TRANSCRIPTIONS PART I 1634-1641

1. The National Archives, SP 85/7, fo. 74r–v

Cardinal Francesco Barberini to Queen Henrietta Maria, 26 April 1634

(74r) Sacra real maestà

Io son certo di presentare al Real conspetto della Maestà Vostra, et alla sua somma pietà, e Cristiano zelo, soggetto di molta consolatione, mentre le presento la persona del Signore Francesco Slinsbeo gentil'huomo Inglese, che illuminato da Dio, ha riconosciuto gli errori, ne quali è nato, et allevato et ha abbracciato la nostra vera Cattolica Romana Religione. Questo suo così pio, e Religioso atto merita quella gratia, et protettione della Maestà Vostra ch'ella è solita a compartire alli Cattolici di cotesto Regno, et io che ho havuto l'honore di veder la conversione di questo gentil'huomo, sono in obligo di supplicar con ogni più riverent'affetto la Maestà Vostra a compiacersi d'essere a lui liberale della sua gratia anche in riguardo di queste mie humilissime pregriere per invitar gli altri all'imitatione di lui, Il ch'io aggiungerò all'altre obligationi che devo alla somma benignità di Vostra Maestà, a cui faccio per fine humilissima riverenza. Roma 26 Aprile 1634

Di Vostra Maestà Humilissimo, e divotissimo servitore
Francesco Cardinale Barberino

(74v) Alla sacra Real Maestà della Regina della gran Bretagna[78]

Cardinal[79] Barberino 26 April 1634

Translation

(74r) Sacred royal majesty

[78] On top of page, in pencil, nineteenth-century hand: '16/26 April 1634 Italian State'.
[79] Word 'Cardinal' erased and 'Francesco' inserted in different ink.

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I am sure of presenting to the royal consideration of your majesty, and to your high piety, and Christian zeal, a matter of great consolation, in presenting to you the person of Mr Francis Slingsby, an English gentleman. Enlightened by God, he has recognized the errors in which he was born and reared, and has embraced our true Catholic Roman religion. This his most pious and religious act deserves that favour and protection which your majesty normally grants to the Catholics of that kingdom. I who have had the honour of seeing the conversion of this gentleman am obliged to entreat your majesty with most reverent feeling to deign to be generous with your favour to him, also in regard of these my most humble prayers to invite others to imitate him. This I will add to the other obligations I owe to the great goodness of your majesty, to whom, lastly, I do most humble reverence.
Rome 26 April 1634

Of your majesty [I am] the most humble and most devoted servant

Francesco Cardinal Barberino

2. KBR MS 3824-5, fo. 41r–v

FS to John Gerard SJ, 25 May 1634

(41r) Reverend deare Father

Wee are now, God be praysed safely arrived at Millan, and have allready taken places in a coach, for Thurin. By the way it came into my minde, how that father rector[80] was not payed the 4 crownes which hee layed out for the masses, that were sayde for Mr Mayne,[81] which summe, though Mr Mayne left mee noe mony, wherewithall to pay it; yet I had rather loose it then that father rector should want it. Wherefore I pray give order, when Mr Orpes[82] mony comes, that

[80] Thomas Fitzherbert SJ (1552–1640), rector, English College, Rome, 1619–1639, *ODNB*.

[81] 'Mr Mayne' and Francis Slingsby were received as *convittor*i (lay-boarders) in English College, Rome, on 13 July 1633; 'by the efforts of our Fathers [Mr Mayne] was converted to the faith, together with Mr Slingsby'. Mayne died in the College on 20 October 1633. Foley (ed.), *Records*, VI, 608.

[82] 'Mr Orpe': financial agent who supplied FS with money while he was in English College, Rome, 1633–1634.

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it bee deduced out of it. I pray remember mee kindly to father rector of Placentia,[83] and the English preist that is with you, soe humbly craving your blessing I rest

Your obedient child and faythfull freind

F. Slingisbye
Millan May 25 1634

Father rector[84] here offered us all kind of courtesy, and would gladly have accompanyed us himselfe, if hee had not been sicke
my little freind, remembers a great deale of service to you

(41v) Al molto reverendo Padre il Padre Giovanni Thomsono[85]

A Piacenza[86]

F. Slingsby 25 May 1634[87]

3. KBR MS 3824-5, fos 60r–63v

FS to John Gerard SJ, 14 July 1634

(60r) Reverend deare Father

I arrived at Paris on Corpus Christi day, being the 14th of June, and remayned there, untill the 27th: longer by much then I would have donne if I could have found commodity to depart sooner. I received your letter from Placentia[88] with much ioye and content, and I doe

[83] Giovanni Baptista Guadagnus SJ, rector, Jesuit college Piacenza in 1633. ARSI, *Veneta* 71, fo. 226r.

[84] Carolus Ludovicus Po[ru]s SJ, rector, professed house; or Otho Porinus SJ, rector of the Jesuit college, both Jesuit houses in Milan, 1633. ARSI, *Mediolanensis* 49, fos 176r, 178r.

[85] 'Giovanni Thomsono': alias for John Gerard SJ.

[86] In 1581, Gregory XIII granted the abbey of San Savino, Piacenza, and its lands to the English College, Rome. Daniel Brown, alias for David Lloyd (*c.*1605–*c.*1650), Welsh secular priest, was the College's resident procurator in Piacenza 1633–1647. See Emma Wall, 'Le carte sull'Abbazia di San Savino in Piacenza conservate negli archivi del Venerabile Collegio Inglese di Roma', in Graziano Tonelli e Maurice Whitehead (eds), *L'Abbazia di San Savino in Piacenza: un percorso di ricerca Europea* (Piacenza, 2023), 125–149. I am grateful to Maurice Whitehead for this reference.

[87] Name and date in different hand.

[88] Piacenza.

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assure you that those lines, comming from a person whome I love better then any in the world, did not a little revive my drooping spiritts. You exhort mee much to union of wills but thats impossible; can a thing be united unto it selfe? All union is betwixt two things or more; wherefore[89] of that and my will there can be none, because there is but one will betwixt us. Father you have left your child to swimme before hee could wade. I now finde the difference betwixt going alone and being lead by the hand: by the troubles which I have found by the way. The occacion was this. Finding my selfe much defective in mansuetude,[90] and subiect to give thwart[91] answers, uppon small occasions; I made a purpose one after noone to conforme my selfe in all things without any reply[92] unto the will of my companion[93] for that after noone, sinne excepted. I observed it for a while, but at length I found soe great difficulty, even in triviall matters, as to aske what a clocke it was, at his entreaty; that through the violence of the conflict I was readdy to burst; I strived to overcome, but all in vaine, soe that I was forced to restore unto my stubborne selfe will its former liberty of replying, and doing what it would. The consideration of this soe great weakness, drew upon mee such an extreme melancholy, that for 24 howres I could not enioy my selfe. In the end, to recover my peace of minde, I was fayne to cast of all such obligations, and to content my selfe with my former devotions.

Here in this towne, me thinkes I beginne to feele the want of that quiet solitaryness, and devout conversation which I enioyed at Rome; for what through the multiplicity of my affayres, and the importunate clamours of all the English that see mee, my thoughts are soe distracted; that allmost every time I goe to prayer I finde such an aversion, and unwillingness to performe it, that I am (60v) forced to studdy for new reasons; to draw mee thereunto, as if I had but now begunne to lead a converted life; having lost that promptness and devotion to pious matters which formerly I enioyed. But this negligence hath not been such, as to make mee ommitt the least point of that rule which I have proposed unto my selfe to observe, but onely in the well doing of it.

I assure my selfe deare Father, that a letter from you, would make mee shake of this tepidity, and goe more resolutely to worke, wherefore I pray bee not sparing in them

[89] 'betwixt' deleted; 'of' inserted.
[90] mansuetude: meekness, gentleness, *OED.*
[91] thwart: cross-grained, perverse, stubborn, *OED.*
[92] 'without any reply' inserted.
[93] 'without any reply' inserted, and then deleted.

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I received from Father Thalbot[94] a pass that hee had lying by him, which is yet of a fresh date; and I make use of it, for my passage into England. Hee hath received mee wonderfull kindely, and hath been very sollicitous about my affayres, I pray thanke him for it. Mr Orpes[95] mony is not to bee had before I come into England, and there I thinke there will bee noe difficulty made of the payment.

Paris

I have delivered your booke at St Omers[96] according to your order. I have received all kinds of courtesy from both the rectors of St Omers[97] and Watten.[98] Father Stafford[99] offered to pay me the mony I lent my compagnon, which commeth to 29 li 10s besides the exchange. Deare Father pray for him who is and ever will bee

Yours whilest his owne

F. Slingisbye

St Omers July the 14th 1634

I have sent my letter to Mrs Ward open, I pray reade it and if you thinke fitt seale and deliver it

(63r) Blank
(63v) All'molto riverendo Padre in Cristo, il P Giovanni Thomsono all Collegio Inglese

Il signore Francesco from Waten[100]

[94] William Talbot SJ (1598–1660), English chaplain in Paris from 1629, with roles of confessor, preacher, and procurator. McCoog, *English and Welsh Jesuits*, Pt II, 309.

[95] Mr Orpe, financial agent for FS while on the Continent.

[96] English Jesuit college at St Omers, Spanish Netherlands, founded 1593. A publishing house was part of the college.

[97] Thomas Worsley SJ (*c.*1597–1671), rector, St Omers in 1634. McCoog, *English and Welsh Jesuits*, Pt II, 338.

[98] Robert Stafford SJ (*c.*1593–1659), rector and novice master, Watten, in 1634. McCoog, *English and Welsh Jesuits*, Pt II, 301–302.

[99] See n. 98 above.

[100] In John Gerard's hand.

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4. KBR MS 3824-5, fo. 19r–v

FS to John Gerard SJ [undated, but July 1634]

(19r) I am now, thankes bee to God safely arrived at London: where, for a welcome into [these][101] parts, the searchers comminge aboard, found a little pacquet wherein were my bookes papers and letters, and tooke it away with them; but by good luck Scevolas[102] letter unto mee, was sent before unto Mannors,[103] which [he] received. I was glad to swallow upp that misfortune, and say not a word, least that by seeking to recover them, I might have lost my selfe. The lords of the privy counsaill, we[re] informed that Newman[104] was pensioner unto the governour of your towne,[105] by reason whereof, hee is fayne to keepe close. Hee is now goinge into the country, to visit Mr Eng[lish][106] and from thence speedely into Ireland. I send you the coppy of a letter that Newman received from his father, whereby you may perceive how the matter stands betwixt [them]. If a saint sayd, *quoties inter homines fui, minor homo redii*,[107] in what danger thinke you then stands hee, whome necessity doth constrayne to bee allmost continually among them. Hee hopes his poverty will plead for pitty, and that you will bestow a spirituall almes upon him. Farewell.

Newman hath now beene with Mr English where, contrary to all expectation [he] was received with such ioy as cannot bee expressed; they will give him all kind of liberty for his minde; make greater shew of love unto him, then ever,[108] and to conclude will deny him nothing, soe that hee will stay with them, and not become a iourny-man[109] [and] live quietly, without mouving others to bee of his opinion. They urge him [con]tinually to a bargaine, and hee will have much adoe to

[101] The right-hand margin of this folio is damaged.

[102] 'Scevola': Gaius Mucius Scaevola, legendary Roman hero, allegedly saved Rome from conquest in *c.*509 BC. Name used in this Jesuit correspondence as alias for Muzio Vitelleschi SJ, Jesuit father general from 1615–1645.

[103] 'Mannors': from context, this was possibly an alias for Richard Blount (*c.*1565–1638), English Jesuit provincial 1623–1635, *ODNB*.

[104] 'Lewis Newman': alias for Francis Slingsby.

[105] i.e. the pope.

[106] 'Mr Eng[lish]': alias for Henry Slingsby, brother of Francis; in England from late 1634 until *c.*1637, when he returned to Ireland.

[107] Thomas a Kempis, *De imitatione Christi*, Book I, chapter 2: 'As often as I have been among men, I have returned less a man.'

[108] Line following erased.

[109] Among English Jesuits, the phrase denoted a Jesuit.

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delude them, especi[ally] for this reason, because they have allready made assurance unto him, after [ ] a legall manner, as that it cannot bee revoked. The thing was donne [ ] since, but I was ignorant of it. But now this drives him into an other difficulty, how to come away, and yet retayne the thing ap[ ] to st[ay] there, you know hee neither can, nor will, and if hee [leav]e it m[ust] bee either secretly, or publiquely with consent of Mr Irish, and a pass from sup[erior] powers;[110] if secretly, then all will bee confiscated; and for the other way [ ] can never bee hoped for. In this doubt I expect your counsaill.

As yet, by the grace of God, I stand fast, and by his grace obtayned by prayers, I hope to persever.

I send unto the master of the schoole[111] 3[0] sterling for your use. I send you likewise a coppy of a letter that New[man] received from his mother, that you may see as hee told you, that hee shall have a greater conflict with love then feare. I have received Mr [P]ar mony. The 250 crownes allsoe I lent at Rome unto my com[panio]n will be payed but not before Michaelmas. I have had but once [seen?] Mr [Ma]nnors, (because hee went out of towne immediatly after my ar[rival] [ ] could not as then make any resolution for Newmans return [ ] Ireland. I am with Mr Hebden[112] dayly. God make us both happy far[ ] My letter was written by fitts, and therefore you must not marvayle at soe m[ ] I pray [remember] mee most affectionately to my deare friends whome[113]

(19v) To his very loving friend Mr John Roberts[114] these [*seal*]

Mr Francis Slingsby calls himself often in letters Lewis Newman[115]

[110] 'Mr Irish': alias for Sir Francis Slingsby, father of Francis and Henry. In an order of 1622, for those holding estates or office in Ireland, a pass from the lord deputy was required for travel outside the kingdom, reiterated in proclamation of 17 September 1635. R. Steele (ed.), *A Bibliography of Royal Proclamations … 1485–1714*, II (Oxford, 1910), 35.

[111] The rector of the English Jesuit school at St Omers, Spanish Netherlands, where there was a printing press. The sum was to pay for the publication of a work by John Gerard.

[112] 'Mr Hebden': alias for an unidentified London-based Jesuit.

[113] Final lines missing from folio. Between fo. 19v and fo. 20r, sliver 1 cm attached, '… Al molto … P. Il P. Tomaso Oduino ministro del Collegio Inglese di Roma'. In the early 1630s Nathanael Southwell SJ was the minister (Jesuit in charge of temporal administration) in English College Rome. McCoog, *English and Welsh Jesuits*, Pt II, 299.

[114] 'John Roberts': alias for John Gerard.

[115] Later editorial note inserted in different hand, similar to notes at end of fos 18v and 41v.

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5. KBR 3824-5, fo. 18r–v

Sir Francis Slingsby to his son FS [copy; undated, but before 14 July 1634]

(18r) My sonne if ever you thought I loved you, you may well thinke I tooke allways more care for your soule, then your boddy; or if you doe not thinke I have given you sufficient motives for your returne, wherein you may doe your parents soe good service; in the first you iudge uncharitably of mee, in the second you deale uncharitably with mee. I must needs accknowledg I have much offended God, in trusting too much, to an arme of flesh and blood, as though by myne owne endeavour, I could attayne my desire, but now I finde my fault, and feele my punishment. Our harts are in the hands of God to dispose of as hee pleaseth, yet are wee allowed and commanded to use all lawfull meanes, and then referre the success to him. These arguments might bring foorth many good feeling motives, and you know my education hath not been such as to give my penne effectuall perswations, yet these might bee sufficient to give you a sensible compunction, not to disesteeme my loving advice. If the defects I found in my selfe, made mee seeke to redeeme it in you, that may bee a sufficient motive unto you, to thinke how dearely I loved you, and shall I bee thus requited for all my care, travaile, and cost? My time by course of nature cannot continue long, and will you shorten it by an unkinde requitall? Take but this for your theame (18v) and then comment upon it, with such mouving reasons as your selfe can give, and your owne thoughts dictate to you, if the case were myne, and bee not partiall. And lett not this undue stile make it with you either disesteemed or derided, I have sayd enough if it prevayle, if not too much; and till I shall either see you, or heare a good answer to this my letter, you shall neyther heare from mee nor of mee. Sincerity is the best policy, and deale as playnely with mee, as I with you, and if you give mee not great cause to the contrary, I shall ever remayne your unfeyned loving father

This[116] is a coppy of a letter of Mr Francis Slingsby's father to him, sent by him inclosed in a letter from London July [14][117] 1634

[116] In a different hand from letter, as notes on fos 18v, 19v, and 41v; probably by John Gerard.

[117] '24' altered to '14'. Dating in the Gregorian calendar (in use on the Continent) was ten days ahead of the Julian calendar (in use in the Stuart kingdoms), hence John Gerard may have corrected the date to align with the Julian calendar.

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6. KBR MS 3824-5, fo. 43r–v

Dame Elizabeth Slingsby to her son FS [copy; undated, but before July 1634]

(43r) My dearest sonne, I have seene, read, and considered all your letters with the best of my poore iudgment, written to your father and my selfe both before and since your sickness;[118] especially that long one of 2 sheetes of paper, signed with your owne hand, but written by an otherr: whereby I perceive the great paynes you tooke to bee resolved; which zeale I trust the Lord will favour, howsoever you may bee mislead. But allthough I cannot iudg of controversy, yet I thinke you ought not forsake your old father and mee, to enioye that liberty of conscience, which (if there bee noe remedy) you may enioy here at home, as many other good subiects doe. But you feare your father will be offended; much better may you beare that, then wee the longer absence, which I assure my selfe would bring us both with sorrow to the grave. My deare sonne consider that our lawes doe not enforce mens consciences, and therefore what cause can there bee, to absent your selfe. If ever you tooke pitty on my sorrowes, add not unto them, but returne to comfort mee, whose eyes have even fayled with expectation of it. Ah my sonne you that ought not to turne away your eares from the prayers of the poore, are much more bound to regarde the teares, and supplications, of your mother. I doe beseech you with heaved upp handes, to returne by the nearest way, and not to thinke of passing through Spayne. The infinite testimonyes I have had of your piety and obedience to both of us, assures mee you will bee greived that I cannot know the hast you will make home, but my deare child, lett not that trouble you, for I am comforted in the confidence of it, and soe are all your sisters. Your sister Willoughby[119] is the mother of 3 children, and your sister Betty[120] married; but in all this, I can take noe true content, till I see you. And if it please the Lord of mercy to permitt that; then shall I say, I have had one ioyfull

[118] Slingsby suffered an illness of the joints (gout) for several months *c.*March–April 1634, while in English College, Rome. Interview on joining Jesuit novitiate, Rome, September 1641, ARSI, *Rom.* 171, fos 47r–48v.

[119] Mary Slingsby (d. 1635) had married Sir Francis Willoughby. He was appointed commander of the refurbished fort at Galway in July 1636. Mary O'Sullivan, *Old Galway* (Galway, 1983), 226.

[120] Elizabeth Slingsby was married to William Dodwell, who was high sheriff of County Sligo in 1636. B. Mac Cuarta, 'Jesuit conversions in Wentworth's Ireland', in Mary Ann Lyons and Brian Mac Cuarta (eds), *The Jesuit Mission in Early Modern Ireland 1560–1760* (Dublin, 2022), here 189–190.

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day, before my death. Farewell, and all the good, a mothers blessing can add unto you, bee heapd uppon your head my dearest child.
Thus farre she, and soe my best freind I rest
Yours as you knowe

[in faint ink] But now though there were some way found how wee might [retayne] the estate, and I come away, yet how shall I execute the counsaill and my desire concerning the giving 400 li, for the foundation of a colledg in Ireland; if [ ] of them know my intention. The assurance of the estate is made over unto mee in this manner. I am actually to enioy the one halfe thereof immediately after my fathers death, and the whole, after both their departurs. I pray direct mee how to carry this business of founding a colledg in Ireland, allotting thereunto 400 li, to the colledg at Rome 150 li per annum and the rest for a colledg in England, whereunto may bee added the 150 li per annum of Rome, when England shall be converted. I feare a long stay in these parts, but desire a speedy returne unto my dearest freind
Farewell

(43v) To his dearest freind Mr Thomas Roberts[121] these

7. KBR MS 3824-5, fo. 39r–v

FS to [Thomas Fitzherbert SJ], 14 July 1634

(39r) Sir

I am now thankes bee to God safely arrived at London; where, for a welcome into those parts, the searchers comming aboard, found my pacquet and tooke it away with them. I was glad to swallow upp that misfortune, and say not a word, least that by seeking to recover yt, I might have lost my selfe. The lords of the counsaill[122] were informed that Mr Newman[123] was pensioner unto Urban[124] by reason whereof, hee was fayne to keepe close. Hee is now going into the country to see Mr English,[125] and from thence speedily into Ireland. I send you the coppy of a letter that Mr Newman received from his father, whereby you may perceive how the matter stands betwixt them, which

[121] i.e. John Gerard. FS sent to John Gerard this copy of Dame Elizabeth's letter to her son Francis.
[122] i.e. the Privy Council, London.
[123] Francis Slingsby.
[124] Urban VIII (Maffeo Barberini), pope, r. 1623–1644.
[125] 'Mr English': alias for Henry Slingsby.

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after you have read it, I desire you to enclose with my letter unto Mr Roberts.[126] If a saint sayd, *quoties inter homines fui, minor homo redii*,[127] in what danger thinke you then, stands hee, whome necessity doth constraine to bee allmost continually amongst them. Hee hopes his poverty will plead for pitty, and that you will bestow a spirituall almes upon him.
Farwell. *sine nomine*

Hee recommends himselfe most affectionately to his commilltones[128] that are under your charge

London July 14th 1634

By the meanes of Sr Alonzo del Aro,[129] I am come to be acquainted with Mr Mannors, and Mr Hebden[130] whose directions I follow

You shall receive my letter to Mr Roberts[131] the next weeke.

(39v) F. Slingsby July 14 1634[132]

8. KBR MS 3824-5, fos 71r, 75v

Henry FitzSimon SJ to John Gerard SJ, 29 August 1634

(71r) Dearly beloved, and more then can be expressed honoured[133] sir, as yet I live in aged health, most ardently desirous to serve you, and to deserve your mutuall affection. Our gentleman M. Francis passeth all human exaltation of panegyricks. He is yet confined (although not narrowly) to a noble mans compagine, then whom (presupposing a restraint) he could not wish a beter. His triall in the furnais, hath purified to most bright splendour, his glorie. He hath wonne his brother,

[126] 'Mr Roberts': alias for John Gerard.
[127] Thomas a Kempis, *De imitatione Christi*, Book I, chapter 2: 'As often as I have been among men, I have returned less a man.'
[128] 'commilltones': variant of 'commilitant', a fellow soldier, *OED*. FS refers here to the students at English College, Rome, where Thomas Fitzherbert SJ was rector.
[129] A Spaniard based in London.
[130] 'Mr Mannors' and 'Mr Hebden': aliases for two Jesuits in London, possibly the provincial, and his *socius* (or assistant).
[131] John Gerard.
[132] Different hand, but similar to notes on fos 18v, 41r–v.
[133] 'honoured' inserted.

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mother, and sister. I seconded[134] him as farre as I might. Who weare not converted, weare confounded publickly. His father was his accuser. His first committal was to his lodging. He intended only, to infringe it, by breach during divine service on holye dayes. Thereby he was lodged in the tower of Dublin,[135] wherein he greatly exceeded voluntarily in austeere mortifications. He was twyse assaulted by the prime pretended prelat.[136] In the second tyme he craved to begin on both sydes, in these words of prayer: be he in this instant damned of us both, who varieth by mowth from his conscience. The debat therby was interrupted, the sayd prime man relenting. Nought can be sayd sufficiently in his prayse.

I humbly beseech you to certifye M. James Quayle[137] in the Casa,[138] that any chest of myne in the citie,[139] is wholy, as my selfe, in his power. Jesus Christ preserve and proper[140] your [reverence], and all your worshipfull retinue.

Dublin 29 Aug 1634

your ever addicted servant in Christo
Henr. Fitz Simons[141]

(75r) Blank
(75v) To my much honoured and approved kynde friend, M. John Tomson

In the citie of Rom

Father Henrie FitzSimons out of Ireland[142]

Iesus

[134] second: to support, assist, encourage, *OED*.
[135] i.e. Dublin Castle.
[136] James Ussher (1581–1656), appointed Church of Ireland archbishop of Armagh in 1625.
[137] 'James Quayle': it has not been possible to identify this man, resident in Rome in 1634.
[138] 'Casa': may refer to 'casa professa' in Rome: the Jesuit community where Father General resided.
[139] Rome.
[140] *Recte* 'prosper'.
[141] Henry FitzSimon SJ (1566–1643), *ODNB*.
[142] Note in John Gerard's hand.

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9. KBR MS 3824-5, fo. 51r–v

FS to John Gerard SJ [undated; c.November 1634]

(51r) Reverend deare Father

I much desire to know the success of those two new convertites, my esteemed freinds, Mr Jacob, and his companion, for I have neither heard from them, nor of them since my departure from Italy, soe I rest

Yours as you know

Lewis Newman

[in fainter ink]
Whenosever I do gett over, by reason of my great defect in the lattin tongue I doe much desire to spend a yeare at St Omers[143] which I would doe with all diligence, if Scevola[144] shall thinke it fitt. I beseech you to entreate Scevola to wright determinatly what I shall doe as well in this point as in the former for soe I shall bee sure not to doe amiss, and likewise bee freed from much perplexity in my election.[145] If your letters bee directed to Father Robert Nugent,[146] they will assuredly come to my hands, for hee is the cheif superior I pray certefy mee whither you have received the 30 li sterling I sent for the printing of your booke. I cannot obtayne my liberty unless I give bonds of a 1000 li to observe the good behaviour, and to appeare within 40 dayes, whensoever I shall bee warned to appeare.

I am your faythfull freind and obedient child

Lewis Newman

[143] St Omers, near Dunkirk, Spanish Netherlands: English Jesuit college established in 1593. On the spiritual culture there in the first half of the seventeenth century, see Jan Graffius, "'Bullworks against the furie of heresie": Identity, education, and mission in the English Jesuit College of St Omers', in T. O'Connor and L. Chambers (eds), *Forming Catholic Communities: Irish, Scots and English College Networks in Europe, 1568–1918* (Leiden, 2018), 93–115.

[144] Muzio Vitelleschi SJ, Jesuit father general.

[145] Denotes the making of significant decisions in one's life, as indicated by Ignatius in the *Spiritual Exercises*. See entry, 'Election (in the Spiritual Exercises)', in Thomas Worcester (ed.), *The Cambridge Encyclopaedia of the Jesuits* (Cambridge, 2017), 274.

[146] Robert Nugent SJ (1577–1652), superior, Irish Jesuit mission, 1627–1646. Moynes (ed.), *Jesuit Irish Mission*, 573, 587.

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(51v) Al molto riverendo Padre il Padre Giovanni Tomsono[147]

Roma [*seal*]

10. KBR MS 3824-5, fo. 52v–r

FS to John Gerard SJ, 11 November 1634

(52v) +

My dearest freind

At my first arrivall in these parts, I found better welcome of my parents then I expected; but after it pleased God to add unto my blessings the conversion of my deare and onely brother;[148] my father was soe incensed against mee, that with extreme passion hee would use these words, that I had broken his hart, and that I did allmost murder him. My mother and one of my sisters[149] being well inclined to the Chath[olic][150] religion, nay allmost resolved; my father perceiving it, with great anger tooke me away from them, with a resolution that I should neaver see them more, unless I would promise to temper my tongue a little better. I have an other sister[151] whome by noe meanes hee will give mee leave to visit; protesting that my infectious breath shall never taint her soule: but his rigourous proceedings end not heare. For being come unto Dublin hee confines us both[152] unto our lodging, where wee were 8 dayes prisoners; During which time hee leades mee to Dr Usher[153] to have conference with him, which by the grace of God tooke noe such effect as hee looked for.

Afterwards hee fills halfe a dozen sheetes of paper with complaints and accusations against mee; and presents it to the lord deputy,[154] who presently sends out a warrant for mee, willing all pursevants to make diligent search for my body, and being found to attach mee and bring mee to the Castle of Dublin there to answer, what in the kings

[147] John Gerard.
[148] Henry Slingsby.
[149] Ann Cosby.
[150] Catholic.
[151] Either Mary Willoughby, or Elizabeth Dodwell.
[152] Francis and his brother Henry.
[153] James Ussher (1581–1656), Church of Ireland archbishop of Armagh.
[154] Thomas Wentworth (1593–1641), lord deputy of Ireland, 1632–1640.

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behalfe should bee layde against mee.[155] And here I am at this present prisoner, intending god willing to morrow to petition for a day of hearing.

The cheife crime layd unto my charge is the seducing as they call it, of a young gentleman comming out of England,[156] and of my brother and others. The lands as heretofore I was informed, are not confirmed uppon mee, soe that if my father dye, they fall unto my mother who is 20 yeares yonger then hee. Such then being the state[157] of my affayres I know not what should detayne mee here any longer* Wherefore I humbly beseech you that you would bee pleased to call mee away, yet doe as you shall thinke fitt. My brother intends god willing to come along with mee to Rome, who hath received soe great a measure of grace at his conversion, that hee loves nothing but God. I pray remember my humble service to Mr Swinerton[158] Mr Poore Mr Court[159] and Mr Travers, soe beseeching you to bee mindefull of me in your pious devotions I rest

Yours and not myne owne

Lewis Newman

Dublin November 11 1634

[Material inserted in margin] *There being noe hopes of doing any further good: for my father hath protested unto my brother, that unless I make a promise not to visit my sisters without leave, that hee had rather keepe mee in prison all my life time.

[155] Warrant to Samuel Davis, constable, Dublin Castle, for arrest of FS, 8 November 1634. Mark Empey (ed.), *Early Stuart Irish Warrants, 1623–1639: The Falkland and Wentworth Administrations* (Dublin, 2015), 177–178; James Hughes (ed.), *Patentee Officers in Ireland 1173–1826* (Dublin, 1960), 38.

[156] London-born William Burt (alias Darley) (b. *c.*1616) relates that about autumn 1634 he was converted to Catholicism by Francis Slingsby and some Irish Jesuits (including William Malone). Kenny (ed.), *Responsa scholarum*, 455. About this time Francis was also instrumental in the conversion of Robert Spreul (*c.*1609–1688), Scotsman, who came to Dublin in service of his master.

[157] 'estate' altered to 'state'.

[158] 'Mr Swinerton': alias for Thomas Fitzherbert. See Leo Hicks (ed.), *Letters of Thomas Fitzherbert 1608–1610* (London, 1948), passim. Fitzherbert was married to Elizabeth Swynnerton, daughter of Humphrey Swynnerton. After her death, he lived in Spain and succeeded Sir Francis Englefield as English secretary to Philip II. Thereafter he moved to Rome, became a priest, and joined the Jesuits in 1615. From 1619 to 1639 he was rector, English College, Rome. Thomas Fitzherbert (1552–1640), *ODNB*.

[159] Thomas Courtney SJ (1594–1668), from 1623 served as prefect of studies, English College, Rome. McCoog, *English and Welsh Jesuits*, Pt I, 148–149.

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(52r) To my dearest freind Mr Thomas Roberts these Rome

Mr Slingsbee from Dublin Castle 11 Nov 1634[160]

11. KBR MS 3824-5, fo. 42r–v

FS to John Gerard SJ, 21 January 1634–1635

(42r) Reverend deare Father

This is the 3[rd] letter that I have written unto you, since my comming into these parts; in my former I gave you accompt of that conference, which passed betwixt my lord deputy[161] and my selfe, at my landing. After that, I went into the country, to my father,[162] who received mee with teares, and much love. But since the conversion of my deare and hopefull brother,[163] hee hath allmost quite withdrawne his affection and procured my imprisonment in the Castle of Dublin. I am breif in these matters, because Mr Morgan the bearer hereof, can more fully informe you by word of mouth, then I can express by writing. I see noe hopes of getting any meanes into my hands, this great while. My mother and one of my sisters,[164] are not farr from the kingdome of heaven,[165] and there is little probability of gaining my father. I expect with longing desire, to know how you will dispose of mee; for if you say but *Veni*[166] by the grace of God nothing but violence shall hold mee. Deare Father pray for mee, as I doe continually for you, as the greatest benefactor I have in the world. I pray remember my humble duty unto Mr Scevola[167] my dearest love and respect unto Mr Fizherbert,[168] Mr Southwell,[169] Mr Travis,

[160] Note in John Gerard's hand; several words, in modern hand, in pencil.

[161] Thomas Wentworth arrived in Dublin as lord deputy in July 1633, *ODNB*. Slingsby's letter to John Gerard describing this encounter is not extant.

[162] Most likely at the Slingsby estate, Kilmore, Orrery barony, north County Cork.

[163] Henry Slingsby (b. 1613).

[164] Ann Cosby.

[165] 'You are not far from the kingdom of heaven', Jesus to Jewish scribe, Mark 12:34.

[166] Latin: 'Come'; word used by Jesus to invite Peter to walk on water, Matthew 14:28–29.

[167] 'my humble duty unto Mr Scevola' interlined. 'Mr Scevola': alias for Muzio Vitelleschi, Jesuit father general.

[168] Thomas Fitzherbert SJ (1552–1640), *ODNB*. Rector, English College, Rome.

[169] Nathanael Southwell SJ (1598–1676), minister (responsible for household) in English College, Rome. McCoog, *English and Welsh Jesuits*, Pt II, 299.

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Mr Courtnay,[170] Mr Nilfred, Mr Harvey.[171] God knowes, that untill I reinioy that blessed company, I shall thinke my selfe to live in banishment. Christ Jesus give mee his grace, to serve him with all my strength, and soe long I shall be sure to my dearest freind, to remayne

Yours all and ever

Lewis Newman

Dublin Castle January 21 1634 [1635]

I have not received any letters from you, since my comming into this kingdome, though I am sure it is not your fault

(42v) To his dearest freind, Mr Thomas Roberts[172] at the English College these

Rome

Mr Lewis Newman 3[173] [*seal*]

12. KBR MS 3824-5, fo. 40r–v

FS to John Gerard SJ, 12 May 1635

(40r) My dearest freind
Hoping every day to gett my liberty, I differred[174] from time to time, to write unto you, being desirious to make that newes the subiect of my letter but having a long time expected in vayne, I am resolved to deprive my selfe noe longer of the comfort I shall receive by our mutuall correspondence. Having been 4 moneths in the Castle of Dublin, at length I was to bee banished out of Ireland: but a certayne lord, the earle of Castlehaven,[175] much affected unto mee, procured the

[170] Thomas Courtney SJ (1594–1668), from 1623 served as prefect of studies, English College, Rome. McCoog, *English and Welsh Jesuits*, Pt I, 148–149.
[171] Giles Harvey SJ (1595–1647), from 1623 served as English-language confessor at St Peter's, Rome. McCoog, *English and Welsh Jesuits*, Pt II, 204–205.
[172] i.e. John Gerard.
[173] In hand of John Gerard.
[174] i.e. deferred.
[175] James Touchet succeeded as 3rd earl of Castlehaven on the execution of his father in 1631, James Touchet (bapt. 1612–1684), 3rd earl of Castlehaven, *ODNB*.

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altring of the sentence, and instead thereof that I should bee confined unto his owne house,[176] and within 3 miles round about. My intention being knowne, unto Father Fitzsimons,[177] by what meanes I know not how, I was fayne to discover unto him the truth of the matter, thereby to oblige him unto silence, and afterwards to the superiour[178] of those parts; whose assistance and counsaill have stood mee in good stead. Hee hath written 3 moneths agoe unto Scevola,[179] (of which I am confident that you have been advertised) expecting from him an order for the disposing of the business. The superior here[180] laboureth to procure my stay in these parts, but if you would know my owne affection, or inclination of flesh and blood in this point, I must confess that I esteeme Rome a paradise, and this my purgatory. But yet as well in this, as in all other things, obedience shall bee the rule of my actions.

My ever dearest freind, when I thinke upon the greatness of the benefitt, that God hath donne unto mee, in giving mee such a freind, I blesse his most holy name a thousand times, and will neaver cease to bee thankefull unto you, that you would vouchsafe to make choice of a person soe unworthy as my selfe, to bee your freind. Satisfy my burning desire of declaring my love, by administring some occasions: every day you have a part of my poore prayers, and I am sure I need not aske, whither you bee mindefull of mee or noe.

My brother, to my great comfort remaynes still a constant chath[olic]: my ealdest sister,[181] who was my fathers cheifest ioy, is lately dead. There is hopes in time, by the grace of God, to gayne my mother and second sister.[182] My mother on heir part, is well disposed to bee reconciled unto my father, but hee remaynes obstinate. You knowe the tearmes whereoppon our freindshipp was contracted, that you should teach mee how to love God, I pray then make mee happy with a letter for I have received none since my comming into this kingdome. And remember my truest affection, and humble service unto

[176] Castlehaven and his siblings were then living at Maddenstown, County Kildare, Ireland.

[177] Henry FitzSimon SJ (1566–1643), *ODNB*. He was attached to the Jesuit Dublin residence from 1631, IJA, https://www.jesuitarchives.ie/fitzsimon-henry-1566-1643-jesuit-priest (accessed 15 June 2023).

[178] Robert Nugent SJ, Irish Jesuit mission superior.

[179] Muzio Vitelleschi SJ, Jesuit father general.

[180] Robert Nugent SJ.

[181] Mary Slingsby (d. 1635), wife of Sir Francis Willoughby.

[182] Dame Elizabeth Slingsby and Ann Cosby.

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Scevola[183] Mr Swhinerton,[184] Mr Traveis, Mr Poore, Mr Courtnay,[185] and the rest of my freinds soe I rest
Yours whilest myne owne

Lewis Newman

May 12 1635

(40v) To his very loving freind Mr Thomas Roberts[186] these [*seal*]

Rome

Mr Slingsbie the 12 of May[187]

13. KBR MS 3824-5, fo. 65r–v

FS to Robert Nugent SJ, 5 June 1635

(65r) Reverend deare Father
I am very sory to see that you deale with mee otherwise, then with one of yours by sending mee the enclosed letter with Father Generalls,[188] unopened: as if you treated with some stranger, and not with one, whose ambition is to bee subiect to you in all things. The letter came from one Father Gerrard, (well knowne to Father Fizsimmons[189]) who was hee that converted mee at Rome, at our next meeting God willing you shall see it. They have been misinformed, which I am very sorry for, that I am sicke of the gout, and after such a manner, as that the greatest part of his letter is to exhort mee to patience, desiring mee that if I bee not able to write my selfe, that I would make use of the hands of some of yours; God be praysed, I was never better in all my life, for the interior part of my body, as head, stomack, and belly, though indeed I have not recovered that strength in my ioynts, which I lost in Italy and that I never had my minde soe cleare, and fitt for any operation of the understanding, or mentall exercise as now. It

[183] 'Scevola' interlined: alias for Muizio Vitelleschi, Jesuit father general.
[184] 'Mr Swhinerton': alias for Thomas Fitzherbert SJ, English College rector.
[185] Thomas Courtney SJ (1594–1668), prefect of studies, English College, Rome. McCoog, *English and Welsh Jesuits*, Pt I, 148–149.
[186] John Gerard SJ.
[187] Note in hand of John Gerard.
[188] Muzio Vitelleschi SJ, Jesuit general. These two letters to Francis Slingsby (from Vitellecshi, and from John Gerard) are not extant.
[189] Henry FitzSimon SJ (1566–1643), *ODNB*.

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causeth an exceeding great ioy in mee, to see him whome I would soe fayne call my father,[190] take soe particular care of mee, who am soe unworthy of it, as hee expressed in his letter to your selfe; all that I complayne of, is that I am used with too much courtesy, by you all; which seems to insinuate that you pretend, to have little interest in mee. I thinke it will bee convenient at your returne, that I write unto him, to give him humble thanke[s] for his soe great charity, and to make an entier resignation of my selfe once more into his hands.

Mr Tuckett[191] is now at Ballynekill,[192] but at his returne I will not fayle to deale with him according to your directions. I showed that passage of your letter to Mr Smith that concernes him, who would bee very glad to heare, what that comfortable newes should bee. I understand to my great greife, by my cousin Slingsby, that my deare and onely brother[193] is in danger of falling from the Catholic fayth. I beseech you to use some meanes in England for the preventing of soe great an evill, and here to begg of God his perseverance, by all the prayers you can procure. I have allready written to Father Blunt[194] concerning this matter, and beseech you to second it. I thanke you for your kindness in leaving your horse for mee, and so I rest
all yours F. Slingisbye

Madinstowne[195] June 5th 1635

[190] John Gerard.

[191] One of the two brothers (George, and Mervyn) of James Touchet, 3rd earl of Castlehaven. George (the elder brother) became a monk (professed 1643) of the English Benedictine priory, Douai. George Touchet (d. before 1689?), *ODNB*. Mervyn (the younger brother) succeeded as 4th earl in 1684. James Touchet, 3rd earl of Castlehaven (bapt. 1612–1684), *ODNB*. In the mid-1630s the Touchet siblings were living with their brother the 3rd earl at Maddenstown, County Kildare, Ireland.

[192] Ballinakill, Cullinagh barony, in south-east Queen's County. Sir Thomas Ridgeway built a castle and town there from 1611 onwards. Thomas Ridgeway, 1st earl of Londonderry (*c.*1565–1632), *ODNB*. The castle was besieged in early 1643 by the earl of Castlehaven. Deposition of Thomas Brereton, 30 November 1643, TCD MS 815, fo. 306r–v, https://1641.tcd.ie/index.php/deposition/?depID=815306r373 (accessed 20 November 2023).

[193] Henry Slingsby.

[194] Richard Blount SJ, provincial, English Jesuit province, 1623–1635. Richard Blount (*c.*1565–1638), *ODNB*.

[195] Maddenstown, barony of Offaly West, County Kildare (south of the Curragh). Home of 3rd earl of Castlehaven after loss of English estates on execution of his father in 1631; residence in 1641. Deposition of Willyam Dynes, 1 June 1642, TCD MS 813, fo. 360r–v, https://1641.tcd.ie/index.php/deposition/?depID=813360r271&Keywords=maddenstown (accessed 20 November 2023). See also Michael Keane, *The Earls of Castlehaven: Lord Audleys of Cork and Kildare* (independently published, 2018).

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I crave your blessing and desire to bee kindly remembred unto Father Dillon Father Cusake Father Fitzsimmons,[196] and the rest of those good fathers there

(65v) To his much esteemed freind Mr Richard Blake[197] these

14. KBR MS 3824-5, fo. 15r–v

Edward Knott SJ to John Gerard SJ [undated, but 1635, before November]

(15r) [On left margin, folded: 'Fr Knot his p[arere] about Mr Slingsbie his busines'][198]

I have yours of the 14th of June. Concerning the young mayster of arts[199] I wrote to you first in a letter to Mr Nathan:[200] and afterward in one to yourself. For the present he is in the countrey, and hath still a desire to see youre towne,[201] if he can obtaine his fathers consent; and I have caused his brother your friend to be ma[de] by Mr Hebden[202] to further the business as much as he can. It is a thousand pities that he should not come to you out of hand. For his viaticum the means your charity hath affoarded would suffice, but for his maintenance in your house[203] wilbe all the difficultie. In his last letter to me out of the countrey, he wrote that in a iourney he intended for Saint Wenefrids

[196] George Dillon SJ (1598–1650); Henry Cusack SJ (1579–1647); Henry FitzSimon SJ (1566–1643). Moynes (ed.), *Jesuit Irish Mission*, 579–581.

[197] 'Richard Blake': alias for Robert Nugent SJ, superior, Irish Jesuit mission. See **document 17**.

[198] In hand of John Gerard. Edward Knott (*vere* Matthew Wilson) (*c.*1582–1656), Jesuit, *ODNB*; '*parere*' Italian: opinion, view. He was appointed vice-provincial of the English Jesuits in 1632, and in 1635–1636 was based in London. At the time of writing, FS was still in detention and was fully liberated in November 1635, which provides a *terminus ante quem* for the letter.

[199] Henry Slingsby.

[200] Denotes an English Jesuit who was based in Rome, probably Nathaniel Southwell SJ who in 1635 was minister (responsible for material care of household) in English College, Rome. McCoog, *English and Welsh Jesuits*, Pt II, 299.

[201] 'in the countrey': Henry Slingsby was staying at Great Tew, north of Oxford, the home of Lucius Cary, 2nd Viscount Falkland, where the peer's siblings were also staying. Veronica Delany (ed.), *The Poems of Patrick Cary* (Oxford, 1978), Introduction; 'your towne': Rome.

[202] Denotes an English Jesuit, based in London (possibly Richard Blount, provincial). FS was in daily contact with Hebden while passing through London en route from Rome to Ireland in July 1634.

[203] i.e. English College, Rome.

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well[204] he would from Chester write to his father and brother for theire consent, and I am in expectation to heare of the issue.

Nowe as for your worthy friend;[205] I wi[ll] convey your letter to hym by the best meanes I can. Yf I might give my opinyon concerning his maine affaire, I would plainely saie *Quaerat p[rimum] regnum Dei [etc]*[206] The waies proposed, to gett his freedom by meanes of Mr Con[207] [etc] are I confess plausible, but in effect it wilbe a long business, God knowes what in the end wilbe effected. To study privately or make his biennium[208] either where he is at the present, or els heere with Nod.[209] are meanes whereby he will neither be a perfect scholler, nor well seene in our trade; and as for his temporall meanes, experience tells us that by these delaies we come at length not to gett much, especiallie those wher he lives being to share with us. Wherefor upon the whole matter I should be of opinyon, that your friend were to be presently called to one of the hills,[210] and for other temporal hopes, *valeant quantur valere possunt.*[211] Only it must be so caried that his younger brother be not too soone acquaynted with his course to avoide te[mpta]tion. We heare that Mr Con is sick at Turine.

For E[d]ward Clarke, I can only saie *Fiat voluntas Dei.*[212] Some good sicknes[s] might perhaps make hym enter into himself. I perceive [he] desires to staie with you till the next spring, but I know …[213]

(15v) To his worthy friend Mr Thomas Roberts these be [delivered] [*seal*]

[204] Shrine in north-east Wales. On Jesuits and this shrine in the early seventeenth century, see T.W. Pritchard, *St Winefride, Her Holy Well and the Jesuit Mission c.650–1930* (Wrexham, 2009), 141–165. Elizabeth Lady Falkland visited the shrine in 1629 and again in 1636. Henry may have intended to join her entourage in the latter year.

[205] Francis Slingsby.

[206] 'May he seek first the kingdom of God', variant of Matthew 6:33: 'Quaerite ergo primum regnum Dei, et justitiam ejus: et haec omnia adjicientur vobis': 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'

[207] George Conn (d. 1640), Scottish man in service of Cardinal Francesco Barberini, *ODNB*.

[208] 'biennium': a two-year period of study, stage of Jesuit formation.

[209] Abbreviation unclear; perhaps denotes Jesuits in England.

[210] i.e. to Rome.

[211] Latin: 'Let them be as strong as they can be.'

[212] Latin: 'May God's will be done'; Edward Clarke (*vere* Wilson) was admitted to English College, Rome, as a *convictor* or lay student on 6 November 1633. After defending theses in philosophy, he left for England on 18 April 1637. Kelly (ed.), *Liber ruber (1631–1783)*, 8.

[213] Final line or lines are illegible.

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15. KBR MS 3824-5, fo. 48r–v

FS to John Gerard SJ, 24 November 1635

(48r) +

My ever dearest freind

Your well knowne freind,[214] having long time sued for his liberty in vayne, at length, after the space of a full yeare, obtained it unsought for; it being entirely graunted unto him, hee knows not by what meanes; but hee coniectureth, that it was wrought by some private mediation, of our queene,[215] whome hee thinketh to have been mouved thereunto, by the letters of the Scottishmans master[216] and therefore desireth you to returne him thanks; untill such time as hee bee certayne thereof, and then hee purposeth to write himselfe unto him. Mr Young[217] remayning but 6 weekes with mee, in these parts, after his resolution;[218] was sent into England, where hee hath been strongly and dangerously assaulted; but by Gods helpe, and the industry of Mr Mannors,[219] hee remayneth still constant in his resolution; though all meanes have been used by his adversaryes, to divert him from it.

My father and I am now good freinds, hee loveth mee exceedingly, and I am as carefull to please him; I know not to write concerning my mother and sisters, for I have not seene them this yeare past and more, onely this I can certefy, that they retayne still a great affection towards mee, and are not farr from being of the same mynde, with mee, but I know not how to proceede any further, herein, by reason I am soe watched, that the least thing I doe in this kinde is observed.

Your freind[220] entreated mee to give you notice, that hee cannot expect to gett his fathers leave to travaile, uppon anye tearmes; besides

[214] Francis Slingsby.

[215] Henrietta Maria, wife of Charles I.

[216] Cardinal Francesco Barberini (1597–1679). George Conn was a member of his household.

[217] Henry Slingsby, Francis's brother.

[218] i.e. his conversion to Catholicism.

[219] 'Mr Mannors': English Jesuit, possibly Edward Knott (1581–1656) with whom Henry Slingsby was corresponding while in England, Knott to John Gerard (**document 14**). Knott was based in London in 1635–1636, *ODNB*.

[220] Henry Slingsby, Francis's brother.

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that there is a proclamation[221] lately published, that none, though but a gentleman, shall goe into England without licence from the deputy. Hee desires direction from Scevola,[222] what to doe in this case, being resolved punctually to follow it. As I [desire][223] to remayne

Ever your true and faythfull freind
November the 24th 1635

I pray remember my love and best respects, unto Mr Swinerton,[224] Mr Poore Mr Court,[225] Mr Traveis, and the rest of my deare freinds. Farewell

Lewis Newman

(48v) To his much esteemed freind Mr Thomas Roberts[226] these Rome

[*seal*]

16. KBR MS 3824-5, fo. 46r–v

FS to John Gerard SJ, 4 December 1635

(46r) +

My ever dearest freind Second coppy

I received yours of the 17 and 25 of August,[227] this last weeke: but the inward writing soe blotted (which allsoe happened in most of your former letters) that I could but guess at the sense, and that in very few places. I thinke it proceeded from the moistness of your paper, which made the new incke runne and spread it selfe, soe that it ioyned all the letters togeather as it were in one blott. Therefore for securityes sake, least the like mischance should happen to myne allsoe, I chuse rather

[221] Proclamation, 17 September 1635. Steele (ed.), *A Bibliography of Royal Proclamations*, II, 35.
[222] Muzio Vitelleschi SJ, Jesuit father general.
[223] Abbreviation uncertain.
[224] 'Mr Swinerton': alias for Thomas Fitzherbert SJ.
[225] Thomas Courtney SJ, prefect of studies, English College, Rome, McCoog, *English and Welsh Jesuits*, Pt I, 148–149.
[226] John Gerard.
[227] These letters from John Gerard are not extant.

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to write openly. The searcher of all harts[228] knowes, that I desire nothing more, then perfectly to conforme my selfe, to your and Signore Scevola[229] his desire, which I will quickly make appeare, when I shall have an iniunction layd upon mee, *Sine replica*.[230] But I thinke you doe not perfectly understand my case. For I cannot visit you[231] at this present time, without irreconciliable loss, of my fathers affection (for I am sure I shall never obtaine his leave, or meanes + for my travail[232]) [*margin*: + yet I know where to have at anytime, from a friend,[233] soe much mony, as will defray the charges of my iourny into your parts.] and evident danger, of the loss of my estate.

The last part whereof, I thinke is unknown to you. The reason is this. My father with many more in this kingdome called undertakers, (because in Queen Elizabeths time they received their land[s] from the crowne, undertaking to plant them according to certaine conditions)[234] is now to make a surrendour of his lands unto the king, and to receive them agayne by a new pattent confirmed by an act of parliament, lately held in this kingdome.[235] This hee doth, for the better assurance of his title and myne.

Now that I enioy my entire and perfect health; hee employeth mee, in the business, and if I should depart hence before this matter were ended (which I hope will bee within this halfe yeare) hee would doubtless leave the matter undoune, which without him I know not well how to bring to pass; hee being highly in the deputyes[236] favour, and I not soe: or else use some meanes to alienate it from mee, and conferr it uppon some body else. For assuredly, hee would shrewdly guess (as hee allready suspecteth) at my intended marriage,[237] much contrary to his deseigne; for hee would have mee marry here, for my greater promotion: though indeed hee doe not much presse mee thereunto.

[228] 'the searcher of all harts', i.e. God. Many Bible references, e.g. 'for the Lord searches all hearts, and understands every intent of the thoughts', I Chronicles 28:9.

[229] Muzio Vitelleschi, Jesuit father general.

[230] Latin: 'without counter-argument'.

[231] i.e. go to Rome.

[232] travel.

[233] Slingsby is probably alluding to James Touchet, 3rd earl of Castlehaven, with whom he subsequently travelled in France.

[234] Sir Francis Slingsby's landholding had originally been granted to his father-in-law Hugh Cuffe as an undertaker in the Munster plantation (established 1586). See Michael MacCarthy-Morrogh, *The Munster Plantation: English Migration to Southern Ireland, 1583–1641* (Oxford, 1986), 291; Victor Treadwell (ed.), *The Irish commission of 1622* (Dublin, 2006), 495.

[235] For this procedure, see Hugh Kearney, *Strafford in Ireland 1633–41: A Study in Absolutism* (Cambridge, 1959), 81–84.

[236] Thomas Wentworth, lord deputy of Ireland, 1632–1640.

[237] Francis Slingsby's intention to join the Society of Jesus.

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But stand you assured, that I would sooner live sole, all my life time, and loose my whole estate, then forsake my deare mistress Signore Scevola his daughter;[238] of which I would have you make her assured. Whereby I doubt not but shee will bee well pleased with my absence for a while (being assured of my constant love) that hereafter wee may possess our owne estate, with (46v) the great good, and content of us both, and our posterity. Which, if I should offend my father by going away, without his privity and allowance, (at least untill this new pattent bee obtained) would bee utterly lost; and wee and our posterity constrayned to live like beggars, though I hope contente.

Signore Scevola his chief freind heere[239] considering this, and other important circumstances; is alltogeather of opinion, that my stay here is necessary, untill my estate bee secured, and setled; and I out of danger to loose it; either by my parents act, or otherwise. And therefore desires that Signore Scevola will bee pleased, to referr the matter to him, and to his cheif factour in England;[240] whose advises hee will doubtless follow, in regard they know the circumstances better. A great motive of this my desire allsoe, is because they may better, and more speedely bee informed in the circumstances, and communicate one with an other, then I can express to Signore Scevola, or your selfe by letter: and allsoe because they are very faythfull to Signore Scevola, his child,[241] and mee allsoe.

His freind here did allready communicate the matter, unto his sayd factour in England; who doth concurr with him, in his opinion of the necessity of my stay here. You make mention in your letter, that Signore Scevola wrote unto his sayd freind here, in which letter you sent one of yours enclcosed; but hee received none such hitherto: and if hee had, hee would (as hee tells mee) have made reply; and not sut[242] for my depart, untill hee had heard further from his friend: assuring himselfe that hee was mistaken. To conclude, I beseech you to possess my deare mistress that I will sooner dye then fayle, or forsake her; soe with my love to you my dearest, and best friend I have in the world. I rest

[238] The Society of Jesus; 'sole': unmarried, *OED*.
[239] Robert Nugent SJ, superior of Jesuit mission in Ireland.
[240] Henry More succeeded Richard Blount as English Jesuit provincial on 11 August 1635. McCoog, *English and Welsh Jesuits*, Pt I, 94.
[241] Possibly referring to Society of Jesus.
[242] i.e. seek.

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Yours unfaynedly, all and ever

Lewis Newman

December the 4th 1635

I pray remember my humble service to Signore Scevola, whose hands I earnestly desire to kiss: with my true love to Mr Swinerton,[243] Mr Poore Mr Courtnay,[244] Mr Traveis, and all other freinds.

I thanke you very kindly, for visiting my Valantine[245] soe often in my behalfe; I pray continue your love towards mee in that kinde.

Adieu

[*Margin*] Postscriptum. I am now going downe with my father to visit my mother with whome I will proceede according to your directions.

17. KBR MS 3824-5, fo. 17r–v

Robert Nugent SJ to John Gerard SJ, 1 March 1636

(17r) Woorthy and much respected sir

Yours of the 20th of October last I received this last wike, and was very ioyfull to heare from you. As for Mr Newman[246] his imployment heere, and causes of his stay, both hee, and I wrote them at large to your selfe this last November, at which tyme I wrote to Mr Scaevola[247], with a relation to my letter to your selfe, and if notwithstanding those reasones, you would have him repaire thither, both hee and I will obey, as I write nowe to Scaevola. But of this bee assured, that if hee doe, as the case nowe stands with him, all his intentions of doeing his frends good are frustrated, the which (beleeve me) I doe not soe much respect, as his owne personall good and perfection, soe

[243] Thomas Fitzherbert SJ.

[244] Thomas Courtney SJ, prefect of studies, English College, Rome.

[245] One meaning applied the word to God, or to one of the saints, as a patron chosen by a worshipper, *OED*. Here, it refers to a special devotion of Slingsby to Blessed Aloysius Gonzaga SJ (1568–1591), buried in Rome, and beatified in 1605, at whose tomb Slingsby in about March 1634 had made a private vow to enter the Society. See **document 38**, and **document XIV (i)**.

[246] Francis Slingsby.

[247] Muzio Vitelleschi SJ, father general of the Society of Jesus.

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much I love him. Yet when wee may save *capram et caulam*,[248] I take it to bee soe best.

Scaevola his cheefe reasons and yours are, that hee should not leese the tyme of his yong daies from perfecting himselfe in learneing, and all kind of perfection, for which hee is very apt, as indeede hee is, and that hee might come bake after his fathers death to comfort, and traine his mother, and execute his intention. In the first I have given satisfaction to Mutius[249] at large, and signifyed that hee hath, and will have, as good meanes to better himselfe in that kind, as hee can desire. For as soone as hee recovered of the gouth, hee never was without myne owne assistance,[250] or the assistance of some other frend of myne, save only for a coople of moneths, that hee went to see his mother, and did profitt *in humanioribus*,[251] and doth *ad stuporem*.[252] And I intend hee shall begin the course this next Michelmas, and togeather will followe his fathers affaires, and his owne in the courtes in tearme tyme (as only hee may) and that with litle distraction. As for the other reason of his returne It would prevaile nothinge for bee (17v)[253] assured that if hee returned to you, hee would bee disinherited, and the estate setled uppon his second brother and if the second brother tooke the like course, all would bee estated by his father uppon the sisters, whether the mother would or noe, the state and power being found wholy to bee in his hands, and not in hers, though it bee soe by her gift.

These bee the causes that moves both me, and your ould frend in England (whose advise I tooke) to iudge that his stay heere untill matters bee setled, and hee out of danger, is necessary. Notwithstanding *fiet voluntas Scaevolae*.[254]

The yongman himself is of our opinion: yet most reddy to doe what hee shall bee directed. True it is, that hee tould me, you were the man that suggested to him the intention to doe good heere, for which god reward you, and though there bee extreame neede thereof, yet I esteeme it nothing in respect of his owne proper good.

I am not the man you did see at London, but bylike some other kinsman of myne. For it is twoe or three, and fortie years agoe, since I past that way. I dealed my self with Mr Newman his mother, and for her part, shee hath noe kind of stopp in her way to the best, but only the feare of her husband, of which god ridd her, for both theire good.

[248] Latin: *capra et caula*: goat and [sheep]fold.
[249] 'Mutius': Muzio Vitelleschi SJ, father general of the Society of Jesus.
[250] 'assistance': presence, attendance, *OED*.
[251] Latin: in humanities (i.e. study of Latin).
[252] Latin: wonderfully.
[253] Top left hand corner: '44', in ink.
[254] Latin: The will of Scaevola will be done.

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You shall heare noe question with this from Mr Newman himself. And soe referring you to Mr Scaevola his letter (whoe I doubt not will shewe it you) for a further discourse of this matter, and alsoe to the relation of Mr Newman himselfe, and of his that goeth from hince (your frend) to governe there the Irish seminarie;[255] with my love, and humble service to your self, and craveing your good prayers I remaine

Your faithfull frend alwayes at command Richard Blake[256]

1 Martii 1636
Mr Tomson[257]

(25r) Blank
(25v) Amico suo plurimum colendo Domino Thomae Gerardo Romae

Superior Irland[258]

18. KBR MS 3824-5, fo. 44r–v

FS to John Gerard SJ, 8 May 1636

(44r) +
My best, and dearest freind
I received yours of the 15 December 1635 togeather with one from Scevola.[259] My former letters of March 28[260] written unto you, will be a sufficient answer to the first part of this letter how that I have my full liberty, without any bonds, procured by the Scottish mans master[261] his letters to whome I have allsoe written, giving him thankes, for this benefitt.[262] I desire to knowe whither you received the letter or noe. As

[255] William Malone SJ (1586–1656); in mid 1635 was appointed rector, Irish College, Rome, but only arrived Dec. 1637. Moynes (ed.), *Jesuit Irish Mission*, 157, 160.
[256] 'Richard Blake': alias for Robert Nugent SJ.
[257] 'Mr Tomson': alias for John Gerard. Nugent dates letter in New Style (year begins 1 January).
[258] Note in John Gerard's hand. Robert Nugent SJ (1577–1652), Jesuit mission superior in Ireland, 1627–1646.
[259] Muzio Vitelleschi SJ, father general of the Society of Jesus.
[260] This letter is not extant.
[261] Cardinal Francesco Barberini (1597–1679), papal secretary of state. The Scotsman George Conn was attached to his household. George Conn (d. 1640), *ODNB*.
[262] This letter from Slingsby to Cardinal Francesco Barberini is given in this edition. See **document 24**.

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for my comming away, or longer stay here; it must depend uppon the answer to my aforesayd letters, of March 28; wherein I have at large sett downe the state of my affayres. In the meane time I pray rest assured, how that I am still all and onely his that made mee; desiring nothing in this world, but to doe his holy will.

My two kinswomen[263] are not as yet entirely perswaded in iudgment of the right; their feare of soe many impediments and difficultyes to flesh and blood, which they must undergoe if they make a change, holding back their will, which hindreth their understanding to apprehende the light of trueth. They were both heretofore, allmost fully resolved; but since have allmost[264] lost that light, they then received. I am farr distant from them both, employed in my fathers business, and when sometimes[265] I doe get conveniency to bee with them, I dare not speake unto them but by stealth, least I should bee debarred from comming to them at all. I have not as yet been able to lay any solid ground in them, soe that those good motions which by Gods grace I procure in them, whilest I am present; in my absence they loose agayne, for want of somebody to keepe them alive, and to answer those obiections and temptations which the divell doth suggest. For they being all alone destitute of helpe[266] without any Chatholic either in the house, or neighbours of acquaintance[267] and allsoe separate from each other, must bee very solidly grounded, before they be received, for feare of relapse, in soe eminent danger. Yet truely have I great hopes to winne them both by Gods helpe, but it will require long time. I doe now write unto them, when I have the conveniency of any trusty messenger who may deliver my letters secretly, unknowne to their husbands: I will not by negligence loose any opportunity, to doe them good; and for all the rest will proceede with them, according to your directions.

You desire to know in what manner Mr Irish[268] and I are become freinds. Truely though I cannot say that hee doth approve my setled mynd in matters of fayth, yet doth hee alltogeather desist, to endeavour to draw me from it. Hee giveth mee good words and though hee allow mee noe certainty, yet doth hee not let mee want. Wee enter divers times into discourse about religion, but when wee come to the

[263] Refers to possible conversion of Dame Elizabeth Slingsby, his mother, and Ann Cosby, his sister.
[264] 'allmost' interlined.
[265] 'sometimes' interlined.
[266] 'destitute of help' interlined.
[267] 'of acquaintance' interlined.
[268] His father, Sir Francis Slingsby.

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conclusion and force of an argument, he commandeth mee to hold my peace, and will in noe wise let mee proceede any further. Now if I should notwithstanding continue to urge him, to the end hee might more willingly part with my company: I thinke I should both misse of my end, and allsoe incense him to anger against mee; yet I will submitt my judgment to yours, if you shall notwithstanding hold it fitt.

The master of arts[269] is God be praised in good estate both of body and soule. He is to my great content, removed from Oxford, and hath brought all his things with him to London as I am informed 3 severall wayes. Hee intendeth to take a iourny into your parts,[270] and is desirous to see you. I much desire that hee should love you as well as I doe. And to that end, will lett him see that clause of your letter to mee concerning him, for I must confess that one of the greatest motives I had to love you, was the consideration of your wonderfull undeserved love towards mee. I hope that gratitude will worcke the same effect in him. God knowes I love you better then all the world besides, but I much marvaile why you should love mee soe much; and withall feare that it may not continue, because I cannot finde in my selfe sufficient worth, whereuppon soe great love might bee grounded, unless it bee for the same motive, for the which you would give an almes to a poore man, to wit for Gods sake. Well then for his deare[271] sake I beseech you to love mee allwayes and to pray to God (44v) that I may better love both him and you.

I remember dayly in my prayers as I am much bound thereunto Mr Swinerton,[272] Mr Poore, Mr Court,[273] to whome I desire to be remembred, with a most sinceare affection, begging them to bee mindefull of mee in their sacrifices.[274] And towards your selfe, I shall allwayes endeavour to deserve the title of

Your true and faythfull freind

Lewis Newman

Dublin May 8 1636

[269] Henry Slingsby, brother of Francis.
[270] i.e. to Rome.
[271] 'deare' interlined.
[272] Thomas Fitzherbert SJ.
[273] Thomas Courtney SJ, prefect of studies, English College, Rome.
[274] 'in their sacrifices': when they celebrate mass.

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When you have perused the enclosed, to Scevola,[275] I pray seale and deliver it.

To his dearest freind Mr Thomas Roberts these be delivered

19. KBR MS 3824-5, fo. 24r–v

FS to Richard [Blount] SJ,[276] 10 May 1636

(24r) Worthy sir

By the inclosed to Mr Roberts,[277] you may perceive how matters goe with me, which having perused, with that to Scevola, you may be pleased to enclose as they are unsealed, in an other paper to Mr Roberts. I was exceeding glad to understand by a letter of yours to Mr Malone,[278] that my brother had left Oxford, with a purpose to goe to visit Mr Roberts, to whome I am sure, hee will bee dearely welcome; though by sight unknowne unto him.

And that my brother may see how great care hee hath of him, I thought good to sett downe a clause of a letter of his to mee: concerning him, which I desire you to lett him see. It is as followeth.[279]

> Concerning the master of arts (my brother he meanes) I hope it is not with him as you heard, that he was inconstant. True it is, that he is in a place of great danger, partly in respect of deceaving perswasions, which noe doubt his uncle[280] will procure, after his returne to be doubled against him, but I esteeme not this danger soe much; because if hee reade those good bookes, which I suppose you named unto him, he will easily discover their fraud and falshood.
>
> But I more feare the slight of the old serpent, who useth to tempt such soules in a farr different kinde, from that which hee intends to bring them unto; like a cunning player at tennis, who will strike the ball hard against the contrary wall, to that place where hee would have it light, to make his chase for his advantage: soe the enemy of our good, seeing that hopefull young man, to have receaved with his first grace, soe much light of fayth, and fortitude of mynde, as mouved him to ayme at the fayrest marke, would not perhapps sett uppon him on that

[275] Muzio Vitelleschi SJ, father general of the Society of Jesus.

[276] The recipient was an English Jesuit, already familiar with FS's situation; this may have been Richard Blount (1565–1638), who served as provincial 1623–1635, *ODNB*.

[277] John Gerard.

[278] William Malone SJ (1586–1656).

[279] FS gives a lengthy excerpt of John Gerard's letter to FS regarding Henry Slingsby who was then staying at Great Tew, Oxfordshire, home of Lucius Cary, Viscount Falkland.

[280] May refer to Sir Charles Coote, Henry's only uncle based in Ireland.

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side, but rather to use all meanes, by some unfitt company, to draw him to live in pleasure, and to pass his pretious time in wanton, if not wicked conversation; for hee knoweth well, that, *nemo diu tutus, qui periculo proximus*;[281] and Dalila is able to lull a Sampson a sleepe.[282] Those sirenes, made the wise Solomon to suffer shipwrack of his love to God, and the profession of his fayth in him:[283] whereas if the divel had begunne to perswade idolatry, to that illuminate and religious king, hee would have been reiected with contempt: but when hee had by unworthy delights, driven away the calestiall gift of grace; *quae non habitat in corpore subdito peccatis*,[284] then all vertues, either goe away with her, or loose their life and vigour: even fayth itselfe, allthough it bee not lost, yet it is dead fayth wanting charity; and then by the fraudulent drifts of the divel, it is easily lost wholly.

I hope in Jesus, it was not thus with him, but this was most to be feared in that perilous place, which hath made me exceeding desirous to gett him from thence. And writing to some freinds at London to know his estate, I lately heard to my comfort, that Knott[285] the honest iournyman, had been once or twice with him, of which I was very glad, for I could not have wished a fitter man, in all respects: what was the cause of his going, or what the effect, I know not as yet, but I have written to Knott to be informed from him of the others estate, and whither hee be willing and ready to come hither in case he can have noe hope of the speedy comming to him; for if that were to be expected, I would not wish him to come away alone.

But doubting that cannot be likely untill the next summer, I wish the master of art may not stay soe long in soe great danger, wherefore I wrote to Mr Knott, that if he were desirous to come away, and onely wanted meanes to perfourme soe long a iourny; let him but come to Paris, and there hee should finde with our blacke freind, sufficient to bring him hither in good sort: for as soone as I understand of his minde to come, I would take order, that the 30 li which my truest freind sent me long since for my freindly booke, should bee sent from St Omers[286] to Paris, to serve that turne; for the booke is yet kept

[281] 'Nemo diu tutus est, periculo proximus' [No one is safe who is close to danger], St Cyprian of Carthage (*c.*210–258), Epistola IV, *Sancti Caecilii Cypriani opera recognita et illustrata per Joannem Oxoniensem episcopum* (Oxford, 1682), 8, https://quod.lib.umich.edu/e/eebo/A35526.0001.001/1:34.4?rgn=div2;view=fulltext (accessed 22 November 2023).

[282] In the biblical book of Judges (chapter 16), Delilah lured the military hero Samson to reveal the secret of his strength, thus facilitating his capture and death.

[283] In the biblical account (I Kings 11), under the influence of his foreign concubines the wise king Solomon in his old age turned from his earlier loyalty to the God of Israel to the worship of alien gods.

[284] Here Gerard adapts a phrase of St Augustine: 'Non enim habitat in corpore subdito peccatis' [For [God] does not dwell in a body subject to sins]. St Augustine, *Contra Iulianum*, Liber VI, J.P. Migne (ed.), *Sancti Aurelii Augustini, opera omnia,* X (Paris, 1865), col. 846.

[285] Edward Knott SJ (1582–1656).

[286] English Jesuit school at St Omers, Spanish Netherlands. A printing press was located there.

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there in safety, and cannot goe forward during these warres betweene France, and Flanders.[287] which hath made both paper and worckmen and all things at double rate and soe the booke must rest until God send better times: but if it were now to be donne, I would pay it for this occasion; for that mony can never doe mee soe much service, as to bring him hither, who when he comes must needs be as deare to mee as he is to you: when I receave answer from Mr Knott, I will informe, least you heare not of it by others.

3 or 4 times aday I aske a benediction for you and me, and the master of art, of our best mother,[288] and the assistance of our good angels. Christ Jesus ever keepe you.

Thus far my dearest freind and father,[289] concerning my brother, whome allsoe he never omitted as I remember in all his former letters to me. I pray pardon the trouble I put you to, not daring to write unto my brother, because of my promise to my father, if love would give me leave, I would finde fault with him for writing to me soe seldome. I rest yours most assuredly F. Slingisbye

Dublin May 10 1636

(24v) To his worthy and much esteemed frend Mr Richard[290] these

20. ARSI, *Germ.* 113 II, p. 656

Father General Muzio Vitelleschi SJ to FS, 17 May 1636

(p. 656) In Hiberniam Perillustrissimo Domino Ludovico Newman alias Francisco Slingisbeo

Etsi mi videndi desiderium parvum in me non sit, prout ex nuperis meis intellexit; tanti [tuum] mihi tamen illud non est, quia illi omnia sua commoda, et animi corporisque bona – longe ante[i]snam. quara non velim suis in rebus componendis[291] festinet, aut nostra causa festinandum sibi esse iudicet; sed tantum sibi otii temporisque

[287] In May 1635, a French army invaded the Spanish Netherlands, part of a larger conflict between France and Spain. On the impact of war 1635–1640 on the St Omers school community, see Hubert Chadwick, *St Omers to Stonyhurst* (London, 1962), 148–159.

[288] i.e. Blessed Virgin Mary.

[289] FS concludes the excerpt from John Gerard's letter.

[290] Surname deleted – possibly Richard Blount SJ (1565–1638), English Jesuit provincial 1623–1635, *ODNB*.

[291] 'ullo modo' in margin.

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assumat, quantum ad res bene recteque conficiendas opus esse existimaverit. Nec est quod hac in re ullius alterius iudicium aut consilium requirat, eius enim prudentia tantum confido, ut quidquid spatii rebus suis ad finem (p.657) perducendis sumpserit, id optime collocatum existimem. Ego interim spem meam in desiderium libenter differo, omniaque illa, ad quae comparanda eius animus anhelat, diligentissime assecu[s],[292] eius enim materiae res est, quam tantillum temporis spatium non corrumpet modo integra semper stet nostra voluntas. Itaque non properanter sed bene res suas agat, et quod ego exopto, Deique opem imploro, feliciter peragit.

Romae 17 Maii 1636.

Translation

(p. 656) To Ireland, to the most illustrious lord Louis Newman alias Francis Slingsby

Although I feel no small desire to see (him), as he has gathered from a recent letter of mine; nevertheless that is not of such great concern to me, because it is of far more importance that he should have all favourable circumstances towards the good of his body and soul. And therefore I would not wish him to hurry in settling his affairs, or to think he should hurry for our sake; but let him take as much leisure and time for himself as he judges to be necessary so as to settle his affairs rightly and well. And there is no reason why he should require the judgment or advice of anyone else in this matter; I have sufficient confidence in his prudence that whatever space of time he may take for bringing his affairs to a conclusion, (p. 657) I would regard it as well employed. In the meantime, I will readily defer my hope and desire, and truly it is a matter of importance for him to pursue most earnestly all those things which his spirit strives to encompass; and indeed such a small lapse of time will do no damage, provided that our will always remains intact. Therefore let him conduct his affairs not hastily but well, and as I earnestly wish, imploring the help of God, may he accomplish this successfully.

In Rome May 17, 1636.

[292] Form of verb 'assequor': to pursue.

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21. KBR MS 3824-5, fo. 49r–v

[London Jesuit] to John Gerard SJ, 28 May 1636

(49r) My very loving sir

I take this occasion to salute you and withall to send you the letters of a chylde of yours, to heare of whose weldoinge *in utroque ho[no]re*,[293] I know cannot but be a speciall comfort unto you, whose good example hath woone his brother to follow his example, and haply may with less difficulty see you sooner then hym self.

His owne letters will bee a glass to beholde hym a farr of, and therfore I will leave you to reade them and in them to reade what mannor of man *iuvenis iste erit*,[294] if it please God to ripen those seeds in hym, which God and nature hath sowed in hym

I often heare from hym, and have occasion to bless and prayse his devyne majestie,[295] that hath wrought so great an alteracon in hym. Your letters doe much comfort hym, and you shall doe well to wryte often to hym.

I am in hast and must abruptly cease to enlarge my self in his comendacons, but doe earnestly comend both hym and my self to holy devotions and rest
Yours ever most assured

RMS

London 28 Maii 1636

I send you those letters iust I receaved them.

(49v) To my very lovinge frind Mr Thomas Roberts[296] these at Rome [*seal*]

[293] Latin unclear: 'in both honour'. It may perhaps be a code phrase between the sender and recipient.

[294] Latin: this young man will be.

[295] 'his devyne majestie': phrase occurs regularly in the Spiritual Exercises of Ignatius Loyola.

[296] John Gerard SJ.

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22. KBR MS 3824-5, fos 61r–63v

FS to John Gerard SJ, 20 September 1636

(61r) +

My father, and dearest of all my friends

I received lately 3 letters from you, dated the 13 of May, the 31 of May and 14 of June and one from Scevola[297] In your first written with your owne hand, I may perceive how exceeding great care, both Scevola and your selfe have of mee; for which I can returne nothing but my love, thankes, and my prayers to God for you. You write that untill my 2 mayne businesses be performed, viz: the setling of my 2 kinswomen in their happy resolution;[298] and the assurance of my estate, that I should not depart. For the first Mr Nugent,[299] in his letter to you, hath given you a full accompt in what state my kinswomen are, whereunto I can add nothing, but a confirmation of the same, and that they encrease in strength dayly, having allready indured many brunts and exclamations from their freinds; the older of the two hath begunne allready to make upp her accompts in writing, and by my next, I trust in God you shall heare that they are actually such, as now they desire to bee, that soe wee may glorify his holy name for it. What stormes will fall upon mee for this, from my father, as yet I know not, because I have not seene him since their conversion.

My second business is not yet perfected, but will bee I hope ere long. I meane the getting of the whole estate granted and confirmed by a new patent from this king; but even then it selfe, as I am certainly informed, my father alone, without my mothers consent, hath full power to alienate it from mee, if I should depart without his licence, or uppon any other distast; yet I am confident hee never will doe it, (though hee have been sollicited thereunto by diverse of my adversaryes) soe long as I continue with him; for hee seemes to love mee well. I am now about to beginne my course of philosophy, under as sufficient a maister[300] and with as good companions, and other conveniencyes as I could wish, and may hope for a prosperous success

[297] 'and one from Scevovla' interlined; Scevola: Muzio Vitelleschi SJ, Jesuit father general. This possibly refers to **document 20**.

[298] i.e. to embrace Catholicism.

[299] Robert Nugent SJ, superior, Irish Jesuit mission.

[300] Henry Cavell [MacCavell] SJ (1605–1643). Moynes (ed.), *The Jesuit Irish Mission*, 577. In September 1636 Slingsby was one of twelve young men living with the Jesuits in Dublin, who were studying philosophy under Henry Cavell. Ibid., 401.

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therein (61v) if my fathers employments doe not interrupt the course of my studdyes.

As for my brother,[301] I am dayly more assured of his constancy in fayth, and increase in vertue, to my great comfort. My father hath allotted for his portion a 1000 li sterling, but still reserving unto himself the propriety thereof, and the power of disposing it to any other use, if my brother should displease him: soe that I see not how my brother can travayle[302] without his consent, unless hee will hazard the loss of all. Hee himselfe, in a letter which I received from him within these 10 dayes, doth testify a great desire that hee hath to see your parts,[303] and there to studdy; desiring me to procure my fathers consent thereunto, writing allsoe to him selfe, to that effect; and I hope wee shall prevayle. But assure your self that whensoever hee doth come thither, I will bee soe carefull to furnish him with 30 li a yeare, that I will sooner want my selfe, then that hee shall bee unsupplyed. I hope that hee shall have the company of Father Malone[304] in his iourny.

You write that you have dealt with Mr George Conne,[305] to procure the queenes letters unto the deputy[306] that I may bee sent unto her, to bee her servant. For my part, I am fully resigned unto Scevola[307] his will, and am ready to obey such order when it shall come. In the meane time I will apply my selfe diligently to my present affayres; and will follow your advise, to make some recollection, by prayer, and there to examen *coram Deo*[308] whither there bee sufficient cause of my longer stay. And though for the present; *in simplicitate cordis mei*,[309] I thinke there is. Yet I shall cease this benefitt by my retirement, that if I bee in an error I hope I shall be undeceaved, or if I finde this (62r) course that I now am in, to bee most pleasing unto God, I shall bee the better confirmed therein, to performe my business with greater alacrity and diligence.

As for the state of my soule, though since I saw you, and sucked from your sweete instructions that milke by which now I live, I never yet omitted the dayly performance of those devotions prescribed in

[301] Henry Slingsby.
[302] travel.
[303] Rome.
[304] William Malone SJ. He arrived in Rome in early December 1637 to undertake the role of rector, Irish College, there.
[305] George Conn (d. 1640), *ODNB*; papal representative at the court of Queen Henrietta Maria, 1636–1639.
[306] Thomas Wentworth, lord deputy of Ireland, 1632–1640.
[307] Muzio Vitelleschi SJ, father general of the Society of Jesus.
[308] Latin: before God.
[309] Latin: in the simplicity of my heart.

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the little french booke, (which now I have in lattin, and read over in as much as concernes mee every moneth) and have since that time added thereunto the dayly reciting of my office and beades,[310] yet I doe accuse my selfe to have been negligent in the manner of my performance, and that I have used less mortification of my selfe, and been more remisse in the love of the crosse of Christ then I was before. I humbly beseech his divine majestie[311] to pardon mee for it, and desire your prayers that I may amend. For it is a very ungratefull part in mee to serve him worse then I did before, since that by the dayly increase of his benefitts, I am more obliged to serve him better.

That rule which you give mee viz: If at any time I perceave my selfe to have donne amiss, and am perswaded that God is displeased therewith, how little soever, I should presently humble my selfe, asking pardon with sorrow and resolution of amendment, laying my hand on my brest, I have indeed practised, but now doe purpose to doe it with greater fervour. I beseech God of his mercy, that I may attayne unto that, whereunto you like a true freind desire to lead mee, that is to love God above all things, and to seeke nothing in this world but the pleasing of him.

My brother is acquainted with my vertuous godfather Mr Swinertons[312] grandchild, and hath received much loving, and kinde usage from him. I reccommend my selfe in humble manner, and with true affection, unto my deare freinds Mr Swinerton, Mr Poore, Mr Court,[313] and towards your selfe I will never bee otherwise then
Yours all and ever Lewis Newman

September 20, 1636

from my sisters house[314]

[310] 'my office and beades': prayer of the Church known as the Divine Office (the liturgy of the hours), and rosary beads.

[311] 'his divine majestie': a term denoting God, used in the Spiritual Exercises of Ignatius Loyola.

[312] 'Mr Swinertons': alias for Thomas Fitzherbert (1552–1640), rector, English College, Rome, 1619–1639. He may have served as sponsor when FS was received into the Catholic Church in September 1633. Fitzherbert and his wife Elizabeth Swynnerton had two children who were born by the early 1580s. Leo Hicks (ed.), *Letters of Thomas Fitzherbert 1608–1610* (London, 1948), 2.

[313] Thomas Courtney SJ (1594–1668), from 1623 had served as prefect of studies, English College, Rome. McCoog, *English and Welsh Jesuits*, Pt I, 148–149.

[314] Ann Cosby, sister of FS; widow of Alexander Cosby (d. 1636). The Cosbys resided at Stradbally, Queen's County.

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I pray remember my love to Thomas Barton[315] who in soe freindly manner remembred himselfe to mee.

(62v) To my worthy and dearest freind Mr Thomas Roberts[316] these present

[trace of seal]

(63r) blank
(63v) All molto riverendo Padre in Christo, il P. Giovanni Thomsono[317] all Collegio Inglese

Il Signore Francesco from Waten[318]

23. KBR MS 3824-5, fos 59r, 64v

FS to John Gerard SJ, 30 November 1636

(59r) +

My dearest freind

I have yours of the 11 September. Wherein I finde 2 mistakes, firstly you conceive that if the land were setled on mee, by way of intayle that then it should not bee in my power to dispose of it to any good use; longer then my owne life: I thought soe too, at the first, but since am informed by a learned counsell, that I may notwithstanding any such intaylement, alienate and dispose of it as I shall thinke best. Secondly you conceive that during my life, they cannot [putt] it from mee; for any displeasure whatsoever, but herein likewise you are mistaken, for as I remember I signifyed unto you by my former letters, that it was in the power of them both togeather, or of my father alone, to disinherit mee, and to give the lands to my brother or sisters; but withall that I thought hee would never doe it, if I remayned with him, or

[315] Thomas Barton SJ (1606–1663), from Lancashire. He studied at St Omers; entered English College, Rome, 1626; ordained in Rome, 1631; Jesuit novice in Rome, 1631–1633; tutor in logic in English College, Rome, 1635. Kenny (ed.), *Responsa scholarum*, 389. McCoog, *English and Welsh Jesuits*, Pt I, 114.

[316] John Gerard SJ.

[317] John Gerard SJ.

[318] Watten (near Dunkirk), Spanish Netherlands. The English Jesuit Province novitiate was established there in 1624. Addition in John Gerard's hand. The note suggests that the letter passed from Dublin via the English Jesuits in Watten en route to John Gerard in Rome.

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departed not from him without his consent, which I thinke he will not refuse, when I shall bee sent for, to her Majesties service.[319] *Coram Deo loquor*,[320] this is the state of my affayres. And now I am ready to doe, and allsoe to thinke that best, what Scevola[321] by you shall command.

My brother hath written severall times unto my father, to obtaine his consent and m[ain]tenance to travell with my Lady Falkland[322] (I beleive before your advise to the contrary came) which hath been refused, and hope for his greater good, because hee was in danger of being taken with love of some of her daughters, besides that amongst them who were alltogeather addicted unto secualars hee should have had little acquaintance with regulars, and the[re]fore I have endeavored to gett him away from thence i[n]to Ireland, and when hee is heere, that hee may goe into y[our] parts, in the company of Mr Malone; a very good iournyman.[323]

My mother and sister are in good estate though not as yet reconcyled, yet not through any backwardness on their parts, but for good reasons. They still profess themselves chath:[324] and both they and my selfe are threatned to be brought into the high Commission Court,[325] and I expect noe less, and therefore have written to Mr Conne[326] for his assistance. A coppy of one of the petitions proferred against mee, I send you to make you merry.

> Lamentably sheweth unto your lordship, that whereas divers of my poore sheepe, have long time volontarily suffered themselves to be insnared with the foxes, the little foxes which destroy the Lords vinyeard, and they deny to be cured by my selfe, or my assistant, to my great greif. But more lamentably now of late a strong and unnaturall wolfe, hath ceised uppon two of my fairest sheepe, and though a long time hee was nourished upp like a lambe yet now is turned a strong wolfe as apppeareth by his seisure: and his cruelty appeareth

[319] Queen Henrietta Maria, wife of Charles I.

[320] Latin: I speak before God (i.e. I speak the truth).

[321] Muzio Vitelleschi SJ, Jesuit father general.

[322] Cary [*née* Tanfield], Elizabeth, Viscountess Falkland (1585–1639), *ODNB*.

[323] William Malone SJ (1586–1656). He arrived in Rome in late 1637 to take up role of rector, Irish College. 'iournyman': term used in Jesuit correspondence to denote a member of the order.

[324] Catholic.

[325] Court of high commission: an ecclesiastical court reactivated in Ireland in February 1636 and based in Dublin. John McCafferty, *The Reconstruction of the Church of Ireland: Bishop Bramhall and the Laudian Reforms, 1633–1641* (Cambridge, 2007), 160.

[326] George Conn (d. 1640), *ODNB*, a Scotsman who served as papal representative at the court of Queen Henrietta Maria, 1636–1639.

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in that hee hath ceised uppon the ewe that bare him, and the lambe that was conceaved in the same wombe with him. Soe dangerous is his seizure, that unless your honour[ab]le gratious assistance be afforded, they are like[ly] by him to perish, and then I feare the rest of my poore sheepe, will soddainly by his meanes bee devoured: The premises being explicated, may it please your honour to confine the ravenous wolfe to his denne; and the poore sheppard shall pray [etc]

Though they laughed hartely at the petition yet they promised to take order with mee shortly, if any thing happen you shall have notice thereof, in the meane time I reste yours all and ever

Dublin November 30
1636 Lewis Newman

My sister was reconciled and heard her first Masse on St Xaverius his day[327]

god give her grace to persever

(59v) Blank
(64r) Blank

(64v) To my very worthy and approved good freind Mr Thomas Roberts[328] in Rome these give

Mr Slingsbie, about the wulfe[329]
30 Nov. 1636

24. Biblioteca Apostolica Vaticana, Barberini Latini MS 8620, fo. 49r

FS to Cardinal Francesco Barberini, 1636 [before 8 May]

(49r) 1636[330]

Emin[entissi]mo et River[endissi]mo Signore
Io ho adesso trovato gli effetti, delle sue lettere, alla serenissima Regina d'Inghilterra, perché, per la mediatione di sua Maestà, mi è stata assolutamente concessa la mia libertà; della quale, havevo già perso tutta

[327] Ann Cosby; feast day of St Francis Xavier SJ, 3 December.
[328] John Gerard SJ.
[329] Note in John Gerard's hand.
[330] No month or date given. FS refers to having written to Barberini. See **document 18**.

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speranza. Piacesse a Dio che la Sua Eminenza sapesse, quanto ardentamente desidero, di servir la. Veramente non so, se la mia libertà ricuperata, mi dà tanta allegrezza, quanto mi rincresce, il non poter dar qualche testimonio reale, della mia gratitudine. Ma, so bene, che quell che Vostra Eminenza ha fatto per me, l'ha fatto per amore di Dio, et non per altro rispetto: et però, pregarò la Divina Maestà, che gliene dia il guidderdone. Bascio le humilissimamente le mani, et restarò per sempre

Di Vostra Eminenza River[ndissi]ma

Humilissimo servidore

F. Slingisbeo[331]

(56r) [Endorsed]

Inghilterra 1636

F. Slingisbeo

All'emimmo et rivermo Signore Pronc mio collendmo Il Signore Francesco Cardinale Barberini[332]

Translation

1636

Most eminent and most reverend lord

I have now experienced the fruits of your letters to the most serene Queen of England, since through her majesty's mediation I have been fully granted my liberty, of which I had already lost all hope. May it please God that your eminence should know how ardently I desire to serve you. Truly I do not know whether my restored liberty gives me so much joy, as I regret not being able to give some real testimony of my gratitude. But I well know that what your eminence has done for me, you have done for love of God, and not for any other motive;

[331] Signature.
[332] In different hand.

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and therefore I will pray the divine majesty that He will give you the recompense.

Most humbly I kiss your hands and will remain forever the most humble servant of your most reverend eminence

F. Slingsby

25. KBR MS 3824-5, fos 28r–v, 35v

Robert Nugent SJ to John Gerard SJ, 10 February 1637

(28r) Worthie Sir

I received this last weeke a letter from Scaevola,[333] tuching your frend and myne Mr Newmans,[334] signifying that after mature consideration, he iudged fitt, that Mr Newman should repayre thither[335] without delay. To which purpos you wrote yourselfe to Mr Neewmans. Notwithstanding fynding evidently by your severall former letters, that in this direction you are both mistaken; both he and I doe iudge that he should not obey that direrction, untill he have your further answere upon his last letters and myne writen in September last. Yea and upon his letters now, wherin he doth more cleerely express his case. Knowe assuredly that he may not goe from hence either to you or to England without his fathers indignation in regard that he being ould himselfe hath wholie putt into his hands the manadging of a troublesome suite tuching a good parte of his inheritance, and to looke how to better his estate, which if he had neglected, and departe without his fathers leave, without quastion he would be extreamely discontented, and if he did smell his going unto you, he would certainely disinherite him, which lyeth wholie in his owne hands to doe.

Moreover you were mistaken in thinking that if his father did dye, Mr Newman should have but a state for life in his inheritance, soe as he should not be able to dispose of any parte therof, or to leave any pension therupon the contrary whereof is heere moste certain by our lawes: for after his fathers death, he may give, sell, or dispose of all, as he pleaseth. Which power the honnor and glorie of God

[333] Nugent may be referring to Vitelleschi's letter of 18 October 1636. Moynes (ed.), *The Jesuit Irish Mission*, 159.
[334] Francis Slingsby.
[335] To Rome.

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doth seeme to dictate not to be contemned or neglected: specially when it is noe barr to his perfection or the possessing of his Mrs *nel occulte*, soone, or *manifeste cum tempore*.[336] Notwithstanding if Scevola knowing truely the state of the matter, and the indignation of the father, would have the contrary both he and I will *caece*[337] obey. You must understand[338] (28v) that he doth not in the meane loose his time, for he hath a good maister and good compagnions for studying of his course, in such sorte as he may with as greate profit performe the same, as if he were there with you, as I wrote in my last letter. And together with litle inconvenience or troubble performe his fathers will, and doe his busines; and shunn all occasion of suspicion of his intentions.

I am of opinion therefore that it is much more to Gods honnor and glorie and noe impediment to his perfection he stay heere untill things be soe altered as his going thither may bryde[339] noe danger or inconvenience. *Salvo semper meliori iudicio cui me libenter submitto*.[340] I shall intreate you to translate this letter to a know[en] language to Scevola, as I promised in my letter to him I would intreate you to doe. When my agent arrives thither, he will evidently shew all the conveniences and inconveniences of this matter, and then let Scevola and yourself determine what you please, and it shallbe donne. In the meane time commending myself to your good sacrifices[341] and holie prayers I remaine

Your servant to be commaunded in Christo
Robert Nugent[342]

10th February 1637

(35r) Blank
(35v) Amico suo[ ] multum observando Domino Roberto Tomsono Romae

Father Nugents letter shewen in Latin to Father Generall[343]

[336] 'nel occulte': Italian: in secret, secretly; 'manifeste cum tempore': Latin: openly, in time.
[337] Latin: blindly.
[338] Inserted, on bottom left-hand corner: 'f. Tomson'.
[339] Perhaps 'bryng' intended.
[340] Latin: always excepting a better judgment to which I freely submit myself.
[341] i.e. masses celebrated by recipient of letter.
[342] Superior, Irish Jesuit mission, 1627–1646.
[343] Note in John Gerard's hand.

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26. KBR MS 3824-5, fos 31r–33v

John Gerard SJ to FS, 2 March 1637

(31r) My dearest frend

I receaved this week 2 of yours the one by the waye of England which was of the 30th of [Novem]ber The other came in Scevola[344] his packet which was of the 20th of September.[345] I tooke verie much comfort in them both. Chiefly to understand your state of mynd to be such as I could wish, which I doe much impute (as to apotent means for obteyning the speciall assistance and more aboundant grace of God) to your soe constant custodie of those three rules which I can witnes you observed carefully in the iorney before our parting.[346] Those 3 of them selvs have great force, to mortifie, and to obteine from God all healps; but where they are alsoe done becaus it is arule, that is, Gods declared will, that act of obedience and conformitie, as it is a stricte practice of frendship both to God and man) soe it doth elevate the action to a higher degree of merit, both for the increase of grace presently and of glorie hereafter, and doth practice and plant all vertues in the soule. With great effect St Gregorie did therfore atribute chiefly to obedience saying *Sola virtus obedientia est quae caeteras virtutes menti inserit insertasque custodit*[347]

I was alsoe much ioyed at the good of your worthie mother and sister, whom I will now more often and more earnestly commend to God *ut desideria de ipsius inspiratione concepta nulla possint tentatione mutari.*[348]

[344] Muzio Vitelleschi SJ, Jesuit father general.

[345] See **documents 22 and 23**.

[346] On leaving Rome in early May 1634, FS may have travelled together with John Gerard to Piacenza, from where FS proceeded to Milan. See **document 2**.

[347] St Gregory the Great (540–604), pope r. 590–604. In a section commending obedience, Gregory writes: 'Sola namque virtus est obedientia quae virtutes caeteras menti inserit, insertasque custodit' [Obedience is the only virtue which inserts various virtues in the mind and keeps these inserted], Sancti Gregorii Magni, *Moralium Lib.* XXXV, caput XIV, para. 28. J.-P. Migne (ed.), *Patrologia Latina*, LXXVI (Paris, 1857), col. 765.

[348] 'so that no temptation may alter the desires conceived by his inspiration': Gerard slightly adapts this liturgical prayer, which has its source in Gelasius, *Sacramentarium Gelasianum*, Liber Tertius, XXVI, Orationes pro charitate, 'ut desideria de tua insperatione concepta nulla possint tentatione mutari'. J.-P. Migne (ed.), *Patrologia Latina*, LXXIV (Paris, 1860), col. 1202.

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I was deceaved in your sisters[349] estate whom Mr Nugent[350] writes to be now a widow, for I thought she had not been married, and that you had but one married sister of whose decease[351] you wrote more then a yeare agoe. I have sent by Mr Ford[352] (whoe this daye parted from hence towards you) two small but holie tokens, to those your twoe kinswomen, whom now I must respect and love, as yf they were to me in like degree as they are to you. To your mother a toothe of St Gaudentia Virg. mar.[353] and we willing to write of her by that name, which she have now cause to take and take *vere gaudens*[354] being now *filia Dei et haeres regni caelestis*[355] and going daylie forward to take possession of it. May she not therefore say with the kinglie prophet *Laetata sum in his quae dicta sunt mihi in domum Domini ibi[mus]*[356] To your sister I have sent a relicke of St Xaverius,[357] for I doubt not but she will [be] ever devout unto him, and he readie to protect and healp her, she being born to God uppon his daye. I have sent alsoe a poore token to your self and one to Mr Nugent.[358]

Now considering your busines. I find in the latest dated of these twoe letters now received that your learned councell doth assure you that yf the land be off[er]ed uppon you and your brother and sister for [fau]lt of your issue, that you [may] notwithstanding dispose of the land at your pleasure; first yf it be soe there I thinke it is different from the laws of England, where I have been tould that an intaile [ ] from those whoe are named in the intayle being alive at the [ ] of it. But my greatest difficultie is although you admitt that it m[ay]

[349] Ann Slingsby married Alexander Cosby in *c.*1635. Cosby died 6 August 1636. TCD MS 1216, fo. 65r. B. Burke and A.C. Fox-Davies (eds), *A Genealogical and Heraldic History of the Landed Gentry of Ireland* (London, 1912), 'Cosby of Stradbally', 137–138.

[350] Robert Nugent SJ, Irish Jesuit mission superior.

[351] Mary Slingsby married Sir Francis Willoughby. She had died recently by May 1635. See **document 12**.

[352] James Ford SJ (1603–1676), born in Dublin, and joined the Jesuits in Rome in 1626. Moynes (ed.), *The Jesuit Irish Mission*, 581. He served as rector, Irish College, Rome, from 1635–1637. IJA, https://www.jesuitarchives.ie/forde-james-1603-1676-jesuit-priest (accessed 24 November 2024).

[353] Virgin and martyr.

[354] 'vere gaudens': Latin: truly rejoicing.

[355] 'filia Dei et haeres regni caelestis': Latin: a daughter of God and heir of the heavenly kingdom.

[356] 'the kinglie prophet' i.e. David, reputed author of the psalms. 'How I rejoiced when they said to me, "Let us go to the house of the Lord"', Psalm 122:1. Gerard changes 'Laetatus' of the Vulgate biblical text to the feminine 'Laetata' to emphasize that he is referring to Slingsby's mother.

[357] St Francis Xavier (1506–1552), Jesuit missionary; his feast day is 3 December. He was canonized in 1622.

[358] Robert Nugent SJ, Irish Jesuit mission superior.

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[be] done by devices of lawiers that it shallbe valid in lawe, yet how it [bec]ome licite I doe not see. For yf it were free to your father to give it [ ] is as good to them in remaindure as to you in present, and they have *ius in rem* after your time, as you have *ius ad rem* after your father, which made me alsoe thinke that he could not alienate it from you after the intaile, for it is commonly seen in England that after some intayles (that is yf the Intayle be acknowledged before some judges by fine and recoverie as they call it) then the father hath noe [pow]er to sell nor will any man buy of him, unles the somme …[359]

If the lawes be different with you I doe [ ] But that [ ] the intayle uppon 3 persons, the land (31v) soe intayled may be sould *licite* as well as *valide* without the consent of the other twoe. This point I wishe may be well examined by sufficient counsell of both kinds. For we all thinke heer it much to be dowted, or rather that it is cleer not to be lawfull. And yf soe it be; then the disherenting which is feared by your fathers displeasure (uppon your comming without leave) is noe such great losse, seing your fathers and mothers tyme are both before you. And yf they were not, yet your present possession and use of it to the best ends is not thaught heer equivalent to the losse you would sustain by it. Otherwise why had it not been better for Blessed Francis Borgias[360] to have stayed some years in his estate and been privately admitted etc.

And truly for you to stay there until it please Almighty God to call your father (which I see is the design of good Mr Nugent) that I assuredly thinke would be greatly to your losse, yea although it should be then in your power both *valide* and *licite* to sell and give to good works a much greater estate, yet we all heer your frends doe thinke that it is not *tanti*,[361] and we esteeme more your greater advancement in the meane tyme then that temporall commoditie: God hath enough for his servants and though such healps are to be accepted with due gratitude both to God and man when they come without greater inconvenience, yet our true love to your present and eternall [ ] and to the greater good which you may doe to others by speedie comming doth preponderate much. And doth make - - to advance God's service [ ] and by your person and to confide in God's providence [sure of] supplie of what is without *y S de divinis fine primum*

[359] Half the line is missing.

[360] Abbreviation possibly erased. Francisco Borgia (1510–1572), Jesuit father general 1565–1572, was beatified 1624. *Diccionario Histórico de la Compañía de Jesús*, II, 1605–1611.

[361] 'tanti': Italian: so much.

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quaeramus regnum Dei et caetera [ ] – entur vobis.[362] And this is the absolute opinion of Mr Swinerton,[363] Mr Court,[364] Mr Parr, Mr Risdon[365] and of your frend.

And [ ] soe much, the opinion and desire of Scaevola,[366] that thereuppon he wrote you in [October] those for your speedie [comm]ing, thinking withal that (as you then wrote it would not be in your power to dispose of the estate - - - -) your self did see much lesse need of your staye being [ ] until the [ ] uppon you. But as for your staye for the [ ] tyme of your fathers life, I can [assure you that] is much against both his iudgement and-, … you deliberate about this matter.

But … .. wrote you ….., he now uppon these your [letters] [ ] unto you … the speed he mentioned he levells [unto] your own proper iudgment, as you yourself thinke [ ] after prayers and indifferentie [ ] as I wrote in my former unto you. [ ] you iudge it *in Domino*[367] best to staye untill the land be setled (wch Mr Nugent wrote in [September] would be yet some 5 mor moneths) or yf in the meane tyme you see any assured hope that Mr Irishe[368] allsoe will be settled in the right waye (of which you will dis[cerne] much by that which he sayth and doth at the [ ] of the twoe gentlewomens firm resolution) then yf for these 2 things, or for either of them, you iu[stly] … *[in] Domino* to staye some few months he thinks it be your own election … would have you heer in the end of summer.

And whereas Mr Nugent wr[ote] … there be some reasons wch [are] not well [ ] for which there [can] be - nation of your business until Mr Malon[369] come hither. This you are [not] to stay uppon, nor to suspend the resolution of your comming (with such speed as [Scevola] signified in his of [Octo]ber last uppon any such [dependencie] for your cause [be] sufficiently knowen heer, and considered with all circumstances. And supposing your own willingness to doe Scevola his will (wch you have [ev]er soe playnelie [ ] that he

[362] Here Gerard adapts the gospel verse, 'quaerite ergo primum regnum Dei et justitiam eius et haec omnia adjicientur vobis' [Seek ye first the kingdom of God and his righteousness and all these things will be added unto you]. Matthew 6:33.

[363] Thomas Fitzherbert SJ, rector, English College, Rome, 1619–1639.

[364] Thomas Courtney SJ, prefect of studies at English College, Rome, 1623–40. McCoog, *English and Welsh Jesuits*, Pt I, 148–149.

[365] William Risdon SJ (1586–1644), procurator based at English College, Rome, from 1623 onwards. McCoog, *English and Welsh Jesuits*, Pt II, 278.

[366] Muzio Vitelleschi SJ, Jesuit father general.

[367] Latin: in the Lord.

[368] Sir Francis Slingsby.

[369] William Malone SJ.

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doth rest assured of it) there is no other thing wch concerns your [su]ite which can alter his desire of your speedie comming. Only he … to you … considerations (of settling the land or of M. Irish himself … be merely certaine to be ended in few months. But yf he live … upon hopes and seeing likelihood, (32r) all here doe think it is not *tanti*,[370] that you should stay there uppon such uncertayntie of the good expected, and certayntie of a greater losse, and soe did alsoe iudge a chief iourneyman[371] whom I thinke you saw in England companion to the lord[372] master of the worke[hous] there, whoe was sent hither for Procurator,[373] and was with us at the receipt of your letters.

Now let me tell you alsoe what Mr Court (whoe commends him to you verie kindly) tould me this day coming from the Scottish man his patron.[374] That the Scottishe man hath answered his sayd patron. That there is noe hope of getting you sent for into England, for the service we proposed. Uppon this Mr Court answered that you were [threatened] new troubles there, and that it was likely you would be layed up againe, and tould him of the wise supplication against the wulf. He laughed at it, and answeared Let him come hither and he shall live in my house.[375] And withall let me tell you what he answered about your brother 2 months agoe, being informed by Mr Court that your brother had a desire to come hither, but could not obteine his father assent, and soe could not have wherewith to mayntain him in his studies. He answered, Let him come, I will mayntaine him in his studies, I would doe more then that for his brothers sake.[376] Soe that yf you coming awaye shall not be able to provide him that 30 li a yeare, which in these letters you promise, yet you see God will not let him want.. I am of your mynd that it was inconvenient many wayes, and might be verie hurtfull for him, to come up with that ladie.[377] And the other companion you mention for him, were the best, next your self.

[370] *tanti*: Italian: so much.

[371] 'journeyman': used by English Jesuits of the period to denote a Jesuit.

[372] Perhaps 'old'.

[373] A Congregation of Procurators (a formal assembly of representatives of the Jesuit provinces) was held in Rome, 17–20 November 1636, and the delegate sent by the English province was Edward Alacampi (*vere* Atslow) SJ (1584–1646). Father General Muzio Vitelleschi to Edward Alacamp, 26 July 1636, ARSI, *Anglia* 1 (3), Epistolae Generalium, fo. 440v (photocopy, British Jesuit Archives). From 1621–1636 he was *socius* (or assistant) to the provincial. McCoog, *English and Welsh Jesuits*, Pt I, 99–100.

[374] The Scotsman George Conn (d. 1640) was in the service of Cardinal Francesco Barberini.

[375] 'Let him come … in my house' underlined.

[376] 'Let him come, I will … his brothers sake' underlined.

[377] Refers to romantic involvement of Henry Slingsby with one of the daughters of Elizabeth Cary Viscountess Falkland (1585–1639). In late 1636 word was circulating in

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And he is I think by this tyme at London yf not neerer, for Scevola tould me he expecteth in Maye to have him here.

I would gladly know how it coms to be in your fathers power to alienate the estate (especially being tied uppon you) without your mothers consent, considering that most of the lands came by her.[378] In England the father in such a case hath it only for his life, unless the wife be soe unadvisedly kind as to give it her husband freely, and then he may sell it or give it, from her alsoe, as well as from hir children. But yf it must needs come to her after his decease, I hope she wold be far from dishereditng her most loving and most beloved sonne, and that for noe true fault, as she in this estate would truly know.

Besids yf we admit the worst, and that it may and will be soe alienated from you that you shall never have the possession or disposing of it, yet it may iustly be hoped that your mother being as she is, will both be liberall to you of it, and be a mother alsoe to many other of Gods servants, and to needie Catholicks. Soe that your case therein is not worse, but better then was that of your best valentins, for Blessed Alloisius[379] dishenerited him self, and left his greater estate not to such as would imploy it uppon the best works they could find, but uppon the mayntenance of wife and children [etc] in a worldly, though lawful estate. Soe that you have the benefitt of leaving all as he had, and others that shall heare how the matter passed, wilbe edified by the example, as they were by his according to the proportion. And finally the thing soe left, is more likely by much to be imployed to Gods best service and to your most comfort.

And this yf the hardest which is feared should fall owt. The preventing whereof is not worth one years life from your greatest profitt, and much lesse can all that you expect or desire (yf the whole should certaynly come to be at your free disposition) be aquivalent to your staye there for the uncertayne tyme of your fathers life. Wherein I am confident you will not let any perswation prevayle with you, which I assure you would be much contrarie to the *dictamen*[380] both of Scevola and all your frends here.

I am glad you have begunne philosophie and with some chosen companions, not that I would wishe that should be esteemed sufficient for you (to whom I wish the best) but for that it will much facilitate

Rome of Elizabeth Cary's intention to move there with her children. Heather Wolfe (ed.), *Elizabeth Cary Lady Falkland: Life and Letters* (Cambridge, 2001), 404–405.

[378] Elizabeth Cuffe and her sister Dorothea Cuffe were the heiresses of their father, Hugh Cuffe.

[379] Aloysius Gonzaga (1568–1591), Italian Jesuit student, was beatified in 1605; for use of 'Valentine' in this context, see also **document 16**.

[380] *dictamen* (late Latin): order, command.

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those studies when you come hither, and will make you profitt soe much the more with those greater healps. For that Mr Nugent writes, you will gaine as much there, as you could doe heer, we esteeme to be morally impossible, because of the greater exercise both private and publicke; besids the business in which your father will allwayes imploy you in some kind or other; and besids your necessarie conversation.[381]

That wise supplication which was wurthely laughed at there, as it is heere; is not withstanding likely to worke one of these twoe effects. Either to put the wulfe[382] in a pinfould where he can not leap out, or els to banishe him the contrey, this last is rather to be wished then feared, for then his father must be willing with his absence, and would give him competent mayntenance: yf the first be more likely, it may be a good oportunitie for him to lye secret for some tyme, and to write to his father *tan[quam] ex nutibus*[383] as though he ment to continue soe until that storme were [ ] over But after a while he may come away leaving letters for his father (to be delivered after his departure) that he sees there is noe other remedie but to absent himself for a tyme, and therfor presumeth of his approbation, but did forbear to tell him before hand, that he might the better answer he knew [not] of it and would not trouble [him].

(32v) Now I will trouble you noe more in these, but I will write againe briefly this weeke or the next and to the same effect in Scevola his packet to Mr Nugent, and then to him alsoe. All those frends you named in your letters doe resalute you most cordially, and Mr Swinerton[384] is verie glad that your godfather had the means to shew any kindness to your brother. Mr Swinnerton desireth much your prayers, he hath been in great weaknes ever since Christmas and not withowt danger, and yet remayns *in toto a[ff]inus*,[385] though somwhat better, our Lord be thanked for it. We all doe pray for you, and your poorest frend will not fayle to doe it in that manner and measure as yf all his frends were united in one. I beseech you tell your twoe kinswomen that I will offer for them[386] at these holie places, that being the best service I can doe them. All happiness rest with you This 2nd of March 1637

[381] 'conversation': living together, *OED*.
[382] i.e. Francis Slingsby.
[383] Reading unclear; perhaps 'as from desire or inclination'.
[384] 'Mr Swinerton': alias for Thomas Fitzherbert SJ (1552–1640).
[385] Reading and meaning unclear.
[386] The author promises to offer mass for the two women.

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Yours all and ever Tho. Roberts

To my deerest frend Mr Lowis Newman these with speed [deliver]

Recomended to Mon[signio]r Malon[387] Dublin [*seal*]

(33r) Blank
(33v) To my deerest frend Mr Lewis Neuman these dd [deliver] with speed at Dublin

27. KBR MS 3824-5, fo. 30r–v

John Gerard SJ to FS, 16 May 1637

(30r) +

My deerest frend

Yours of the 10th of Feb found me in the spirituall exercise, in which I had received from the goodness of God more comforts then I deserved: But indeed the reading of yours was a great increase unto them, to see the efficacitie of his grace, and his bounteous hand soe opened to a person soe deer unto me, and to whom I much desired noe lesse then all the best.

I receaved much comfort to see your soe constant persesverance in perfect indifferencie,[388] and your entire resignation to the will of God, to be declared unto you by his substitute; And the like contentment it gave to Scavola[389] himself, when he red the same twice repeated in your letter, which I delivered unto him translated, that he might iudg the better of the case by you proposed. He red both yours and Mr Nugents[390] with great attention; and having well considered both the parts of your cause, and pondered alsoe the weight of all the reasons alledged by Mr Nugent for that part which he desired might take place; yet Scevola persevered in his former opinen, and made choice of your spedie comminge hither, as the certaine means of your much

[387] William Malone SJ.

[388] Indifference: Ignatian concept, where the individual, faced with a given situation, remains open to several options, and is desirous only of finding what is more conducive to God's glory. Henry Shea, 'Indifference', in Thomas Worcester (ed.), *The Cambridge Encyclopaedia of the Jesuits* (Cambridge, 2017), 392–393.

[389] Muzio Vitelleschi SJ, Jesuit father general.

[390] Robert Nugent SJ, superior, Irish Jesuit mission.

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greater good which (as he saith and ever sayed when we have talked of that matter) is most to be respected, and much to be preferred before the temporal means, which by your staye there and losse unto your self (which would certainly follow of it) you might gaine unto us. But Scevla is and wilbe much better pleased with my frend[391] alone, and with the internall riches which he will bring with him, and which can not be taken from him and which will be much the greater by this act of renunciation etc. then yf with lesse measure of interiour goods, he brought with him a much greater proportion of exteriour riches.

Therefore it is his absolute desire (*omnibus auditis et mature consideratis*[392]) that his Joseph[393] doe breake away from the world though he leave his cloke behind him. God hath clothes enow for his servants, and he that giveth feathers to the birds of the ayer, and furrs to the beasts that live upon the earth,[394] will not be wanting to those his chosen servants, whoe he loveth soe deerly, and whoe labour for him, and to further theire provision is to set forward his own work.

Besids (my deerest in Christ Jesus) you loose not what you leave behind you, but first your self shall ever enioy the comfort of that apostolicall testimonie of your love to Christ, and by which you may say with St Peter *Ecce nos reliquimus omnia*;[395] and although the chief part of this reliction doe consist in the will to leave the desire [of having] (which St Peter had and therefore he truly left all things, whoe otherwise had but litle to leave) yet the greater the quantitie is which one doth actually leave for the love of God the greater is his perpetuall comfort of the treasure he hath layd up in heaven, and I dare bouldly saye that alone wilbe far greater and more perseverant [con]tenment to you, then ever you could have received of your fathers estate if you [had] enioyed it in the world.

Your companions alsoe and those whom you [would] pleasure with it, doe not loose it, sith they have your self much the more enriched by the leaving of it, and that example of your perfect renuncia[tion] [will] doe much greater good to many amongst them, then your estate could doe yf it were sufficient to be devided amongst them all. Lastly the bodie of which you are to be a member,[396] shall not loose by

[391] i.e. Francis Slingsby.

[392] Latin: all things having been heard, and considered maturely.

[393] On the biblical story of Joseph (whose father gave him a coloured cloak), and his brothers, see Genesis 37.

[394] The reference is to the gospel injunction to trust in providence: 'Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them.' Matthew 6:26.

[395] Words of Peter to Jesus, 'We have left everything and followed you.' Matthew 19:27.

[396] i.e. the Society of Jesus.

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your losse of what you leave behind you, because you bring with you the credit of a hundreth tymes soe much, and that assured alsoe to be payed you in this world, and whilst you are theirs. And for this they have better assurance than any marchants band[397] or statute, yea more assured then the standing of heaven and earth *caelum enim et terra tr[ansibunt] verbum autem eius non [praet]eribit.*[398] (30v) You may therefore come with much comfort and alacritie bringing with you such bills of exchang and credit as will soe much enrich both your self and your dearest frends.

I have written at larg to Mr Nugent in answer of all the reasons he set down for your stay. To those thereore I refer you, as both too long to repeat with my shaking hand, and nothing needfull for you to whom a [*Veni*][399] is sufficient as St Ignatius[400] iustly presumed of the knowen entirely resigned mynd of the apostle of India[401] whose imitator I dowbt not but you desire to be.

If your brother[402] in the exercise which you saye he intended, did make the election[403] which you desired, his best commodotie[404] will be your best compaine[405] in his iourney. Your own prudence will dictate whether it be best for him, to know your resolution[406] before his arrivall heer with you, yf he have not great measure of grace it would be a strong temptation unto him, our blessed Lord direct you in that and all things. You will find some good pretance of your traveile,[407] to alledge unto your dear mother and sister in the letters which you leave for them, for I suppose it can not be convenient to acquaint them with it, before you be gone. And you will imitate our Lord in leaving them (as our Saviour did his blessed mother to St Ihon)[408] that they be to

[397] merchant's bond.

[398] Adaptation of Jesus' words in gospel passage, 'caelum et terra transibunt verba vero mea non praeteribunt' [Heaven and earth will pass away, but my words will not pass away]. Matthew 24:35.

[399] Square brackets in manuscript: Latin, 'Come!' This refers to gospel passage where Jesus walks on the water, and invites Peter to do the same. Matthew 14:22–33.

[400] St Ignatius Loyola (1491–1556).

[401] St Francis Xavier (1506–1552), companion of Ignatius Loyola, and Jesuit missionary in Asia.

[402] Henry Slingsby.

[403] In the Spiritual Exercises of St Ignatius, the election refers to making a significant decision or choice about one's life. See Robert Scully, 'Election (in the *Spiritual Exercises*)', in Thomas Worcester (ed.), *The Cambridge Encyclopaedia of the Jesuits* (Cambridge, 2017), 274.

[404] 'commodotie': variant of 'commodity': convenience, advantage, opportunity, *OED.*

[405] 'compaine': variant of 'compane': companion, *OED.*

[406] i.e. Francis's decision to join the Society of Jesus.

[407] travel.

[408] St John. At crucifixion, Jesus entrusted his mother Mary to St John. John 19:26–27.

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Father Nugent in your absence, as they were to you in presence:[409] by him you will expe[ct] their letters, and by him they shall often heere from you. You will alsoe consider, and carefull[y], what kind of letters it is best to leave for your father, and when to be delivered. For perhaps it were better it were some good tyme before he knew of your departure, least he make London too hott for you and your passage from thence dangerous.

If you goe by London let our frend Mr Knot[410] be your hoste, for your tyme of stay, of whome you shall have the best counsell and healp for providing you [? sure meanes]. Your brother knoweth his lodging having been his guest. Whether you goe that way, or by long sees; knowe, that divers gentlemen have come hither this spring, whoe had as quick passage from Paris to Marcelles[411] and from thence by boat to Genua yea also to y[ ] [a heretofore cam back]: and all quarrels are well ended between the Spaniards and the [Fren]ch in O[landa?][412] and those countreys quiet. I suppose Mr Malon[413] will be [come] out before. [Since] you have such experience of travaile that you neede not his companie unles it … be … healp him in the waye.

[And] lastly, my dearest frend, let me give you many thankes for your [fl]erated care and frendly [ ] touching my booke of friendship. But you must doe me a greater pleasure then that. For you must bring me a lively [accou]nte in which both I and others may read, the [true]… of that perfect spirituall frendship between men which was the contents of that which you caried do[wn] and alsoe of the perfect love and friendship between God and man, which is the [sub]iect of that which I am now writing, the [subiect and] practice of both are written … letters in the booke which you will bring me. For the other booke in Flanders, … [if] God will be served by it he will [ ] meanes for it. I doe now leave [you] to his protection and direction in all things, to whom I be … you and all yours.

[409] This section to bottom of page had been covered by light paper in order to prevent disintegration; the covering was removed as part of the conservation work undertaken on KBR MS 3824-5 in 2020, as also fo. 31v, **document 26**.

[410] Edward Knott SJ.

[411] Marseilles.

[412] War between France and Spain in Spanish Netherlands, beginning in 1635.

[413] William Malone SJ. In late 1637, he arrived in Rome to take up role as rector, Irish College, an institution he served until 1647, *DIB*.

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This 16th of Maye 1637

Yours all and ever in Christ Jesus

Thomas Roberts

vere Johannes Gerard[414]

28. KBR MS 3824-5, fo. 27r–v

Father General Muzio Vitelleschi SJ to FS, 23 May 1637

(27r) Perillustrissime Domine,

Etsi non dubito Perillustrem D[ominationem] Vestram ex iis, quae tam anno praeterito, mense Octobri, quam etiam praesenti mense Martio ad P. Nugentium scripsi, satis percepisse, quid ego de longiore mora, et dilatione itineris sui sentiam, et quam nihil aliud cupiam, quam ut primo quoque tempore se in Urbem conferat; quia tamen persuadere sibi forte posset, me iis rebus, et causis, quas Perillustris D. Vestra et P. Nugentius ad me, et P. Tomsonum scripserunt, permotum fuisse, ac consilium meum, sententiamque mutasse; hisce perpaucis significo, exactius enim, et fusius omnia scribet P. Tomsonus, et quidem ex nostro sensu, et voluntate mihi ea omnia, quae de differenda, et, quantum colligo, omnino intermittenda profectione sua scribuntur, non probari, neque existimare ea tanti momenti esse, quin potius omnibus illis impedimentis posthabitis, liber ad Christi crucem huc evolet, ac de domo Patris sui, et cognatione sua exeundo, totum se Creatori suo mancipet. Hoc ego, re in Domino considerata, ad maiorem Dei gloriam, et animae suae salutem futuram omnino confido.

Perillustris[415] D.V.

Humilis in [Christo] Servus

+
Mutius Vitellesius

Perillustri D. Ludovico Newman. Hibern.

[414] 'vere Johannes Gerard' in different hand.
[415] Subscription in hand of signatory, Muzio Vitelleschi.

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(27v) Dulcissimus Iesus, qui Perilllustri D. Vestrae vincula amoris sui iniecit, hucusque pertrahat, et opus, quod ex infinita misericordia sua in ea coepit, clementer consummet. Romae 23 Maii 1637

(36r) Blank
(36v) Perillri Domino Domino Ludovico Newman, in [Christo] Osser[vatissi]mo

In Hiberniam[416]

Seu Fr Slinghisbye[417]

Translation

(27r) Most illustrious lord,

I do not doubt that your most illustrious lordship has sufficiently gathered, from letters of mine which I wrote to Father Nugent in October of last year as well as in March of this present year, what my feelings are about the comparatively lengthy delay and postponement of your journey, and that my only desire is that you should convey yourself as soon as possible to the city.[418] Nevertheless, because you may perhaps be convinced that I was swayed by those facts and considerations which your illustrious lordship and Father Nugent presented to me and to Father Tomson[419] in writing, and that I changed my advice and my opinion, with these very few words (Father Tomson will write everything more precisely and extensively, and indeed with my sentiments and by my will) I indicate my view that all those things which are written about deferring, and as far as I can gather, altogether interrupting your departure, are not to be recommended, and they are not considered of such importance that you might not rather disregard all those constraints and freely fly away hither to the cross of Christ, and leaving your father's house and your kinfolk, surrender yourself entirely to your Creator. Having considered the matter in the Lord, this is what I fully believe will be for the greater glory of God and the salvation of your soul.

[416] Endorsement in different hand; imprint of seal, with 'IHS' in centre, and 'Praepositi Generalis Societatis Iesu' around the edge.
[417] Note in pencil in modern hand.
[418] Rome.
[419] John Gerard SJ.

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Your most illustrious lordship's humble servant in [Christ]

+
Mutius Vitellesius

To the most illustrious lord Louis Newman. Ireland.

(27v) May the most sweet Jesus, who has cast the chains of love about [you], draw you hither, and mercifully complete the work in [you] that, from his infinite compassion, he has commenced. At Rome, May 23, 1637[420]

29. KBR MS 3824-5, fos 26r–v

Father General Muzio Vitelleschi SJ to FS, 12 December 1637

(26r) Ihs

Perillustrissime Domine

Quae fuerit, atque etiamnum sit sententia et desiderium meum de reditu Dominationis vestrae ad nos, facile iam ex plurimis litteris intellexit. Ubi enim vel salus vel perfectio animae, hoc est regnum coelorum quaeritur, cetera omnia magnifica licet et speciosa postponenda sunt. Et certe habeo abunde, cur hac in re Dominationi vestrae gratuler, quae constanter usque pergit secernere pretiosum a vili, nec alias opes expetendas esse ducit quam coelestes. Illud solum optassem ut tot iam ipse difficultatum victor, cum pene esset in portu non fuisset inopinato in novos fluctus atque tempestates reiectus. Scio equidem quod non aliam ob causam, quam ob Patris et Parentum salutem ex medio fere itinere remeaverit. Atque Deum Opt[imum] Max[imum] precor, ut eventus tam pia vota fortunet. Illud tamen diligenter considerandum iudico, ne ob incertam spem alienae salutis, certissimas perdat opportunitates acquirendae suae. Sed quia ea pietate ac prudentia pollet, ut aequa lance aestimare noverit, quid parentibus quid Deo, atque animae suae debeat. Ideo nihil aliud adiungendum censeo, omnino persuasus, id imprimis ei cordi futurum,

[420] In a letter of the same date (23 May 1637) from Vitelleschi to Robert Nugent SJ, Irish mission superior, Vitelleschi urges that Francis Slingsby be sent to Rome without delay. Moynes (ed.), *The Jesuit Irish Mission*, 160.

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ut impedimentis omnibus superatis (26v) quam citissime avolare possit ad dilecta tabernacula Domini virtutum ac parentis omnium cuius singulari tutela Dominationem vestram ex animo commendo. Romae 12 Decembris 1637

Perillris. D.V.

Inutilis in [Christo] Servus

+
Mutius Vitellesius

(37r) Blank
(37v) Perillustri Domino D. Ludovico Neuman In Hiberniam

i.e. Francis Slinghisbye[421]

Translation

(26r) Ihs

Most illustrious lord

What my judgment and desire have been, and are still, regarding the return of your lordship to us, he has easily gathered by now from many letters. To be sure, where either the salvation or the perfection of the soul, that is to say the kingdom of heaven, is being sought, then all other things, noble and splendid though they may be, are to be set aside. And I am abundantly sure that I have reason to congratulate your lordship in this matter, for it is this which constantly proceeds to separate what is precious from what is of small value, without considering that any other treasures should be striven for, other than heavenly ones. I would wish only that he who has already overcome so many difficulties should not unexpectedly be flung back, when he has almost reached port, into new billows and tempests. I know indeed that it was for no other reason but the salvation of his father and his kinsfolk that he may have turned back, when his journey was already almost half completed. And I pray to God, who is mightiest and best, that the outcome may bless his pious prayers. In my judgement, however, careful consideration should be given to the

[421] Note, in modern hand. Though separated in the foliation, the address belongs to one of two letters from Vitelleschi to FS preserved in KBR MS 3824-5.

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question of whether, on account of an uncertain hope of the salvation of another, he may lose most certain opportunities of acquiring his own. But because he is sufficiently strong in piety and prudence to know how to judge impartially what he owes to his parents, and what he owes to God and his own soul, I think therefore that nothing else needs to be added. I am entirely convinced that principally it will be his heart's desire that, overcoming all obstacles, (26v) he may be able to fly away as soon as possible to the beloved tents of the Lord and father of all virtues, to whose special protection I commend your lordship from my soul. At Rome, December 12 1637

[Your most illustrious lordship]

Unworthy servant in [Christ]

+
Mutius Vitellesius

30. KBR MS 3824-5, fo. 38r–v

William Chillingworth's reasons why he became a Catholic [undated, post 1638]

(38r) Ihs

Mr Chillingworths[422] reasons why he became a Catholique

1. Because perpetuall visible profession which could never be wanting to the true religion of Christ nor any part of it, is apparently wanting to protestant religion as farr as concernes the poynts in contestation
2. Because Luther and his followers separating from the church of Rome, separated also from all churches pure, or impure, true or false, then being in the world: upon [which] ground I conclude, that ether gods promises did fayle of performance if there [be] then no church in the world which hold all things necessary, and nothing repugnant to salvation; or else that Luther and his sectaryes, separating from all churches then in the world

[422] William Chillingworth (1602–1644), *ODNB*. The list of motives is taken from a pamphlet by Edward Knott SJ, *Motives maintained. Or a reply unto M. Chillingworthes answere to his own motives of his conversion to Catholike religion* (St Omers, 1638). The right-hand margin of this folio is damaged.

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(and so from the true, if there were any true) were damnable schismaticks

3. Because, if any creditt may be given, to as creditable records, as any are extant, the doctrine of Catholiques hath beene frequently confirmed, and the opposite doctrine of Protestants confounded with supernaturall and divine miracles.
4. Because many poynts of Protestant doctrine are the damnd opinions of ancient heretiques, and that by the primative church
5. Because the prophesyes of the Old Testament toutching the conversions of king[s] nations to the true religion of Christ, have bin fulfilled, in and by the chatholique Roman religion, and its successors of it, and not by Protestant religion [and] the professours of it.
6. Because the doctrine of the church of Rome is conformable, and the doctrine of Prote[stants] contrary to the doctrine of the fathers of the primative church; even [to] the confession of Protestants themselves, I meane those fathers who lived within the compasse of the first 600 yeares; to whom Protestants themselves doe verye frequently and very confidently appeale.
7. Because the first pretended reformers had nether extraordinary commission from God, nor ordinary mission from the church to preach Protestant doctrine.
8. Because Luther to preach against the masse (which containes the most materiall poy[nt] in controversy) was perswaded by reason suggested by the divell himselfe disputing with him: so he himselfe professeth in his book *De missa privata*,[423] that all men might take heed of following him who professeth himselfe to follow the divell
9. Because the Protestant cause is now and hath beene from the beginning maintayned with grosse falsifications and calumnyes, whereof theire prime controversy writters are notoriously, and in a high degree guilty
10. Because by denying of all humane authority ether of pope, or councells, or chu[rch] to determine controversyes of faith, they have abolished all possible meanes of suppressing heresy, or restoring unity to the Church.

(38v) Mr Chillingworths motives[424]

[423] Martin Luther, *De missa privata, et unctione sacer[dotum]* (Vitebergae, 1534).
[424] In different hand and ink.

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31. KBR MS 3824-5, fo. 11r–v

'Responsio ad capita admittendis in Collegio proponi solita'[425]

[Replies to questions customarily asked of those to be admitted to the College] ***Francis Slingsby, Rome, 14 February 1639***

(11r) 1639 +

Responsio ad capita admittendis in Collegio proponi solita

1 Franciscus Perceus vero nomine Franciscus Slingisbeus natus fui in Hybernia ex parentibus anglis Domino Francisco Slingisbeo equite aurato et Elizabetha Cuff. in Hybernia ad annum circiter 13 educatus postea in universate Oxoniensi annos circiter 5 operam litteris utrunque dedi.
2 Conditio utriusque parentis ex familia satis nota, Avia ex parte patris soror fuit Comitis Northumbriae, ex qua etiam parte consanguineos permultos satis locupletes habeo, licet chatholicos paucos
3 Oxonii studiis phylosophiae licet exiguo tum perfectu, operam nav[av]i in mathematicis tamen plusculum profeci
4 Valitudine per Dei gratiam secunda utor, et a multis iam annis usus sum; nec ullam animi sentio aegritudinem qua a litterarum[426] studiis, aut virtutum persecutione me retardet, potius magnum experior divinae bonitatis impulsum ad me in utrisque per meo modulo perficiendum
5 In patria haeresi educatus, in eadem ad annum usque ad vigessimum secundum vixi, quando singul[a]ri Dei miserecordia ad fidem catholicam conversus sum per ut omnibus hic satis constat, Inde discedens[427] negotiorum causa in Hyberniam persecutiones nonnullas ob fidem catholicam expertus sum, et inter

[425] Slingsby's *responsa* is absent from the published edition of the students' replies to the standard questionnaire on entry to the English College, Rome. A *responsa* is indeed indicated as missing, noted between those of 5 February and 16 March 1639, suggesting that it had been deliberately removed. This was most likely that of Francis Slingsby. Kenny (ed.), *Responsa scholarum*, 462. The *responsa* was removed and then placed in the file on Slingsby (i.e. in this collection). It is reproduced here.

[426] 'regularum' deleted.

[427] 'in' deleted.

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alios ab ipso parente meo, qui ut me a fide catholica forte revocaret, me in Arcem Dublinensem coniici curavit, ubi per menses circiter 4 hiesi debebam inde exilii sententia multari; verum rogatu illustrissimi Comitis a Castelhaven, ipsius custodiae traditus fui, donec mediante serenissima Regina Angliae ad instantiam Eminentissimi Cardinalis Barberini, libertati pristinae restitutus sum; triennium et amplius in Hybernia susbstiti, quo tempore placuit divinae bonitati ad fidem catholicam ab haeresi primo fratrem meum unicum, postea matrem et sororem magno meo gaudio reducere. A multis ibi ad fidem catholicam desserendam impetitus fui, uti a[b] Pseudo-archiepiscopo Armachano, necnon ab Hyberniae cancellario, verum ex omnibus his liberavit me Dominus.

(11v)

6 Hyberniam et parentes tandem desserui ut hic liberius Christum sequi possim; unde magnum desiderium in me sentio servandi Regulas Collegii quam diu hic morabor p[arte] virili, et in omnibus et per omnia accomodandi me ad voluntatem superiorum, quos Christi loco habiturus sum. Bonus Jesus qui dedit velle, donet etiam mihi et perficere ad maiorem suam gloriam et animae meae utilitatem.

Romae die 14 februarii 1639

Franciscus Perceus alias Slingisbeus

manu propria

Translation

(11r) 1639

Response to the questions customarily asked of those to be admitted to the College [Venerable English College, Rome]

1 I Francis Percy, true name Francis Slingsby, was born in Ireland of English parents, Francis Slingsby knight and Elizabeth Cuff. I was educated in Ireland to about the age of 13; thereafter I studied letters in Oxford university for 5 years.
2 Both parents are of fairly well-known families. The grandmother on [my] father's side was the sister of the earl of

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Northumberland,[428] and from this side I have many relations who are fairly rich, though few are Catholic.

3 At Oxford, having completed philosophical studies, although minimal, I completed with zeal somewhat more studies in mathematics.

4 By God's grace I enjoy favourable health, and have done so now for many years. Not once do I experience illness of mind which would hold me back from literary studies, or from the pursuit of the virtues, rather I experience a great impulse of divine goodness towards myself in both areas, to be completed by my small measure.

5 In my homeland I was brought up in heresy, in which I lived until I was 22, when by the singular mercy of God, I was converted to the Catholic faith, which is sufficiently recognized by all here.[429] From that place I left for Ireland because of business matters; I experienced some persecutions on account of the Catholic faith, from my own father among others, who, in order to withdraw me strongly from the Catholic faith, arranged that I would be thrown into Dublin Castle, where I was [detained] for about 4 months in winter, and then I was to be penalized by a decree of banishment (or exile); but however at the request of the most illustrious earl of Castlehaven,[430] to whose custody I had been transferred, I was restored to my former liberty by means of the most serene Queen of England,[431] at the instigation of the most eminent Cardinal Barberini.[432] I spent three years and more in Ireland, in which time it pleased the divine goodness to bring back from heresy to the Catholic faith first my only brother and thereafter my mother and my sister, to my great joy. I had been assailed by many there so that I might abandon the Catholic faith, as by the pseudo-archbishop of Armagh,[433] and also by the chancellor of Ireland,[434] however from all these the Lord liberated me.

(11v)

[428] Mary Percy (d. 1598), sister of Thomas Percy (1528–1572), 7th earl of Northumberland, and of Henry Percy (*c.*1532–1585), 8th earl, both *ODNB*.

[429] i.e. in Rome.

[430] James Touchet (bapt. 1612–1684), 3rd earl of Castlehaven, *ODNB*.

[431] Queen Henrietta Maria, wife of King Charles I.

[432] Francesco Barberini (1597–1679), nephew of Urban VIII; secretary of state, *Dizionario degli italiani*, https://www.treccani.it/enciclopedia/francesco-barberini_(Dizionario-Biografico)/ (accessed 1 Oct 2025).

[433] James Ussher (1581–1656), Church of Ireland archbishop of Armagh.

[434] Adam Loftus (1568–1643), served as lord chancellor of Ireland, 1619–1639, *ODNB*.

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6 I abandoned Ireland and my parents so that I could more freely follow Christ here. From this, I feel a great desire in me of observing the college rules for as long as I will stay here, to the best of my ability, and, in all things and through all things, of accommodating myself to the will of the superiors, whom I will hold in the place of Christ. Good Jesus, who gives desires,[435] may he give also to me, and complete this to his greater glory and to the profit of my soul.

Rome 14 February 1639

Franciscus Perceus alias Slingisbeus

with his own hand

32. KBR MS 3824-5, fo. 16v

[Entrants to English College, Rome, in 1639]

(16r) Blank
(16v) Franciscus Perceus 14 februarii 1639[436]

Franciscus Perceus, alias Slingisbeus
Edwardus Poolus, alias Rogerus Andertonus[437]
Henricus Sahiagius vere Simon Barktaile[438]
Carolus Ashtonus alias Cantfield[439]

[435] Literally, 'who gives to desire'.

[436] FS entered as a *convictor* (lay student) on 6 February 1639. Kelly (ed.), *Liber Ruber*, 21, but transferred formally as a seminarian on 14 February 1639.

[437] Roger Anderton (1621–1696) entered English College, Rome, on 5 February 1639, born Lancashire. Kenny, (ed.), *Responsa scholarum*, 462. He was ordained in 1645 and returned to England shortly thereafter. Godfrey Anstruther, *The Seminary Priests: A Dictionary of the Secular Clergy of England and Wales 1558–1850*, II: *Early Stuarts 1603–1659* (Great Wakering, 1975), 6. From 'Edwardus Poolus' to end of folio: deleted. Fos 11r–v and 16r–v originally formed one document containing FS's *responsa* on entering the English College, Rome, as a seminarian on 14 February 1639.

[438] Simon Barksdale, alias Henry Salvage, entered English College, Rome, on 14 March 1639. He was born in Hampshire. He studied poetry, history, and philosophy at Oxford and was converted in Rome through Jesuits in English College. He was in Rome to see the city and learn Italian. Kenny (ed.), *Responsa scholarum*, 462–463.

[439] Charles Cansfield (1613–1693), alias Ashton, entered English College, Rome, on 17 March 1639. He was born in Lancashire. He desired to study philosophy and theology, and to become an ecclesiastic. Kenny (ed.), *Responsa scholarum*, 463–464. He was ordained 1643 and left for England in 1645. Anstruther, *The Seminary Priests*, II, 42–43.

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Thomas Cliftonus, alias Normantonus[440]

33. KBR MS 3824-5, fo. 58r–v

FS to Sir Francis Slingsby, unsigned draft (c.March 1639)

(58r) +
Most honoured and deare father

Being now by the assistance of my good God, arrived at the place[441] where hee shewed soe great mercy unto mee, as to make mee a member of the holy catholic Church which of all places ought to bee most deare unto me and best deserves the name of my country, wherein I was borne unto Christ I am resolved here to spend some yeares in the service of God, and prosecution of my studdyes. And since that, considering your age my intended stay in these parts, and the dangers in soe long a voyage when I returne, it is most probable I shall never see you more; the love and duty I owe you, induce mee now to bid you farewell. And first of all I most humbly crave your pardon, if at any time in the heat[442] of discourse, about matters of religion, I have forgot the duty I owe unto a father, by being more earnest and vehement then modesty allowes. Yet have I this consolation, that my intentions were pure, and that I sought you, and not yours, for hee that shall bee my iudge is allsoe my witness, that if I had in my possession all that estate wherein God and nature gives mee a right, I would most willingly leave both it, and my owne life too, soe that your soule soe deare unto mee, might but enioy that happyness for which it was created. My deare father it is not in your power to hinder my love, all the persecutions you can raise against mee, all the aflictions and wants you can make mee suffer, nay your refusing to love mee, (which to mee is more then all the rest) are not able to blott out my love towards you. For when I consider how good a father you once have been, how carefull of my education, how tender in your affection, how liberall towards mee, for my expences; these former benefitts doe prevaile, and if I put them in the ballance with your latter unkindness yet in my owne iudgment they weigh downe to the ground; especially since the troubles you make mee undergoe proceed not originally from any

[440] Thomas Normanton, alias Clifton, entered English College, Rome, on 15 November 1639. Born in Bury St Edmunds, he studied at Cambridge. He converted to Catholicism aged 22 and left England with George Conn in September 1639. He was unsure how best to help friends on his return to England. Kenny (ed.), *Responsa scholarum*, 464–465.

[441] Venerable English College, Rome.

[442] 'passion' deleted.

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evill will, but from a deceived iudgment. Now that you may see how good a Maister[443] I serve, I will declare unto you how the providence of God hath soe disposed things that I was never brought to extreme necessity, though I were indeed constrained to sell some clothes and bookes; for first, I had, when I was first at Rome lent unto an English gentleman 80 li sterling, which I could never get payd, till my last being in England soe that it seemed God had layd it upp in store, til I should stand in need thereof; for our diet wee had it for the most part, gratis at my Lord Falklands.[444] When I came into France my Lord of Castlehaven[445] mayntained mee in all things gratis for the space of a yeare, wherein hee made noe difference betwixt him selfe, and mee, desiring mee to use his purse as my owne, and when I came away into Italy, leaving him in France, hee lent mee 50 li for my expences by the way, which onely I desire you to repay. When I came into Italy the Cardinall Barberino[446] hearing thereof, hath given order (58v) before my arrivall at Rome, that lodgings should bee provided for mee in his own palace, but when I came to kiss his hands I told his eminence, that if it pleased him I would rather follow my studdys in the English Colledg, which hee willingly consented unto giving present order for my maintenance and offering mee the priviledg of keeping a servant, which I refused. Thus I may truly say *Pater meus et amici mei deriliquerunt me sed dominus suscepit me*.[447] His goodness hath a care of mee and suffers nothing to be wanting unto mee; one thing alone I except, that wee two are not one, yet whilest I have a tongue to speake, I will never cease to beg; and say Lord if thou wilt, thou canst graunt mee, what my soule soe much thirsteth after. O my father give mee a blessing, you know what my hart would say, *sapienti pauca*.[448]

My brother[449] hath refused certaine maintenance here that hath been offered him by the Cardinall,[450] out of the desire hee hath to returne to you and chooseth rather to hazard the suffering of wants in your presence, then to want nothing being absent from you. Receive

[443] Jesus Christ.

[444] Lucius Cary, 2nd Viscount Falkland (1609/10–1643). At his residence of Great Tew, Oxfordshire, from 1633 Falkland received a wide variety of intellectuals, *ODNB*.

[445] James Touchet, 3rd earl of Castlehaven (bapt. 1612–1684), *ODNB*.

[446] Cardinal Francesco Barberini, cardinal protector of the English.

[447] Here Slingsby adapts Psalm 27:10: 'Quoniam pater meus et mater mea dereliquerunt me Dominus autem adsumpsit me' (Though my father and mother forsake me, the Lord will receive me).

[448] Latin tag: 'sapienti pauca sufficiunt' (for the wise person, few words are sufficient).

[449] Henry Slingsby.

[450] Cardinal Francesco Barberini.

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him therefore I most humbly beseech you, despise not your own bowells, since in all things (your selfe being iudge) except matters of religion, hee hath been a dutifull and loving sonne unto you; and as you tender the favour of him, of whose favour wee shall one day stand soe much in need, reiect not my mother, since hee commands you to receive her and assures you by his owne mouth, that unless you forgive, you cannot be forgiven[451]

34. KBR MS 3824-5, fo. 74r–v

Francis Slingsby: act of renunciation, 24 April 1639

(74r) Rome Aprill 24 1639

I Francis Slingisby, doe by this my deed renounce myne inheritance, and doe resigne unto my most deare brother Mr Henry Slingisbye, my birthright, for ever disinabling my selfe of pretending any title or interest in my father and mothers estate. Provided that my sayd brother+ doe make over a portion of land, to the valew of one hundred pounds sterling per annum, to some one that I shall appoint, for my use in perpetuum, and likewise pay unto mee yearely, the summe of 25 li sterling during my owne life onely, In witness whereof I sett my hand and seale

F. Slingisbye *manupropria*[452]

+ soe soone as hee shall bee in possession thereof

(74v) My act of reunutiation

October 13 1640 I wrote to my brother about the conditions oppon which I resigned my birthright, and gave order that the 200 li, or the rent of it should be payd my father. And that if my father would not pay my debt to my lord of Castlehaven,[453] it should bee payed out

[451] Paraphrase of Matthew 6:15: 'But if you do not forgive men their sins, your Father will not forgive your sins.'

[452] Latin: *manu propria*, in his own hand.

[453] James Touchet, 3rd earl of Castlehaven (bapt. 1612–1684), *ODNB*.

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of the remayning 100 li. I sent him likewise a coppy of the cardinalls letter to Count Rossetti[454] and all was sent open to Father Nugent[455]

35. KBR MS 3824-5, fo. 47r–v

FS to his brother Henry Slingsby, unsigned draft [*undated, c. October 1640]*

(47r) +

Jesus

My most deare brother

You are exceedingly bound unto the earle of Castlehaven[456] for the love hee beares unto your person and not onely you, but wee all, for the care hee hath of preserving our house and family. His lordship[457] hath dealt with mee, about the yealding upp unto you my birthright, as earnestly as if you had been his owne brother, and truely his reasons, togeather with the unfeigned love I beare you, were soe powerfull, that they have prevailed with mee; though there were some and noe small motives[458] to the contrary.

For first it is the common custome of Father Generall,[459] not to permitt unto any to make this act of renunciation, till they bee *de facto* religious, whereas I am sure not to bee one this 4 yeares and a halfe. And if in the meane time God should permitt my minde to change,[460] (as there are but too many sad examples, of those who desired it with greater fervour then I) then should I bee in all mens iudgment most miserable to be deprived of both. 2ndly if in the meane time I should

[454] Carlo Rossetti (1614–1681), papal representative at court of Queen Henrietta Maria. He was in England from August 1639 to July 1641. The cardinal mentioned was probably Francesco Barberini (1597–1679), secretary of state under Barberini's uncle, Urban VIII. *Dizionario Biografico degli Italiani*, https://www.treccani.it/enciclopedia/carlo-rossetti_(Dizionario-Biografico)/?search=ROSSETTI%2C%20Carlo (accessed 2 Mar 2024).

[455] Robert Nugent SJ, superior, Irish Jesuit mission.

[456] James Touchet, 3rd earl of Castlehaven.

[457] Altered from 'he' to 'his lordship'.

[458] 'reasons' deleted; 'motives' inserted.

[459] Father General: superior general of the Society of Jesus; in the Society's *Constitutions*, Part VI, it was decreed that 'the individual professed or formed coadjutors will be incapable of receiving an inheritance'; hence an individual Jesuit had to distribute or dispose of his inheritance before taking solemn vows as a professed member of the Society, George Ganss (ed.), *Saint Ignatius of Loyola, The Constitutions of the Society of Jesus* (St Louis, 1970), 257.

[460] 'alter' deleted; 'change' inserted.

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become blinde, fall into a consumption, or contract any other infermity, whereby I should bee made uncapable of being received, what then should become of mee? I know many youths eminent both in learning and vertue, who for these causes alone cannot bee admitted. But the love I beare you, my most loving brother, makes mee pass over these difficultyes, for my firme hope is, that that God of mercy, who sought mee, when I thought not uppon him, will not now forsake mee when by his grace I have some desire to please him, and that his goodness will preserve that desire which hee hath given, and perfect his owne worcke. For the 2nd point if God should permitt any of those impediments to happen to mee, whereby I should bee disinabled to enter into religion,[461] yet my comfort is, that hee will never disinable mee to doe his will, noe nor of doing that which is most perfect, for hee requires noe impossibilityes at my hands; and voluntary poverty in a saecular habit, wherein there are commonly more incommodityes, would not bee unto God less gratefull, Soe that if my intention bee pure, of seeking the greatest glory of God,[462] nothing but my selfe can hinder mee from it.

I doe then hereby renounce myne inheritance, and doe yeald unto you my most deare brother, all that right that God hath given mee unto my fathers and mothers estate, and doe utterly disinable my selfe of pretending any thing thereunto: provided that these conditions bee observed[463]

(47v) The reason why I rather desire that a portion of land should be given then a 100 li per annum in mony, is because (though I doe noe way doubt of the willingness and fidelity in making due payment of the mony yearly; yet in your posterity there might not perhaps be found the like piety, soe that the yearely payment of such a some might cause a certaine grudging, whence inconveniences might arise, all which may bee avoyded this way, by making one payment for all. This is found to bee true by experience in the foundation of the colledg of Leige by the duke of Bavaria,[464] who in the beginning appointed

[461] i.e. enter a religious order.

[462] On seeking the greater glory of God, as this theme occurs in the writings of Ignatius Loyola, see George Ganss (ed.), *Ignatius of Loyola: the Spiritual Exercises and selected works* (New York-Mahwah, 1991), ''Greater' glory or praise of God', *sub indice.*

[463] Text ends abruptly here.

[464] On Maximilian I, duke of Bavaria (1573–1651), and the endowment of the English Jesuit college at Liège (endowment confirmed in 1627), see Thomas McCoog, 'Spoils of war? The edict of restitution and benefactions to the English Province of the Society of Jesus', in James E. Kelly and Hannah Thomas (eds), *Jesuit Intellectual and Physical Exchange*

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1500[465] pounds sterling to bee yearely payed out of his exchequer unto the colledg, this at the beginning was duly payed, but of late it hath often fayled, and perhaps for iust causes being in want himselfe, yet all the incommodityes which now the colledg suffers might have been avoyded, if the foundation had been in lands.[466]

to my brother[467]

36. KBR MS 3824-5, fos 72r–73v

Henry Slingsby to his brother FS, 19 March 1641

(72r) Ihs

My dearest friend

I receivd your tart letters of the 16th of October the 15 of March I call it tart because it was a mixture of sweet and sower which was so farr from making me disgust your pious lines that it rendred all more savoury unto me. I may almost presume you had[468] an answere to the most materiall parts of these before I received them, for I had in more then one or two letters as I thinke claerd my intentions, in that wherein you were so pusled[469] not to suspect your freinde. I know *suspitio est venenum amicitiae,*[470] yet where misfortune renders the causes of suspition too cleere and convincing, I cannot blame him that is left doubtfull what to thinke, for though we may prudently suspend yet we can captivate our iudgment to nothing but to the Church in the obedience of faith. But if these come to your hands I hope they will disperse whatsoever mists has interposed themselves between the cleere reflection of our loves, for I doe sincerely intend what you so piously desire that when I become master of my fathers estate I will bestow 100 li per annum of it to the erecting of an Irish seminary, nay more if god shall call you away before it shall come to my hands I bind

between England and Mainland Europe, c.1580–1789 (Leiden and Boston, 2018), 186–209, here, 188–192.

[465] Abbreviation inserted above '1500'.

[466] Text ends abruptly here.

[467] Inserted in bottom right margin.

[468] 'received' deleted.

[469] i.e. puzzled.

[470] Latin: suspicion is the poison of friendship.

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my selfe to make it good to the Society[471] for that intent: only I would thinke fitting to annexe this limitation, that ether I might discharge my debts, before I should be liable to it, or 3 yeares time after my entring into it should be given me for that and other necessaryes[472] whereof I above all others am left most unprovided of. I doe with like willingnesse bind my selfe to give you 25[473] per annum for your selfe to be payd you when so ever you shall demande it. If there be any thinge defective heere let me know how I may give your greater assurance, for I would give you as much ioy in the discovery of my sincerity towards you as your doubts and feares have caused you sorrow.

Let me entreate you write againe to my father your desire that he should have the 200 li or the use of it which he so much seekes after, and it shall be performed; but let your letters henceforth to me be such as he may see, and you understand sufficiently with what caution both must be written, knowing how subtile he is *nodum in scirpo invenire.*[474] You must make your demands more then 70 li for you know your use has raised it since much above that (though I persuade myself it will be all (72v) one in effect, for I doe not believe he will discharge one farthing of your debts. If you would write to me any secret inclose it in a little paper within your letters, that that being removed he may see the rest.

I am bound always to pray for that noble and charitable cardinall,[475] who for your sake has conceived so tender a feeling of my miseryes[.] Signor Resett[o] is I beleive by this time parted from London for the parlament in England has taken disgust[476] at his being there; and our queene[477] told them if that offended them should be removed.

[471] Society of Jesus, i.e. the Jesuits.
[472] 'should' deleted.
[473] 25 pounds.
[474] Latin: to find a knot in a bulrush; the sense is, to find a difficulty where there is none.
[475] Cardinal Francesco Barberini.
[476] 'disgust': strong repugnance, *OED.*
[477] Queen Henrietta Maria. Carlo Rossetti (1614–1681), papal representative at the court of Queen Henrietta Maria, arrived in London in August 1639 and departed England in July 1641. *Dizionario Biografico degli Italiani*, https://www.treccani.it/enciclopedia/carlo-rossetti_(Dizionario-Biografico) (accessed 11 June 2023). In a message to the Commons on 4 February 1641, the queen indicated her readiness to dismiss Rossetti. See Caroline Hibbard, *Charles I and the Popish Plot* (Chapel Hill, 1983), 186.

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I am in expectation shortly to be in prison for my debts nor doe I sarse[478] hope for any assistance from my father but my deare sister[479] tells me shee will rather lye in prison with me then I shall suffer by it, and that as long as shee has credditt or mony I shall never be brought to such extremityes.

I received very lately letters from Mr Patricke Cary[480] I pray present my thanks and service unto him, and let him knowe that at my next writinge (I being now as it were from home) I will not be unmindfull to salute him more peculiarly by himselfe, yet that he might conceive some good opinion of my respects to him in the meane time I would have him assured[481] that there wanted not 18 dayes of a yeare betweene the date of his last[482] and my receiving of it, so many stopps it found in the way. I pray doe you in your next letters to me, take notice of the miscarriage of your letters, and be industrious in writting things wherby he may receive some satisfaction.

Commend me kindly to my deare freind Mr Sprewle I will not trouble him with my tatling whilst he is in his heavenly contemplations:[483] yet I doe earnestly desire in your next to understand where he is, how much of his time is passed, whither your studdyes be done, what you doe next, and where Mr Patricke Cary lives, and how. You can invent no better newes then this for your letters. If Lattine,[484] or Italian be not more difficult to you I would rather you would exercise your selfe, and me in any of those languages then in English. If Mr Cary has Italian I would be glad he would use it too. The affection to the language would beget in me stronger desires and hasten my resolution of seing Italy. (73r) I have heard nothing lately from Mr Guthry, and therefor cannot resolve you how that 20 li which he sayd Mr Sprewle

[478] Word unclear; perhaps 'scarse' intended.

[479] Probably Ann Cosby, widow of Alexander Cosby, of Stradbally, Queen's County. Contact with the remaining sister, Elizabeth Dodwell, was fractured arising from the attempted conversion of Elizabeth in 1638. Mac Cuarta, 'Conversions in Wentworth's Ireland'.

[480] Patrick Cary, the eighth of nine children of Sir Heny Cary and his wife Elizabeth, Viscount and Viscountess Falkland. Patrick Cary (*c.*1624–1657), poet, *ODNB*. He was in Rome by autumn 1638, for on 30 October he dined at the English College. The poet John Milton dined there on the same evening. Foley (ed.), *Records*, VI, 617; Henrietta Maria sent a letter of recommendation for Patrick Cary to Cardinal Francesco Barberini, written by Walter Montagu on 6 December 1638. Wolfe (ed.), *Elizabeth Cary Lady Falkland*, 407–408.

[481] 'acquaintd' deleted.

[482] 'last' interlined.

[483] Robert Spreul (*c.*1609–1688) joined the Roman Jesuit novitiate on 14 August 1639. ARSI, *Vocationes*, 1636–1644, *Rom.* 171, fos 154r–155v. It was a two-year programme.

[484] 'French' deleted.

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borrowed of him; was mistaken: I pray forget not to feede my father with letters, if you cannot with newes. For my selfe it is one of the greatest contents I have in this world to receive your most deerly welcome lines. And my dearest freind take heed that nothing of doubt or jealousy make you beleive other then that I am, and ever shall be

My deare brother

Your most sincerly affectionate freind and servant

Kilkenny this S. Josephs Day[485] 1640[–1] J.H. Slingisbye

My mother sends you her blessing and my deare sister remembers her most cordiall affection unto you
Mra [Maria]

(73v) answered July 24 1641[486]

For his dearest freinde Mr Francis Percy at the[487]

To be sent … Mriss … at the signe of the Cocke [ ]bridge in London Hilton

March 19

37. KBR MS 3824-5, fo. 66r

Cardinal Francesco Barberini, exemption from heretical birth for FS, 19 May 1641

(66r) Franciscus Sti Laurentii in Damaso Cardinalis Barberinus[488] S.R.C. Vicecancellarius, et Regni Angliae Protector
Francisco Perseo Collegii Anglorum de Urbe Convictori salutem

Exponi nobis fecisti, quod tu olim ex parentibus haereticis ortus, et in patria haereti diu educatus, eadem haeresi postmodum abiurata ad Ecclesiae Catholicae Castra transivisti, nunc autem Deo in Ecclesiastica vita te mancipare, et ordines Ecclesiasticos etiam

[485] 19 March.
[486] In FS's hand.
[487] 'English College in Rome' deleted; several words following have been erased.
[488] Cardinal Francesco Barberini (1597-1679).

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Praesbyteratus recipere cupias. Quapropter nobis humiliter supplicari fecisti, ut super irregularitate desuper contracta dispensare dignaremur. Nos piis votis tuis favere volentes supplicationibus nobis tuo nomine porrectis inclinati tecum ut non obstante irregularitate praefata ad ecclesiasticos ordines etiam praesbyteratus servatis servandis promoveri te facere postis et valeas nostra regni Angliae Protectoris authoritate dispensamus.

Datum Romae 19 Maii 1641 [signed] F Cardinalis Barberinus Protector.

[*Summary:* In response to a petition from Francis Slingsby, who has abjured heresy and wishes to be ordained priest, Cardinal Francesco Barberini, Protector of the kingdom of England, grants to Slingsby a dispensation from the irregularity of his birth and upbringing as a heretic].

(66v) blank

38. ARSI, *Rom.* 171, fos 247r–248v

FS: interview on entering Jesuit novitiate, Rome, 30 September 1641

(247r) 30 Sett. 1641 Franco. Slingsbeo

1. *Quo nomine vocetur*. Franciscus Slingbeus
2. *Quotum agat annum*. Trigesimum primum.
3. *Quae sit eius Patria, et cuiusnam pagi vel civitatis sit*. Ex Corcagia in Hybernia.
4. *An vivant eius parentes*. Puto illos vivere.
5. *An rerum temporalium comoditate potiuntur, vel illarum penuria premantur, seu mediocris sint facultatis?* Habent in reditibus annuis 4800 scuta, circiter
6. *An fratres vel sorores habeat, et quis eorum status, num matrimonii, an alius, et cuius facultatis sint.*
   Habeo unicum fratrem catholicum, adhuc uxori non coniunctum, cui Ego ius primogeniturae cessi, et duas sorores, alteram viduam catholicam, quae dotem habet in reditibus annuis 500 s[c]utorum, alteram viro nuptam haereticam, cuius vir nunc habet annuatim 800 scuta et post mortem patris sui habebit 2000 scuta per annum.
7. *An habeat, vel habuerit aes alienum aut civiles obligationes, et quales. Item an satisfecerit, vel quibus facultatibus*.

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Habeo debitum 280 scutorum, cui frater satisfaciet.

8. *Num verba obligatoria ad matrimonium ediderit, et qualia; an uxorem habuerit, et ex ea filios susceperit.*
   Nec uxorem habui, nec ad hoc me obligavi.
9. *Qui fuerit eius status ante ingressum in religionem quod ad res scilicet exteriores et publicas attinet; an littteris operam dederit, vel quibus in rebus se exercuerit.*
   Antequam essem catholicus, (quod Dei gratia contigit anno 1633) peractis studiis humanioribus et phylosophi[a]e, in Academia Oxoniensi, 19 nonum annum agens, iussu Patris in Galliam migravi, postea in Italiam et Belgiam, ut ex conversatione cum hominibus diversarum gentium, eorumque morum et legum cognitione, experientiam aliquam politicam acquirerem, ut postea in patriam reversus, ad res publicas gerendas aptior essem. Dum in his locis morarer, eorum linguas diligenter discebam, et artibus saltandi equitandi aliisque militaribus exercitiis et musicae operam dabam. Post conversionem statim a Deo vocatus ad religionem, me ipsum obtuli ad ingrediendum, sed visum est Patribus ut prius redirem in Patriam ad Parentes ad fidem lucrandos, quibus Ego obedivi nec sine felici successu, nam mater, frater, soror, cum sexdecim aliis per Dei misercordiam ad fidem conversi sunt; postea Romam petens, ibidem cursum Philosophiae absolvi, et in Mathematica progressum feci non contemnendum.
10. *Num habuerit vel habeat morbum aliquem, et speciatim num vexationem aliquem stomachi vel capitis, vel quodvis alium impedimentum naturale seu defectum in aliquam sui parte [particularis], sed tum de manifestis intelligit[ur].*
    Habui bis Romae morbum articularem per tres menses, habui hoc anno praeterito defluxionem ex capite super oculos, quae adhuc non omnino recessit; et nunc molestiam aliquam mihi inferunt flatus in stomacho praeterea nihil.
11. *Quam animi propensionem habeat ad spiritualia et qualiter in iis se exercuerit dum adhuc degebat in seculo.*
    Cum adhuc essem haereticus, fui tum in timore Dei educatus, ita ut a peccatis manifestis abhorrebam. Verum tandem malorum conversatione corruptus, in omne genus vitiorum me praecipitassem, si misericors Dominus in illo puncto temporis, me ad fidem catholicam non convertisset.
    Post conversionem ad religionem vocatus, regulas Societatis per octo annos in hunc modum observavi, singulis diebus meditationem unius horae nunquam omisi (nisi post ingressum in Coll. Anglicanum, ubi ½ hora dumtaxat mihi fuit

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concessa) conscientiam bis quotidie examinabam, cum lectione spirituali quotidiana, missam quotidie audiebam quando fieri poterat, quod etiam in itineribus observabam, sacramenta confessionis et Eucharistiae diebus Dominicis et festis sollennioribus recipiebam, disciplinam semel vel bis omni septimana faciebam, quandoque cilicium gestabam, feriis sextis jeiuvabam, et rationem conscientiae saepe reddebam; quae omnia sine rubore et lachrimis scribere non valeo, quod post tot adhibita media et auxilia concessa tam par[v]um in Dei amore et virtutibus me profecisse video. Nunc per Dei gratiam desidero, nihil omittere quod Deo placeat, nihil committere quod ip[si] displiceat.

(247v)

12. *An aliquo voto, ante vel post ingressum in Societatem se astrinxerit, ab eoque sit dein absolutus.*

Sex menses post vocationem feci votum ingrediendi Societatem, quam primum essem a superioribus vocatus, in eaquam ex mea parte usque ad mortem perseverandi.

Cum autem haberem ad Mathematicam affectum adeo vehementem, ut vix credi possit, nedum verbis explicari; et plurimum contristarer me ab hoc inordinato affectu servum et captivum detineri; et nollet tum P. Rector ut illud studium relinquerem, quamvis saepius ad illud abiiciendum me obtulerim; feci votum S. Ignatio, ut eius intercessione ab hac servitute liberarer, per totam vitam singulis diebus recitare trigesies (S Ignate ora pro me) cum bis Ave Maria, et semel Pater noster, et diebus profestis ipsius, faciendi disciplinam et ieiunandi cum pane et aqua in ipsius honorem, cum hac conditione ut esset in potestate superiorum me ab hoc voto absolvere.

13. *Quibus inspirationibus Societatem sit ingressus et a quo, ubi, et quorsum in loco fuerit admissus.*

Quindecim diebus post conversionem, in exercitiis spiritualibus, in ipsa meditatione fundamentali, Deus me vocavit ad statum religiosum; quoniam existimavi me non debere ad quidquam aliud attendere, nisi ad illud negotium propter quod Deus me creavit. Pro cuius finis consecutione cum statum religiosum caeteris aptiorem viderem, illum elegi. Postea vero me plurimum movit ista consideratio, Quod Deus propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est de Spiritu Sancto de Maria V. et homo factus est, et crucifixus.

Societatem vero prae caeteris religiosis familiis elegi, quod ipsius institutum ad vitam Christi quam proxime accedit, et quod in ea, disciplina nequaquam est relaxata, sed in primo fervore

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permanet, et plurima habet media ad perfectionem animae efficacissima
fui admissus Romae, a N[ostro] P[atre] Generale tunc temporis Tusculi commorante.

14. *An spiritualia Exercitia peregerit, quoties et quantum temporis in iis insumpserit.*
Quater, feci Exercitia spiritualia; tribus primis vicibus per octo dies, 4 horas singulis diebus orationi impendendo, ultima vice in prima probatione 21 diebus.
15. *Num aliquos Ecclesiasticos ordines susceperit.* Sacerdotium.
16. *Num aliquas habeat facultates, et an eas distribuerit, et quomodo?*
Habeo in Hybernia scuta 1200, nondum distributa et frater mihi debet 800 scuta circiter.
17. *An inurias et contumelias pati exoptet, ut veste ac insignibus Christi Domini nostri induatur.*
Multoties habui talia desideria, sed non sunt habitualia; sed aliqua praevia meditatione indigeo ad huiusmodi desideria excitanda.
18. *An in rebus dubiis, tam circa spiritualia, quam circa quaelibet alia, proprio sensu deposito, Societatis iudicio ac voluntati superioris acquiescere contentus sit.*
Omnino.
19. *Declaret voluntatem suam perseverandi, et perfecte obediendi cum totali indifferentia in rebus omnibus Deo favente, et observandi Regulas.*
Superius declaravi me votum fecisse usque ad mortem perseverandi; Quoniam per Dei gratiam divinae voluntati in omnibus me subiicere ex animo cupiam, et mihi omnino persuasum sit, eandem divinam voluntatem per superiorem me mihi declarari, non illubenter me submitto huic voluntatis iudiciique proprii regulae quam ipsemet elegi.
20. *Num aliorum defectus manifestare sit paratus, bonique consulat res quascunque quae notatae in eo fuerint, superioribus per quemvis qui extra confessionem eas acceperit manifestari.*
Libentissime.

(248r)

21. *Exprimat quale in specie desiderium praesentiat mortificationum et experimentorum; num omnes animi sui affectus imperfectionesque mortificare exoptet, et in hoc a superioribus adiuvari, paenitentiasque laeto animo suscipere paratus sit.*
Desidero humiliari per mortificationes ignominiosas, et per meum contemptum Deum meum honorare. Cupio etiam ut nihil in me remaneat quod oculis divinae maiestatis displiceat, vel profectum spiritualem impediat; poenitentiae vero hactenus iniunctae, et experimentum Nosocomii, mihi non fuerunt

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poenitentiae sed solatia. Aliquando tum cum ex improviso poenitentia mihi imponitur, timore et rubore suffundor, et repugnantiam sentio, sed rem mecum interius agitando, paulatim me induco, ut tandem eam libenter amplectar.

22. *Num magis propensus sit, supposita tamen indifferentia, ad Indias vel ad Germaniam, seu alias quasvis missiones ministeriumve difficile ad maius Dei obsequium, suum proximorumque auxilium.*
Non sentio magnam inclinationem ad unum potius quam ad alium locum. Habeo tum desiderium debile ea loca adeundi ubi spes foret martirii.
Timeo vero et abhorreo (secundum partem animae inferiorem) ab iteneribus longis per mare, propter continuam stomachi subversionem et nauseam.

Franciscus Slingsbeus alias Perseus manu propria

(248v) Vocatio P. Francisci Slingsbei, qui admissus est in Novitiatum Sti Andreae Romae die 30 Septembris anni 1641

Translation

(247r) 30 Sept. 1641 by Francis Slingsby

1. *By what name he is called.* Francis Slingsby
2. *How many years old he is.* [I am in my] thirty-first year.
3. *What country he is from, and of which region or city.* From Cork in Ireland.
4. *Whether his parents are alive.* I think they are living.
5. *Whether they are comfortably situated as regards temporal possessions, or hard pressed by material want, or of moderate means?* In yearly income they have 4800 *scudi*,[489] roughly.
6. *Whether he has brothers or sisters, and what their status is, whether married, or otherwise, and what means they possess.*
I have only one brother, who is a Catholic, not as yet united with a spouse, to whom I have surrendered my right of primogeniture, and two sisters, one a widow and a Catholic, who has a dowry with annual income of 500 *scudi*; the other is a heretic, married, whose husband now has 800 *scudi* annually, and after the death of his father he will have 2000 *scudi* per annum.
7. *Whether he has, or has had, a financial debt or legal obligations, and of what kind. Also whether he has met these obligations, and by what means.*
I have a debt of 280 *scudi*, which my brother will pay.

[489] 'Scudi' (Italian) from 'scuta' (Latin): a unit of currency in use in the Papal States.

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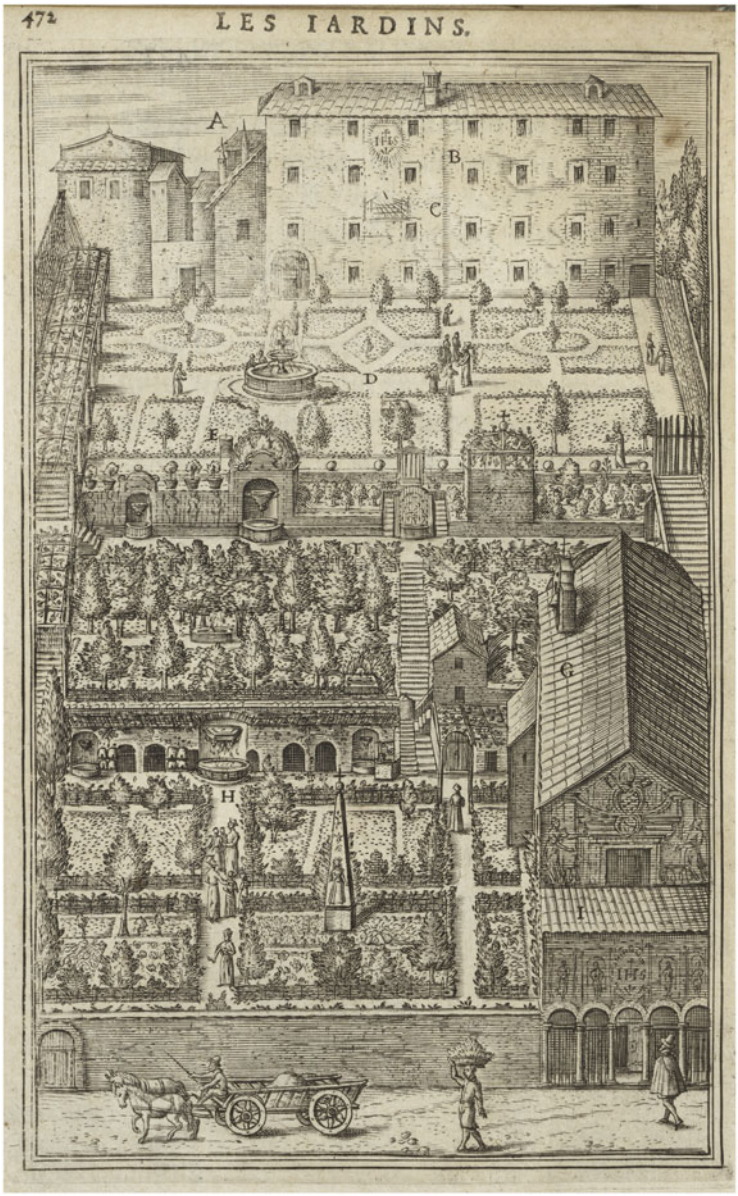


Figure 1. Garden of Jesuit novitiate, Sant'Andrea, Rome, in Louis Richeôme, *La peinture spirituelle* (Lyon, 1611), 472, image 54906, call no: BV4817.R6 cage, Folger Shakespeare Library.

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8. *Whether he has made a commitment to marriage in binding words, and of what kind; whether he has had a wife, and whether he has had children by her.*
   I have not had a wife, nor have I entered a bond to marry.
9. *What his status was before entering religion, where external and public matters are concerned: whether he devoted his energies to literature, or in what occupation he was engaged.*
   Before I was a Catholic (which by the grace of God occurred in the year 1633), having pursued studies in the humanities and philosophy in Oxford University, in my 19th year of life I migrated to France by my father's command, and then later went to Italy and Belgium. The intention was that, from association with men of diverse races, and acquaintance with their customs and laws, I would thus gain some political experience, and when I afterwards returned to my country I would have more aptitude to engage in public affairs. While spending time in these places, I diligently learned their languages, and I devoted my energies to the arts of dancing, horsemanship, and other military exercises, and music. After my conversion I was immediately called by God to religious life, and I offered myself as a postulant, but it seemed to the Fathers that I should first go to my country to win my parents for the faith. I obeyed, and not without a happy result, because my mother, my brother, and my sister, with sixteen others, were converted to the faith by the mercy of God. Afterwards I made my way to Rome, where I completed the course in philosophy, and in mathematics I made no mean progress.
10. *Whether he has had or now has any disease, and specifically any disorder of the stomach or head, or any other natural impediment or defect in any part of his body (but this is understood as meaning clearly evident things).*
    Twice in Rome I had an ailment of the joints[490] for three months, and this past year I had a discharge from the head (on the eyes), which has still not entirely receded; and now flatulence in the stomach is causing me some trouble. Apart from that, nothing else.
11. *What inclination of mind he had towards spiritual affairs, and what spiritual practice he engaged in hitherto while he was living in the secular state.*
    While I was still a heretic, I was educated in the fear of God, and therefore I was averse to manifest sins. But indeed eventually, corrupted by evil company, I would have fallen into vices

[490] Literally 'morbus articularis' – gout.

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of every kind, if the merciful God at that point in time had not converted me to the Catholic faith.

After conversion I had a vocation to the religious state. For eight years I have observed the rules of the Society [of Jesus] in this manner: I never omitted meditation for one hour each day (except after I entered the English College, where I was allowed only half an hour); I examined my conscience twice every day, with daily spiritual reading; I heard mass every day when that was possible, observing this even while travelling; I received the sacrament of confession and the eucharist on Sundays and the more solemn feasts; I performed the discipline[491] once or twice every week, and sometimes I wore a hairshirt; on Fridays I fasted, and I frequently gave manifestation of conscience.[492] But I cannot write all this without blushes and tears, because after so many means employed and so much help given to me, I see how little I have progressed in virtue and the love of God. Now, through God's grace, I desire to omit nothing that may please God and to commit nothing that may displease him.

(247v)

12. *Whether he has bound himself with any oath either before or after his entry to the Society, and whether he has afterwards been released from it.*

Six months after my vocation, I made a vow to enter the Society as soon as I should be summoned by my superiors, and on my own part, of persevering in it until death.

However, since I had a passion for mathematics so vehement that it can scarcely be believed, let alone explained in words; and I was extremely saddened to be held a slave and a captive by this inordinate attachment;[493] and at that time Father Rector[494] did not wish me to relinquish that study, although I had frequently offered to renounce it; I made a vow to St. Ignatius, so that by his intercession I would be freed from this servitude, that for my

[491] Ascetic practice of self-flagellation, customary in religious life in the early modern era. Paul Bailly, 'Flagellants', in M. Villler, F. Cavallera, and J. De Guibert (eds), *Dictionnaire de spiritualité*, V (Paris, 1964), cols 392–408, here, 405–408.

[492] 'manifestation of conscience' (Latin: '*ratio conscientiae*'): 'a practice in many religious orders and congregations, by which subjects manifest the state of their conscience to the superior, in order that the latter may know them intimately, and thus further their spiritual progress'. *Catholic Encyclopaedia* (15 vols, New York, 1907–1912), *sub voce.*

[493] Slingsby's private vow to enter the Society may be dated to *c.*March 1634. 'Inordinate attachment' is a key concept in the Ignatian way of prayer: the Spiritual Exercises aim at making possible a decision 'made in freedom from any ill-ordered attachment'. J. Munitiz and P. Endean (eds), *Saint Ignatius of Loyola: Personal Writings* (London, 1996), 289.

[494] Rector of the Venerable English College, Rome. Thomas Fitzherbert SJ (1552–1640) was rector, 1619–1639, *ODNB.*

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entire life I would recite thirty times every day "St. Ignatius, pray for me", with the Hail Mary twice, and the Our Father once, and on his [feast] days I would perform discipline and fasting with bread and water in his honour, under this condition, that it would be in the power of my superiors to release me from this vow.

13. *Under which inspirations he entered the Society and by whom, where, and with what purpose he was admitted in that place.*
Fifteen days after my conversion, during spiritual exercises, in that fundamental meditation God called me to the religious state; because I thought that I should pay no heed to anything else except to that occupation for which God created me.[495] Since I saw that the religious state was more suitable than others to accomplish that end, I chose it. Afterwards, in truth, I was very greatly moved by another consideration: that God had descended from Heaven on account of us men and for our salvation, and was incarnate by the Holy Ghost of the Virgin Mary and was made man, and was crucified.[496]
I chose the Society before other religious orders because its mode of life approaches as closely as possible to the life of Christ, and because its discipline has on no account been relaxed but remains in its first fervour, and it has very many means which are highly effective for the perfection of the soul. I was admitted in Rome by Father General,[497] who was at that time staying in Frascati.
14. *Whether he has performed the Spiritual Exercises, how many times, and how much time he has expended in doing them.*
I have done the Spiritual Exercises four times; on the three first occasions, over eight days, spending 4 hours each day in prayer. On the last occasion, in my first probation,[498] over 21 days.
15. *Whether he has received any ecclesiastical orders.* The priesthood.
16. *Whether he has any material means, and whether he has distributed them, and how?*
In Ireland I have 1200 *scudi*, not yet distributed, and my brother owes me roughly 800 *scudi*.

[495] Slingsby refers here to the 'Principle and foundation' meditation within the Spiritual Exercises. For the text, see Munitiz and Endean (eds), *Saint Ignatius of Loyola*, 289.

[496] Here Slingsby quotes from the Nicene Creed: *Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus [etiam pro nobis sub Pontio Pilato]*.

[497] Muzio Vitelleschi SJ, Jesuit father general.

[498] 'first probation': the period (generally lasting about two weeks), at the end of which the candidate formally becomes a novice of the Society of Jesus.

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17. *Whether he wishes earnestly to suffer insults and abuse, so that he may put on the clothing and distinguishing marks of Christ Our Lord.*
Very many times I have had such desires, but they are not habitual; I require some previous meditation to awaken desires of this kind.
18. *Whether in doubtful matters, either in spiritual affairs or in anything else, setting aside his own opinion, he is content to acquiesce in the judgment of the Society and the will of his superior.*
Entirely.
19. *Let him declare his will to persevere in perfect obedience with total indifference in all things, by God's favour, and to observe the Rules.*
I have declared above that I made a vow to persevere even unto death; because by the grace of God I long from my soul to subject myself in all things to the divine will, and because I am entirely convinced that this divine will is declared to me through my superior, not unwillingly I submit myself to this rule of will and particular judgment, which I myself have chosen.
20. *Whether he is prepared to disclose the faults of others (he may be contented with any things whatever which have been noted in himself) to his superiors, through whoever may have accepted the disclosure of such things outside confession.*
Most willingly.

(248r)

21. *Let him express what kind of desire he has felt beforehand for mortifications and trials; whether he earnestly desires to mortify all the affections and imperfections of his spirit, and in this to be assisted by his superiors, and whether he is prepared to accept penances with a joyful mind.*
I desire to be humiliated by ignominious mortifications, and through my humiliation to honour my God. I wish also that nothing should remain in me which may be displeasing to the eyes of divine majesty, or impede my spiritual progress; indeed, the penances imposed hitherto, and the testing time of the infirmary,[499] were not penances for me but rather consolations. Sometimes, when a penance is imposed upon me unexpectedly, I am suffused by fear and blushes, and I feel a repugnance, but when I ponder the matter by myself, by slow degrees I induce myself finally to embrace that penance willingly.
22. *Whether he is more inclined, supposing both things equally possible, to go to the Indies or to Germany, or any other particular missions or difficult ministry, for the greater service of God and the aid of his neighbours.*

[499] May refer to Slingsby's time as a patient in the infirmary of the English College, Rome, in spring 1634.

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> I do not feel a greater inclination to one rather than the other place. I have accordingly a weak desire to go to places where there would be a hope of martyrdom.

I fear, indeed, and am averse (according to the lower part of my soul) to long journeys by sea, because of the continuous disturbance of the stomach and nausea.

Francisc Slingsby alias Perseus with his own hand

(248v) The vocation of Father Francis Slingsby, who was admitted to the novitiate of St Andrea, Rome, on 30 September 1641.

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