

CATHERINE  
GREENBURY AND  
MARY PERCY

JOS BLOM AND  
FRANS BLOM

The Early Modern Englishwoman:  
A Facsimile Library of Essential Works

Series I

Printed Writings, 1500–1640: Part 4

Volume 2

Catherine Greenbury and Mary Percy

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Catherine Greenbury and Mary Percy



Selected and Introduced by  
Jos Blom and Frans Blom

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# PREFACE

## BY THE GENERAL EDITORS

Until very recently, scholars of the early modern period have assumed that there were no Judith Shakespeares in early modern England. Much of the energy of the current generation of scholars has been devoted to constructing a history of early modern England that takes into account what women actually wrote, what women actually read, and what women actually did. In so doing, contemporary scholars have revised the traditional representation of early modern women as constructed both in their own time and in ours. The study of early modern women has thus become one of the most important – indeed perhaps the most important – means for the rewriting of early modern history.

*The Early Modern Englishwoman: A Facsimile Library of Essential Works* is one of the developments of this energetic reappraisal of the period. As the names on our advisory board and our list of editors testify, it has been the beneficiary of scholarship in the field, and we hope it will also be an essential part of that scholarship's continuing momentum.

*The Early Modern Englishwoman* is designed to make available a comprehensive and focused collection of writings in English from 1500 to 1750, both by women and for and about them. The three series of *Printed Writings* (1500–1640, 1641–1700, and 1701–1750) provide a comprehensive if not entirely complete collection of the separately published writings by women. In reprinting these writings we intend to remedy one of the major obstacles to the advancement of feminist criticism of the early modern period, namely the limited availability of the very texts upon which the field is based. The volumes in the facsimile library reproduce carefully chosen copies of these texts, incorporating significant variants (usually in the appendices). Each text is preceded by a short introduction providing an overview of the

life and work of a writer along with a survey of important scholarship. These works, we strongly believe, deserve a large readership – of historians, literary critics, feminist critics, and non-specialist readers.

*The Early Modern Englishwoman* also includes separate facsimile series of *Essential Works for the Study of Early Modern Women* and of *Manuscript Writings*. These facsimile series are complemented by *The Early Modern Englishwoman 1500–1750: Contemporary Editions*. Also under our general editorship, this series includes both old-spelling and modernized editions of works by and about women and gender in early modern England.

New York City  
2006

# INTRODUCTORY NOTE

This volume contains two early seventeenth-century translations of Roman Catholic books by English recusant nuns – one, Catherine Greenbury, a Franciscan, the other, Mary Percy, a Benedictine. To practise their faith on the Continent, both these women, like scores of their co-religionists, fled Elizabethan England, where Roman Catholic practice had been outlawed under pain of severe penalty (even death). While the political and religious situation abroad shifted from welcoming to hostile, and adversity often struck the small, frequently impoverished communities the exiles established abroad, the texts reproduced in this volume (like others reproduced in this facsimile series) bear witness to the success of many of the Elizabethan recusants in surmounting these crosses.

## Catherine Greenbury

The title page of the first edition of *A Short Relation of the Life, Virtues, and miracles, of S. Elizabeth* states that the book was translated by ‘Sister Catharine Francis’. This was the name in religion of Catherine Greenbury (whose name is also spelled Katharine Greenburie, Greenberie and Greenbery). She was born at York *c.* 1595 into a well-to-do upper middle-class family, the daughter of Richard Greenbury and Katherine Dalbie, who is described as a Roman Catholic in 1603 (see Aveling, 1970). Our Catherine married the London silk merchant Rowland Wilcox on 22 December 1613. The marriage resulted in at least one child, a daughter called Marie, born in or around 1616. Within the next few years her husband died, and in the spring of 1620 Catherine Greenbury travelled to Brussels together with her four-year-old daughter in order to take the habit of the Third Order of St Francis. Originally, the Third Order was created by St Francis for laymen, both men and women, who could not – or did not want to – become a Friar

or a Sister but nevertheless wanted to live according to Franciscan ideals. However, in the centuries after St Francis's death, the Tertiaries, as they were called, frequently formed religious communities whose members were bound by the three vows of celibacy, poverty and obedience, so that there were not any fundamental differences between their houses and those of the First and Second Orders.

One of the remarkable features of the early seventeenth-century history of the English Catholic community is the explosive growth of convents for female religious. In spite of all the risks and in spite of the near-certain prospect of never seeing England again, many women undertook the hazardous journey to the Continent. Two of them, Lucy Davis née Sleford (c.1566–1638) and Petronilla Brown née Kemp (c.1573–1628), both widows, took the habit of probation of the Flemish Third Order at Brussels in 1619 with the intention of founding an English house as quickly as possible. Petronilla Kemp went back to England in 1620 in order to invite like-minded women to join them. The first person to take up the invitation was Catherine Greenbury. She was clothed on 7 August 1621, together with six other women who had come over in July 1621. Two days later, on 9 August 1621, the convent dedicated to St Elizabeth situated in Buchbore (now Rue des Briggittines) at Brussels was formally inaugurated, with a Flemish nun, Sister Margaret de Castro of a convent at Ghent, appointed as Mother Superior. This arrangement proved to be so problematic that the English sisters threatened to leave the convent if they did not get a superior who spoke English. That is why the Franciscan authorities sent down two English Poor Clares – members of the Franciscan Second Order – from Gravelines in order to lead the young community. The two, Margaret Radcliffe (c.1585–1654) and her sister Elizabeth (c.1587–1645), arrived in September 1622 and restored peace. When in 1626 it was felt that the community was capable of choosing its own superior, Catherine Greenbury became its first elected 'Mother'.

Her subsequent life was very full and very busy. First of all, during her first years as Mother Superior she was translating the biography of Queen Elizabeth of Portugal reproduced on the following pages – it appeared in 1628. Secondly, she had to combine her work for the community with the education of her daughter. From brief statements in the annals of the convent (see Trappes-Lomax, 1922) one gets an

idea of her concerns as a mother. Having been brought up in the convent, Marie Wilcox leaves on 30 October 1630 in order to serve the Baroness De Quincy at Douai, but returns on 10 May 1631, because the Baroness has proved to be 'a Right hard ladie' (Trappes-Lomax, p. 18). In spite of this experience she leaves again on 24 October in order to serve Lady Babthorp at Antwerp. We do not hear anything about the success of her service, but the next reference to Marie in the annals is on 5 April 1633, when she takes the habit of probation at the age of 17 and a year later makes her profession 'in the hands of the reuerend Mother Sister Catherine Francis Abbess of this Cloister ... & naturall mother of the forsaid Mary' (Trappes-Lomax, p. 134). And thirdly, Catherine's work as an Abbess must have been very demanding. In 1628 she supervised an alteration and extension of the convent made necessary by a rapid increase in the number of sisters; by 1626 the convent housed 34 nuns. In 1635 she guided the community through a plague epidemic during which five nuns and the father confessor died. And two years later she organized the transfer of the convent from Brussels to Nieuwpoort: the house had become too small and provisions at Nieuwpoort were less expensive. On 21 November 1640 Catherine resigned her office. She died on 17 February 1642 at the age of 46; her obituary mentions the 'great zeal and exemplar virtue' with which she 'most laudably governed with example of all pietie and deuotion, humility and zeale of her holy profession the space of fiteene years' (Trappes-Lomax, p. 181).

*A Short Relation of the Life, Virtues, and miracles, of S. Elizabeth*

The book that Catherine Greenbury translated, extant in only one known copy belonging to the Ruusbroecgenootschap at Antwerp, was a work in Dutch entitled *Cort Verhael des Levens, Deughden, ende Mirakelen, vande H. Elisabeth ... Coninginne van Portvgael* (Antwerp 1625), written by the Flemish Franciscan François van den Broecke (d. 1631), also known as Franciscus Paludanus. Basing himself on a number of historical accounts van den Broecke compiled a French, a Spanish and a Dutch life of the saintly Queen Elizabeth of Portugal (1271–1336), who was canonized on 25 May 1625; publication of van den Broecke's texts was clearly meant to coincide with the festivities



accompanying this event. An additional reason for van den Broecke to write her biography was Elizabeth's connection with the Franciscans: she herself had joined the Third Order, had donated considerable sums to Franciscan convents, and was buried in the Poor Clares' house at Coimbra, Portugal – still a place of pilgrimage in her honour. As the introductory note to another volume in this series explains (see Blom and Blom, 2002a), at this time the Franciscans were concerned to prove how important their order had been in the history of the Catholic Church. The book itself is traditional hagiography, cramming as many virtuous acts, wonderful qualities and miracles into its pages as possible. A representative detail is the story about how Elizabeth was surprised by her husband when taking alms to the poor (a story also told about Elizabeth of Hungary [*c.*1207–31]). When the husband insists that she show what she is hiding under her mantle the gifts are miraculously changed into roses.

Catherine Greenbury's decision to translate the life was obviously related to Elizabeth's Franciscan sympathies, but it remains remarkable that she chose to translate from the Dutch rather than from the French, command of which was much more common among contemporary English people. The information that she translated from the Dutch is given in a dedication by the later martyr, the Franciscan Arthur (in religion Francis) Bell (1590–1643), from 1623 to 1630 confessor at the convent. In this dedication he tells us that he found the manuscript in Catherine Greenbury's hand, presumably meant only for the use of the other members of the convent, and decided that it had to be printed 'for the commun good'. The title page makes it clear that he took the manuscript to the Brussels printer Jan Pepermans, who also printed three of Bell's own books (see Allison and Rogers, 1994), two of which likewise concern Franciscan subjects. Bell's preface was followed by a second one, fortunately available to Catherine Greenbury, 'The author to the reader', but curiously absent from the only extant copy of the original. This 'authorial' comment by van den Broecke does not say anything about the present book, but it does advertise one of his other publications, a one-page genealogical chart (van den Broecke, 1626) proving that among the descendants of Elizabeth were not only 24 saints but also '7. Emperours, consequently one after another: six Empresses: 36. Kings: and 43. Queenes'. Apart from the fact that such

an illustrious progeny adds to the glory of the saint, the writer's main political point seems to be that Philip IV is the rightful heir to the kingdoms of the greater part of Europe and that it would be sacrilege to take away from him what God has given.

A line-by-line comparison of Greenbury's version with the Dutch text shows that the translation is very competent and very faithful, but also that she takes the editorial freedom to improve the text. She leaves out certain details, presumably because she did not consider them important (for example, the facts that Elizabeth was born with a caul and the preservation of this caul); she inserts summaries to make the long sentences of the original more intelligible (for example, on page 6 'all which were motives that made the king her father willing to bestow her upon the aforesayd king Dionysius'); and at times she demonstrates her independence (thus at the top of page 35, whereas the Dutch had stated that after her husband's death Elizabeth did not indulge in typically female weeping, the English has 'she made not much shew exteriorly'). The mistakes that occur mostly concern commas and full stops in wrong places: for example, after line 5 on page 7, where the word 'heaven' ought to end the sentence. Perhaps these mistakes are by the compositor, not by Greenbury. Evidence that the compositor did not have any English is provided by spelling mistakes such as 'à side' for 'aside' (sig. A7<sup>r</sup>, 13th line from the top). We do not list these minor errors, since they do not cause confusion.

There is only one extant copy known of Greenbury's translation, now at The British Library. The title page bears the name of the first owner, Elizabeth Radcliffe. (As was pointed out above, Elizabeth and her sister, Margaret, were in charge of the convent until the Brussels nuns could cope for themselves.) The other name on the title page is that of John Morris (c.1580–1658), the wealthy book collector whose library has been described and analysed by Birrell (1976).

## Lady Mary Percy

The dedicatory epistle to the first edition of *An Abridgment of Christian Perfection*, a translation of *Breve Compendio Intorno alla Perfezione Cristiana*, is signed 'P. M.'. These are the initials of Mary Percy, an

English Benedictine nun at Brussels. Decisive evidence for the identification is provided by a manuscript, now at Downside Abbey (shelfmark D.4) and quoted in Allison (1957). It was written by a contemporary of Percy, the Benedictine mystic Augustine Baker (1575–1641; see also below). Referring to *Breve Compendio*, he states: ‘In the year, 1612, it was translated, and set forth in English by & under the name of the Lady Mary Piercy, then and now Abbess of Brussels’.

Mary Percy was born in 1569 or 1570, one of the four daughters of Thomas Percy, seventh Earl of Northumberland (1528–72) and his wife Anne Somerset (d.1591). Thomas Percy, whose family had very ancient roots in the north of England (cf. Shakespeare’s *Henry IV*) and who had remained faithful to the old religion, was executed in 1572 for his part in the ill-advised rebellion of the northern earls in 1569. His widow fled abroad, leaving her children in England. At a later stage Mary also left the country and went to Flanders, where she felt attracted to a religious life. She first spent some time with the Flemish Austin Canonesses, but this appeared not to be a satisfactory option, so together with Dorothy Arundell (c.1560–1613) and her sister Gertrude (c.1571–1636), Percy decided to found a Benedictine convent especially for Englishwomen. In 1598 she bought a house in Brussels, found an experienced nun (Lady Joanna Berkeley [1556–1616] from Rheims) to become the first abbess, and managed to attract the interest of influential patrons such as the Archduke Albert and Archduchess Isabella, rulers of the Spanish Netherlands. The new foundation, named the Convent of the Assumption of Our Blessed Lady, was officially started on 14 November 1599 with the appointment of Lady Joanna Berkeley as abbess, and the next year Mary Percy made her profession. This convent was the first of more than twenty houses for English nuns established in the seventeenth century, and it was directly or indirectly involved in the foundation of five other communities of English Benedictine nuns on the Continent (Cambrai [1623], Ghent [1624], Paris [1651]), Boulogne [1652] and Dunkirk [1662]).

In 1616 Mary Percy became abbess, and under her rule the convent prospered. The number of nuns grew rapidly, the house’s finances were sound (always a difficult issue for convents depending on dowries and donations) and the Infanta Isabella became Percy’s personal friend (Arblaster, 1997). However, Percy’s period as abbess was also marked

by a long drawn-out conflict that deeply divided the sisters. The conflict concerned the choice of a confessor. All convents had confessors, who were responsible for the spiritual guidance of the nuns and who thus exerted great influence on the spiritual life of the community. The archbishop of Mechlin, under whose authority the convent was placed, at first appointed a secular priest as confessor, but when some of the nuns were unhappy with this appointment they were allowed to have their own Jesuit director. Thus the problems between seculars and Jesuits that were a feature of the history of the English Recusant community at this time were imported into the convent, and it took until 1636 for the dust to settle. Many different factors played a part in the conflict, ranging from politics to clashing personalities (see Pasture, 1930–32, and Guilday, 1914, for extensive documentation), but one of the issues was the kind of spirituality that was to be practised. With regard to the latter, the pro-Jesuit party argued for the method laid down in the *Spiritual Exercises* (1548) by Ignatius of Loyola, the founder of the Society of Jesus, while a less methodical, more contemplative and mystical spirituality was advocated by the anti-Jesuits.

At first Lady Mary Percy seems to have been firmly pro-Jesuit. However, when a number of nuns refused to accept anyone except a real Jesuit as confessor, tensions ran so high that in 1623 three nuns were sent to the new Benedictine foundation at Cambrai (which immediately experienced the same problems as at Brussels), and in 1624 most of the pro-Jesuit party moved out in order to found a house of their own at Ghent. (See Lunn, 1980, and the introductory note to Deacon, in Blom and Blom, 2002b.) By this time Mary Percy's sympathies for the Jesuits had considerably cooled, especially when it turned out that the situation at Brussels had not permanently improved. When in 1628 a new chaplain, the secular priest Anthony Champney (1569–1644), was appointed, nineteen out of the fifty-five nuns refused to submit themselves to his direction. The conflict escalated to such an extent that in the course of the next ten years many people from outside the convent got involved, from laymen and lower clergy to papal nuncios, the Archbishop of Mechlin, cardinals and even the Pope in Rome. The conflict clearly demonstrates Mary Percy's determined character and temper – she was after all a descendant of Hotspur. She saw the matter in the light of holy

obedience and monastic constitutions and did not want to sacrifice her confessor.

Eventually a compromise was found by which the rebels would withdraw to a house nearby while Champney remained the confessor of those who decided to stay. By the time that Champney got another post in 1637, the rebels had gradually returned to the convent and formally made their submission to the abbess, as Percy had demanded. Mary Percy died in 1642.

### *An Abridgment of Christian Perfection*

In the light of the conflict about the merits of Jesuit spirituality described above, Mary Percy's involvement in the translation of *Breve Compendio Intorno alla Perfezione Christiana, dove si Vede una Prattica Mirabile per Unire l'Anima con Dio* is remarkable. The book is variously attributed to the Italian Jesuit Achille Gagliardi (1537–1607), sometimes spelled 'Galliardi', and to the saintly Milanese Lady, Isabella Berinzaga (c.1551–1624), sometimes spelled 'Bellinzaga'. Gagliardi completed the usual stages of Jesuit training in Rome and Turin, made his solemn profession in 1575 and had filled several posts in the order when, at the special request of Archbishop Carolus Borromeus, he was transferred in 1580 to Milan, where he stayed for fourteen years. His functions were many: he worked as confessor and preacher, became superior of the Jesuit House of San Fedele, and wrote a catechism together with Borromeus. It was here that he came into contact with Isabella Berinzaga, who had already gained a reputation for piety and mystical spirituality with religious leaders such as Borromeus and the Jesuit General Mercuriano. In 1584, when she sought spiritual guidance from the Jesuits of San Fedele, Gagliardi became her spiritual director. Theirs proved to be a fruitful co-operation, although not an unproblematical one. Gagliardi saw in Berinzaga an ideal means to test his ideas about spirituality.

The result was *Breve Compendio*, probably completed in 1588. With regard to its authorship one might posit that, on the face of it, it would seem more likely that it was written by the spiritual director than by his student. However, there is conflicting evidence. On page 148 of the text the statement 'Whilest I was writing a copy of this booke, our Lord

made this virtuous dame that composed it to vnderstand that she should aduertise me of this that followeth ...' suggests that Gagliardi was the editor rather than the author. The issue is further complicated by the fact that as early as 1588 Gagliardi was accused of unorthodoxy by fellow Jesuits, who also entertained suspicions about his close relationship with Berinzaga. It was 1601 before the matter was rather half-heartedly settled by Pope Clement VII, and in the meantime it was in nobody's interest to be too explicit about the work's authorship. Most probably the book came into existence as a collaborative effort by Gagliardi and Berinzaga, with Gagliardi drawing up the programme and giving the book its final shape and Berinzaga reporting on her experiences.

As a result of the controversy surrounding *Breve Compendio* the Church authorities decided that it would be better to put an end to the relationship between Gagliardi and Berinzaga. In 1594 Gagliardi was transferred from Milan to Cremona and then to Brescia. He ended his career as Superior of the Jesuit House at Venice, where he died in 1607. Apart from the works mentioned above, he left a number of manuscripts behind, among them a commentary on the *Spiritual Exercises*. Isabella Berinzaga spent the rest of her life quietly 'like a good servant of God'. She died in Milan in 1624.

Perhaps it is not so surprising that objections against the book came from members of the Society of Jesus, since the *Breve Compendio* is a mystical handbook and is much closer to the ideas incorporated in the works of the Benedictine Augustine Baker (mentioned above) than to those of the *Spiritual Exercises*. In commenting on the book, Baker, who was teaching the ways of mysticism to the Benedictine nuns at Cambrai – among them his star pupil, Gertrude More (1606–33) – loudly argues that in view of its contents it could never have been written by a Jesuit. As readers of Percy's translation will see, the pillars upon which the *Breve Compendio* rests are a sense of one's own utter worthlessness and of God's supreme greatness. The person aspiring to perfection is led through a series of elaborately defined stages (here called 'estates' and 'degrees') to a state of complete indifference in regard not only to such worldly affairs as status or health but also to such spiritual matters as divine consolation and even reward in Heaven. The candidate is warned that he or she can expect periods of profound

darkness, frustration and despair; these periods, however, will be steps on the road to the destruction of every shred of ‘self-love’. Quite often the authors demonstrate their psychological insight by showing that renunciation is frequently accompanied by secret satisfaction about one’s own ability to renounce matters, and the lesson again is that this satisfaction makes it impossible to reach perfection. The summit towards which one strives is called ‘deiformitie’, a state in which the soul is ‘vnited vnto the will of God, and so transformed into the same, that now it seemeth not to be her will that worketh, but the will of God which worketh in her: as though she had giuen her owne hart vnto Christ’ (sig. \*6v). For many modern readers it is difficult to judge – or even form a picture of – this ideal, but the present editors have to admit that they felt disturbed by the gloom that seems to hang over much of the book.

As far as the actual translation is concerned, the title page of the first English edition (1612), reproduced in the following pages, tells us that the book was translated out of French: because of problems with regard to the orthodoxy of the treatise there were no Italian editions before 1611. However, the *Breve Compendio* circulated in manuscript, was translated into French, and was published in a number of different French editions from the end of the 1590s onwards. The third preface of Percy’s translation, entitled ‘To the soules truly united unto God’, written by ‘D.C.M.’, an unidentified French editor, and dated ‘Paris, this thirteenth of Iuly 1598’, states that the original French translation contained many errors and that a corrected Paris edition was brought out in 1598. It is that edition, or one of its reprints, that Mary Percy translated: no copies of the Paris edition seem to have survived, but the Catholic University of Louvain possesses a 1599 Arras reprint (see *Discours*), which on inspection indeed proved to be the original text from which Percy worked. From Baker we further hear that Percy was assisted by the Jesuit Anthony Hoskins (1568–1615), who was residing at Brussels at the time. Hoskins apparently translated the ‘To the reader’ and helped see the work through the press.

Apart from translating the body of the text, Mary Percy also wrote the first preface ‘To the Religiovs of ovr Nation’, that is, to the other English nuns who were living in convents on the Continent. It is a lucid, well-written piece in which she first of all warns the general reader

that the path to perfection described in the book will not be open to everyone: it will be profitable only for those whom God has ‘called ... from the pursuite of worldly vanities’. Her fellow sisters are obviously people who qualify in this way and for them she describes in glowing terms what the rewards of this rigorous pursuit of perfection will be. One of her concerns in the preface is to explain in simple terms the complicated concepts that play a key role in this mystical handbook. For that purpose she develops an extended metaphor concerning digging for a treasure that has to be found, cleansed and purified. The preface in any case impresses upon the reader the writer’s strong personal involvement with the essence of the *Abridgment*.

In 1625 the *Abridgment* was brought out again, this time by the Jesuit-oriented English College Press in St Omer. The translation is virtually the same as the one published in 1612, but nevertheless there are some remarkable changes in the volume. The title page states that the book was written by ‘Fa. Achilles Galliard of the Society of Jesus, & translated into English by A.H. of the same Society’. Presumably by 1625 the book had become so popular through its Italian, French and Dutch editions that the overseer of the English College Press, John Wilson, thought that it would be advantageous to claim both the book and its English translation for the Society. In naming the author he may have felt justified by the appearance of a French edition in 1612, edited and translated by the prolific French Jesuit author Etienne Binet: the title page of that edition was the first to name Gagliardi as its author. With regard to the English translator there was no justification at all. In order to make his ascription plausible, Wilson had to tamper with the text, and so he did. Mary Percy’s preface ‘To the Religiovs of ovr Nation’ now starts off ‘This little booke (devout religious in Christ Iesus) being first written in Italian by the R. Father Achilles Galliard of the Society of Jesus, and delivered over, in printed papers only, unto an honourable and very devout Lady of Milan, for her private instruction ...’. The rest of the preface remains the same, but the initials ‘P. M.’ are changed into those of Anthony Hoskins. The phrase on page 148, quoted above, about the ‘vertuous Dame that composed [the book]’ had to be changed too and runs in the 1625 edition ‘whilst I was writing a copy of this booke, our Lord inspired this vertuous Dame for whom it was first composed ...’ and when one compares the



text of page 141 of the present edition with that of Wilson's version one also finds the pronoun 'she' consistently changed into 'he'. The second edition had three more issues after 1628 (see Allison and Rogers, 1994); in two of them, credit for the translation reverts to Mary Percy.

There is only one copy of the first edition, at the English College, Rome. It was mislaid half a century ago, so that Allison in his 1957 article on Percy's translation had to rely on a transcript, not the actual book. Fortunately it was recovered recently, just in time for the present edition. The manuscript notes on the half title and on the actual title page suggest a fascinating provenance. The Latin text on the half title ascribes the book to Galliard and states that it was published under his name at Brescia, Viterbo and Naples. The top and bottom lines of the manuscript text on the title page suggest that the copy originally belonged to the English Jesuit house at Liège and was subsequently sent to the English College at Rome. The line in the middle is hard to decipher but might read: 'Cubiculo P. Carafae pro orig.'; that is to say: 'The original text is in the study of Father Carafa'. Vincent Carafa was the Jesuit General. In 1637 he appointed as his secretary the English Jesuit Nathaniel Bacon *alias* Southwell (1599–1676), who was at the time Minister and Procurator at the English College, Rome, and who may have continued to live there after his appointment. Southwell's fame rests on the massive Jesuit bibliography that he published in 1676 under the title *Bibliotheca Scriptorum Societatis Jesu*. In this bibliography the English translation of *Breve Compendio* is mentioned under the name of Anthony Hoskins, while the name of the original author is omitted. The bibliographical expertise in the manuscript notes, together with the Carafa connection, makes it very tempting to speculate that the only extant copy of Percy's translation is at the English College because Carafa was worried about the book's orthodoxy and therefore requisitioned the English version from Liège. Since his secretary, Southwell, was English, it was logical that the latter would keep the copy, and since he lived at the English College Rome it is still there.

## Acknowledgement

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- (1626) [Genealogy of the House of Austria.] *Invictissimis ... Imperatori sacratissimo, Regi Monarchæ maximo. heroinis inclitis Austriacis. Potentia, armis, ... Orbi Christiano, prælucentibus. A. S. Elisabetha Lusitaniæ regina ... in nono decimo, rectæ lineæ descendentis gradu, progenitis: cæteros sanctos (quorum effigies hoc scema exhibet) cognatione, ac affinitate, gradibus hic conspicuis, attingentibus. F. P. ... d.d. (S. vanden Schore sculpsit et excudit*, Brussels (copy at BL)
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A  
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OF THE LIFE, VIRTVES,  
and miracles, of  
S. ELIZABETH  
CALLED THE PEACE-  
MAKER.  
QUEEN OF PORTVGALL.

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Of the third Rule of S. FRANCIS.

*Canonised by Pope V R B A N the VIII.  
the 25. of May. Anno 1625.*

Translated out of Dutch; by Sister  
Catharine Francis, Abbess of  
the English Monasterie of  
S. FRANCIS third Rule  
in Bruxelles.

IOHINI  MONTIRIS.

AT BRVXELLES,  
By Ihon Pepermans, at the signe of  
the goulden Byble, 1628.

*Elizabeth Pepermans*



S. ELIZABETHA PORTUGALLÆ REGINA  
*tertij Ordinis S. Francisci Vixit annis LXV. Obijt an. 1336.*  
*Sculp: et Excud: St. W. Schreyer*

TO THE REVEREND,  
RELIGIOUS, AND DEVOVT  
seruant of Iesus Christ.  
SISTER CATHARINE  
FRANCIS,  
Abbes of the English Monas-  
terie of S. Francis third  
Rule. in Bruxelles.  
Euerlasting health.

**R**EVEREND MOTHER.  
Having seen in English  
the little booke of the  
life of S. ELISABETH Queen of  
Portugall : vvhich F. Paludan.  
abridged, and gaue out to all  
the people in Spanish, French,  
and Dutch, in the solemnitie ma-  
de at the publishing of her Ca-  
nonifation, in Bruxelles: I knew  
it to be your Reuerences hand  
wrihting, and being farder cer-  
A 2            rified



tified that it was your ovvne labour, and that you had your selfe translated it out of the dutch. Esteeming it so much the more, I conferred it with the originall; and finding it in all things to agree, and to be à mirroure, not only for Religious, but also for Princes, I had scruple to hide vvhat vvas so behouefull for the commun good; therefore witnessing heer the truth of the translation, I demaded of our superiour his approbation that it might be printed, vvich had, I dedicate your worck to your ovvne selfe, vvilling you to go forvvard in so good exercife, for nothing moveth more to perfection then the examples of those saintes that vvere in all respectes of the same profession that our selves are: nor contrarietie can any thing more hinder it, then to be bound to one profession, and  
in

in affection to follow another. Verely, to your serious looking into theyr liues (next vnto your dayly, and nightly exercife of quire and meditation) I must attribute that principall spirit of gouernement, to vvhich in short time you haue attained by the assistance of him who needeth no long times in teaching, Almighty God, who euer blefs your endeavours, and bring vs all to see his face, in heaven. Pray for your pore Chaplain.

BR. FRANCIS BEL.