

THE BELLAMIES OF UXENDON.

BY THE

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UPON the south wall of the Parish Church of Harrow-on-the-Hill may be seen two brasses, both in memory of Dorothye Frankyshe, wife of Anthony Frankyshe, of Water-Stratford, Bucks. These brasses are themselves of very considerable interest. They are examples of what are commonly, although erroneously, termed palimpsests; that is to say, they have been utilised a second time. They once formed part of two magnificent Flemish brasses which were apparently stolen from some church in the Low Countries, cut up in London or elsewhere, and then reversed and used again. A full account of them is to be found in the "Transactions of the London and Middlesex Archæological Society," Vol. i, pp. 270-5.

But a far more human interest, and one which comes more closely home to those who live upon the Hill, attaches itself to the ill-fated Harrow family of Bellamy to which Dorothye Frankyshe in her youth belonged.

Upon the banks of the River Brent, some two or three miles to the east of Harrow Hill, there stood in the "spacious days of Queen Elizabeth" a beautifully situated Manor House. It is now replaced by a more modern building, occupying probably the original site, but dedicated to the humble office of a shooting-club. Fishponds and garden still remain, and probably much as they always were; but little more is left. It was the home of the Bellamies, the Manor House of Woxendon, or Oxendon, or Uxendon, as it is variously called. The country round it is now open, but in the days when

Dorothe Frankyshe played there as a little child it was embosomed in the woods which formerly clothed so large a part of Middlesex. St. John's Wood was at that time a forest interspersed with farms, and traversed by roads so rough and difficult that it required the whole of a day, instead of a few minutes as at present, to travel from Harrow to London. So difficult indeed was it for vehicles of any sort, that, when the Preston Squire John Lyon built his famous school upon the Hill, he thought it well to apportion one-third of his benefaction to the improvement of the access to the Metropolis. It was the forest of which traces may still be found in names like Northolt, the North Wood, or in that of the great London suburb of St. John's Wood, where however the wolf and the wild boar have now been superseded by the suburban villa and the googlie bowler.

And in the glades of this almost primeval forest, the very abode of peace as it might seem to be, there dwelt in the latter half of the sixteenth century the family of Bellamy. They were originally of Hedley, Middlesex, but claimed descent from the Godelacs of Uxendon, quartering also the arms of Nix and Boys.

And Uxendon was something more than the abode of the Bellamies. The family were most devoted Romanists, and Uxendon was only too well known to Topcliffe and his men, who were charged with the hunting down of recusants. It was, indeed, one of the most famous refuges in the South of England for the priests of the Jesuit Mission; and an incessant though unequal war was carried on with Elizabeth's pursuivants, who, when in search of a seminary priest, looked first and foremost to the Manor House of Uxendon. (Morris, "The Troubles of our Catholic Forefathers," ii, 46.) Such refuges were not of course uncommon in England in the days of the Virgin Queen. The old religion was far from being extinct. The law enforcing Church attend-

ance was imperative ; but numbers, both of the great families and of the common folk alike, were attached to the old form of faith, and, thanks to Dr. Allen and his Douai priests,* the countryside was honeycombed by secret chambers, hidden here it may be in a chimney-stack, and there under the back staircase of the Squire's Manor House. We come across them still. They formed a refuge for the wandering clerics who, with men like Father Parsons and the martyr Campion at their head, went to and fro throughout the land, to convey to hungry souls that sacred sustenance which they alone were privileged to minister, and to maintain the practice of the Roman Catholic religion. And such a refuge, none, as we have said, more famous, was the Manor House at Uxendon. (Foley, "Records, etc.," p. 279.) There was a secret chamber underneath the stairs, from which a subterranean passage led to an adjacent barn ; and many of these seminary priests were comforted and welcomed by the Bellamies. The official records tell us¹ that this was done "suadente diabolo," at the instigation of the devil, but, though we recognise of course the presence of more mundane motives, yet in most instances the animating impulse doubtless was the love of God and of the souls of men. And certainly the priests who thus found refuge with the Bellamies were very numerous. Campion, who was captured on July 17th, 1581, had been in the previous month the guest of Mr. William Bellamy (Dom Bede Camm, "Lives of the English Martyrs," ii, 334). We also read of Father Parsons himself, of Father William Weston, who was

* The English College at Douai was founded by Father afterwards Cardinal Allen in 1568, and transferred to Rheims in 1578. It was again transferred to Douai in 1593. The Jesuit Mission was organised by Colleges, Uxendon being in the District or College of St. Ignatius, "Domus probationis S. Ignatii cum Missione Londinensi."

¹ "Middlesex County Records," June 26th, 34 Eliz. (1592).

the chief at one time of the Jesuit Mission, and whose skull² is treasured still by the Roehampton Jesuits, visiting the Manor House and narrowly escaping capture there. Again, in the Harrow Parish Registers we find, October 19th, 1581, the simple entry of the burial of Richarde Springe, who really was none other than Father Bristow, the right-hand man of Cardinal Allen, and author of "Motives Inducing to the Catholic Faith," and other works, who came to Uxendon to die. He was there known as Mrs. Bellamy's Cousin Springe, and was under that name buried by Brian Crofts, the Vicar of Harrow, although some averred that it was by Father Hall, another seminary priest (Morris, "The Troubles, etc.," ii, 53). Another "traitorous, dissuaded guest," as Topcliffe puts it, was Robert Barnes; and there were also Father Wingfield, alias Davies, alias Cooke—they all had aliases—and Father Howlford, alias Acton, who was wont, it is said, "to play at tables with Richard Bellamy." And then there was Barrows, alias Walgrave, and above all the gentle Southwell, alias Cowper, alias Cotton, poet, priest and martyr, of whom more anon; and there were Father Bavant, and doubtless many more. It was a veritable nest of Roman priests. (See Morris, "The Troubles, etc.," ii, 57.)

The head of the family when Queen Elizabeth came to the throne was William Bellamy, who was the owner of large estates in Harrow Parish. He died in 1581³,

² This gruesome relic is well authenticated. On it is written: Para el Provincial de Inglaterra y su Provincia. Cabeza del Venerable Padre Guillermo Weston, de la Compañia de Jesus. Asi lo testifico yo que la vi sacar de su sepultura. Juan Friman. Joego Garnet. Notario Apostolico. (Morris, "The Troubles, etc.," ii, 283.)

³ The dates of burial of two William Bellamies are recorded in the Harrow Parish Register, the one in 1566 and the other in 1581. But Father Campion was the guest of Mr. William Bellamy in 1581, and we must therefore choose the later date.

a year in which an Act of great severity was passed against the Romanists, and at that time, or shortly afterwards, we find at Uxendon the widowed Mrs. Bellamy⁴, her brother, William Page, her three sons, Jerome, Robert and Bartholomew, and also probably Richard Bellamy, the eldest son, his wife and family (see p. 88). Richard had married Katherine, daughter of William

⁴ The Manor House is called in the official documents Mrs. Bellamy's House, and she is said to have possessed another house at Okington, near Wembley, and another at Kentish Town ("S. P. Dom.," August 21st, 1586. "Houses that are to be searched"). The real ownership is, however, by no means clear, for in 1585 she offered as her share of the subsidy demanded from all recusants the sum of £10 yearly, stating that "she was very aged and sickly, and was indebted above £60, and that all her living was never above £60 a year, being her jointure, and that she was charged with the keeping of divers of her children; and therefore to get her debts paid, and to be discharged of her labour and travail about the husbandry of her living which rested chiefly upon tallage, she, about one year past, had devised all her lands and tenements unto her son Thomas Bellamy, reserving to herself £30 rent." She adds that she "did lately pay for the furnishing of an horse £25; and yet she is willing to offer to Her Majesty ten pounds yearly and more would do if she were able." Signed K. B., March 14th, 1585. ("S. P. Domestic.") The actual owner of Uxendon would therefore seem to have been either Richard, the eldest son, by inheritance from his father William, or possibly Thomas, under the above arrangement, which may or may not have included the Manor House. We may add that on the 28th of the same month a similar offer was made by her brother William Page, who stated that his living was not above £10 a year, yet nevertheless he would give—there must be some mistake in the figures—£10 yearly. Signed. Will Page. ("S. P. Dom.") The Pages are of course well known in Harrow history. They were for the most part Romanists, but some had probably conformed. One of the family, however, Father Page, S. J., was executed in 1602, having been converted by Father Gerard, and upon the walls of the Beauchamp Tower is still to be seen an inscription cut by him—En Dieu est mon Esperance. F. Page. (Bayley, "Hist. of the Tower of London.") Anthony, another of the family, was also one of the Roman Catholic martyrs.

Forster, Esquire, of Cobdook, Suffolk, and seems to have had three sons, Faith (Frith), Thomas, and Richard, together with four daughters, Anne, Mary, Audrey and Katherine, all of whom had been baptised in the Parish Church of Harrow (Appendix I). Thomas, another son of William Bellamy, was married to Katherine Symonds, of South Mimms, and then or subsequently lived at Studley, Bucks; Robert, the remaining son, was probably in prison.

It was a family of recusants; and, though their frail support had not yet given way, they were, like the priests of the Jesuit Mission, skating upon thin ice. And in this connexion an account of a visit to Uxendon towards the end of 1584, which is given by Father Weston, may be worth recording, illustrating as it does the perils which beset the hunted cleric and his host. It is to be found in a MS. written by him and now preserved at Stoneyhurst. He says:

“I had received from Father Persons certain introductions and tokens of friendship addressed to a gentleman of the name of Be(llamy), of whom further mention will be made. She had been the hostess of Father Persons, and as her house was spacious and she herself was wealthy, and, being a zealous Catholic, full of goodwill towards the father, under her roof he had done much work, as I heard, and written much.

“Now the house of this lady was three leagues or more beyond London; to it, therefore, we went, requesting to speak with her. As soon as she appeared I delivered my tokens, secretly however as was necessary in such circumstances. She declared, nevertheless, that my words were perfectly strange to her, as she had never seen Father Persons or known him in any way; much less was it possible that any such messages should pass between them. Seeing then that I must make no delay, I departed quickly, thinking that it was of no use to

press the matter further. I imagined myself to be walking upon unsafe ground, and feared lest I had made some mistake either in the house or the person, or that circumstances themselves might have changed, as is frequently the case in such a disturbed state of the kingdom. Henry and I, therefore, called for our horses and withdrew, but by a different road from the one by which we had arrived. We were afraid lest, if by chance we had come to the house of an enemy, messengers might be despatched who would either search or arrest us as enemies to the State.

“Our anxiety was not altogether without foundation; for, as it was afterwards reported to us, she had given refuge to three or four Catholic priests, who lay hidden in her house, and to another person, a layman, an impostor, who passed himself off as a Catholic, and made an iniquitous pretence of religion. This man, as soon as we were gone, followed us in order to find out what manner of men we were; but as we changed our route, and he himself pursued the public highway, he was deceived in his expectations. Later on he assumed his real character as a traitor and notorious persecutor, and brought affliction upon many persons and confusion into families; not long, however, with impunity, for he paid the just penalty of his crimes under the sword of an enemy with whom he was engaged in a quarrel, and died a miserable death.” (Morris, “The Troubles, etc.,” ii, 45.)

In the early part of Elizabeth's reign the Bellamies had, at least to some extent, conformed to the Establishment. They were baptised, were married, and were buried, at the Parish Church. Indeed, for the first eleven years of her reign, the Catholic families lived in peace, and it was not until the publication of the famous Bull of Pius V in 1570, absolving the Queen's subjects from their oath of allegiance to her, that the tension became

acute. In spite, however, of what then took place, the entries in the Harrow Register referring to the Bellamies continued up to 1581 (see Appendix I), and when we remember the pains which Romanists often took to secure that their children were not baptised by heretics, this seems to imply that up to the death of William Bellamy, the Squire of Uxendon, in 1581, he and his family had not been of the stricter sort of recusants.

But what the Pope desired was not conformity, but martyrdom; and so in 1580 he despatched the Jesuit Mission to England under Robert Parsons and Edmund Campion. It was a political no less than a religious undertaking on his part, and it was followed, not unnaturally perhaps, in 1581, by an Act of Parliament of great severity, to which allusion has been already made. This Act provided that any person reconciling another to the See of Rome should be punished as a traitor, and that the person reconciled should be deemed guilty of misprision of treason; the saying of Mass was to be punished by a fine⁵ of 200 marks, the hearing of it by

⁵ Large sums were raised in this way from the recusants. Butler ("Historical Memoirs of the English Catholics," 1. 292) puts the amount at £20,000 a year, Cardinal Gasquet at the more moderate and curiously exact sum of £120,305 19s. 7½d. for the last twenty years of Elizabeth's reign; and in either case we must multiply the amount by ten at least to get its equivalent in modern money. We also read of a gentleman at Stanmore who was fined £800 for continually absenting himself from Church ("Middlesex County Records"), whilst George Cotton of Warblington, Hampshire, paid no less than £260 yearly for twenty years, say £60,000 in all in our money, and finally died in a dungeon, after suffering long years of imprisonment at Westminster and elsewhere. See Cardinal Gasquet's paper on the Hampshire Recusants, quoted by Dom Bede Camm ("Forgotten Shrines," p. 87). Hallam says, "These grievous penalties for recusancy established a persecution which fell not at all short in principle of that for which the Inquisition had become so odious. Nor were the statutes merely designed for terror's sake, to keep a check on the disaffected, as some would

a fine of 100 marks, with, in each case, a year's imprisonment; absence from Church was to be punished by a fine of £20 a month, and if such absence were continued for a year, two sureties of £200 each were to be given for future good behaviour.

So now the Romanist was caught in a cleft stick. If he obeyed his conscience, it was at the peril of his fortune and his life. And, as a matter of fact, we find that Robert Bellamy was imprisoned in 1583, and that in the same year Mrs. Bellamy and her son Jerome were indicted for not attending Church.⁶ The family, however, managed for a time to avoid more serious trouble. But their immunity could not last. Nor, it is said, was Mrs. Bellamy without a premonition that trouble was hard at hand. Though of no great importance, it may be interesting to transcribe a curious story told by Father Weston of an experience at Uxendon. He writes as follows:

In the summer of 1586 "a herb, or rather a shrub, furnished with leaves, flowers, and at length fruit in form like berries, sprang up and grew in the inner roof of an upper chamber, in a place that projected just above people's heads, between the principal beam and the mortar. They usually cover the internal ceilings of houses with a smooth layer of cement or gypsum spread over a firm framework made of wood. It was between this cement and the old rafter, without sap or moisture, that the plant fixed its roots and began to flourish. After the leaves and the flowers it put forth its fruits, which were only five in number. Neither was this a sudden event, appearing and disappearing in a moment, but

pretend. They were executed in the most sweeping and indiscriminate manner, unless perhaps a few families of high rank might enjoy a connivance" (Constitutional History, i. 145, Ed. 1854).

⁶ "Middlesex County Records," April 11th, 25 Eliz.

during many months it continued, and the spectacle was shown to all who lived near, and was seen by them not without just and universal surprise.

“The lady took wonderful pleasure in her new and marvellous plant. She failed not to visit it every day, and she showed it to all who came to the house. After several months she went up to see it as usual, and beheld it in a withering condition, about to give way out of its support, which had grown loose, and altogether threatening decay. She turned to her daughter-in-law (*sc.* Mrs. Richard Bellamy), who was near her, and said, ‘What is this, daughter? I am so afraid that I shall lose my plant and its fruits.’ She then lifted up her hands, and wished to raise the plant and set it in its former place. She had not yet touched it when it fell down entirely and dropped into her hand. She felt much surprised at the strangeness of the thing, which she regarded, and not unnaturally, as an omen of some misfortune that awaited her family. Her fears, indeed, were by no means unfounded. At the end of a few days those five young men were taken who were thought to be designated by the five fruits of this singular plant; and their dangerous cause, as she helped them with food while they were wandering in the woods, fell upon her, that is to say, brought ruin to herself and to her family.” (Morris, “Troubles, etc.,” ii, 187.)

We have also a shorter account, which is not quite in agreement with that given by Father Weston, the five young men having now become the lady herself and her three children. It is by Father Christopher Grene (“Stoneyhurst MSS., Catalogue of Martyrs,” p. 85). He says that “the relations of Mr. George Stoker and Mr. Heath have as followeth:

There was a gentlewoman called Mrs. Bellamy, who, not long before that she with her three sons was taken, kneeling in her chamber, directly over her head,

out of an old post, there sprung a flower with four pendants at it. She, lifting up her eyes by chance, saw it, and being amazed thereat called her daughter to see it also. The same flower not long after, as she was praying, fell upon her head, the which she took and put into a box. It is at this time in England, and hath been seen of many of good credit." (Morris, "The Troubles, etc.," ii, 189.)

But whether serious trouble was thus anticipated by Mrs. Bellamy or not, it certainly was hard at hand. On August 7th, 1586, a hunted fugitive, pressed by hunger, with his hair cut off by way of disguise, and his face besmeared with walnut-juice, came to the Manor House and threw himself upon her mercy. It was no less a man than Anthony Babington, who had conspired, as all men know, to assassinate the Queen, and to replace her on the throne by her hated rival, Mary Queen of Scots. He had, however, proved himself to be no match for the crafty Walsingham, who, through his spies, especially Gifford, well knew what was going on, played with him, and in due time ordered his arrest. For the nonce, however, he escaped by a clever ruse ("Camden, Annals," 481), accompanied by Barnwell, Charnock, Gage and Donne, "into the wilds of St. John's Wood"; but after a few days' wandering to and fro was forced to appeal to Mrs. Bellamy for food and shelter. The incident is thus described by Camden ("Annals," iii, 78):

"Babington, having run hastily by darke to Westminster, Gage changed clothes with him, who presently put the same off againe in Charnock's chambers and put on Charnock's, and withall they withdrew themselves into S. John's Wood, neare the citv, whither also Barnwell and Dunn made their retreat. In the meantime they were openly proclaimed traitors all over England. They, lurking in woods and bye-corners, after they had

in vain sought to borrow money of the French ambassador and horses of Tichbournè, cut off Babington's Hairs, besmeared and soiled the natural beauty of his face with green walnut shales, and, being constrained by famine, went to an house of the Bellamies, neere Harrow-hill, who were greatly addicted to the Romish religion. There were they hid in barnes, fed and clothed in rusticall attire, but the tenth day after they were found, brought to London, and the city witnessed their publicke joy by ringing of bells, making of bonfires, and singing of psalms, insomuch that the citizens received very great commendations and thanks from the Queene."

Upon the fate of Babington there is no need to dwell; he was executed at Tyburn in due course; and, as might be expected, the consequences to the Bellamies were most disastrous. The Lady of Uxendon, Katherine Bellamy, was no doubt privy to the hiding of the fugitives. She had fed them and disguised them as farm labourers. But this poor help was visited with terrible severity. She was committed first to the Fleet and then to the Tower, where some time afterwards she died, worn out most likely with the discomforts of her filthy prison-house. She had been indicted as Elizabeth instead of Katherine, and let us hope advisedly so, for her name was quite well known to Popham, Walsingham, and others. But so for a little time she escaped the fate that overtook her son. She was, however, an aged lady and an invalid, and must have suffered much before death came to her release. She had been first of all indicted on September 7th, 1586, and we have Walsingham's notes in what is probably his own handwriting written at the Council-table, "Kat. Bellami to be arraygned and condempned." She was examined November 25th, 1586. The amended indictment had been found on September 23rd in that same year.

The chief offender, however, had been Jerome Bellamy. He it was who had played the principal part in succouring Babington, supplying him and his party with his own hand with bread and meat. He was in consequence put upon his trial on September 15th, 1586, the day which followed Babington's conviction, the alleged and indeed quite undeniable offence being that he had aided the conspirator and his companions whilst in the woods, and had received them into his mother's barn. He was of course convicted, and was executed on September 21st with many of the usual barbarous accompaniments of the time.⁷ Two days were set apart for the execution, September 20th and 21st; and we are told by Lingard (vi, 210), who quotes Camden (483) and Howell's "State Trials" (i, 1127-1158), that it was the desire of the Queen "that they might suffer some kind of death more barbarous and excruciating than the usual punishment of treason." She however ultimately consented that the law should

⁷ The usual form was "that the aforesaid A. B. be dragged through the midst of the City of London, directly unto the gallows of Tyburn, and upon the gallows there be hanged, and thrown living to the earth, and that his bowels be taken from his belly, and, whilst he is alive, be burnt, and that his head be cut off, and that his body be divided into four parts, and that his head and quarters be placed where our Lady the Queen shall please to assign them." (Dom Bede Camm, "Lives" etc. ii. 246.)

Tyburn was near the present Marble Arch; and a Harrow road which leads to it was until very recently known as Tyburn Lane. The gallows, which had been re-erected for the execution of Dr. Story in 1571, was in the form of a triangle resting upon three supports. This gave it stability, and three or more victims could if necessary be hanged on it at once. Indeed, on March 18th, 1741, no less than twenty criminals were hung upon it in a single morning. (Charteris. "William Augustus, Duke of Cumberland," p. 24.) A model of it is now worked into the altar of the Chapel of the Martyrs at the Tyburn Convent, 6, Hyde Park Place.

run its customary course, upon condition that the execution was "protracted to the extremitie of payne in them and in the full sight of the people." This would mean that the sufferer would be cut down and disembowelled or worse whilst still alive; and this atrocious sentence was fully carried out on the first day in the case of Babington and six other victims. But such barbarity evoked the popular sympathy, and made a repetition of it dangerous, so on the second day the seven remaining conspirators, including Jerome Bellamy, were allowed to expire on the gallows before their bodies were subjected to the knife of the executioner. Jerome was the last to pay the penalty, suffering, it is said, with "confusion and deep silence." This means, I presume, that he did not address the people as was usual; and he is officially described as a "very clownish, blunt, wilful and obstinate papist." However this may be, no doubt the eye of Walsingham had long been on him. The character of Uxendon was well known to the authorities; and he had been, in company with Babington, Edward Abingdon, and Charles Tilney, his fellow sufferers, a member of Gilbert's Young Men's Club,⁸ which con-

⁸ The Young Men's Club was an important organization, which was solemnly blessed by Gregory XIII on April 14th, 1580. The members of it lent themselves to perform the two functions of preparing Protestants for conversion, and of safeguarding the priests, besides procuring alms for the common fund out of which the priests were supplied. They agreed "to imitate the lives of apostles, and devote themselves wholly to the salvation of souls, and conversion of heretics; to content themselves with food and clothing, and the bare necessaries of their state, and to bestow all the rest for the good of the Catholic cause." Their founder was George Gilbert, a gentleman of Suffolk. It was an heroic vow, but it must be added that, in spite of its non-political constitution, we find amongst the list of members the principals of many of the real and pretended plots of the last twenty years of Elizabeth, and the first few years of James I. See Simpson, "Edmund Campion," p. 156.

sisted of "young gentlemen of great zeal and forwardness in religion who had dedicated their lives to the Roman Catholic cause" (Simpson, "Edmund Campion," p. 157). The names of those who suffered on the second day were Edward Abingdon, Charles Tilney, Edward Johnes, John Travys, John Charnock, Robert Gage, and Jerome Bellamy. (S. P. Dom. September 15th, 1586; Certificates by Mr. Attorney and Mr. Solicitor of the particular offences of the traitors concerned in Babington's conspiracy condemned the 13th, 14th, and 15th of September, 1586.)

The fate of his brother Robert was also tragic, though he was not concerned with the assistance given to Babington, having been in prison at the time. He had been committed, apparently on January 30th, 1586, and had on April 18th in that same year been convicted of the hearing of Mass and judged accordingly (State Papers Dom.). In a list of prisoners given by Strype ("Annals," Vol. IV, p. 259) we find him classed in 1587 as one of those "who had been reconciled to the Pope of Rome before the Statute, and were dangerous persons, refusing to take the Queen's part against the Pope's army, and refusing to take the oath⁹ given in leets." He was committed to Newgate, the date of his examination being November 25th, 1589. Some three years afterwards, however, he contrived to escape. Two fellow prisoners, Heath and Stoker, "having the tools of a carpenter brought thither to mend the floor of a room called Justice Hall, did therein cut certain joices whereby they got down into a cellar which had a door into the street which they opened and escaped, and acquainted Robert Bellamy therewith, and thereby gave him the means of his escape" (S. P. Dom., November 25th, 1589). On his escape he fled into Scotland, passed

⁹ This oath had to be taken by all over twelve years of age.

thence to Germany, and was with Heath and Stoker at Brussels in 1589; but being taken prisoner in the Palsgrave's country he was made over to Duke Casimir and sent by him to England. He was of course again detained in prison, and there remained for many years. A "Cat and Mouse Act" seems however to have been in operation, for we find the recusants let out of gaol from time to time to arrange by mortgage or as best they could for the payment of the fines they had incurred, and the expenses of their imprisonment; and this appears to have been done in the case of Robert. It is said, however, though I know not upon what authority ("Transactions, etc.," p. 293), that he at last destroyed himself in prison.

Another brother was Bartholomew. He also suffered for his religion, and is said to have committed suicide in prison. The official record is that "Mr. Bellamy Junior hanged himself in the Towre." Such entries seem however to have been customary when prisoners died upon the rack¹⁰; as, for example, in the case of Nicholas Owen

¹⁰ Torture never formed a part of the common law of England, but was administered in each case by virtue of the Royal Prerogative (Jardine, "A reading on the use of torture in the criminal law of England"). It culminated under Elizabeth. During all the latter part of her reign "the rack seldom stood idle in the Tower" (Hallam, "Constitutional History of England," Ed. 1854, i. 148). The use of it had indeed been common under Henry VIII, but two and only two cases are recorded under Edward VI, with eight or ten under Mary, and those not in the examination of heretics. Elizabeth, upon the other hand, not only used it freely in the public prisons, but actually gave the infamous Topcliffe license for the use of it in his own house at Westminster. Her object in doing this was apparently to avoid publicity. In a letter to an agent called Verstegan, whose real name was Richard Rowlands, containing an account of Southwell's apprehension, we find the following: "Because," the writer says, "the often exercise of the rack in the Tower was so odious and so much spoken of the people Topcliff hath authority to torment priests in his own house in such sort as he

(Dict. Nat. Biog.), and the account which is given in the following letter (Lansdowne MSS. 96, 17) is therefore the more probable one. It is written by George Stoker, who, as we have seen, escaped from Newgate in the companionship of Robert Bellamy. Stoker was at one time a servant of the Earl of Northumberland, and writes to Sir Anthony Snowdon in recommendation of Robert Bellamy after his escape :

“GOOD SIR ANTHONY,—Being in London in prison, it is my good fortune to be acquainted with your brother-in-law (*sc.* Heath) and Mr. Bellamy; and having all three joined in one, we have escaped the danger of our enemies. I am most heartily to request you to show as much favour to this bearer as you would do to me, etc. The gentleman’s money was well spent, by reason of great travel and expenses: wherefore I pray you, if occasion serve, help him, and I will see the same well and truly discharged, for he deserveth well; for his mother was condemned for the Queen of Scots, and died in the Tower before execution; and one of his brothers was racked to death, and one of them executed with the fourteen gentlemen; and his wife’s days were shortened as the days of your sister, by the tyranny of Justice Young and his pursuivants, etc.

“Your assured,

GEORGE STOKER.

“From Collen, June 19, 1589.”

So Uxendon lay desolate. Old Mrs. Bellamy had died in prison. Of her five sons, Bartholomew had died

shall think good.” This letter is dated August 3rd, 1592, and is amongst the Bishop of Southwark’s MSS. (Dodd, “Church Hist.” Ed. Tierney, iii. Ap. p. 197; Mathias Tanner, Soc. Jes., etc., p. 35). It may be added that in 1596 we find Topcliffe racking gypsies, and in 1597 using the manacles to extort a confession from Thomas Travers (Dict. Nat. Biog.).

under the torture, Jerome had been executed, and Robert was in Newgate, where he is returned as "poore," and doubtless therefore suffered much in consequence, for prisoners were expected to maintain themselves. The uncle William Page was also under lock and key. But there remained two other brothers, Richard and Thomas. They, as we have seen, were both of them married, and had apparently not been compromised by the assistance given to Babington, though Richard probably lived at Uxendon or elsewhere in the Parish of Harrow, perhaps at Okington, since some of his children were baptized in the Parish Church. But after his mother's death, or during her imprisonment, if not before, he took up his abode at Uxendon, with his wife and his five children, Faith (Frith), Thomas, Mary, Anne, and Audrey—that is, if Audrey was still unmarried. (Of Katherine and Richard, who were also presumably his children, we know nothing; they probably died young.) And there they were joined by William Page, the uncle, on his release from the Counter on November 8th, 1586. The fifth son, Thomas, was probably settled at Studley, Bucks, and hardly comes into our narrative.

And certainly to Richard, in his quiet Manor House, the fate of those who were so closely allied to him must now have counselled caution. He had given hostages to fortune. Not only he himself, but his wife and children, if he persisted in his recusancy, might share the fate of his mother and his brothers, Jerome, Bartholomew, and Robert. He had indeed been already summoned before Sir Edward Harbert at the time of Babington's execution, but had been acquitted. And as he rested in his desolated woodland home, the southing of the wind amidst the forest trees might well have been to him a voice from Tyburn preaching patience and submission to the Queen's authority. However, he did not

so interpret it. The awful torture-chamber, where his brother had died upon the rack, must frequently have risen up in vision before his eyes. But if it did he put it from him. And surely therefore Harrow may be proud of him. "Man does not live by bread alone." His religious views may not have been the same as ours, yet certainly there was in him and in his family the spirit of the early martyrs of the faith. And so it was that the house of Uxendon became once more a refuge for the hunted priest, and doubtless still deserved the foremost place it occupied in Topcliffe's list.

In the Harleian MSS. (6998, fol. 23) will be found a number of "exceptions," as they are called, which were formulated by the scoundrel Topcliffe. Some of the language is characteristic, but on the whole the accusations were probably true. Indeed, for reasons which will presently be given, we seem to see Anne Bellamy's hand in them. At all events, they show how deeply implicated Richard and his family were. (See Morris, "Troubles, etc.," ii, 52-6.)

The answers to them were for the most part simply a denial; and the denial was not always truthful. We do not, however, judge a prisoner harshly if he pleads "Not Guilty" to the indictment under which he is arraigned. The incident described in Exception 5 is elsewhere given thus. It occurred in 1587 (Morris, "Troubles, etc.," ii, 59), soon after Richard had taken up his abode at Uxendon. Audrey was presumably married, and, if so, Anne and Mary will be the daughters to whom reference is made. The incident would have its amusing side were the issue not so tragic. The seminary Father Davies, alias Wingfield, alias Cooke, had been at Uxendon with Babington when he was captured, and had just succeeded in escaping through the secret passage. "Some two years afterwards, however, Holford," Davies tells us, "had been apprehended

and was in Holborn at the Bell, or the Exchequer, under the care of two of Topcliffe's pursuivants"; and he goes on to relate how, "about five o'clock in the morning, Holford rose, put on a yellow stocking on one of his legs, and with his white boothose upon the other, walked up and down his room. His keepers had drunk hard the night before, and were full drowsy from the effects of their potations and late hours. One of them saw him, but fell asleep again. This Holford perceived, and, evading the tapster, went down Holborn to the Conduit, where a Catholic gentleman meeting him not unnaturally thought that he was mad." Then he turned into "the little lane which leads to Gray's Inn Fields." "What ways," says Father Davies, "he went afterwards I know not, but between 10 and 11 o'clock at night he came to where I lay at Mr. Bellamy's, about 8 miles from London. He had eaten nothing all that day, his feet were galled with gravel stones, and his legs all scratched with briars and thorns, for he dared not keep the highway, so that the blood flowed in some places. The gentleman and mistress of the house caused a bath with sweet herbs to be made, and their two daughters washed and bathed his legs and feet. After which he went to bed."

It is not of course an important incident, but it may help to give us a more vivid picture of the place and time. Holford, as we might expect, for a while avoided London and the St. John's Wood briars, but in 1588 he came to town to buy, as it is said, some clothes, an insufficient errand, one would have thought, for which to risk his life; and, going into the house of Mr. Swithin Wells in Holborn, near St. Andrew's Church, to say his Mass, a pursuivant whose name was Hodgkins saw him as he came out, followed him into his tailor's house, and apprehended him; and he was duly executed on August 28th at Clerkenwell. (Challoner, "Memoirs, etc.")

But now the tragedy intensifies. The eldest daughter of Richard Bellamy, Anne by name, is described as having been in her youth a very pious unsophisticated girl. She doubtless roamed the woods of Uxendon, and there, like little Bernardine at Lourdes, held commune with Our Lady and the Saints. And this she might have done without offence. But she refused to go to Church according to law, and was in consequence, on January 26th, 1592, committed by William Copeland to the Gatehouse of Westminster as an obstinate recusant. She was there brought under the control of the notorious Topcliffe, head of the pursuivants, and he, having thus obtained possession of her person, robbed her also of her virtue, whether forcibly or otherwise does not appear, and, probably by worthless promises, induced her to betray the secrets of the Manor House, to the undoing of her own family, and to the torturing and executing of the holy Jesuit, Robert Southwell, who was by her agency taken prisoner at Uxendon.

The Rev. Robert Southwell, priest and poet, was of noble birth. His father, Richard Southwell, was a gentleman of ancient family, and was an ancestor of the present Viscount of that name. The son was born at Horsham, in Norfolk, about 1562, and was in 1577, at the age of fifteen, sent to Paris to be trained by Father Thomas Darbyshire, a nephew of the notorious Bishop Bonner, and one of the earliest of the English Jesuits. He followed, as was probably anticipated, in his master's steps, and on the Vigil of St. Luke, October 17th, 1578, he was received into the Society of the Jesuits, ere he had completed his seventeenth year. His love for that Society was the predominating feature of his life. "If I forget thee, O Society of Jesus, may my right hand forget her cunning" were his characteristic words. Ordained a priest in 1584, after a short novitiate at Douai, he dedicated his life, and that well knowing what

would probably there befall him, to the support of the Roman Catholic cause in England.

He landed on July 7th somewhere on the East coast of England, where he had doubtless many friends, and made for London, where he was entertained at Hackney by Lord Vaux of Harrowden. This was in 1586; and for six years he travelled to and fro, encouraging his co-religionists, and celebrating Mass with them whenever and wherever possible. The Douai priests in England were, of course, compelled to disguise themselves, some going about with feathers in their caps and hawks on their fists like gallants of the day, or with slashed satin doublets and velvet cloaks, and mounted on good horses, for there seems to have been no scarcity of money¹¹, with lackeys running by their side. But Father Southwell, though he learned to talk of hawks and hawking with the best, was wont, as we are told, "to go appparelled in black rashe,"¹² with clothes more fit than fine," a man, as he tells us of himself, "not very remarkable, of moderate stature, with auburn hair and beard."

But Topcliffe had his eye on him; and, knowing that he was frequently at Uxendon, succeeded in persuading poor Anne Bellamy, who had by this time been married by him to Nicholas Jones, a warder of the Gatehouse, to betray him. Why did she do it? Had all her early piety been but skin deep? Had Topcliffe been successful in corrupting her body and soul? Or was it, as would seem more probable, that, in return for the betrayal of the Jesuit father, he had offered her the lives and liberty of those at Uxendon, who were doubtless very dear to her, and who, we may be sure, were deeply compromised?

¹¹ Each Jesuit father was furnished by the Young Men's Club with two horses, a servant, two suits of apparel for travelling, sixty pounds in money, books, vestments, and everything necessary for the church or for the road.

¹² Corbett, "Secret Advertisements" ("S. P. Dom." 1592). Rashe was a textile fabric made either of silk or wool.

Perhaps this was the case, for, for about two years, he does seem, by the admission of her brother Thomas, to have, after a sort, befriended Richard. The writer also of an article in the Rambler, Vol. VII, asserts that a definite promise was given to her by Topcliffe to this effect. But, however this may be, poor Anne was but a child, not twenty years of age, in Topcliffe's power, and soon, alas! to become the mother of his child, and therefore surely one of the most pitiable characters of history. I think she has had hard measure meted out to her. She is said to have "formed an intrigue" with Topcliffe; she is called a "wretched and abandoned woman"; and Grosart stigmatizes her as a "she-Judas." But men who use such language do not seem to realise the entire prostration both of body and mind, which even a few days in a dark and loathsome prison on starvation diet will induce in an able-bodied man, far more in a delicate and nervous girl, and that moreover she was under the unbridled domination of one of the greatest scoundrels of his own or any age. We shall, I think, regard her rather with the profoundest pity. But at all events she fell. She revealed to her betrayer the secret hiding-place at Uxendon, and arranged that her brother Thomas should take Father Southwell there upon a day of which she had given her master notice. Topcliffe was then with the Queen at Greenwich, but he had his horses ready and rode off at once; and on June 20th, 1592, he came to Uxendon at midnight. Father Southwell had arrived a few hours before he came, and had given a religious discourse to the assembled family. A tumult arose, and on hearing it all dispersed¹³; the Father hastened to gather together the sacred furniture of the chapel, and to retreat to his hiding place, whilst the servants went to the door to gain delay by parleying. The door being opened, Topcliffe rushed in, surrounded

¹³ Compare with this however Father Garnett's account, Appendix ii.

by armed men, and with a fierce countenance, "breathing out threatenings and slaughter," met Mrs. Bellamy, the lady of the house, and demanded where the Jesuit priest was hid. "Indeed," she said, "what priest are you shouting for? And with what useless alarms are you going about to make fools of us?" "Thou knowest that they are not vain to-day," said Topcliffe; and, following the clue that had been given him by Anne, to the amazement of all he made straight for the place indicated, and, stopping at the hiding hole, tore open a small trap door in the pavement, secured by a most unobservable fastening. After calling to Father Southwell two or three times, and jeering at him, he led him out, and, placing him upon a miserable lean brute, took him off to London, dressed in his Mass vestment, and exposed to the derision of the populace, and lost no time in writing to the Queen to tell her that he had never taken a more weighty prize¹⁴ (Juvencius, "Hist. Soc. Jesu.," pars v, tom. ii). It is not well, perhaps, to dwell too closely upon what followed. The gentle singer of the Sanctuary was hauled with ignominy through the London streets to Topcliffe's house at Westminster, and there was put ten times to the torture with such rigour that, as he declared to his judges afterwards, "death would have been far better." For this the sanction of the council had been expressly given to Topcliffe: he had been in communication with Elizabeth on the matter, and, at the examination of Father Southwell before the Queen's Bench, produced a Privy Council warrant empowering him to put his victim to the torture *ad libitum* in his own house (see Foley, "Records, etc.," p. 361). And this he had done. But nothing shook the Father's constancy. He would not make confession even to the colour of a horse on which

¹⁴ "It may please your Majesty to consider I never did take so weighty a man, if he be rightly used" (Strype's "Annals," Ed. 1731, iv, 9).

he had ridden, lest he should give a clue and implicate his friends. The brutal treatment he received is thus described by Father Tanner: "Topcliffe," says Tanner, "took him to his own house and there privately subjected him ten times to tortures so atrocious that at his trial he called God to witness that he would rather have endured so many deaths. The particulars were never accurately known, save that he was hung from the wall by his hands, with a sharp circle of iron round each wrist pressing on the artery, his legs bent backwards, and his heels tied to his thighs so that he might get no rest from his toes touching the ground. But even thus Topcliffe could not make him answer a single question; so to enforce him the more, he on one occasion left him thus suspended while he went to the City on business. Southwell spent seven hours in this agony, and appeared to be dying. Topcliffe was sent for, and had him gently taken down, and sprinkled with some distilled waters, till he revived; when he vomited a large quantity of blood, and was immediately hung up again in the same position. For the Lords of the Council had permitted Topcliffe to torture Father Robert to any extent short of death." (Tanner "Soc. Jes. Mart.," p. 35, "Rambler," vii, 115.) Sir Robert Cecil, who appears to have been present as "Rackmaster," is said to have expressed the highest admiration for his more than Roman fortitude. His only exclamations were, "My God and my All." "God gave Himself to thee. Give thyself to God. Deus tibi Se, tu te Deo." ("Rambler," vii, 128.)

After four days, however, the Lords of the Council took him out of Topcliffe's hands, and placed him in the Gatehouse amongst the pauper prisoners. Thence, by the intercession of his father, who was, as we have seen, a man of position in Norfolk, and whose wife had been a lady of the Court and governess to Elizabeth, he was removed to the Tower, where he remained for

nearly three years at his father's expense. It is said that his father found him swarming with vermin, and with maggots crawling in his sores ("Rambler," vii, 118; Challoner's "Memoirs of Missionary Priests," i, 325). He was in the Gatehouse four weeks and two days, and Pickering the Keeper's Memorandum is still to be seen. It runs as follows:

"Charges of—Pickering, keeper of Gatehouse, for prisoners, September, 1592: Robert Southwell, a seminary priest, sent in by your lordships, oweth for his diet and lodging from the last of June to the 30th July, '92, being four weeks and two days; and removed to the Tower by your honours."

At length, on February 18th, 1595, he was transferred to Newgate, kept three days in Limbo, and thence removed to Westminster for trial. He was, of course, condemned, and on the 21st (Foley, "Records, etc.," i, 376) the sentence of the Law was carried out: bound to a hurdle, he was dragged in the usual way to Tyburn, and there hung, drawn, and quartered by a bungling executioner.

And meanwhile, what had happened to the Bellamies? To serve her master's purposes, to save his face in fact, Anne had, as I have said, been married by him to Nicholas Jones, an under-keeper of the Gatehouse Prison, "a weaver's son and a base fellow," as her brother Thomas puts it. She was, however, taken down to Topcliffe's house at Somerby, in Lincolnshire, and there at Christmastide her child was born. What further happened to her we do not know, excepting that on March 12th, in the following year, she wrote to her mother asking pardon for her marriage to Nicholas Jones, and confessing that she had been delivered of a child before her time. The father of the child was no doubt Topcliffe, and we seem to trace his hand in the letter, but she does not give his name.

Poor Anne! She did not gain much by her surrender

to the rascal Topcliffe. He did not, it is true, at once proceed to extremities against the Bellamies. He had, in fact, a game to play from which he hoped to reap some profit. And so, a few days after the arrest of Southwell, on June 30th, 1592, he writes to Mrs. Bellamy, assuring her that "the Queen would be her greatest lady at his humble suit," which, he adds, "she should not want, without bribe, and with a good conscience on his part." But, as I say, he is playing a game. It is the letter of a hypocrite, for very shortly afterwards he recommends "that Mr. Justice Young, or some other like commissioner, should apprehend Richard Bellamy of Oxendon at Harrow-on-the-Hill, his wife, two sons and two daughters, and commit them to separate prisons to be examined for harbouring priests and Jesuits."¹⁵ He also writes two letters to the Lord Keeper Puckering, in the second of which he says that he hears that Mrs. Bellamy's two daughters have been committed to the Gatehouse, but "that the old hen that hatched these chickens, the worst that ever was, is yet at a lodging, and she also should be sent to the Gatehouse," etc.¹⁶

¹⁵ The warrant runs as follows: For Mr. Justice Yoinge.—That Mr. Justice Yoing, or some other lyke commissioner, do apprehend Richard Bellamy, of Oxenden, in the parryshe of Harrow-on-the-hyll, and his wyffe, and ther tow sonnes and ther tow daughters, in whose howse Father Southell, alias Mr. Cotton, was tayken by Mr. Toppsy, a comysayoner and wher a nnumber of other preests have beene recevyd and harberd as well when Southwell hath bene ther, as when Mr. Barnes alias Strange als Hynd als Wingfield hathe beene ther a sojorner in Bellamy's howse. And they to be comyttd to severall prisons, Bellamy and his wyfe to the Gaythouse, and ther trye daughters to ye Clink, and ther tow soones to St. Katheryns, and to be examyned straytly for the weighty service of ye Queen's majesty. ("S. P. Dom," 1593, p. 403; "Rambler," vii, 110.)

¹⁶ The earlier letter runs as follows: 1592. Sept. Richard Topcliffe to Lord Keeper Puckering. "Mrs. Bellamy should be committed to the Gatehouse, and kept from her daughters, and her son Thomas committed to St. Katherine's, as it will work

However, for the next two years, from which few details have come down to us, we are told by Thomas Bellamy that Topcliffe did befriend his brother Richard. This very possibly however only means that he let the family out of prison for a time on payment of a fine; but in 1594, although still living in adultery with Anne, he had the assurance to demand from Richard Bellamy a marriage portion for his daughter, Mrs. Nicholas Jones. He probably intended it for Anne and her child; but he asks that Mr. and Mrs. Jones should have the Manor at Preston for their residence; and it is interesting to notice that this same "Manor of Preston" was not improbably John Lyon's house,¹⁷ for Lyon had died in 1592, and very possibly his house was in Bellamy's hands. The widow Joan, however, did not die until 1608. But Bellamy, in any case, refused; and Topcliffe from that time gave free rein to his animosity. He soon had him arrested on a charge of comforting

a stronger example thereabouts. Neither Mr. Young nor any other commissioner must know that the writer has had anything to do with it. Let them feel a day or two's imprisonment, will then play the part of a true man, with charity in the end, to the honour of the State."

¹⁷ John Lyon of Preston and William Bellamy of Uxendon were, of course, neighbours, and, although apparently of opposite political and religious views, they seem to have lived on intimate and friendly terms with one another; for amongst the Lyon papers in the muniment room of Harrow School we find the record of a very amicable monetary transaction which took place between them. Bellamy had lent Lyon a sum of money; and on repayment of the debt he gave a quittance in full which is still preserved. At the foot of it, however, below the usual signatures, we find in Bellamy's handwriting, "Jack Straw and Wat Tyler." Now Jack Straw and Wat Tyler were both rebels; and therefore, if we took the entry seriously, it would imply a disloyal sympathy between Bellamy and Lyon; but we have no other reason to suspect John Lyon of any Catholic leanings; so it is better to regard the entry as a joke on Bellamy's part. It testifies, however, to the intimacy existing between the two squires. (See Thornton. "Harrow School and its Surroundings," p. 42.)

and receiving priests, which doubtless he had often done, and he and Mrs. Bellamy were committed to the Gatehouse, their two daughters to the Clink, their two sons to St. Katherine's.

The date of their examination was July 18th, 1594. The official record of it runs as follows (S. P. Dom.; Morris, "Troubles, etc.," ii, 65):

"The examination of Katherine Bellamy, wife of Richard Bellamy of Harrow Hill, taken before me Richard Young the 18th day of July, 1594.

"The said examine saith that she doth go to church, and doth hear divine service and sermons, but she saith that she hath not received the Communion.

"ITEM, she saith that she hath two sons, one Frith and the other Thomas, and they do go to church every Sunday.

"ITEM, she saith that she hath two daughters, one called Awdrey, the other Mary, and they be in the house with her, but they do not go to church.

"ITEM, she saith that Mr. William Page, her uncle, doth lodge at her house and doth not go to church.

"Thomas Bellamy, of the age of twenty-two or twenty-three years, examined, saith that he goeth to church and heareth divine service and sermons also. And although he did not receive the Communion the last Easter, yet now he is willing. He saith also that Mr. William Page lieth at his father's, but goeth not to church.

"Awdrey Wilford widow examined saith that she remaineth with her mother Mrs. Bellamy, and, being asked whether she goeth to church, answereth No, and saith that her conscience will not give her to go to church, and (so far as she can remember) she was never at church in all her life-time, and refuseth also now to go, or to have conference.

"Mary Bellamy of the age of twenty-seven years,

examined, saith than she hath dwelt always with her mother and hath not been at church these fourteen years. And being asked why, saith that her conscience will not suffer her, neither will she now go to church, or yet admit any conference."

We know but little more. We have two petitions, indeed, from Richard and his son Thomas denouncing in no measured terms the profligacy of Topcliffe (Lansdowne MSS. 73, 47); but nothing seems to have come of them. The sons conformed, and doubtless by their compliance saved the ancestral home at Uxendon, which shortly afterwards passed to the Page family.¹⁸ The father Richard also presented more than one petition to the Council; but nothing was done; and, after suffering ten years' imprisonment and "persecutions of extreme barbarity," he also at last conformed, but migrated across the sea, and died in poverty in Belgium. There Father Henry More says that he saw him—"ampla dejectum fortuna, extorrem, et reliquam exiguo quod superesse potuit trahentem vitam" (More, "Hist. Prov." lib. v. n. 25, p. 192).

His wife was not so fortunate. She apparently died in confinement, worn out, most probably, like the elder Mrs. Bellamy, by the many hardships which imprisonment involved. With admirable constancy the daughters also remained in prison.

And what of Topcliffe, who is called by Dr. Jessopp a monster of iniquity, and by Father Garnett the cruellest tyrant in all England? He died in his bed, though "in obscurity and universal contempt." He had for a time succeeded in obtaining possession of the Manor of Padley in Derbyshire, the home of the Fitzherberts, where he was living in February, 1604, but did not hold it long. (See Dom Bede Camm, "Forgotten Shrines," p. 62.) On two occasions he was committed to the Marshalsea; the first time to appease

¹⁸ Uxendon was in the hands of the Pages in 1638.

the popular indignation which his cruelties had evoked ; the second time for contempt of court, he having been indiscreet enough to allude to a sum of £10,000 received by Puckering, the Lord Keeper, in return for the life of Mr. John Fitzherbert. He died in 1604, the administration of his estate, which was taken out by his daughter, being dated in December of that year.

And so the Bellamies disappear from view ; a heroic family of whom Harrow may be justly proud.

APPENDIX

I. Bellamy entries in the Harrow Parish Register.

Baptisms : 1563, Sept. 19, Anne Bellamy ; 1565, Jan. 24, Mary Bellamy ; 1566, May 26, Faith Bellamy ; 1573, Aug. 16, Awdrey Bellamy ; 1576, Nov. 1, Richard Bellamy ; 1577, Oct. 3, Katharine Bellamy

Marriages : 1567, December 8, Anthony Frankes and Dorothy Bellamy ; 1575, Nov. 28, Robert Bellamy and Wenefryd Heydone.

Burials : 1566, May 9, William Bellamy ; 1567, Oct. 5, Elizabeth Bellamy ; 1571, May 10, Joane Bellamy ; 1574, March 13, Richard Bellamy ; 1581, June 18, William Bellamy ; 1581, Oct. 19, Richard Springe.

These entries are all which now remain ; but it is probable that Thomas Bellamy, another son of Richard and Katharine Bellamy, whose name does not appear in this list, was baptized some time between 1567 and 1570 inclusive, the Baptismal Registers being missing from June 24th, 1566, to December, 1570.

II. Letter from Father Garnett. From a MS. belonging to the Roman Archdiocese of Westminster.

After my hearty recommendations, I sent you letters of late, which I hope are come to your hands, concerning our merchandise and manner of writing, which I would willingly understand of. We are like to have here a very plentiful year, so that we may make great commodity of corn if we be secret in our course, whereof you shall know more by the next opportunity. We would willingly understand some of your news, for all foreign matters are here concealed. All our news here is of taking Jesuits and priests, with great hope of discovery of high treasons, but mountains many times prove mole-hills. Of late, even the 5th of July, being Sunday, at one Mr. Bellamy's house, eight miles from London, was apprehended one Southwell a Jesuit, a

man by report very learned, and one that for many good and rare parts in him had settled a general good liking in all that either knew him or but heard of him. The manner of his taking I have heard delivered in this state. He rode to the said house on Sunday morning, and there said Mass, purposing the next morning a further journey. In the meantime, by some means (whereof the certainty is not known) his being there was discovered to some in authority, and about midnight thither came Mr. Topcliffe (a famous persecutor of Papists) accompanied by one Mr. Barnes a justice, and dwelling near the place; also young Mr. Fitzherbert and divers others, and so beset the house that none could escape. Then commanded he the doors to be opened, which done, he entered, and first bound all the men in the house; then called for the gentlewoman, for he himself (I mean Bellamy) was not at home, and presently willed her to deliver him one Mr. Cotton (for so was he then named) that came that day to her house, which she at first very stoutly denied. In fine, either overcome by threats, or, as she saith, her secret place whereunto she had conveyed him being betrayed, she yielded to deliver him, which she performed speedily, fetching him thence, whom, as soon as Topcliffe had sight of, he offered to run at him with his drawn rapier, calling him traitor, which he denying, he demanded what he was. He answered, "A gentleman." "Nay," saith he, "a priest and a traitor." He bade him prove it, whereat he would again have run at him with his rapier, urging him that he denied his priesthood. He said "No; but," quoth he, "it is neither priest nor traitor that you seek for, but only blood, and if mine will satisfy you, you shall have it with as good a will as ever any one's, and if mine will not satisfy, I do not doubt but you shall find many more as willing as myself. Only I would advise you to remember there is a God, and He is just in His judgments, and therefore blood will have blood, but I rather wish your

conversion," or some speech to like effect. This done, Topcliffe despatched Fitzherbert to the Court to tell what good service he had done, and so fell to searching of the house, finding there much massing stuff, Papistical books and pictures, all which he caused to be laid in a cart which was ready provided, and sent to his lodgings at Westminster, whither also, by six of the clock in the morning, he had brought the said Jesuit. And so the rumour thereof came presently unto us merchants from the Court, where there was both joy and, I think, some sorrow for his taking.

All that day he remained in Topcliffe's house, and the next night he was conveyed close prisoner to the Gatehouse. He hath been examined divers times by Topcliffe and others; as by Mr. Killigrew, Mr. Wade, Mr. Beal, and Mr. Young, by orders from the Council both jointly and severally. In all which examinations they can get nothing but that he is a priest and a religious man, true to the Queen and State, free from all treasons, only doing and attending to his functions.

It is reported by some, and very credibly, that he hath been tortured as by being hanged up by the hands, put in irons, kept from sleep, and such like devices to such men usual, but hereof there is no certainty. I write this long discourse because I know you shall find many his favourites there, that will report it more plausibly to the Papists, and therefore I thought good to advertise the real truth as far as I could any way learn. And what I shall learn further you shall be certified of, either by myself or John Falkner, whom you may credit.¹⁹

Your friend and partner, JOHN — MERCHANT.

¹⁹ *Collectanea de Martyribus Angliae etc.*, Signata B; Foley, "Records etc." i. 352. The expressions merchant, merchandise, etc., are employed for secrecy.

III. PEDIGREE OF THE BELLAMY FAMILY.

HARLEIAN MSS. 1551.

