speedy arivall to eternall repose, let us as our Duty & obligation to her requires, resite the *deprofundis* this being her Anniversary-day. Requiescat in pace. Amen.

XIII. 1690. Some Briefe Remarkes of our Religious **Sister Scholastica Hodson** Lay sister departed this life the 31 of May 1690.

Sister Scholastica Hodson of Jesus Maria was Borne in the Parish of Layland, in Lancastershier in England of vertous catholike & Englishe parent (she was eldest sister to the afore sayd sister Gartrude Hodson) and forsakeing the vanitys of the world went first over to the English Benedictine Dames of our Blessed Lady of consolation at Cambray our Mother house where she espoused herselfe to God by the holy voues of Religion the 24 of February 1642, the Very Reverend Father Clement Rayner being then Presedent of the Englishe Benedictin congregation, and the Reverend Mother Christina Brent Abbesse of the sayd Monastery.

This our Religious sister made so great progres & advancement in all vertue, & perfection that 9 yeears after her Profession her superiours judged her fit to be sent with the Reverend Mothers, Mother Clementia & Mother Maria Carys, who were the first that by order of holy obedience came to begine this our Monastery of our Blessed

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Lady of Good Hope in Paris (about al Saints in the yeare 1651). And she being very descreet & prudent, was a great comfort & helpe to our Reverend Deare Mother Clementia who was very sickly, by most carefully attending & continually assisting her in their journey & lodgings, procuring for her the best accomodations & solaces she could without any Regard to her owne sufferances & inconveniences which are incident to happen in such occations. Though she also

was very tender & infirme, she was likewise so exacte & exemplar in her Religious dutys that it caused great edification to al that saw her. And being of an Interne & retired spirite, al the time she could by her vigilency & care draw from her employments, she spent in Prayer & recolection at the foot of the Alter, by which she attained to so good a habit of recolection, that one may say she performed al her obedences as it were in the Presence of God, doeing al things with much peace & serenity of minde.

She was also very considerat, compassionat, & carefull of the sicke & Infirme, not only when she assisted in the Infirmary, but in other offices &c: And when she did actually assist there both the sicke & dieing found much comfort & solace, as wel in mind as body by her sweet & humble carage towards them. And this in her, with her other vertous & Religious comportment, was very resplendent & remarkable not onely to her companions the lay sisters but also to the Quir Religious to whom she caried herselfe with so much respect & reverence even to the young'st, that it caused them to have a perticuler regard & love to her, & al the Religious were extreemly animated & encouraged by her example. Her patience was admirable in bearing with the humers & rebukes of her sisters, which she received as sent from God for her greater profit & humiliation & indeed it was the divine pleasure that this his sarvant should passe through many great exercises, both Interiour and exterior in which she most faithfully adhered to God.

Our venerable Mother Prioress Mother Justina Gascoigne, had a very great esteeme of this our Religious Sister, & in her last sicknes they had a long & serious discourse toge[ther] in which our venerable Mother tould her it would not be long before she should follow her, & accordingly it happened; for this our Deare sister, fell sicke seven days after the decease of our sayd venerable Mother Prioress of whom she had a high esteeme, & veneration; & was observed to pray one time longer then ordinary at her grave, from whence she came with a certaine transport, & also a fever; & she being lead to the Infirmary, her sicknes continued the space of seven days in al which time, she was very cheeful & in great peace, that contrary to her usuall disposion not apprehensive of death.

And one of the Religious going to see her, not Imageing she was so neer her death, sayd to her: Sister Scholastica, are you contented to goe see our Very Reverend & Most Deare Mother Prioress. She answered: yes with al my hart; then the other sayd againe: pray when you doe, desire her to pray for us al, but perticulerly for me her poore child who have most need of her prayers, to which she answered smiling she knoweth best, who hath most need. Her sicknes much increasing

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she received with great devotion al the holy sacraments of the church. Her Agony lasted neer 20 hours and she happily departed this life the 15th day after our venerable Mother Prioress, in the same month, the same day of the weeke, at the same hour of the day. & lastly the same year, being 1690 the 31 of May (and the 68 of her age & 48 of her Profession) in this our Monastery of our Blessed of Good Hope aux Champt D' Allouet in Paris. Yet least through human frailty there should remaine any spots or imperfections to be purified in the other Life, lett us asist her with our prayers, that she may with the more speede come to that Filicity which lasteth for ever resiting for her the *deprofundis* this being her Anniversay day. Requiescat in Pace. Amen.

XIV. 1692. Some Briefe Remarkes of our Venerable Mother, **Mother Briget More**, who was the first Prioress of this our Monastery & Deceased this life the 12 of Otober the yeare 1692.

The venerable Mother, Mother Briget More, of St Peter & St Paule was borne in London in England of Honoured and Ronowned Parents, who suffered much with great constancy for

the catholike faith. Her Father was the fourth liniall decent from the Noble Family of the Illustrious Marter Sir Thomas More Lord High Chancellor of England. Her Mother was Daughter to Sir Edward Gage of Thurl, and her Grand Mother on her Mothers side, was the Right Honorable Lady Penellipy Savage Daughter to the Earle of Rivers, & Marring Sir Edward, was called the Lady Penellpy Gage. Her Mother died yong, & left her father one son, & two Daughters, who for his tendernes to them, would not Marry againe. His eldest Daughter was Dame Gartrude More, Religious at Cambray, and compossed those Pious devotions called *the confessions of a loveing soule* & died in opinion of santity, which made her confessour Venerable Father Baker of happy Memory to writt her life. This our Reverend Mother was endowed with great advantages, both of Grace, and Nature which made her much esteemed by all & more Dearer to her Father, who had a great resentment to part with her. But she seeing her sister take heaven; & leave the world to her; was resolved to follow as soon as possible. Though it pleased God by severall obsticules & crosses to prove her true & reall vocation, some of which we shal heere mention viz:

Her Father did fully designe she should Marry & settle in the world to the end he might live & dye with her she being the greatest comfort he had, & on the other side she earnestly desired to espouse herselfe intirely to God. And that which increased her trouble was how to propose it to her Father. Therefore made use of her confessour & other powerfull friends to prepare & move him to it, & he being a very vertous person, was in conclution resigned to give her to God & deprive himselfe of that consolation on condition she should stay till her Brother was Maryed, which he procured with al speed for her content & satisfaction.

But heere she mett with a new difficulty. For on her Brothers wedding day all things being prepared & Just in the chapple to be Married, he sliped away to this his dear sister (who was retired in the towne not to apeare at the wedding) & tould her that he would goe

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& be a Menke, which put her into such a fright the she thought she was then wholly undone, but most seriously recommend herselfe & him to Almighty God, sheeding many tears Beged & prayed him to returne to his Bride. At last with much difficulty prevailed & they Married. She the next Morning tooke her Journy, generously quitting all the vaine & faiding pleasures of the world the 19<sup>th</sup> of her age, and went to the Monastery of the English Benedictine Dames of our Lady of consolation at Cambray our Mother house.

This so good a call to Religion was seconded with her zealous & exacte performance of all her Noviciall dutys, which being finished to her owne great comfort & the honor of God, she consecrated herselfe to him by the holy voues of Religion the 24 of September 1630. Thus having atained to that which she had so much desired, she set herselfe assiduously to the practis of al vertues & the gaining perfection. & how great a profitience she made towards it we may Judge, in that some years after, she was chosen for a person capable to assiste the Lady Abbesse Gascoigne in the reformation of the Religious Dames of St Lazars at Cambray, a worke enioyned By his grace the Lord Archbishope Vanderburg of Pious Memory, which the sayd Lady Abbesse discharged to the spirituall profet of those Religious, reducing them to the happy estate of inclosure with the stricte observance of our holy Rule & al Regular discipline &c.

The Next undertaking for the divine servis was, of more difficulty, & longer continuance, for in the yeare 1652 the Reverend Lord Abbot Gascoigne then Presedent of the English Benedictin congregation & Superieur of our Mother house of Cambray, ordained that this our Reverend dear Mother, with three other Religious viz: Reverend Mother Elezabeth Brent, Reverend Mother Justina Gascoigne & a lay sister called sister Gartrude Hodson (sister to Sister Scholastia) should forthwith repaire to Paris to assist Reverend Mother Clementia Cary in the Beginning of this our Monastery of our Blessed Lady of Good Hope in Paris, which accordingly

they did, and arrived heere the 6<sup>th</sup> of February in the above sayd year & the 20 of the same month was, by the consent of the rest made superiour, so that we may say she was the fundamentall stone of our litle Edifice.

Though this our Very Reverend Mother had some difficulty to accept of that charge, as wel out of her humility, as also in regard of of extreeme poverty & those hard & troublesome times by reason of the sivill warres when al was in a strange consternation & Paris, being chi'fely ingaged therin, which made the most Judicious Persons looke upon it, not onely as indiscretion, but even an impossible thing to thinke of Establishe a new beginning Monastery heere at that time; especially, we having noe Prospect of any othere foundation then the pure dependance of the divine Prouidence of God.

Yet her firme Confidence in his Infinet goodnes & her zeale for the promoting Religion made her with a generous mind surmont the many difficulties that dayly happened, encouraging others to doe the same; & tooke such prudent measures as procured for us reasonable suplys of al our necessarys, besides the Legacy left us of two hundred pounds English by this our Venerable Mothers two Newphys,

367 Mr Crissacre, & M William Mores, & God so Blessed her indeavours, that we obtained from his christian Maiesty Lewis the 14 our first letters of establishment.

She was also a perfect Practiser of Regular observances, following the Rule as her Mistres, preferring nothing before the worke of God viz: that is the office of the Quire, for which she had a perticuler zeale, as likewise to silence, Prayer, & recolection, confirming by her owne example what she taught in words; being a Modell of Regular discipline, & suported her interiour, & exterior crosses, & afflictions, which it pleased Almighty God to send her, with much resignation & conformity to his holy will.

Her humility likewise was very remarkable. For Although she was Prioress she did not disdain to draw water, dige & weed in the garding & other inferior workes & her descreet, Regular & Religious government made the comunity have such an esteeme of her that they continued her in the office of the Very Reverend Mother Prioress by Quadriennial Elections 12 years besides the yeare & halfe she underwent that charge in our unsettlements. Thus haveing aquited herselfe therin so long she then obtained the most desirable happines in this life which is being freed from those cares &c for to inioy God in solitude & retirement the 6<sup>th</sup> of August 1665, when the Reverend Mother Justina Gascoigne was elected prioress; who had a very tender affection at respecte for this our Venerable Mother, & therefore made her sub-prioress Mistris of Novices, Juniors, & continued her many years in the Councell. & in the time she was Mistres of the Novices one of her Novices being in very great Interiour dificulty & trouble, contrary to that she used to be, found an especiall effect of this our Reverend Mothers good advice, who sayd to the Novice amongst other things: I thought your consolation was to great to last long. Then sending her about some affairs, as this our dear Mother went away, the Novice, who was afterwards professed, going out of the cell, fell downe with trouble; but getting up againe upon her knees, it seem'd to her, her Mistres Reverend Mother Briget lookeing backe put her hand on her head, & she was so freed from that trouble, that she never since hath ben in that difficulty. This is what the sayd Religious desired me as I was writting to set downe which I have done, as she expresse it.

[*In margin.* We did not intend to write Miracles, but onely shewe the good example & solide vertues of our venerable Beginners with the divine providence and conduct of Almighty God towards them & this litle Community but by importunity of Mother Wenefride Curtis who was the Novis here mentioned & to whom it hapned, made us put in the say'd passage.]

Thus our venerable Mother being to her greatest age perseverantly very exact & zealous in Regular observances, & other holy & Religious exercises. Soon after the decease of Very

Reverend Mother Prioress Mother Justina Gascoigne it pleased God to ioyne to her age greater Infirmitys that let us see we should not also long inioy this our venerable Mother. Though she aspired after nothing more then to posses her celestiall spowse in Sion, and survived Very Reverend Mother Justina Prioress two years & five Months.

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For at the first vespers of the Assomption of our Blessed Lady she was seassed with an unusial ilnes, yet staid till the end of the office and then, was conducted to the Infirmary, wher she remained about 2 months, her sicknes increasing with a fever, & flux, which was extreemly painfull, though she suffered all, with great cheerfullnes & exemplar Patience, & had al the remedis the Doctors Judged most proper to helpe her. But nothing availed. She was much in prayer, & tooke great satisfaction to see others pray by her; & with extraordinary devotion received not onely all the Rits of the holy church but also, in that time of her sicknes often communicated. & had several times, the generall absolution. She humbly asked pardon of the Religious for any disedification she had given, having her perfecte sences to her Last. & freequently resited these verses. "*Domine ante te, omne desiderium meum; et gemitus meus, a te non est absconditus*" And this other. "*in te Domine spiravi: no[n] confund[ar] in æternum;*" She happily departed this life, leaving this vaile of Missery to enter into the joys of the Blessed, as we have good reason to hope, the 12 of October the yeare 1692 in the 83 of her age, & 62 of her holy Profession, in our Monastery of our Blessed Lady of Good Hope aux Champt D'Allouet in Paris. Yet least through human frailty any thing should hinder her more speedy arrivall to the eternall fruition of God, let us according to our obligation to her, offer up our prayers, resiting the deprofoundis, this being her Anniversary day. This our venerable Mother died the Last of all that holy Company which came from our Mother house, of Cambray. Requiescat in Pace. Amen.

XV. 1695. Some Briefe Remarkes of our very Religious **Sister, Sister Placida Coesneau** departed this life the 4<sup>th</sup> of February 1695.

The very Religious Sister Placida Coesneau of All Saintes, was Born in London, in England. Her Father was Mr Stephen Coesneau a French man & a very devout catholike, and her Mother was Mrs Margaret Shirburne English & of a good catholic family & neerly related to the Very Reverend Father Joseph Shirburn then Presedent Generall of the English Benedictin congregation, who knowelng of the desire this his Relation had to be Religious, acquainted our Venerable Mother Prioress Mother Justina Gascoigne with it, saying she was then at the felles de St Marys at Somurs, but had no minde to be with the French; & therefore he desired to knowe, if we would admite of her. The which being wel liked of, she came to us about the sixtinth of her age & entred into her triall & Novishpe, shewing therin great fervour & perseverance in her desire, & was very puntuall & exact in all things & performed her obediences with much humility & submision so that the year of Novishpe ended she made her holy Profession upon the 14<sup>th</sup> of October 1683 And although she continued very diligent in keeping conventuall actes & Reguler obsevances, yet 2 or 3 years after her profession being of an lively active nature & having good parts & capacitys for extern all doeings, was caried more to extrovertions then recoletion.

But afterwards it pleased Almighty God to give her his holy

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grace to enter into herselfe & so powerfully drew her to him by prayer of actes & asperations, that in a short time she made such good progresse therin as may be seen, by her collections, & the devotions, of her owne compassing, wherin she laments her neglect of persueing mortification & dieing to nature (without which, ther is no profiting in a spirituall course)

And therefore she set herselfe more seriously to the practis of an internal life, by abstraction, & disingagment of her affections. But having a weaknes in her breast, & much inclined to a consumption, about two years before her death she had a continuall cough which brought her to a spitting of Bloode; & not withstanding several remedys were used yet it increased with a lingaring fever, which she sufred with great courage. But on the conversion of St Paule; she was sudenly taken with a vomiting of Bloode; wherupon (our Very Reverend Mother Prioress viz: Mother Agnes Temple) ordained her to keepe the Infirmary, & the Doctor to be sent for; which accordingly was don, & his remedy carefully observed: But letle hopes of recovery seeing she frequently vomited in the same maner. One time finding herselfe much tired, & spent, desiring to sleepe she sayd: I am so tired I cannot pray as I would: but give me my crucifix; give me my belov'd, & they giving it to her, she layed it on her brest with her arms acrosse, & then sayd: I shal now goe to repose. Her sicknes lasted 10 days in which time she seemed to be very quiet & cheerful; she devoutly received the holy viaticome & extremuntion, fearing she might goe in one of those vomiting fits; as she did, changing this life for a better, to live eternally with al the saintes, as we have good reason to hope, the 4<sup>th</sup> of February 1695 in the 29 of her age & 12<sup>th</sup> of her holy profession. But to the end she may the sooner Arrive to that Blessed vission, let us resit for her, the *deprofundis* this being her Anniuersary day. Requiescat in Pace; Amen.

XVI. 1699. Some Briefe Remarkes of the Reverend **Mother Clare Newport** departed this life the sixth of January. 1696.

The Reverend Mother Clare Newport of our Bl: Lady, & St John Evangelist. was borne in Hartfortshire in England of English, & Catholic parents; her Father was Mr John Newport, & her Mother Mrs Mary Silliard both of very good familys & estates; she was the yongest of 19 children that lived to be men & women, and were al settled in the world, to which she also found herselfe inclined. But coming to London to her sister Allonson whose first husbands Mother, being Mrs Watson (with whom, Venerable Father Baker of happy memory died) the sayd Mrs Watson speaking to her of Father Baker, shewed her his Booke D.; & she by reading it, was so much touched that in a litle time after, she resolved to be Religious in the Monastery where the sayd Venerable Fathers Bookes & Instructions were kept & practised which she knew was then only at Cambray or here; wherfore in the 22 of her age desiring to be with us, she came to our Monastery & with great fervour, perseverance, & exactnes, she accomplished the time of her triall & Novishipe and made her holy Profession upon the feast of our Blessed Ladys Assumption the year of our Lord 1665.

This Religious Mother was very zealous in the performance of the divine office, coming constantly to the Quire night, & day, rarly

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resting a night from Matins, being very puntuall also at other conuntual actes, & keeping of all good order.

She seriously aplied herselfe to recollection, & mentall prayer, according to the Instructions of the above sayd divine Author, & therby made such advancement of soule in the love of God, & perfection that our venerable Mother Justina Gascoigne made her councillor & afterwards soubprioress, & she was above 20 years the liberarian in which she tooke great care, & pains to preserve al the Bookes, but perticularly those presious treasures, of our house, venerable Father Bakers Manuscrips; & her sister Allonson at her death having given her 2 hundred pistols, she obtained of our venerable Mother Prioress & the community a Requieme Mass every yeare, to be say'd for the repose of the soule of her said sister, & a new library for the better conserving the afore sayd Treasures. Likewise her portion being 3 hundred pound

English came very oportunly to help us to bye this house aux champst D'Allouett, without which we knew not how to doe it, & was payed before her Profession.

This our Religious Mother was al her life, much troubled with scruples, which caused in her great disquiets of conscience; & from this ground did arise, many sencible mortifications to her nature which she suported with an invincible courage; tho sometimes she was so overwhelmed with her sad state that it seemed al hope of comfort was wholly Blocked up for her, ether from God or men. And it pleased his divine Maiesty for her greater purification to exercise her with many interior troubles, & temptations; two years before her death she being more then ever oppressed with an extreeme anguish of mind finding no light, nor solace from any person she could thinke of, she found herselfe so intirely destitue of al human assitance that she knew not whom to have recourse. But our Mercifull Lord did not abandon her in this her extreeme affliction, for as she was very pensive, & thoughtfull, what course to take, it pleased God to presse her so strongly that she cried out with St. Paule: Lord what wilt thou have me to doe; & presently she felt herselfe comforted, believing she should receive solace & satisfaction by a sarvant of God.

And at that Instant (very Reverend Mother Prioress Mother Agnes Temple. Our Venerable Mother Justina Gascoigne being dead) entred into her cell, & espeaking to her of her suffering condition told her she could not thinke of any person in the world that was more capable to help & comfort her then Very Reverend Father Corker. To which she answered ha that is the man, that is the man; but how can it be; since there is no possibility of haveing him to come into these parts. To which Reverend Mother Prioress (who gives the Relation of these her troubles) answered: nothinge is impossible to God; therefore be of good comfort. I trust in Jesus, you wil have that satisfaction. And indeed it was not long before the sweet Providence of Almighty God did so disporre that that Reverend Father, contrary to all expectation came to this Monastery & by his good councells & rules which he gave her she was so settled in peace & quiet of conscience that she never to her death ever fell into the like disquiet but persevered faithfull in the practis of his advices. She was much

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subject to Agues, & other indispositions which her scrupulosity & fervour, caused her many times to hid. Her Last sicknes was a fevour & dropsy that kept her in the infirmary about five weekes. She had al the remides the Doctor ordained for her recovery. But she being spent & wasted nothing availed, though she suffered it very quietly being free from her former fears & troubles, & offered herselfe up with great conformity to the holy wil & pleasure of God both for this present Life, & that to come; she very devoutly received al the holy sacraments of the church 3 days before her death & had her perfect senses to the last moment; for her confessour Reverend Father James Nelson came from St Edmonds to see her, askeing her how she did, & if she had anything more to say to him, this Religious Mother answered – she was much in the same maner & desired him to pray by her, & he had no sooner taken up the Rituall to say some pray'rs over her but she turning her head a litle aside peaciably passed out of this life, he having iust time to give her the last absolution, And happily departed to goe to repose in God; as we have good reason to hope – on the day of the Epiphany of our Blessed Lord, about 9 of the cloke in the morning the 6 of January. 1696 the 55 of her age & 31 of her holy Profession in this our Monastery of our Bs: Lady of Good Hope aux Champst D'Allouet in Paris.

And that she may the more speedily Arrive to the company of the Blessed; Let us say for her the deprofoundis. This being her Anniversary day. Requiescat in Pace. Amen.

XVII. 1699. Some Briefe Remarkes of the Religious **Sister Benedicta Pease**, Lay Sister departed this life the 5th of March 1699.

Sister Benedicta Pease of St Amando Martier whose sacred Reliques we have in this our Monastery was Borne in Yorkshire in England of English Parents. Her Father was William Pease & her Mother Joane Chillet who having ben both Prodistants were by the mercy of Almighty God reconciled & made true members of our holy Mother the catholic church & brought up their children also in the way of salvation this their daughter, always lived in catholic houses. And some years before her coming hether, with the widdow Cotton with whom very Reverend Father Corker then also lived, & he knowing she had a desire to be Religious propossed her coming to us; which being liked of, she came to this our Monastery about the 22 of her age & entred into her triall & Novishpe wherin she proseeded with so great fervour & constancy that she obtained her Profession which she made on the day of saint Genoufe Patrones of Paris being the 3<sup>d</sup> of January 1670.

This Religious sister, was very diligent & observant in the keeping al the times & Regularitys that belonged to her state; perticularly for her prayer & devotions as much as her obediences would permit & when she could not performe it at the time apoynted which

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rarely happined, she would be sure to doe it at another; she was not of a strong & healthful constitution & therefore could not undergoe the laborious offices, so that for the g[r]eatest part of her life she was imployed in the care of the cellers & turnes, the which she did very Religiously & with great fidelity to God & superiours never giv'ing things out, or takeing things in, without their expresse leave & orders. And it was very edifieing to see that she did not in all that time, being above 20 years at the turnes, draw to herselfe particuler amitys, or seeke acquaintances, but always earned herselfe in a good & retired way.

And though some years before her death she grew Infirme with a stifnes in her legges & other indispossions; yet she would never complaine of her ilnes, or exempt herselfe from the performance of her imployments, & obediences, except she was in extreermy. But these infirmitys more increasing on her, & about a year before she died, having also straned one of her legges, she suffered much, with great patience; & when she was a letle beter; she would help in what she was able. But it pleased God, by these kind of Infirmitys the more to prepare her for her last sicknes which was a fluxe, fever, & vomitting: that lasted a month, with litle, or noe mitigation: she suffering great torments; yet suported them, with much quietnes & Resignation, saying she comitted herselfe into the hands of God for time & eternity; then being spent with the continuance of her sicknes & noe hopes of recovery she was Armed with al the rites of our holy Mother the church. She had her perfect sences to the last; and having at her Profession taken for Patron our above sayd St Amando, Beged leave to have a candle Burne at his shrine in the time of her Agony tel she expired; which was about 4 days after, when she happily departed, being the 5<sup>th</sup> of March 1699 the 52 of her age. & 29 of her holy Profession.

But to the end; she may the sooner arrive to the repose of the Blessed, Let us say for her the deprofoundis. this being her Anniversary day. Requiescat in pace. Amen.

*[Mother Teresa Cook's handwriting ceases here, the next memoir being in another hand.]*

[XVII.I. 17.00. Mother **Maura Witham** ought to come here, but is omitted in the original first book. See the notes below, at the end of the first book, and her memoir, the first in the second book.]

XIX. 1701. Some briefe remarkes of the Reverend Mother **Gertrude Hanne** departed this life the ii of August Anno Domini 1701.

The Reverend Mother Gertrude Hanne of Jesus Mana was borne in Cornwell of English and Catholicke parents. Her father was Mr John Hanne & her mother Mrs Mary Victor both of



very good familys. Her father suffered much for his Religion & Loyalty to King Charles the first; her mother had only one son, and this Daughter who was nam'd in Baptisme Anne & in Religion she took the name of Gertrud having a singular devotion to that great Saint. She lost her Mother when she was very young, & her father Marieng againe & being much occupied in the warrs, a very vertuous Aunt of hers Sister to her owne mother took this child and brought her upp with

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much care & tenderness, she was very carefull to inprint in the mind of this little neece al christian vertues, making her have a great sense of al vice particularly of telling of tales or speaking ile of others. Her good Aunt brought her up in the fear of God and a very great zeal for the exact observance of all the dutys of Catholick Religion, being strickt in making her Brother and she to keep all the fasts of the holy Church, and made them keep the lents without egges, unless they were sick. This their aunts exactnes and zeal for complying with their christian dutys was of great good effect to our dear Mother who al her life after profited much by the good impressions she had received in her tender years, which stood her much in steed, when after the death of her vertuous Aunt she was forc'd by reason her father had lost all his estate for his Loyalty to his King; & for his Religion to serve as woman to several Ladys of quality. The last with whom she lived was the Honorable Mrs Fairfax the Lord Viz: Compt Fairfaxes Daughter who afterwards married the Lord Widdrington. This lady was so extreemly taken with this our good Mother that she would never have parted with her upon any other account, but for her ardent desire to be Religious, having a high esteeme of her vertue, she being always very vertuous and lived as much retyred from the vanities of the world as her present condistion would possibly permitt. The Lady Fairfaxe, Mother to this young Lady with whom Mistress Hanne was, took a great kindness for her; and as this honorable Lady gave herselfe much to interne prayre & retirement she lent Dame Gertrude Moores Book and Sancta Sophia to our good Mother who found unspeakable comfort to her soul in reeding and following those instructions. It renewed in her mind fresh and ardent desir's to give herselfe intirely to god and to this end she layd out all ways she could to be received into some Religious house where they follow'd those heavenly instructions, for she found more & more that nothing in the world Could truly sattisfie or content the ardent desires of her soul. Therefore having pass'd some years in these thoughts she att last found herselfe so press'd interiorly to complay with the holy inspirations of God that she thought she should offend the divine Majesty highly if she deffered any longer to put in execution what she soe clearly saw was the will of god for her to doe; wherfore she declared her desire to her Lady who being very vertuous would not hinder her good intentions t'ho she often say'd it was very sensible to her to parte with her, having always had a very great esteeme and kindness for her, & more over she was pleas'd to promise to give tenn pounds a year for tenn years for part of her portion which she exactly perform'd, besides many other favours she did her.

And also my Lady Fairfax and Mrs Appolonia Yates were extreem gracious and oblidging to her, and gave part of her portion, and did send severall times whilst this our Dear Mother liu'd great charitys to our Community. Now this Reverend Mother having happily finish'd her affairs and obtain'd to be admitted into this Community by means of very Reverend Father Corker to whom she adressed herselfe. She Entred the Monastery on the 27<sup>th</sup> of May in the year of our Lord 1676 and of her age about 40ty. T'ho She was advance in years

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when she came her fervour & zeal for all Religious observances was so great that she abundantly supplied for the time she had losst (as she call'd it) in the world; She underwent with great

fervour and courage the tryalls of her novishipe, being very exact and punctuall to al regular dutys, so that in the year 1677 on the 21th day of November, the feast of the presentation of our Blessed Lady, she made her holy profession to the great content of her soul. She prou'd a very serviceable member to this holy comunity, for being fervorous and injoying good health for the most part. She never spared herselfe in all that was most laborious in our Religious state, having offten in her mind and mouth this saying that it behooveth her to be the more exact since she came late to the service of God, and supplie in a short time what her sisters had labored for many years; and indeed she was most examplar in her zeal and fervour for the divine office in the quire, being always the first att Mattins; and al the rest of the day quire. She was very exact in al her other Religious dutys: never would she admitt of any dispensation for diet but in case of sickness, yet she was tender and compationate of those that were weake and infirme and could not support that any should murmure and find fault with the dispensations which superieurs judg'd fitt to give some, saying it was hard to judge. She was imployd in several of the chiefe offices in the house as subcellerere, Mistress of Novices, Conseler, and ward-robe, in this last office as well as conseler she continued above sixteen years and dyed in them. She behaved herselfe with so much charity & motherly affection to every owne, that she supply'd their wants with all sisterly love and charity; and those that she found either through buissness or that were not well able to mend or make their clothes, she would doe it for them; and in this charitable manner she supplied every ones necessitys. She never would admit of any to help her tho' for a year or two before her death she was much decayed, yet follow'd the dutys of her vocation with the same fervour and exactitude as when she first entered into holy Religion.

She was also examplar in observing exactly that precept of our Blessed Savior: judg not and you shal not be judg'd; and this; as you meete it shal be meeted to you again. She always excused her sisters; & if ther was any that seem'd to blame them, she would ever take the parte of the absent, and interpret al to the best, saying they had a good meaning and things was not always as they appear'd,. It was even insupportable to her to hear any find fault with the doeings of superiours, saying t'was impossible for subjects to penetrate rightly into the reasons they had for what they sayd, or did; therfore it was our duty to pray for them, but not to sensure their actions, t'ho they should appeare blameworthy in our opinion; for, sayd she, superiours must consider and waygh every ones temper and disposition, and accordingly they are oblidged to proceed. She ever had a great respect and shew'd in all occations much submission & defferance to the sentiments of her superiours, which made her have a great confidence and relyance on their words; and to consult Reverend Mother Prioress in her interier difficultys. She had also a great veneration and respect for our holy order, and never made use of any other from

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her comming into Religion. She shewed her Charity in her assiduous visiting the sick; for no sooner was any of the Religious indispos'd but she was the first to take notice of it, and to inquire after them; and if they were so ill as to be putt in the infirmary she imediatly would goe to vizitt them; and this without any exception of person for all were equally alike to her charity; for whether it were the superiour or even the last laysister t'was al on she having in vewe our blessed Saviour whome she visited in his sick and infirme members, being ready to help & assist them in what she could. This her charitable dispositian extended itselfe to the poor in generall, so that when she hear'd of any poor person in misery her heart was sensibly touch'd; and she would offten say to Reverend Mother Prioress that wee should never be the poorer for being charitable. This our good Mother had al her life a great devotion to our Blessed Lady and never fail'd dayly the first thing after Mattins to goe into the Garden to doe her devotions att our ladys Chaple; the same she did the last thing att night, besids she made her vizitts thether also att

Several hours in the day and that even to the moment she was sease'd by death. She had also a singular devotion for the hearing of holy Mass soe that she was never missing att the two conventual Masses unless detain'd from them by sickness (in her bedd) and: her devotion was so great towards that devine Mistery that t'ho there happened sometimes to be severall Masses, she would hear them all with (leave of superieurs) and they knowing her zeal and: devotion did willingly yeald to her pious request, so that she spent the most part of the morning in the Quire. It pleased God about six months before her death to try this our Dear Mother with some interior difficultys which were very sharp and sensible to her. She being naturally of a very apprehensive & fearfull disposition which made her often have recourse to very Reverend Mother Prioress for consell and help in those her pains and sufferances which she kept to herselfe, that non but god & her superior knew what she suffer'd; the which she bore with great patience wholly resigning herselfe to allmighty God & with great simplicity and submission followed the advice given her. For a year before her death she was much retyer'd and gave herselfe more then ever to prayr. She shun'd al unnecessary conversation with creaturs as much as she could and found great comfort to be alone, which did not proceed out of a Malencolly humer: but out of a more serious application of her mind to God by interne prayr, our blessed Lord having prepared her with many afflicting tryalls interiorly and exteriorly, as painful ilenesses etc. & that particularly in her backe so that often she would say she thought she had an ulcer in her raines [i.e. kidneys]: but notwithstanding she ever continued her accustom'd fervour and followed her regular dutys as if she had enjoy'd good health till it pleas'd the divine Majesty, finding her ripe for heaven as wee have just reason to hope, she was stricke with a sudding illness on the eve of St Laurence the 9<sup>th</sup> of August when she complain'd of a very great pain in her stomack with a violent sickness. She sayd it seemed to her she felt there somthing like a stone and most violent shewtings in her back; and notwithstanding her illness she swept the workhouse and put things beloning to that office in order; and then say'd she

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could doe no more; yet att vespers she would have gon to the quire with the rest of the Religious but our Reverend Mother seeing her look very ill & more fitt for bedd would by no means lett her, but desir'd her to goe and repose on the bedd which she did. The night following she pass'd very ille and restlessly & in the morning came to Reverend Mother Prioresses chamber and tould her she must now yeald, for she was extreem sick and could doe no more. She desir'd to be lett bloud beleiving that wou'd give her some ease but it prouved quit contrary for immediatly after her bleeding she was ceased with a great coldness al over and continuall dispositians to vomiting which lasted till two in the afternoon, when she fell into an appoplexy, her speech and senses being wholly taken from her. Wee sent for the doctor and the confessor who came soon but her senses never return'd, t'ho al humain remedys were us'd to bring her to herselfe but in vain. She continued in this condition till the next day about seven att nigh,t suffering great conultions with a most violent agony to the great affliction of all the community who were all this time by turnes praying att her beddside. She had the holy oyles and last absolution and then after some hours in this state rendred up her happy soul into the hands of her Creatore to enjoy him eternaly as wee may with Justice beleive & hope her life having been a true patrone of all Christian and religious vertues. She dyed on the 11th of August in the yeare 1701 the sixty fourth of her age and 24<sup>th</sup> of her holy proffession in this our Monastery of our Blessed Lady of Good Hope of the holy order of St Benedict au Champ de L'allouëtte in Paris; but to the end she may soon arive to the Beatificall Vission of God lett us pray for her saying the Deprofoundis this being her Anniversary day. Requiescat in Pace. Amen.

*[The handwriting changes here, the two next memoirs being in a different hand.]*

XX. 1703. Some Remarks of Reverend **Mother Catherine Conyers** of the holy Cross who departed this life the second of Jan: 1703.

Reverend Mother Catherine of the holy Cross was born in England at the Lord Eures his hous at Malton in Yorkshire. She receiv'd in Babtisme the Name of Elizabeth, and in Religion took that of Sister Catherine of the Holy Cross; Her Mother was the sixt and youngest Daughter to the Lord Eures of Malton whose honoured Family were very pious Catholiks, as was also that of her Father who was cal'd Cuthbert Conyers Esqr (son and heir to Sir Ralph Conyers of Laton) who after haveing rais'd for his Souverain, (King Charls the first) a Company, was himself slaine in the Field, leaving his Lady only this one Daughter (that had not then fully attair'd the age of fower years) and with Child of a second who came to preceed her Sister in Religion. For haveing from her tender years a great desire to dedicate herself to God in that state of life, she was by R. F. Salvin (a Monk of the Congregation of our English Benedictin Fathers) sent over unto us. And she being his Relation, and he haveing likewise a particular kindnes for our Monastery (as may be seen in our Book of Remarks upon his Aniversary day the 19 of January) was pleas'd to take the pains to come over on purpose (after we had adver-

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tis'd him of her admittance) to give her the Habit with his own hands; the which when Mother Catherine came to heare of and how much her Sister was to her content and satisfaction, it made her enter into some serious thoughts of following her footsteps; but as she was naturally of an active humer and withal so addicted to variety of divertisments and conversation of friends, t'is probable (and that not without reason) that she was apprehensive of undertaking such a course of life, which was (in al respects) so entirely opposit to that her then present disposition and therefore as not willing to appeare in't herself, she got a friend to writ to Reverend Father Salvin (whilst he was actually with us) to desire him, to inform himself before he left Paris, if we would be wiling to admit her in case it shou'd please God to give her a vocation, and then at his return to acquaint her with our answer together with al particulars concerning her sister. The which he accordingly did, and that so much to her satisfaction that she thereupon immediatly resolv'd to put in execution her good desires, without further delay, and understanding, that the Abbess of the English Conception Nuns heere in Paris (who was then in England upon some busines) was upon returning back to her Monastery, she took the occasson of coming over with her. But after her arrival to Paris, (before she came to our Monastery) she was assault'd with such a terrible apprehension of entering in amongst us, that she even began to repent her having made so long a Journey, which partly proceeded from the great invitations and oblidging civilityes she had receiv'd from the Abbess, and from the English Augustin Nuns heere in Paris, where she had been to make a visit to some Relations, as likewise from a fals idea she had at that time of us; In so much that at her very first comeing to the Grate (which happen'd to be upon the same day that her Sister (Mother Lucy) had made her first asking in the Chapter in order to her Profession) she was in that toss and carry'd herself in that strang high disdainful manner, that we were al in amaze not knowing what to make on't. But however Very Reverend Mother Bridgit More (who was then Prioress) ask'd her whether or no she had any thoughts of l'ying that night in our Inclosure (we not having as then conveniency of Lodging without) to which she reply'd, yes Madam to night I shal come in but design to go out again tomorrow, the Abbess having promiss'd to carry me about to see the town. But soon after her coming in (contrary to her expectation) she found that heavy welight wherewith a little before she had been so soarly opprest, to fal off, and then she presently became so easy and sociable, that afterwards being alone with her sister in her Celle

(where she very nicely & curiously examin'd everything) she spok unto her with much freedom & candor of several things (she had in that little time remark'd) which were she said, very much to her satisfaction; seeming extremely to admire, to find things so different to what they had been represent'd unto her; And thus was that great tempest & storme wherwith her mind had been so agitated, in a manner wholly blown over, as presently appear'd by the cheerfulness and serenity which shew'd it self in her countenance, so that after some few days past amongst us, she began so much to relish our soli-

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tary retir'd life, that when the Abbess came another day to fetch her out to a Clothing or Profession (I cannot wel tel which) that was to be at her Monastery, she stood at the gate (after that t'was open) a pritty while, as seeming more willing to have stay'd within then to have gone out; the which her Ladyship perceiv'ing (and being Ignorant of the change she found in herself) gave her a pul; saying she saw her affection to her Sister made her unwilling to part, to which Mother Catherine presently reply'd: nay Madam, I'll be forc'd to nothing, if you go that way to work with me, the Religious may if they please shut the dore for I'll not go, at which the Abbess being no less offended then surpris'd immediatly depart'd; tho afterwards at our request & perswasion Moth Catherine went with our Confessor to see the Ceremony. From this time forward she enjoy'd so perfect a peace & tranquillity of mind, that she never seem'd any more to doubt of her vocation but with great instance humbly beg'd to be admitted to a tryal, and haveing pass'd over some months in the scholars Habitt she with great humility desir'd to be receiv'd to that of the Novices, and accordingly had the holy Habit given her upon St Laurence's day the 10 of August 1664. And upon the feast of our Blessed Lady's assumption the year following she made her holy Profession, haveing past her year of probation with extraordinary fervour and devotion much to her own & Communityes satisfaction. But as we were at that time but few in number, she was not long after put into employes of Extroversion (as that of Sub-Cellerere &c.) which soon awaken again her natural activity, in so much that afterwards she did not wel know how to spend her time without some such thing. And as Religion endeavours to accommodate it self to the capacity & profit of each one, Superiors who also judgd it necessary for her at that time, continu'd her in the like Employes for several years, particularly in that of Cellerere and Infirmarian, she having good parts for either, as being both very handy, and of a tender charitable compasionat nature. And she was likewise Chantress for several years together, whatever other Office or Employ she had.

In 1680 she went to Ipswich with the Lady Beaumont first Abbess thereof. For her Ladyship happening to have been many years in her Monastery without having profess'd any (excepting one Lay-Sister) and the house being also ready to fall on their heads, and they in so great poverty of friends & money, that they were in an impossibility of repairing it, the grand Vicars of the place, by the long experience they had had of her conduct, dispareing of her ever bringing it to any-thing, threaten'd to give it to the French if she did not very soon get a supply from some Monastery of her own Nation. The which occasion'd her Ladyship addressing herself unto us, to the great astonishment & surprise of the whole community, we being as then totally ignorant, not only of the state & concerns of her Monastery but even of her own person & designs upon us, not having had the least intelligence or information from herself or any other, when all on the sudden she came and cast herself at the feet of our very Reverend Mother Prioress (who was then Reverend Mother Justina Gascoign) laying open unto her the great distress & affliction she was in for want

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of Religious, making most humble supplication to her Reverence to grant her some of us for that otherwise she shou'd for certain (she said) have her hous taken from her & given to the French. And withal making great protestations how that it shou'd be ours after her death, if that we wou'd but then assist her in the pressing straits & necessity wherein she was, as she truly beleev'd (she said) we were oblig'd in conscions being (as we were of the same order & nation) and shou'd have it to answer to God if we refus'd her, and much more to this effect she was daily & almost continually battering our ears with, either by letters, friends or coming herself in person, leaving nothing unattempt'd which she thought might possibly procure our consent; the which had such influence upon Mother Catherine that she offer'd herself (with leave of superiors) to go along with her Ladyship the same did also Mother Lucy (her sister) and Mother Ursula Trevillian, taking with them Sister Amanda a Lay-Sister, at which the Abbess exceedingly rejoyc'd willing them before their departure to make a form of obedience to her in presence of us al in the Quire, and then she constituted Mother Catherine her Prioress.

But they were strangly surprised when being arriv'd at her Monastery to find things in the condition they were in, and at first were in some suspence what to do or resolve on, but after having recommended the matter to God (being conscions of their own good-meaning & intention in what they had done) they concluded to wade thro (by God's assisting grace) the best they could the difficultyes which general do attend such enterprises.

And therupon Mother Catherine, set herself hartily to the work (which she then look'd upon as the known wil of God for her) immediately casting about, how to get & procure charityes towards the repairing and building of the Monastery; and within the compass a tow years space that they remain'd there, she got (together with what the Abbess gave her) sufficient for the building, of a work-hous, Chapterhous & double Dormitory, the which she entirly finish'd and had also got several Pensioners as wel English as Duch (two or three of the said English having come over with design of Professing amongst them and had moreover lay'd her design for the building of a Church & Quir having likewise al materials, for the building of another Dormitory over that she had already built; -when it pleas'd Almighty God to put a stop to her further proceeding by the Death of her Abbess. For they not having as yet profess'd any of the hous, the Religious of Gant, Dunkerk & Pontoise who had endeavour'd (though unknown to us) before our Religious went to Ipers to have got it for the Irish Dames Profess'd at their Monasteryes, and had been (as we understood afterwards) actually treating with the Abbess about it when she came & made her addresses to us, now set upon the effecting that after her death which they found they could not do during her life. And though we at the first did use al the means we could to help & assist Mother Catherine by supplicating & pleading the justice of her cause, and the right our Monastery had to lay clame to it, as wel in regard of the Donation the Abbess had made thereof to us, as for our having been at the charges of their Journey thither, and several other expences,

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and had likewise been at no smal trouble in soliciting their affairs & procuring them charityes; yet when we perceiv'd that things were like to grow to a great height on both sides, we chose rather peaceably & quietly to render it up, then by further arguing and disputing to hazard the causing discentions, animosityes and difficultyes betwixt their Monasteryes and ours to the disedification & scandal of seculars and accordingly we writ to Mother Catherine (together with some other friends to advice her to do the same, to which she presently acquiest; and as tho she had done nothing at al, shew'd herself most ready & willing to have left the place at the same instant, but that t'was our sentiment to have her remaine til she had made some reasonable agreement with the Religious that were come to take possession of the hous to reimbours her so much of what she had lay'd out in the building, as might beare their charges

back; the which after her having amiably concluded, she with the rest of her Company return'd home, bringing with them fower of their English Pensioners, whom we (contrary to our custome) got leave to take into our Monastery, til such time they might be otherwise provided for, or dispos'd of; but soon after Mistress Haws & Mistress Ritchison (who had come over with intention of being Religious at Ipers) took the scholers habit amongst us, though Mistress Ritchison after some little time haveing declar'd that her desire & vocation was rather to be amongst strangers than those of her own nation; Our Very Reverend Mother Prioress, Mother Catherine and some others did use such endeavours with those who had the charity to promiss to give them Portions, in case they Profess'd amongst us, that with some difficulty they obtain'd their consent to give that which they design'd (had she settled with us) to place her in a French Monastery of Benedictines.

Mother Catherine looking upon the overthro of her designes as permitt'd by Almighty God for her greater good, was so far from complaining of the Injury she might think to have been done her, or bearing the least difficulty or grudg with those who went to take possession of that which had cost her so great pains and labour; That when about 9 or 10 years after her having left Ipers that Reverend Dame Mary Butler went thither to be Abbess; & she being pleas'd in her way thither to honour us with a Visit and at the same time telling us of the great loss they had had there, of their Church-stuf for that some of the Dames who were then gone to begin a Monastery in Irland had (she said) carry'd away with them the very best suits that our Religious had left. And her Ladyship seem'd withal to be in that concern and trouble, as not knowing what to do for want of chang: that it did so extremly move Mother Catherine, and this our present Reverend Mother Prioress to Compassion (it happening to be a little after her Reverence first Election) as also some others that had the honour to entertain her, that they al unanimously agreed of making her Ladyship a present of three Suits of Church-stuf, of different coulers, the which she was pleas'd to accept with grateful acknowledgments, owing that they had not receiv'd so much from any of their own convents.

It having pleas'd God out of his tender mercy & goodnes in this maner to free Mother Catherine from the many encombrances & trouble-

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some affaires wherein she was involv'd, to place her again in the secure haven of solitude and retirement, our very Reverend Mother, in compliance with the divine conduct upon her, wou'd not to suddenly put her again into any office of Charge that so al occasion of solicitous concerns being entirely remov'd she might with more freedom wholly attend unto herself by a serious continu'd Exercise of regular dutyes & faithful practise of Prayer. So that in these years of vacancy from the like Employes, She writ out the Epistles & Gospels for the principal Feasts of the year, to save us the trouble of having them to seek then we were to read them at the Table (the which does us good service). She also writ another Book for the Infirmary of the Episles & Gospels for Lent And in this time she made likewise a great many Reliquaryes & Flowers as wel to make presents off as to adorne our little Chapel of our Blessed Lady in which there are at present some very faire large Reliquaryes of hers & her Sister's making, as also Bouqués of Flowers of al sorts & sizes. And after having in this sort past over some years, she was made Cellerare in which she remain'd two years.

Her zeal for the Quire was so great, that she, seem'd to take a particular satisfaction to teach the scholers & Novices to Sing, (though she had naturally but a weak Breast) and wou'd also encourage those that had not good voyces to do the best they could.

At the second Election of Reverend Mother Agnes Temple (our present very Reverend Mother Prioress); her Reverence made Mother Catherine Subprioress in which she shew'd so much fevour and exactness ffor the Divine Office & al other Conventual Acts, that she was

continu'd two Quadrarians; that is til the Election which was made the August before her Death, she being then by reason of a cancer in her Breast wholly incapable of anything, having for some months before us'd a kind of violence upon herself to come (as she did) to the Quir & other Religious duties, as though she had ail'd nothing. And not only that, but she conceal'd her illness til t'was too far gone for a cure, out of the apprehension she had, that if she shou'd discover it, Doctors wou'd presently be for having her dispenced withal, both from Regular Fasts and those of this Church, & not apprehending it to be what it prou'd, & knowing herself to be of a healthful strong constitution, she could not perswade herself that such dispensations, were at all necessary for her. And she was likewise particularly devoted to those Saints in whose lives mention is made of their having chose rather to hazard the prejudiceing their healths and even shortening their days, then to break the Fasts & Abstinesses of our holy Mother the Church. But no sooner did she make it known to our very Reverend Mother, then that Reverence got several of the most able & skilful Phisitians she could hear off who all concluded that had she spoak of it at the first, it might easily have been cur'd but then t'was too late, as being come to be a form'd cancer & by consequence incurable. The which sentence of theirs though harsh and bitter to nature she nevertheless receiv'd with an undanted courage and peace of mind, which plainly made appeare her interior disposition for sufferance, being otherways of her own nature very sensible and timerous.

Her patience in the long and grievous pains she endured was indeed admirable, for a Woman who pretended to have done wonderful

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cures of that kind, haveing by the application of some Remedies she us'd to her Breast, struck the cancerous humer inwardly, out of a pretence of curing it without its ever coming to break (which Mother Catherine had always a very great dread off) it had so infected her whol body that from the time the woman undertook the cure (which was about the middle of May) til her death, she was night and day as upon a continual rack and it seem'd to her that when she undrest herself to go to bed as tho her body was wholly disjoyntd and ready to drop in peeces. And as she happen'd one day to be extremely oppress'd, finding that not only her inward pains but likewise that of her Breast daily to encrease, and greatly apprehending their long durance, she said to one of our Religious (who was then with her in her Celle) that she had a strong dread least she shou'd not be able to support and beare with that patience & conformity to God's wil (as she ought) the long violent bitter sharp pains and tortures which she expected she shou'd suffer before they bereav'd her of life; for, said she, I am sensible that I being of a strong constitution & not having had any sicknes to pul me down, I shal no doubt on't hold out the longer. The which having said, she remain'd a little whil in silence, as t'were attentive to what the Religious spoak to her by way of comfort & encouragment; and then as awak'd out of a little slumber she suddenly break furth into these words (as in a transport of love): Wel (said she) I do now humbly trust & confide in the sweet Goodnes & Mercy of Almighty God that as He hath been pleas'd to enable me to undergo and endure what I have hitherto done, He wil also give me strength & courage patiently to suffer to the very last whatsoever his Divine Majesty shal inflict upon me or permit to befall me; and I furthermore faithfully assure you, that I wou'd not chang this my present condition (in view of the good will and pleasure of God to have it so) to enjoy again my former health. And by these & the like reiterated Acts she became the better dispos'd for a greater exercise which succeeded this. For the Woman seeing her Breast come to that pass, that she could no longer pretend a cure without applying things to break it, took her opportunity to tel Mother Catherine as much, saying that the difficulty she had on all occasions exprest against it had made her defer much longer then otherwise she shou'd have done, and therefore shou'd beforced (the humer was so fixed and grown to that hardnes) to apply



Remedies which would prove very nauseous and therefore wish'd her to get leave to have the house at the corner of our low Garden to themselves, for that of necessity they must have a place distant from the Community, assuring her withal, that if she would be content to comply with her desire in this, she was as certain of a cure as one can be of any-thing in this life. Mother Catherine being extremely struck at such her proposal and unwilling to speak of it to any till she had brought herself to a greater indifference, would sometimes (to divert the anguish & trouble of mind she was in about it) walk in the garden; where, whilst she would be making Acts of Resignation & imploring the Divine assistance that she might in all, do that which was most pleasing and agreeable unto him, she should find herself (as she told us afterwards) all of a sudden seas'd with

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new fears & apprehensions if she did but chance to cast an eye towards the house where the operation was to be made. But in fine at last by perseverance in prayer, and holy Communion, which of late years she often frequented with much profit of soul, she became so perfectly resign'd to God's holy will that she with all cheerfulness of mind consent'd to whatever the woman seem'd to think, or pretended would contribute to her cure. And now I may truly say 'twas, that the courage, patience & other virtues which Mother Catherine had hitherto made appear began to shine forth with a new luster. For her pains, were not only redoubled by the vehement drawing of the Remedies apply'd to her Breast, but they had moreover that insupportable stench, that it's certain no carrion could be worse; and yet notwithstanding the great weakness wherein she then was, she bore it all, as if she had been insensible; and it was even charming to see with what easiness and cheerfulness she would at all times make us welcome; for let us go when we would, we were sure to find her in the same sweet disposition and serenity of countenance. And though she was about three weeks in the said house at end of our low garden, yet (so great was her devotion), that neither the violence of the pains, want of repose, nor the cold season (we were then in of frost & snow) could hinder her coming up daily to the Infirmary to hear Mass, at which she also did frequently Communicate, And when that her Sister (Mother Lucy) would sometimes beg her to use a little moderation & not force herself in that manner beyond her strength, she would answer: Oh, pray let me alone to do something for my God.

One of our Servants, who had been often eye witness of the extraordinary affability and cheerful countenance wherewith she spoke and convers'd with everyone, asking & enquiring about their little concerns and ailments as one in perfect health, and not being able to comprehend or believe 'twas possible she could be in such continual pain & torture as we would make appear, soon chang'd opinion after having once had a view of her Breast, which though 'twas enough to strike horror into one, yet was it not the greatest of her pains.

Some little time after All Saints (having left off those nauseous Remedies) she came to Lye in the Infirmary, where one might have hoped she would have enjoy'd some little respite of repose, but it fell out very contrary, for that the matter which ran out of her ulcerated Breast caus'd as bad a sent to the soul, as that which before had been apply'd thereto; And as she was naturally extremely nice in her smell, she would sometime merrily say, God Almighty has fitted me now, as seeming well pleas'd she suffer'd so much in that sense wherein she might particularly feare to have offended.

The joy and alacrity wherewith she accepted her own sufferance did not in the least diminish the tender concern, she ever had for those of others; on the contrary, her then present weak condition wherein she was, render'd them far more sensible, as she upon an occasion one day acknowledg'd, saying that they did more add to her sufferances by the deep

impression they made upon her spirits then she design'd ever to make known to any creature; And it pleas'd God to exercise her in this kind to the very last. For it happen'd at this time

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that a poor woman who had a cancer in her Breast (which rotted off, by peacemeals much in the same maner Mother Catherins did) came to lodg in our Quarters, for whom she shew'd herself so solicitously careful, that besides her sending the poor Creature part of whatever she had for her own Breast which she thought might be proper or useful for hers and that we also daily gave her vitals, she also endeavour'd to procure her what charityes she could from others. Whilst she was at Ipsers there happen'd to come to the Monastery a poor Creature who with much importunity beg'd an Almes, as being ready to starve with pinching cold & hungar; but there not being either vitals or other thing she could give, and her charity & natural compassion not permitting her to let any poor body depart without something, she went & pul'd of one of her Peticots and gave that. She who was thus charitable & compassionat to Externes did not fail on occasions to make us also sensibly resent the effects thereof, as her Sister (Mother Lucy) in a particular manner experienced, to whom she not only cary'd herself as an affectionat Sister, but likewise shew'd the tendernes of a Mother ordering her (in the time of her Superiority by reason of her frequent and almost continual infirmityes) to give her daily an account how she found herself, as wel to the end she might thereby be the better able to give a guess what was most proper for her then present indisposition; as by some little discours to render them the more sweet and easy to beare. And this charitable office to her Sister, she continu'd in the greatest height of her ilnes til such time as she found her end to be near approaching, for then she carry'd her-self with more reservednes towards her; the which she did on purpose (as she tould one of our Religious) that her death might prove the less sensible & afflicting unto her. And indeed her charity to the woman who had (for at least six months space) amus'd her with the hopes of a cure, was very particular. For when after, by dear bought experience she was convinc'd of her not having the skil she pretended, she nevertheless, (without any shew of trouble) look'd upon her with the same easiness as before, and desir'd that after her death our very Reverend Mother wou'd please to permit that some little things she had in her Celle, which she knew she had a mind to, might be given to her; and also that one of our Religious might make her a little peece of work, which she herself had design'd her, had she effected her pretended cure.

There was a certain Person (a great Servant of God for whom she had a very particular respect & esteeme) that was very urgent with her to suffer her Breast to be cut off, as haveing been inform'd by Persons of much skil & experience, that there was no other Remedy or cure for it; but she not consenting thereto the said Person seem'd afterwards not to shew that concern for her as before; and as one day we happen'd to be discoursing about it in her hearing, she said: and I do also very wel perceive it, but Gods Wil be done, who knows what is best for us al; for I wel know that it proceeds from my not yealding to have my Breast cut off; indeed t'is true, I have an humble confidence that God of his infinit goodness, wil enable me to beare whatsoever He shal please to inflict upon me, or permit to

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befal me; but must own, that I do not find in myself any such hope or confidence in that which I by my own choyce and election shou'd draw upon myself.

When the Sister Infermary wou'd sometimes say unto her, with much concerne, that she fear'd her vitals were not dress'd to her liking; she wou'd bid her not to be in any pain for that, since t'was always very wel done, and that we were not to eat for pleasure and to sattisfy sensuality but meerly to sustain nature.

Her whol comportment in this time of her ilnes was most edifying, and there appear'd something so extraordinary sweet & saintly in her countenance (above what we had ever seen before), that we could not but take notice of it.

In measure as her pains encreas'd, so did likewise the patience and courage with which it pleas'd God to strengthen and fortify her.

She desired for her greater support and comfort to have daily something red unto her, out of the most pious sweet Entertainments (de R. P. Thomas de Jesus) upon the sufferances of Jesus Christ; in which her soul took so great delight and satisfaction that she wou'd remaine an entire half howre with that application of mind and devout attention, as tho during that time she had been wholly insensible or forgetful of her own, which notwithstanding were so great, that set aside the time of Mass & this half hower of reading, she was scarce from the time she rise, til the time she went to bed, one Miserere-space in the same posture, being through the violence of the pains almost in a continual motion. And yet tis not to be thought the industry she us'd, that nothing might appeare, either by her words, actions, or countenance which might draw from us expressions of tendernes & compassion. And when it happen'd that we seeing her in such torture & excessive pain (as tho she were in a very agony) could not forbear sometimes to shew our concerne, she wou'd then immediatly smil upon us, as tho with the breath of our Mouths her pains had vanish'd, or to say better, as who having placed her comfort in God wou'd not admit of human Consolations. In fine the 18 of December, about six of the clock at night, she enter'd into her Agony, and the next day betwixt 10 & 11 receiv'd her holy viaticum, we al beleiving she could not pass 24 howers tho to admiration she held out a whol fortnight. Two or three days before Christ Mass she said that seeing it had pleas'd God beyound al expectation to prolong her life, she very much wish'd she could have the happynes to Communicate on Christ Mass night, and that if t'were God's wil, she shou'd rather choose to remain in the suffering condition she was in til the end of the holy days then that her death shou'd be an occasion of interrupting those great mysteries we were about to Celebrate. And his Divine Majesty was pleas'd to give her not only the consolation of receiveing him in the Most Adorable Sacrament of the Alter on Christ Mass night according to her desire, but also for the greater encrease of her merit to accept of her offering. She now more frequently then before, desir'd us, to read by her, or recite some prayers, especially those of Preparation for a happy Death now & then intermixing them with some little short Acts of love.

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After having passed over 4 or 5 days in this maner, she then began to signify unto us the longing desire she had to receive upon new years day her Beloved Jesus for her new-years Gift; but she was then reduced to that extremity of weaknes that we had little hopes of her being able to comunicate that day notwithstanding t'was so near; yet however it pleas'd her Divine Spouse to whom nothing's impossible to conserve her in life and perfect senses to give her that Pledg of his Love, who but some few days before had made him so generous & wel-pleasing a Sacrifice of herself. And accordingly with al humility, Reverence and Devotion she receiv'd that day about two of this clock in the morning that most Signal Blessing and Prescious New-years Gift.

After the Communitye Mass, one of our Religious Congratulating her for the great favour and Mercy it had pleas'd God to do her, she presently took up the word and in a great transport of joy said: He has indeed been above measure wonderfully good to me, for He seemes to me to do al himself to prepare me for my last Pasage, and that there's nothing now for me to do, but only to expect in peace & quietnes the moment wherein it shal please him to take me out of this miserable life.

Our Very Reverend Mother Prioress having given her that afternoon three little wax-books, she desir'd to have them lighted at her departure in honour of the Blessed Trinity, and to keep continually one burning in the mean time to be in readines to light the others. About six of the clock at night, which was the day fortnight, she began her first Agony. At the very same hower, & moment (as near as we could guess) she enter'd into her last; and we being then several of us about her & she desir'd to have Reverend Father Confessor come in, that together with his Reverence we might pray by her til Compline. After our having said some Prayers, she casting her eyes upon a Picture of our Blessed Lady which was at her Bed's feet, most devoutly addressed herself unto her and with al the force and strength she had left, cal'd upon her by those sweet and comfortable titles of Mother of Mercy, Mother of Pity & Compassion, begging she wou'd be unto her a Mother in that her greatest necessity & last extremity.

She had her Senses perfect to the very last, and a little before she expir'd embras'd and kissed her Crucifix, and afterwards said with a dying voyce two, two, the which those that were about her not understanding, Reverend Father Confessor happening to turn towards the Table where the little wax-book was burning, said, that he beleev'd t'was to put them in mind to light the other two, the which having done she a little time after render'd up her soul into the hands of her Creator about two of the clock in the morning, the second day of January 1703.

No sooner was the Breath out of her Mouth but that the nauscious sent wholly vanishd, in so much that there was not the least offensive smel either in the Bed or Roome where she dy'd nor even so much as about her Corps; the which we the more admir'd and blessed God for, in regard we had been seriously advis'd, as wel by Phisitians, as other persons of skill and experience in the like distempers, to have

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a Coffin in readines, to nail her up in, as soon as the breath was out of her Body, assuring us that she wou'd smel to that degree that t'wou'd be enough to infect the whol hous. And whether or no this their advice had come to Mother Catherin's knowledg, or that t'was only her own apprehension that we shou'd not be able to expose her, after her death, I cannot tel; But whatever t'was, some few dayes before she made great instance to Reverend Mother Prioress to use al the means and art she could possible for to remove the bad sent which might chance to anoy us after her Death, and for that end, desir'd she wou'd consult the Surgeant, and if he found it necessary to have her Breast cut off, she wou'd please to permit him to do it, that so her Body (according to our custome) might be expos'd in the Quire, for which she said she had a particular devotion. This her request put our very Reverend Mother into some concerne and supence what to do in the case, being both willing and desirous to comply with her desire and yet extremely apprehensive of indangering the Community, but it pleas'd God to take from her Reverence the solicitous care & concern she was in about it, by her proving as sweet a Corps as any to our thinking we had ever had, and very probable, t'was, what she herself had beg'd of Almighty God before her Death, for she wou'd sometimes speak with great feeling and gratitude of the obligation she had to al the Community for the real affection and Charity wherwith we visited and tended her, saying that she hoped in sweet Jesus that the harm wou'd only be to herself; and accordingly it prov'd, for both al the time of her ilnes and several months after her death we enjoy'd better health than the Community had done of some years before together with much comfort and satisfaction of mind for the happynes, we have just cause to beleeve she already enjoyes and wil now more than ever be a powerful Soliciter for us unto Almighty God, that we may al happily arrive where I trust in sweet Jesus, she is arrived. But as the judgments of God are secret and that many are detain'd much longer then we think, from enjoying His Beatifical vision: let us say for her a *Deprofundis*.

XXI. 1704. Some brief Remarks of Reverend **Mother Maria Apleby** of the Blessed Sacrament who departed this life the 9 of Jan: 1704.

Reverend Mother Maria Apleby of the most Blessed Sacrament was born at Linton in Yorkshire of Catholick Parents, her Father was Mr Thomas Apleby of Linton, and her Mother Mrs Helen Gascoigne, Daughter to Sir Thomas Gascoigne and sister to our venerable Mother Justina Gascoigne of happy memory. It happen'd one day (that being with child of Mother Maria) Mr Apleby her husband in some little hate or passion threw a glass of red wine at her which lighting upon her hand and arme, the child when she was born had the very marks of the wine al over its little hand and arme and so remain'd al her life, which I here mention for that the said accident prov'd in length of time (as you'll see) to have so fallen out by a special providence for us. Her Mother dyed in Child-bed of another daughter named Helen after herself, Mother Maria being then but about fowre years old; and then my Lady Gascoigne their Grandmother took care of them, but surviveing their Mother but about six

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years her eldest Daughter, who was marry'd to Sir Stephen Tempest and had no Child of her own, took her two little neeces to herself and brought them up with al the care and affection of a tender Mother in piety and devotion to which Mother Maria naturally inclin'd and had also a great compassion and charity for the poor. Yet nevertheless being very forward for her years, as she grew in age, she likewise grew more and more vaine, and to love and affect the world and was wel pleas'd to hear talk of marrying her to some rich gentleman of a good Estate &c: til it pleas'd Almighty God (who wou'd that she shou'd make choice of him alone for her spouse) that being about 12, or 13 year old, she was, one night taken very suddenly most dangerously il and lay'd some howrs without sence or speech, but being again come to herself, she found her heart so entirely chang'd from al love and affection to the world that she began to have rather a disgust and aversion from it. And at the same time was so penetrated with the thoughts and consideration of God's infinit mercy to her, in not taking her out of this life in the dispossession she was then in that her soul seem'd to be wholly replenish'd with affections, of love, admiration and acknowledgments, wishing she could make some return for so great and unspeakable goodnes and mercy. And there upon she took the resolution of dedicating herself to the service of Almighty God in the state of holy Religion; and not many years before her Death, she tould one of our Religious, that from that time she had had as always present before her eyes, the infinit bounty and mercy of God to her. However she never recover'd so perfectly wel of that accident but that there remain'd some reliques of it which made her subject to convulsion fits, having sometimes two or three in a day and sometimes again wou'd be two or three days free, but was troubled with them more or less al her life.

She had three Aunts at Cambray: one was Daughter to Sir Thomas Gascoigne her Grandfather and younger Sister to our Venerable Mother Justina Gascoigne, the other two were his Sisters, one of which being Abbess gave her several invitations by letters. And notwithstanding she had none at al from her Aunt, Very Reverend Mother Justina, she found nevertheless in herself such pressing desires of being with her, that nothing could divert or put her of from it. Wherefore her Grandfather seeing her so fix'd upon comeing to us, and believing her to young (as being but between 13 and 14.) to enter upon a tryal in order to religion, and knowing we took no Pentioners, had thoughts of sending her for some time into a French monastery to learn the languish, but the ardent desire she had of consecrating herself to God by the holy vows of Religion could suffer no delay, and therefore ceas'd not importuning til she obtain'd his consent to come straight to us, and Sir Thomas her Grandfather being willing that her maid Mistress Bridgit Swales shou'd have the advantage of being admitted to religion upon her Portion, sent her over with her, as wel upon that account as to take care of her, and

accordingly they were both taken into the monastery the 25 of June 1665, Very Reverend Mother Justina her Aunt being then novice Mistress. She had very fortunatly the happines and con-

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solation at her very first entry to come under her conduct. The sixt of August following she was elected Prioress in which charge she remain'd til her Death which was 25 years. Our Convent haveing not been at that time but few years begun they stil owed much for this hous we are now in, and had no prospect of geting wherewith to pay it, which made her Reverence and the rest of our Reverend Mothers Beginers to look upon it as a singular providence of God, that her Neece who was like to have a great fortune and seemed to be of a fine Religious Spirit, should make choice of our poor monastery preferable to any other, and that which stil augmented their comfort was to find her so firmly settled in such her resolution that it could not be shaken even by her maid who in other things had great power with her, for she had not been long in the hous but perceiving the Religious to be in a low condition had a mind to go to some other Monastery, and for that reason endeavor'd al she could to insinuate the same into Mother Maria, but not withstanding she was so very young, she was not in that able to prevaile any thing upon her, which gave our said Reverend Mothers to confide that as Almighty God had directed her to us, he would conduct al to a happy end, and so wholly casting al their care and concearns into the hands of divine providence they proceeded with her in the same manner as with other Novices, without permitting her either dispensations or exemptions from any regular dutyes belonging to them, most particularly exerciseing her wel in works of mortification and humiliation, the better to try her spirit, if her vocation was truly from God (according as our holy Father ordains in the Chapter of his Rule about admittance of Novices). And the event made appeare how agreeable to his divine Majesty such their dependance on his Paternall Providence was unto him, as wel by his sending a sicknes to Sister Bridgit Swales which in three weaks space carry'd her away, as in giving to Mother Maria so great a fervor as carryed her on thro al difficulties and made her embrace al obediences with admirable cheerfulness, promptitude and submission, the which she continued to do the whole time of her probation, to the true content of her own soul and no less satisfaction to the Community.

As soon as she was attain'd to the age of 16 she made her holy Profession on the feast of the Presentation of our Blessed Lady (21 of November) to whom al her life she bore a singular devotion, yet was notwithstanding afterwards forced to go into England to get her Portion. For tho her Grandfather after the death of her Mother had prevail'd with her Father to settle upon her and her Sister each of them 2000 pound starling a piece yet he haveing marry'd a second Wife by whom he had five or six children sons and daughters, and that not only she herself but likewise his own Relations represented to him, as a thing very unreasonable that his two Daughters by his first Lady shou'd have fortunes so much greater then what the state could furnish the others, that they put it into law, not much doubting but to succeed according to their wish since they understood that Mother Maria was Professed, wel knowing that the Laws of England are in no sort favorable to Religious. However the better to proceed

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upon good grounds and the more firmly to make sure their pretentions, they were at the expence of sending over a near Relation of hers to discover if possible whether or no she was professd. But as her Aunt our Very Reverend Mother Prioress was inform'd of their stratagemes, she wou'd not permit him to see her, but only speak to her. After that Sir Thomas her Grandfather perceiving her presence wou'd be absolutely necessary, writ to have her sent into England with al possible secrecy, and accordingly she went (sending with her Sister Scholastica

Hodson a lay Sister who came from Cambray with Reverend Mother Clementia Cary), she changing her name and was in privat lodgings in London in expectation of being advertis'd to make her appearance. The day then appointed being arriv'd they went together with her Sister to the Court – where being placed, they heard their cause a long time hotly disputed on both sides, their Adversaries Counsel afferming that as for Mistress Mary Apleby she was a profess'd Nun in Paris, and their Counsell as hotly on the other side pleaded that both she and her sister were in England and that they could produce them. Then the adverse Party gave them the defy, whereupon those of Mother Maria's Counsell calling them by their names, said, Mistress Mary and Mistress Helen Apleby come forward. Then adresing themselves to Mr Apleby their Father, asked him, whether or no he did not know that those were his Daughters to which he holding his peace and making no semblance to know them (as perhaps he might not, he haveing not seen them of several years), the advers party took from thence occasion to cry out that they were a couple of young idle creatures which they had hired out of some hous or other, for said they, repeating againe that they knew very wel Mistress Mary Apleby was a profest Nun in Paris, then some of her Counsel said, Madam draw of[f] your glove and let us see your hand, the which having pul'd off, she held up her hand; they thereupon said to her Father, what do you say Sir, wil you deny your Daughters or own them? the which in fine put al to silence, and to be brief, it was those marks in her hand and arme that gain'd the law suit.

And besides the said 2000 pound, we also got 500 more (by Sir Thomas her Grandfather's solicitation) of [6 or 8]00 pound starling given or left her as a legacy, I cannot wel tel which, nor by whom, but was in such hands that we might have run risk to have lost it, or at least got very little thereof had not Sir Thomas her Grandfather very much interested himself therein for us; but by his means she brought to the hous 2500 pound starling clear, he being very desirous to make his Grandaughter as a foundress, haveing a great love and affection for our hous as in al occasions he was pleas'd to testify.

Reverend Mother Maria was of a most sweet charitable compassionate nature and of a solide judgment, haveing an extraordinary capacity for learning, she got by her own industry to understand perfectly wel both French and Latin, taking great delight in reading spiritual Books, and was scarce ever without her Breverary or some good Book about her, haveing in a manner the whol Psalter by heart, on which she meditated day and night finding therein great comfort and consolation, as wel appear'd by what she said one day to a

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Sister in whom she had a great confidence, for she tould her that there was nothing in this world so deare to her as her Breverary.

She was also extreamly humble, desireing to be as an abject in the hous of God, endeavouring to hide the talents with which she was endow'd and not to be known to the world, that she might have the more time and leasure to attend to that one thing which our Blessed Saviour himself said to be only necessary; however she had something so very good and sweet in her countenance which drew a respect and esteeme for her person.

One may truly say that she practis'd holy poverty to the letter, never appropriating any thing to herself, no not so much as a Book, but wou'd have al in common, and when she could, she wou'd get the poorest and oldest Brevaryes &c, which she wou'd make use of preferable to new ones; neither had she in her cell, or cloathing &c, any thing particular from the rest, and if it might have stood with good order she wou'd certainly not so much as have had a Cell, or Bed to have lay'd on that she could look upon as particularly belonging to her. And when my Lady Tempest her Aunt came over and found that notwithstanding the Portion her Neece brought with her there had been no provission made for her by settlement of a yearly Pention ,which she lookd upon as not only reasonable but just since (as she said) none knew what might befall

the hous, or whether it might not come to fail, and therefore desired that at least then something shou'd be drawn up for the settlement of a yearly Pention upon her, to which the Religious most willingly consenting, Mother Maria said to some of them: Let my Aunt do what she pleases for her own sansfaction, but she may assure herself I shal make no use thereof, for hap what hap wil I wil share with you and faire as the rest do's. Her great patience and conformity to God's wil in her long and continual souffrances was admirable. For, haveing an il disgestion, she had not been many years in Religion, when her stoamack grew to that pass of weaknes, that after her repasts she wou'd be in that strif and conultions, as in a very agony and so continu'd for several howres, wholly incapable of any thing haveing enough to do to support herself; and tho her fervor carry'd her to a great exactnes in performance of regular dutyes, and most expecially to the Divine Service, haveing a great zeal for the Quire & as much as possible wou'd be at the night and day office. Yet many times it happen'd that not being able to get two howres rest in bed she wou'd be forced to rise and wander about, til being tir'd and decoction wrought in her stomake she wou'd in some uneasy posture get a little repose as either sitting, kneeling or leaning against something, and more often upon the Bed then in bed, which rendred her incapable of following the Community according to her desire, and inclination of Superiors, who finding no corporal remedies to do her any good but that she stil remain'd the same, and being much concern'd at such her singular manner of liveing, fearing least in great part it might proceed from a strong imagination of greater perfection by her getting thereby more time for privat Devotions, and so neglect the common, and therefore in danger al her life to go on in the same way, thought it their obliga-

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tion from time to time to try what severity would do, pritty sharply reprehending her singularity, representing to her the disedification she might wel feare to give to the Comunity, seeming to think she might help herself and do other ways if she wou'd: al which wou'd afflict her above measure, knowing by the many assays and experience she had made in herself that she did her uttermost & neither wanted good wil or esteeme for regular duties, yet however it always put her into so great anguish of mind as wholly disconsolate and dejected, till by Prayer, (which was her ordinary and sole remedy in al pressures and difficulties) she had a little calm'd and pacify'd her mind, for she was of so tender a conscience, and had always the fear of God so before her eyes, that even the very shadow of sin was insupportable to her, apprehending nothing so much in this world as where there might be the least appearance of offence to God; which made one of her Confesors say, speaking of her, that she was an Angel in purity, And that which rendred her corporal infirmities the harder to bear, was, that they were accompn'd with almost continual troubles of mind caus'd by scrupulosities which never fails to furnish sufficient matter to those who are tormented therewith.

She heard Mass with that attention to those sacred Mysteries of our Redemption as if she had had her body only upon earth and according to her devotion would have had Masses al the morning long in our Church. She was most especially devoted to the Blessed Sacrament of the Alter, and t'was from that celestial food (which she did frequent as often as her infirmities of body and obscurities of mind wou'd permit) and her fidelity in prayer, that she got strength and courage to go thro such long continued sharp exercises and tryals without ever being heard to complain or sought to be bemoan'd and always to the exterior easy and affable, tho such her sufferances last'd to the end of her life, and after her Death we found that she had writ upon several bits of papers and little pictures this following vers of the Royal Prophet Psal: 93. *Secundum multitudinem dolorum meorum in corde meo, cousolationes tua laetificaverunt animam meam.*



In her last sicknes she desired to have her Matlace or bedding to be layd upon the ground before the little grate in the Infirmary that looks upon the Alter, which shews the devotion she had to be as near her Beloved in Blessed Sacrament as was possible even in the time of her repose which was always but short not being able to ly many howres in bed but was forc'd to rise every day to the very last, she was al that time so continually in prayer, that even when she took some little sustinance, she was observ'd, every morsel she put in her mouth to lift up her eyes toward heaven where her heart already was, and whither her pure soul was shortly to take it's flight. The night of the feast of the Ephiophani she receiv'd Extream unction and the next morning most devoutly upon her kneese she receiv'd her holy Viaticum, haveing her senses perfect to the last moment that she gave up her spirit into the hands of her Creator, the 9 of January 1704 about two o'clock in the morning, in the 53 year of her age and 37 of her Profession.

Yet least through human frailty anything shou'd hinder her speedy

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arrival to the eternal fruition of God, Let us according to our obligation to her, offer up our prayers in reciting a *Deprofundis*, this being her Aniversary Day.

[XXII. 1704. **Sister Dorothy Muttlebury** should come here but is omitted. Hers is the second notice in the second book, before XXVII.]

XXIII. 1710. Anno Domini 1710 the 11<sup>th</sup> of April, in our Convent of our Blessed Lady of Good Hope in Paris, departed this life our dear Sister, **Mother Winefride Curtis** of the Passion. Requiescat in pace.

XXIV. 1710. Anno Domini 1710 the 21 of August, in our Convent of our Blessed Lady of Good Hope in Paris departed this life our dear Sister, **Mother Clementia Godfrey** of Saint Laurence. Requiescat in pace.

XXV. 1714. Anno Domini 1714 the 7<sup>th</sup> of Oct. in our Convent of our Blessed Lady of Good Hope in Paris departed this life our dear Sister, **Mother Lucy Conyers** of Jesus & Mary. Requiescat in pace.

XXVI. 1715. Anno Domini 1715 28<sup>th</sup> of Oct. in our Convent of our Blessed Lady of Good Hope in Paris, departed this life our dear Sister, **Sister Frances Langworth** of our Lady & St. John Evangelist. Requiescat in pace.

[THE SECOND BOOK]

XVIII. 1700. On the 11<sup>th</sup> of September 1700 departed this life our dear religious sister **Mother Maura Witham** of Saint Mary Magdalen.

She was it appears a very holy Religious, and was fulfilling her duties in the office of Sacristan dressing the Altar for some great festival, when she fell from the high steps on which she was mounted. In the act of falling she invoked Saint Sublerian whose feast it was, and received not the slightest injury. Requiescat in Pace.

XXII. 1704. Anno Domini 1704 Oct. 2<sup>d</sup> departed this life our dear religious sister, **Dorothy Muttlebury** of sister John Baptist. Lay Sister. Requiescat in Pace.

XXVII. 1719. Anno Domini 1719 October 26<sup>th</sup> Departed this life our dear religious sister, Sister **Magdalen Nephon** of Saint Maurus. Lay Sister. Requiescat in Pace.

XXVIII. 1719. Anno Domini 1719 December 6<sup>th</sup> Departed this life our dear religious sister, **Mother Bibiana Stones** of our blessed Lady of Good Hope.

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XXIX. 1719. Anno Dom. 1719. December 6<sup>th</sup> Departed this life our dear religious sister, **Mother Ethelred Risdon** of our Blessed Lady of Good Hope. Requiescat in Pace.

XXX. 1721. Anno Domini 1721 August 25<sup>th</sup> Departed this life our dear religious sister, **Sister Frances Laws**. Lay Sister. Requiescat in Pace.

XXXI. 1722. Anno Domini 1722. December 2<sup>d</sup> Departed this life our dear religious sister, sister **Mechtilda Tempest** of the Holy Ghost. Requiescat in Pace.

XXXII. 1723. Anno Domini 1723. March 2<sup>d</sup> Departed this life our dear religious sister, **Sister Clementia Husbans** of sister John Evangelist. Requiescat in Pace.

XXXIII. 1726. Anno Domini 1726. May 17<sup>th</sup> Departed this life our dear religious sister, **Mother Martina Tempest** of the Holy Ghost. Requiescat in Pace.

XXXIV. 1726. Anno Domini 1726 July 3<sup>d</sup> Departed this life our dear religious Mother, **Reverend Mother Agnes Temple** of the Infant Jesus. Requiescat in Pace.  
She was Prioress 28 years until her Death.

XXXV. 1726. Anno Domini 1726, January 26<sup>th</sup> Departed this life our dear religious sister, **Sister Elizabeth Hilton**. Lay Sister. Requiescat in Pace.

XXXVI. 1726. Anno Domini 1726 February 10<sup>th</sup>, Departed this life our dear religious sister, **Reverend Mother Agatha Gillibord** of the Assumption. Requiescat in Pace.  
She was Prioress 4 years.

XXXVII. 1726. Anno Domini 1726 August 14<sup>th</sup> Departed this life our dear religious sister, **Mother Teresa Cook** of the Infant Jesus. Requiescat in Pace.

XXXVIII. 1728. Anno Domini 1728 November 2<sup>d</sup>, Departed this life our dear religious sister, **Mother Elizabeth Cook** of our blessed Lady. Requiescat in Pace.

XXXIX. 1732. Anno Domini 1732 January 15<sup>th</sup> Departed this life our dear religious sister, **Sister Helena Taylor** of the holy Cross. Lay Sister. Requiescat in Pace.

XL. 1732. Anno Domini 1732 the 4<sup>th</sup> March Departed this life our dear religious sister, **Sister Amandus Butcher** of Saint Austin. Lay Sister. Requiescat in Pace.

XLI. 1732. Anno Domini 1732. March 14<sup>th</sup>. Departed this life our dear religious sister, **Reverend Mother Mary Buckingham** of the Incarnation. Requiescat in Pace.  
She was Prioress 4 years.

XLII. 1135. Anno Domini 1135 March 24<sup>th</sup> Departed this life our dear religious sister, **Mother Scholastica Tempest** of the Incarnation. Requiescat in Pace.

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XLIII. 1735. Anno Domini 1735 April 24<sup>th</sup>, Departed this life our dear religious sister, **Mother Christina Milfort** of Saint Scholastica. Requiescat in Pace.

XLIV. 1737. Anno Domini 1737 December 5<sup>th</sup>, Departed this life our dear sister, **Mother Benedicta de la Rue** of the Blessed Sacrament. Requiescat in Pace.

XLV. 1740. Anno Domini 1740 September 3<sup>d</sup>, Departed this life our dear religious Mother, **Reverend Mother Christina Witham** of the Assumption. Requiescat in Pace.  
She was Prioress eight years.

XLVI. 1744. Anno Domini 1744 August 14<sup>th</sup>, Departed this life our dear religious sister, **Mother Catharine Trumble** of the Holy Ghost. Requiescat in Pace.

XLVII. 1749. Anno Domini 1749 July 28<sup>th</sup>, Departed this life our dear religious sister, **Sister Amanda Bannister** of the Visitation. Lay Sister. Requiescat in Pace.

XLVIII. 1750. Anno Domini 1750 October 4<sup>th</sup>, Departed this life our dear religious sister, **Sister Mary Gertrude Belarby** of the Nativity. Lay sister. Requiescat in Pace.

XLIX. 1753. Anno Domini 1753 January 23<sup>d</sup>, Departed this life our dear religious sister, **Sister Margaret Lee of the Passion**. Lay Sister. Requiescat in Pace.

L. 1753. Anno Domini 1753 November 23<sup>d</sup> Departed this life our dear religious sister, **Mother Alatheia Clifton** of the Presentation. Requiescat in Pace.

LI. 1755. Anno Domini 1755 October 16<sup>th</sup>, Departed this life our dear religious sister, **Sister Anne Rawcliffe** of the Visitation. Lay Sister. Requiescat in Pace.

LII. 1757. Anno Domini 1757 May 28<sup>th</sup>, Departed this life our dear religious sister, **Mother Anne Teresa Couch** of Jesus. Requiescat in Pace.

LIII. 1759. Anno Domini 1759 June 23<sup>d</sup> Departed this life our dear religious sister, **Mother Anne Austin Winkley** of the Presentation. Requiescat in Pace.

LIV. 1759. Anno Domini 1759 October 11th, Departed this life our dear religious sister, **Mother Maura Wills** of the Holy Ghost. Requiescat in Pace.

LV. 1760. Anno Domini 1760 April 14<sup>th</sup>, Departed this life our dear religious sister, **Mother Teresa Brenand** of the blessed Trinity. Requiescat in pace.

LVI. 1760. Anno Domini 1760 July 31st, Departed this life our dear religious sister, **Mother Winifred Pattinson** of the Nativity. Requiescat in pace.

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LVII. 1761. Anno Domini 1761 April 16<sup>th</sup>, Departed this life our dear religious sister Reverend **Mother Mary Benedict Dalley** of our Lady of Mercy. Requiescat in Pace.

LVIII. 1761. Anno Domini 1761 May 17<sup>th</sup>, Departed this life our dear religious sister, **Sister Frances Rawcliffe** of our Lady of Mercy. Lay Sister. Requiescat in Pace.

LIX. 1767. Anno Domini 1767 January 4<sup>th</sup>, Departed this life our dear religious sister, **Mother Scholastica Laurenson** of the Assumption. Requiescat in pace.

LX. 1767. Anno Domini 1767 25<sup>th</sup> April. Departed this life our dear religious sister **Mother Mary Joseph Constable** of the Holy Ghost. Requiescat in Pace.

This dear Sister was blessed with *great simplicity in obedience*, but without entering into the edifying details, which might have been recorded of all the holy Religious who preceded, and followed her, we will only add that she died as she lived.

LXI. 1767. Anno Domini 1767 September 9<sup>th</sup>, Departed this life our dear religious sister, **Mother Phillipea Ryeaut** of our Lady of Dolors.

LXII. 1772. Anno Domini 1772 August 9<sup>th</sup>, Departed this life our dear religious sister, **Sister Margaret Tootal**. Postulant. Requiescat in pace.

LXIII. 1774. Anno Domini 1774 May 6<sup>th</sup> Departed this life our dear religious sister, **Mother Mary Gertrude Wilkinson** of the Sacred Hearts of Jesus & Mary. Requiescat in Pace.

LXIV. 1774. Anno Domini 1774 May 28<sup>th</sup>, Departed this life our dear religious sister, **Mother Sophia Barns** of the Blessed Sacrament. Requiescat in Pace.

LXV. 1775. Anno Domini 1775 19<sup>th</sup> October, Departed this life our dear religious sister, **Sister Mary Austin Wilks** of the Sacred Hearts of Jesus & Mary.

She was a most useful, and edifying Religious, and remarkable for her perfect Submission to the wishes and orders of Superiors. Being endowed with great Prudence she was capable of discharging the duties of any office, and when Reverend Mother Prioress suggested any new one to her, her only answer ever was, "Do with me whatever your Reverence pleases". When Infirmarian she watched over the sick with the most tender attention, and performed herself the little services most repugnant to nature with the greatest sweetness,

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and Patience. God called her to the reward of her many virtues by a very happy death. Requiescat in Pace.

LXVI. 1778. Anno Domini 1778 August 20<sup>th</sup> Departed this life our dear religious sister, **Mother Maria Money** of the Holy Ghost. Jubilarian. Requiescat in pace.

LXVII. 1780. Anno Domini 1780 January 24<sup>th</sup> Departed this life our dear religious sister, **Mother Magdalen Simmes** of the blessed Sacrament's. Requiescat in pace.

LXVIII. 1780. Anno Domini 1780 March 23<sup>d</sup>, Departed this life our dear religious Mother, **Reverend Mother Mary Anne Woodman**. Jubilarian. She was Prioress 28 years. Requiescat in Pace.

LXIX. 1781. Anno Domini 1781 March the 19<sup>th</sup> Departed this life our dear religious sister, **Sister Mary Scholastica Berry** of the Sacred Hearts of Jesus & Mary. Junior. Requiescat in Pace.

LXX. 1784. Anno Domini 1784 June 8<sup>th</sup> Departed this life our dear religious sister, **Sister Anne Drewhurst** of the Visitation. Lay Sister. Requiescat in Pace.

LXXI. 1784. Anno Domini 1784 June 13<sup>th</sup> Departed this life our dear religious Mother, **Reverend Mother Mary Magdalen Johnson** of the Holy Cross. She was Prioress 18 years being until her death.

This Venerable Religious very much resembled her Sainly Predecessor our most honored Reverend Mother Justina Gascoigne. Mother Mary Benedict Hardwidge was the Mistress of Novices when the writer of this (M.T.C. McDonald) was in the Noviceship, who was a young Religious when Mother Mary Magdalen filled the office of Prioress; and she has often heard her speak of her many virtues, her Spirit of Mortification, and Prayer, her calmness and union with God amidst her sufferings, and pains. She was subject to very severe head-achs, which often disabled her from lying down when in Bed, and this time she spent in Prayer, resting her head at the side of her Bed. She communicated her sweet Spirit to her religious Daughters, who found in her a solace under their trials, as well as a guide in their Path to Perfection. To their deep regret God called her pure Soul to her everlasting reward in the 19<sup>th</sup> year of her superiority. Requiescat in Pace.

LXXII. 1789. Anno Domini 1789 January 17<sup>th</sup> departed this life our dear religious Mother, **Mother Xaveria Simmes**.

Reverend Mother (Prioress) Xavier Simmes came to our Community from that in Pontoise of the same order, these Religious being dispersed by agreement, some time before the Revolution commenced in France. She was a venerable, and respectable Religious, but did not undertake the *Observance of the Constitutions* which she wished to have done at her entrance being too infirm and advanced in years, and soon became so sickly, that after three years had elapsed it pleased Almighty God to call her to himself, and she received all the last Sacraments and had her senses to the last. She edified all by her

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saintly deportment. She had two sisters Professed in the Community. Requiescat in Pace.

LXXIII. 1789 Anno Domini 1789 November 22<sup>d</sup> Departed this life our dear religious Mother, **Reverend Mother Mary Clare Bond** of Jesus. She was Prioress five years being until her death.

It was found that this dear Reverend Mother Mary Clare Bond of Jesus, had a Cancer in her Breast which she had never discovered during her life. It was her earnest wish to have had the Comfort of the Perpetual Adoration of the most blessed Sacrament introduced into the Community before she died, as it was also that of her Daughters. But the Revolution then coming on in France, she made the entire Abandonment and Sacrifice of *that*; and every other holy desire into the divine hands, still hoping that in time God would grant that happiness to this Community. She lived thirty three or four years in religion, and died at the age of fifty five. Most of the Clothes which had been given to her at her Profession were still good, when she departed this life.

One of the first who departed this life in our Convent in Paris known to me, was the dear, and ever to be lamented Reverend Mother Mary Clare Bond Prioress. She had endeavored

like St Teresa to attach herself to her beloved Jesus, by her constant, and earnest pursuit of the Cross, which having found, she gave full convincing proofs to all of it by her courageous Patience in supporting many trials, and afflicting sufferings, which only terminated with her Death. Her life was passed in the utmost fidelity to the strong Vocation with which she entered Religion, of seeking God in the interior of her soul, and therefore she found how truly it is said viz: *Taste and see how sweet is [our or the] Lord.*

She fulfilled several important offices in the Community such as Subprioress, Mistress of Novices, and Cellere, and near the end of her life that of Superior, in which office she ended her life having been Prioress only five years. During that short space of time she gave so much satisfaction in the whole course of her conduct; and especially with regard to the Spirituals, as to leave an impression which can never be effaced but by Death.

Mother Mary Clare Bond was ordered the year before her Death or thereabouts, to commit to writing the state of her interior which she did, but as she had no opportunity of writing such private things but by stealth, she took the time in which she could be most spared,

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and alone, which was generally at Night. The Weather being extremely cold as she stood at her Window she was overtaken with the sciatic Gout in her thigh which became contracted, so as to cause her violent anguish which increased on her till her Decease November 22<sup>d</sup> 1789. These writings it is thought she finished, but they were never exposed to the view of the Community. One or two Persons only read them. Reverend Mr Edgeworth to whom they were given took them away – he was afterwards if not at that time the extraordinary of the Community. They contained many events, and the description of a Soul led by God quite above the ordinary way.

She was a great admirer of the Instructions of Reverend Father Baker, and of St John of the Cross. She was not singular, but constantly followed regularity, rising to the divine office &c &c. She was a great lover of holy Poverty, and was ever thirsting after the divine Union of the Soul with God, the sight of her when she was preparing for the holy Communion, or going to receive, was sufficient to recollect and inflame those who beheld her. She told me that she has found her soul so inflamed with Ardor when she had obtained leave to communicate, that if she had had a fire to pass through in going up to the Choir Grate, she should not have considered the difficulty. Almighty God inspired into Mother Mary Clare Bond such strong and ardent desires for the Conversion of Souls, and in particular for that of England that her Prayers were continual for that purpose, and she became as a suffering Victim before the throne of God for the good of her fellow Creatures. In every Community of Women as well as Men there are divers spirits, so there were some very good Religious who not understanding the ways of an interior life by their own experience, did not therefore altogether appear satisfied with this dear Mother, and on that account were not so free with her as those who were better acquainted. Those who freely communicated their spiritual concerns ever found much satisfaction, & encouragement in their Interior.

In her Person she was venerable, sweet, and agreeable, of middle stature; rather full in habit, and ever pleasant and joyful, and although she was confined so long in the same posture on account of her surprising and acute sufferings, she retained to the last moments the same disposition of mind, and departed with a countenance which appeared to shine with a beautiful ray and left an assurance in the minds of those who surrounded her Bed, of her happy state. She was in a very particular manner devoted to the most adorable Trinity and she requested some of them to recite that Litany whilst she was in her Agony which was done; and she died when it was finished, on Sunday about four o'clock in the Afternoon, also to St Joseph. Mother Mary Clare Bond was about fifty-two years of age or thereabouts. On account of a report that the people intended to steal the Body in the Night, the Nuns had the Grave opened again about

eight days after her Death, and transported it to another part of the Cemetery at the foot of a Mount which they named Mount Calvary near to the Chapel of our Blessed Lady. Requiescat in Pace.

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LXXIV. 1792. Anno Domini 1792. March 30<sup>th</sup> Departed this life our dear religious sister **Anne Benedict Jones** of our Lady of Mercy.

Mother Anne Benedict Jones was admitted into our Community at a very early age, and had lived a most religious life about forty years. She had fulfilled the office of Cellerere above twenty years, and departed this life in that of Infirmarian when she was about fifty three years of age. She was an example of every virtue, most pious & exact in all religious observance, had lived in religion near 40 yrs aged 57. Requiescat in Pace.

LXXV. 1792. Anno Domini 1792 September 30<sup>th</sup> **Sister Mary Elizabeth Kirby** of the Nativity.

The next Deceased was Sister Mary Elizabeth Kirby, who ever had a fervent zeal for all religious duties, but not good health, although she fulfilled all regularities until a short time before her death. She retained her senses till a few weeks before, when she was deprived of them by a Fever which flew to the Brain, but they returned so as to enable her to receive the last Sacraments. She was Infirmarian & very charitable to the sick. Requiescat in Pace.

LXXVI. 1793. Anno Domini 1793 January 7<sup>th</sup> Departed this life our dear religious sister, **Sister Agnes Norris** of our Lady of Mercy. Lay Sister, had lived about thirty years in the religious State, and was about sixty when she departed this life. She retained all her senses to the last, and devoutly received all the Last Sacraments. She was a very pious religious sister but rather delicate. Requiescat in Pace.

LXXVII. 1793. Anno Domini 1793 April 1<sup>st</sup> Departed this life our dear religious sister, **Sister Martina Bibby** of the Blessed Sacrament. Lay Sister. Jubilarian.

The next who departed this life was Sister Martina Bibby Lay Sister, who lived to the advanced age of 84. She retained all her senses to the last day of her life, which had been spent in a continual observance of the Rule and Constitutions, and the sweet and peaceful dispositions in which she lived and died, although she had been bed ridden for several years, convinced all that she made a most happy end. Requiescat in Pace.

LXXVIII. 1794. Anno Domini 1794 October 13<sup>th</sup> Departed this life our dear religious sister **Sister Lucy Parkinson** of the most Blessed Sacrament.

Sister Mary Lucy Parkinson the next who departed this life, came with the last to Religion, and was professed with the last mentioned also the one lived in our Community about seven years, and the latter about eight. They were both young, six or seven and twenty when they departed this life. This dear sister died when the Community were in Prison. She was ever a most regular, and devout Soul, and appeared to be very much favoured by heaven. She died under the care of the good Nuns of Hotel Dieu, as she could not

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have proper care taken of her in the Tower of Vincennes, she was removed there, & died about 2 months after. Requiescat in Pace.

LXXIX. 1795. Anno Domini 1795 October 10<sup>th</sup> Departed this life our dear religious sister **Sister Mary Knight** of the Sacred Hearts of Jesus and Mary, Lay Sister.

Sister Mary Knight was the next who departed this life. She came over from Paris in a sickly condition, and only lived three Months after the arrival of the Community in London. She had given every satisfaction by the regularity of her life, was very religious & pious, & died most happily having received the last Sacraments. She was buried at Marylebone and 3 of our good Fathers attended her to the Grave, with a French Priest. Requiescat in Pace.

LXXX. 1799. Anno Domini 1799 March 24<sup>th</sup> Departed this life our dear religious sister, Sister **Mary Gertrude Parkinson** of the Holy Ghost.

This dear Sister wished to enter our Community when she was about 15 years of age, and as she was considered too young, was placed for some time in a French School to learn French. She was admitted to the habit about sixteen, and made her Profession before she was full eighteen. She had been drawn to the service of Almighty God by very strong desires from her Infancy, and she told the Infirmarian when she was near her end, that she never remembered any others from five years old. Sister Mary Gertrude Parkinson was very much advanced in an Interior life, and enlightened by God in the knowledge, and value of his Gifts and Graces, and experienced in her soul much of what is written in the description of the Paths of an Interior life, and of true and real Contemplation. She was Grave, sweet, and agreeable, rather delicate, but of so fervent a spirit that she followed all regularity except when compelled to any dispensation from it; either through Infirmary, or Obedience. She had a weak Chest and was unable to recite the divine office in a loud Tone; therefore was taught to play on the Organ, and in that office of Organist she died. Her Death was answerable to her life attended with much peace; she had been long suffering in a Consumption which she suffered with joyful resignation retaining the use of her senses until she had received all the Sacraments with great devotion, and edification.

Sister Mary Gertrude was interred in a Cemetery which was made at Nash-house Marnhull Dorset, but when the Community had resolved under the Obedience, and with the permission of the Right Reverend Bishop Sharrock to remove to Cannington, they thought proper also to remove the remains of the Body, and carry them there. Accordingly with his Lordship's consent, the Nuns had the Grave opened it being full 8 years since their Interment, and they were enclosed in a Case, and brought to Cannington by the first Members of the Community who arrived at Court house in the beginning of February 1807. This Case was always kept privately in the Library until the first Death, and then it was put into the same Grave placed on the

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Coffin of dear Mother Placid Brindle, April the 27<sup>th</sup> or 28<sup>th</sup> the same year.

Sister Mary Gertrude was rather under the common size and of a very religious appearance, and the last professed at Champ d'Alouette in Paris. Aged 29. Professed 10. Requiescat in pace.

LXXXI. 1807. Anno Domini 1807 April 25<sup>th</sup> Departed this life our dear religious sister, **Mother Mary Placid Brindle** of the most blessed Trinity.

She was a truly pious and respectable Mother, very much endowed with the Spirit of our holy Rule. She had filled several offices, and the last was Mistress of Novices in which she gave real satisfaction to her Superiors. This dear Mother had bad health, and had been in a suffering state most part of her religious life, but was very remarkable for her constant attendance at Choir duties &c and within a week of her Death was found in the Morning on the Ground trying



to dress herself, and in the utmost fear that she should not arrive in time at the Choir for Mattins.

She was much devoted to our blessed Lady. She retained all her senses until she had received the last Sacraments of the Church in a most devout manner, and although she suffered much when asked how she found herself gave this answer - *Not amiss*. Mother Mary Placid Brindle was the first Religious buried at Cannington, and interred in the Cave under the Chapel. She departed in great peace and apparent comfort - was about 68 years of age and 40 of Profession. Requiescat in Pace.

LXXXII. 1807. Anno Domini 1807 August 31<sup>st</sup> Departed this life our dear religious Mother, **Reverend Mother Teresa Johnson** of the Holy Ghost.

This dear Mother was elected at the death of dear Mother Mary Clare Bond, and in the year after the commencement of the French Revolution. She therefore had, it must be allowed, the largest share of sufferings and afflictions of any who had Governed before her, and it was evident that Almighty God had prepared such a soul as hers, to uphold the Community under the pressure of those particular severe trials which he thought best in his Wisdom, and Goodness to send at that time.

Being yet but young when she was charged with the Office of Superior, she found herself bereft of all the advantages which former Prioress's had had with regard to the state of regularity, and support of the authority of Superiors, for very soon after her Election the Convent was seized, broken open, and stripped of all, converted into a Prison, and filled with Prisoners of both sexes. The worthy Confessor of the Community Reverend Mr Nayler forced away even before he was recovered from a fit of sickness, (with Blisters on his legs). Thus things became worse, and worse, until at length the Community were transferred from Paris to the Castle of Vincennes the account of which transactions are written elsewhere.

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Then it pleased God to cast her down by a violent Illness which began by bleeding at the Nose, and this continued a long time until it deprived her of her senses and her skin turned quite yellow. No necessary assistance could be had in such a place as they confined the Nuns, in which were four Rooms on one floor locked up, and at the top of the Tower, her Illness proceeded from fatigue and affliction. The Religious could only hope and pray which they did, and to their great comfort God spared this dear Mother at that time of such great need, as they were deprived of every Spiritual help from without, and in expectation of being put to death without any previous notice. The great Goodness of Almighty God supported this dear Superior and the Community by a singular Grace during that dreadful time, and at length restored her to her senses. The sweet peace and joy which was painted on her Countenance infused itself into all around her. In fact this disposition of mind was habitual to her, and was her support through all her afflictions and sufferings until her death.

Mother Teresa Joseph was niece to our Saintly Mother Mary Magdalen Johnson. She had received from God an excellent capacity, so that when she undertook a religious state, she made by her fidelity to her good Vocation great progress in an Interior life, and was an example to all who knew her for regularity and zeal. She was of a most peaceful, cheerful temper, the life and soul of the Community, and filled with burning ardor and love for our holy Institute, Intern Prayer, and Contemplation ever seeking the union of the Soul with God, and saying with Father Baker - "*Mind your call that's all in all*".

This dear Reverend Mother passed herself through the ways which she inculcated to others whom she instructed and advised, and she had good experience in those heavenly

Paths, her total confidence in God enabled her to fulfil the office of Superior in very difficult circumstances, until she had gained an establishment for the Community in Dorsetshire - when transferred to Somersetshire and after their arrival at Cannington she had still greater fatigue to endure - the house being in a very unfinished state as little had been done before she arrived with the Community. Soon after when our Confessor Reverend Abbe Premord was speaking with her & he observed that she was in tears and on asking her the cause she replied "*Oh! I was thinking on the happiness of death when I shall be united to My God*". Reverend Mother Teresa Joseph Johnson when in Paris had been under the Spiritual direction of the Saintly Abbe Edgeworth who was extraordinary Confessor to our Community, and had from that time kept up an occasional correspondence with that enlightened Director on the affairs of her soul. He recommended the works of St John of the Cross as her Guide in the obscure Path of Prayer into which God had then led her. Her Spirit of discernment and Prudence were admirable; indeed she was highly Gifted both by Nature and Grace, her Countenance expressed a mixture of dignity, sweetness, good sense, and endearing sanctity.

But God in his unerring Wisdom deprived the Community of this our worthy Mother, at a time when to all human appearance she was

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most wanted. She had long wished to establish the great Rule of our holy Father in our Community with perfect Enclosure, which our unsettled state since quitting France had interrupted. On our arrival at Cannington she hoped to effect both these objects. The fatigue annexed to the new settlement of the Community in all appearance brought on her last Illness. She suffered great pains which were supposed to proceed from an obstruction caused by the Stone, which terminated in Jaundice, but still preserved in her soul a constant peaceful application to the divine presence. With humble hope she resigned her Soul into the hands of God whom she had so faithfully served, having a sweet smile upon her face, about 4 Months after the removal of the Community to Cannington. Aged 55. Professed 33.

This dear Mother appeared to help us even after death, for those who had to lift her Body into the Coffin found it so heavy that they could scarcely move it, entreating therefore that she would assist them and renewing their efforts the Body seemed to be quite light, and was placed in the Coffin without any further difficulty. A little before she expired whilst the Religious were surrounding her Bed & the Confessor Abbe Premord reading the Agonising Prayers her countenance brightened, & she exclaimed as if she beheld some beautiful object - Stop! Stop! Requiescat in Pace.

LXXXIII. 1809. Anno Domini 1809 March 13<sup>th</sup> Departed this life our dear religious sister, **Sister Amandus Cooper** of the Nativity. Lay Sister.

This dear Sister was a very good Religious, but Almighty God was pleased to permit that she should suffer from derangement of her reason, notwithstanding she retained a great love for the holy religious State, and performed her duties in the very best manner she was able. Apparently this was the manner in which God was pleased to purify her soul. She died very peacefully and devoutly after receiving Extreme Unction, Aged 84 and 60 of Profession. Requiescat in Pace.

LXXXIV. 1809 Anno Domini 1809 March 17<sup>th</sup> Departed this life our dear religious sister, **Sister Mary Agnes Towsey** of the Holy Ghost.

She was not very healthy, but very fervent and useful to the Community especially at the divine Office, and in attending the sick being Infirmarian. Her Strength was however not equal to

her good Will, and she was seized with a Cold by rising in the Night to wait on the Sick, which was so severe, that it threw her into a Decline soon after she arrived at Cannington. She received all the last Sacraments with great presence of mind, and died in much peace, although she suffered a strong Agony. Sister Mary Agnes was 36 years of age, 6 Professed. Requiescat in Pace.

LXXXV. 1809. Anno Domini 1809 October 3<sup>d</sup> Departed this life our dear religious sister, **Mother Mary Scholastica Greenway** of the Sacred Hearts of Jesus & Mary.

This dear Mother came from Marnhull to Cannington in a poor state of health. She was considered recovered of many Infirmities

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which she had labored under some years, but the change of air did not agree with her. She soon fell back, and had many inward Complaints which at length brought on a Decline. She was a most fervent and useful Member of the Community, and had a very strong voice for the Choir. *AEt*: 49. Requiescat in Pace.

LXXXVI. 1811. Anno Domini 1811 February 17<sup>th</sup> Departed this life our dear religious sister, **Sister Mary Magdalen Glynn** of the Holy Cross.

This dear Sister came to Religion in the year 1791 at the end of that year, and about two years before the Community was sent away from their Convent in Paris, at the Revolution. On account of the disturbances in France she was not admitted to her Clothing, but having a strong desire to become a Member of our Community she would not quit, but resolved to share in whatever God should permit the Nuns to suffer. She remained in Prison accordingly with them, & when they were set at liberty accompanied them to England, and was clothed the year after the establishment of the Community at Marnhull.

Sister Mary Magdalen had very bad health, and suffered much with great courage and edification until her death. During the Period in which she exercised the office of Infirmarian, a Cancer in her breast made its appearance, & after consultation she was advised to have it cut out. She submitted to the Operation with heroic patience and as they spoke of holding her she said "*No my dear, there is no need Nothing holds so fast as the love of God*". In fact she sat in her chair erect, with a Crucifix in one hand, & a bag of Relics in the other. She fainted during the operation from excruciating pain but soon revived. She lived some time after, but the Complaint in her system remained, and the Cancer broke out again of which she died, aged 49. Professed 14-23. Requiescat in pace.

LXXXVII. 1812. Anno Domini 1812 June 23<sup>d</sup> Departed this life our dear religious sister, **Mother Anna Maria Thickness**.

This dear Sister came from Pontoise, and had made her Profession in that Benedictine Convent. About eight or nine years after, the Religious were to be dispersed and go to other houses and she wished to join our Community. She was admitted with the intention both on the side of the Committee and her own, to engage to our observances and Constitutions. But finding upon trial that she was unequal on account of her bad state of health, she was permitted to remain and follow Regularity as far as she was able. Mother Anna Maria had only a short Illness previous to her Death, received all the last Sacraments with great devotion, and died very happily Aged 59, Professed about 34.

LXXXVIII. 1813. Anno Domini 1813 April 26<sup>th</sup> Departed this life our dear religious sister, **Reverend Mother Mary Bernard Frost** of the Holy Ghost. She was Prioress four years or near, being until her Death.

This dear Mother was favored by Almighty God with an early

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Vocation to the Religious State, and came to the Convent at Marnhull when she was not yet seventeen. She was of a very mild and sweet disposition, and of a grave turn, but had very poor health excepting the two first years. When she went to Cannington it soon appeared that the air was too sharp for her Constitution for her health grew worse, and therefore she fell gradually into a Decline of which she died. She received all the Sacraments of the Church in great sentiments of Piety. Her care and attention to promote the Observance of Regularity &c rendered her very dear to the Community, and her character was the love of God, and her Neighbour. Requiescat in Pace.

LXXXIX. 1815. Anno Domini 1815 March the 1<sup>st</sup> Departed this life our dear religious sister, **Sister Mary Bridget Strawbridge** of the Sacred Hearts of Jesus & Mary, Lay Sister.

She was very young when she came to Religion, and was a very good and faithful Lay Sister, and it may be said of her that she fulfilled much in a short time. She fell into a Decline under which she labored near two years, and after receiving the last Sacraments of the Church died very happily. Requiescat in Pace.

XC. 1816. Anno Domini 1816 October 28<sup>th</sup> Departed this life our dear religious sister, **Reverend Mother Teresa Hagan** of the Sacred Hearts of Jesus & Mary, Subprioress and Jubilarian. This dear Mother was a Native of Maryland.

She exercised the office of Subprioress during twenty or thirty years, and with great zeal in every way that her weak health enabled her to do. She was a most venerable saintly Religious, exact to the very moment in all her duties; her spirit of Prayer, and constant union of her soul with God, was the divine source from which she drew all her strength, hence she was always serene, and the bright example of every virtue. She exercised the Office of Mistress of Juniors for many years until her happy death which took place in the 80<sup>th</sup> year of her Age. Requiescat in Pace.

XCI. 1816. Anno Domini 1816 November 27<sup>th</sup> Departed this life our dear religious sister, **Mother Anne Joseph Gee** of the Holy Family – Jubilarian.

This dear Mother came to Religion when she was about 14 years of age, and was admitted, and remained in the Postulant Habit until she was of age to be Clothed, and Professed which was about 18. She was a remarkable innocent suffering soul, quite a Martyr to the most painful sort of Gout which she bore with exemplary patience. Though delicate she was exceeding fervent, and became very serviceable especially in all Choir duties. She had been Portress and Librarian many years, and gave great satisfaction to Superiors in these Offices. Mother Ann Joseph labored under long suffering from a violent Cough which occasioned the rupture of a blood Vessel, and she could only receive the holy Oils before her death. She had long been making a special preparation for her last moment, and although too weak to walk to Mass was daily carried to the Choir in a Chair,

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and she had received the holy Communion if not the day of her death, at least a day or two before.

She was favored by Almighty God with many interior Graces, and also endured many interior Crosses throughout her religious Career. She was much devoted to our blessed Lady and Saint Joseph. Requiescat in Pace.

XCII. 1820. Anno Domini 1820 January 21<sup>st</sup> Departed this life our dear religious sister, **Sister Anne Teresa Bagnal** of the blessed Trinity. Lay Sister – Jubilarian.

She was a good religious sister, and served the Community above twenty years in the office of Cook. She had good health until near the end of her life, received all the Sacraments of the Church, and died happily at the advanced age of 80. Requiescat in Pace.

XCIII. 1821. Anno Domini 1821 April the 30<sup>th</sup>, Departed this life our dear religious sister, **Mother Mary Joseph Worsley** of the most Blessed Sacrament.

This dear Mother came to religion rather advanced in years, (about forty). Notwithstanding she was enabled to render service many years to the Community. She was very humble in her comportment, and she fulfilled the office of the Wardrobe almost until her death. Requiescat in Pace.

XCIV. 1823 Anno Domini 1823 March 21<sup>st</sup>, Departed this life our dear religious sister, **Reverend Mother Mary Benedict Hardwidge** of the Sacred Hearts of Jesus & Mary.

This dear Mother was a peaceful, mild, and tender soul, and in these dispositions passed through her religious Career. She was very delicate, and never able to undergo great fatigue. She fulfilled the office of Touriere many years in Paris and after she came to England, and in the latter part of her life that of Prioress which office she held about five years.

She was singular for her universal Charity towards all. She died of an Apoplectic stroke on the day of her feast our holy Father Saint Benedict, having received all the last Sacraments. Aged 64, Professed 42. Requiescat in Pace.

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XCVI. 1824. Anno Domini 1824 June 11<sup>th</sup> Departed this life, our dear religious sister, **Mother Mary Frances Simmes**, Of our blessed Lady of Mercy. Jubilarian. Requiescat in pace.

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XCVIII. 1831. Anno Domini 1831 November 29<sup>th</sup> Departed this

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life our dear religious Mother, **Mother Teresa Catherine Macdonald** of the Blessed Sacrament. Subprioress.

Mother Teresa Catherine Macdonald was a very interior holy soul known to God, but not much by Creatures. Of a mortified Spirit, but full of Charity for others, she filled the Office of Infirmarian with great comfort to the Community for several years, and worked much in making little useful, and ornamental articles for sale after our arrival in England, to contribute to the support of the Community. On our arrival at Cannington she was made Cellerere, and on the death of Reverend Mother Teresa Joseph Johnson was elected Prioress.

These distracting Offices at the period of our new Building and establishment of Court house was too much for this dear Mother and she sunk under it, but recovered, and survived some years, spending most of her time in Prayer which had always been her element; and in copying and translating Books from French and Italian into English for our Library, and writing Records for the History of our House relative to the French Revolution &c.

She was seized with Pleurisy, and after a few days Illness devoutly receiving the last Sacraments, rendered up her pious Soul to God who had been the sole object of her love on earth. Requiescat in Pace.