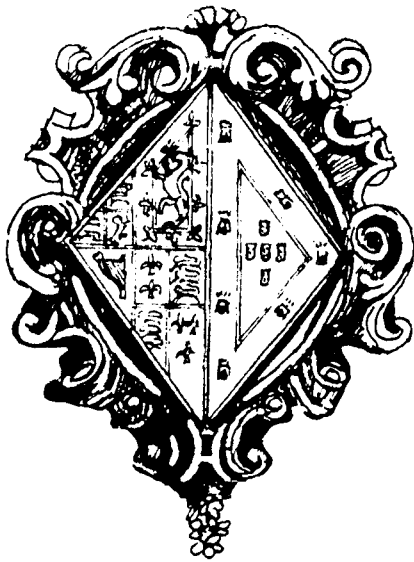


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## Last Will of the Princess Lisbon 1876

by Mgr. Dr. Michael E Williams

On May 5<sup>th</sup> 1865 the Infanta Isabel Maria drew up a will and made three priests at the English College, Peter Baines, Lawrence Richmond and Richard Duckett, her executors and heirs. Isabel, the daughter of João VI, had been President of the Regency Council during her father's last illness and was Regent during the troubled years 1826-1828 when the supporters of her brothers Dom Miguel and Dom Pedro disputed the throne. After the succession of Miguel in 1828 she retired from public life and spent her last years at her *quinta* at São Domingos de Benfica. She spent much of her life in charitable works and her attempts to establish the Sisters of Charity of St. Vincent de Paul in Lisbon were assisted by the then President of the English College, Joseph Lisle.<sup>1</sup> The nomination of three professors at the College as executors came to the knowledge of the English bishops. At their Low Week meeting of 1866, presided over by the newly appointed, but not yet consecrated, Archbishop Manning, they expressed anxiety lest this arrangement might have political implications and involve not only the bishops of England but also the Holy See. Accordingly, Peter Baines who was President of the College and one of the executors, called on the Infanta at Benfica and she assured him that she had taken legal advice and that there was nothing in her will that contravened the laws of Portugal, nor was there any danger of the College being compromised. Moreover she had the approval of the Holy Father of all that she had done.<sup>2</sup>

There the matter rested and it was only on the death of the Infanta on April 22<sup>nd</sup>, 1876 that the arrangement became public knowledge. On Monday April 24<sup>th</sup> *The Times* of London, with the dateline Lisbon April 22<sup>nd</sup>, announced the death of the Princess and with another report dated April 23<sup>rd</sup> stated: "The late Princess Isabella has left all her property to the directors of the English College of St. Peter and St. Paul, Lisbon: Monsignor Baines, Dr Duckett and Father Richmond." *The Diario Ilustrado* of Lisbon on April 26<sup>th</sup> carried a picture and a warm tribute to the late Princess by Fernando Costa together with a copy of the will. Other newspapers also printed copies of the will. In it the Princess declared herself to be unmarried and stated that she had not amassed a fortune since she considered it her duty to share her wealth with the poor. She had no outstanding debts and then went on to give a list of bequests. She left money for masses to be said for herself and her family and was especially anxious that these should be entrusted to priests of exemplary life and piety. She left small gifts to members of her household and to various named charitable institutions.<sup>3</sup> There was one item of a more political nature whereby she laid claim to a sum of £50,000 sterling which was part of her inheritance from her father, the late King João VI, which the government had not yet handed over to her.<sup>4</sup> Finally, she named the three English priests executors and sole and universal heirs to all her property that had not been included in the foregoing bequests. This included lands, jewels, silver plate and various rights, bonds and shares. She expressed her trust in their ability, religious sentiments, and sound conscience to act without offence to God. To assist them in their work she designated Francisco Manuel de Farina e Mello.

The will created a sensation. In its account of the funeral of the Princess at the church of São Vicente the *Diario Ilustrado* noted that despite the official ceremonial and solemnity of the obsequies with a salute of guns from the Castel São Jorge

every quarter of an hour, the shops remained open and there was no manifestation of grief apart from what had been ordered in the official programme. Public feeling did not reflect the official court mourning.<sup>5</sup> The bequests she had made to her servants and household were considered mean and niggardly. On the day of the funeral there were adverse comments about the three foreign priests inheriting her wealth. There was a certain amount of surprise, as the '*Inglesinhos*' were well known in the city and had up till now never been considered as legacy hunters. Public criticism continued for some months and Baines reported that in its "*Revista do Ano 1876*" the Condos Theatre had a comic sketch in which three clerics were portrayed as leaving for England, each with a suitcase full of money they had been given by a certain member of the nobility.<sup>6</sup>

But Baines had other things on his mind apart from the legacy. The death of the Infanta coincided with the publication of Bishop Vaughan's report of his visitation to the overseas seminaries.<sup>7</sup> Among the recommendations was that Lisbon should cease to accept senior students and only take boys to study the humanities. The seniors, philosophers and theologians, would go to the College at Valladolid and in return Valladolid would send its students of humanities to Lisbon. Neither of the two Iberian Colleges was pleased by this suggestion and the two rectors rejected it outright.<sup>8</sup> It was thought that the Archbishop of Westminster, Manning, and some of the other bishops were showing a rather unhealthy interest in the affairs of the colleges abroad.<sup>9</sup> There was a suspicion that some members of the hierarchy wanted Lisbon to be closed and these suspicions were strengthened by the attempts of the Bishops of Liverpool and Beverley to withdraw two of their diocesans from the teaching staff at Lisbon. Both of the priests concerned, Cawley of Beverley and Singleton of Liverpool, held key posts, professor of dogmatic theology and procurator. As we shall see, this threat to the

continued existence of the College was eventually to draw Baines to seek support from Rome.

However, Rome was already aware of the recent happenings in Lisbon. The Princess had been a frequent visitor and had been present in St Peter's in 1870 when papal infallibility was defined. Her near neighbours at São Domingos de Benfica were the Fronteira family; members of that family had been for many years benefactors of the English College and some were ardent papalists.<sup>10</sup> During her last illness the newly appointed Papal Nuncio, Domenico Sanguini, had written to Cardinal Antonelli, the secretary of State, requesting the Apostolic Blessing for the dying princess.<sup>11</sup>

He was assured of the Holy Father's prayers and on her death he was asked to convey the sympathy of the Pope to her family and friends. The Nuncio replied in a long letter to the Secretary of State.<sup>12</sup> He gave an account of her last moments and edifying death and how, as well as the Nuncio himself, the King and Queen and other members of the Royal Family had paid their visits to the dying woman. He then went on to describe to Antonelli the scandal that had been caused by the publication of the will in the newspapers. In her last testament the names of the reigning King and Queen were not even mentioned and servants who had attended her for many years were left but a pittance. The sense of shock was aggravated by the fact that the main beneficiaries were foreign priests. There was an opinion that the English priests were simply fiduciary heirs who had the obligation of selling goods and devolving the moneys on others, the heirs of Dom Miguel. The Nuncio said he did not wish to intervene in the affair. He did not know the value of the jewels and silver plate but there was the large sum of £50,000 sterling owed to her and her heirs by the government. He enclosed in his letter a cutting from a newspaper which referred somewhat scathingly to Isabel

Maria's observance of old-fashioned procedures in her palace such as her doctor always kneeling when he took her pulse and how no one was allowed to present her with anything unless it was handed to her on a silver plate and the donor making a genuflection.

The tone of the Nuncio's letter to Antonelli shared the critical note of the press reports. This is hardly surprising as it was written the day after her death. But two months later Sanguini wrote to Rome again, this time to Cardinal Franchi, the Prefect of *Propaganda Fide*.<sup>13</sup> He repeated the information already communicated to Antonelli concerning the will and the reaction of the Portuguese press, but there had now been another development. Father Richmond had died several years ago, so in effect there were two executors and heirs, Baines the President and Duckett the Vice-President. On June 16<sup>th</sup> last (1876) there was a reception at the Nunciature to celebrate the thirtieth anniversary of the election of Pope Pius IX. The superiors of the various religious houses in the city were invited, but Dr Baines was unable to attend on account of illness and he sent his Vice-President, Dr Duckett, in his place. While Duckett was at the Nunciature the superiors of the College were summoned by Baines to a meeting in Council.<sup>14</sup> It was decided to send Duckett back to England and appoint Thomas Cawley as Vice-President in his place. Duckett was no longer considered a suitable person to continue as professor of theology and Vice-President. When he returned from the reception at the Nunciature Duckett was informed of his dismissal. In his letter to Rome the Nuncio says that he is just reporting the facts as he knows them. Although aware of what had happened, the Nuncio was still waiting to be informed officially by the President of Duckett's dismissal when a certain distinguished gentleman and personal friend came to him and enquired if the news were true that the President had had an altercation with Duckett concerning the Princess's will and that as a result of this the Vice-President had been

expelled from the College. The Nuncio denied the suggestion but he saw the problems that could arise in connection with the will of the Infanta and so he wrote immediately to the President inviting him to the Nunciature to talk things over. At this meeting Baines told him how he and the other professors considered that Duckett was unsatisfactory in his teaching of theology and did not treat the students with sufficient care and consideration. Moreover he was distracted by other occupations. The Nuncio pointed out to Franchi that his position as Protector of the College was only nominal and as he had only recently arrived in Lisbon there was little he could do beyond reporting the matter. But as Bishop Vaughan had recently made a visitation, he would be the one to consult for further information. The Nuncio asked whether the authorisation of *Propaganda Fide* and the consent of the bishops of England and the Protector were required before the expulsion of a Vice-President and professor of theology. Baines had told him that if the superiors and the President decided unanimously on a matter in Council then they had the authority to take action. In view of the publicity that the will of the Infanta had received and the death of the third executor and heir there was a danger that it might be thought that the President was trying to get rid of Duckett in order to retain to himself all that had accrued from the will. In the light of this, the decision taken in the College Council seemed to be inopportune and he was trying to persuade the President to postpone Duckett's departure. However, the Nuncio did not want these events to harm the reputation of the College and in order that Rome might not draw false conclusions about the general condition of the College, he concluded his letter with a eulogy of the College's contribution to Catholic life in Portugal.<sup>15</sup>

The advice to consult Vaughan was evidently taken since on July 29<sup>th</sup> Vaughan wrote in Italian from Salford to Rome about the Duckett affair.<sup>16</sup> He said that some years ago the

superiors of the College were nominated as executors of the Infanta. The English bishops were anxious to avoid any possible difficulties that might arise that could be harmful to the College, but they had been assured that the Princess had taken legal advice and obtained the approval of the Holy Father. When he made his visitation to the College the Princess was still alive. As to Dr Duckett, any reports that he had received concerning him had been through the students and so he had no comment to make since he did not know the superiors' opinion. But he could say that Duckett was a different sort of person from the President and his "*mutabile carattere*" was not likely to be appreciated by the students. He was a man of many talents and great energy, and was the only one in the College who preached well in Portuguese, so that he exercised considerable influence outside the College. He was a pious, zealous and cultured priest although sometimes lacking in prudence. As to the opportuneness or not of his dismissal, that was a matter for the Nuncio. In the event, Duckett's return to England was deferred but only for a few weeks. After this he continued to carry out his responsibilities as executor and heir and letters passed between him in England and Baines in Lisbon. In December the President tried to persuade him to return to Lisbon and stay as a guest in the College so as to assist more easily in some business transactions, but he pleaded that his parish duties prevented this. Baines had to rely for assistance on Francisco Manuel Faria e Mello, the man nominated by the Infanta in her will.

Baines played his cards close to his chest. When friends wrote congratulating him and the College on their good fortune, he assured them that he had received strict and secret instructions on how the money was to be disposed of. "I will carry out to the letter the wishes of the good lady who has such confidence in me as not to hesitate to place her entire property in the keeping of my conscience. Congratulate me then, if you will, on the honour done me by the royal princess but not on

my becoming a rich man.”<sup>17</sup> He never seems to have disclosed these secret instructions in their entirety. In his letter book there are extracts but he was afraid to trust a complete copy of them to the post.<sup>18</sup> The fullest account that we possess is however explicit enough.<sup>19</sup> The heirs were instructed to sell all her rural and urban property except for the Convent of São Domingos, which was to be given to the Sisters of Charity of St Vincent de Paul of Paris.<sup>20</sup> There were detailed orders as to where the money raised by the sale of property, jewellery, silver plate, shares and other rights was to go. It was to be divided into three parts: two of these were to go to a certain person for the education of her children. Baines leaves a blank space for the name but it was quite obviously the Infanta’s sister-in-law, the widow of Dom Miguel, who was living in exile.<sup>21</sup>

The remaining third part was again to be divided into three. Two of these three parts were to go to the College of São José at Torres Vedras whose superior was Fr Sebastião Pedro Martins Ribeiro. Should this enterprise of which she had great hopes fail, then this portion would be given to the English fathers of the College of St Peter and St Paul. This would be for Portuguese boys who were aspiring to the priesthood so that they could study either at the English College in Lisbon or at another English college in England. In either case, in the college that benefited from this clause (either at Torres Vedras or Lisbon), each year on the anniversary of her death all the priests would say mass for the repose of her soul, assisted by the prayers of all the students. The remaining third portion was to go to the executors themselves as a token of gratitude for fulfilling their duties as executors and heirs.

There followed a long list of personal bequests to those who had been in her service, to friends and relations, including the gift of a painting by Perugino to Dom Fernando, the husband of the late Queen Dona Maria II.<sup>22</sup> This secret

document is dated February 12<sup>th</sup>, 1873 and its contents answer some of the objections that were raised about her meanness and neglect of family in the published will. A codicil dated October 25<sup>th</sup>, 1874 says that Baines and Duckett had asked that the donation to the College of São José should not pass to the English College, instead it would go to the fathers of St Vincent de Paul. This change was no doubt due to the superiors of the College foreseeing a difficulty in accepting Portuguese boys in a College that was specifically founded for those who were to serve the mission in England. In place of this the English College was left the *Quinta d’Amara* with all its lands and the transfer taxes would be paid from her own estate. It is recorded that this property was sold and the money raised was devoted to improvements to the country house at Luz and the property at the *Quinta da Pera*. From the documentation preserved in the Lisbon Collection at Ushaw it is not easy to calculate the exact sum raised by the sale or what the executors received. But in October 1877 Baines paid Duckett as a first instalment £400 due to him as one of the executors and calculated that each of the heirs would in the end receive about 10,000 reis, the equivalent of about £2,000 in money of the time.<sup>23</sup>

Some details of the sale are recorded. A collection of her jewels was taken to London and realised £4,283.10s 2d. which was banked in the New London and Brazilian Bank and transferred to the Lisbon branch.<sup>24</sup> Various offers were made for other items. The King, Dom Luis, wished to purchase a collection of 38 snuff-boxes.<sup>25</sup> Baines was granted a special audience of Dom Fernando to tell him about the Perugino painting.<sup>26</sup> In his letters Baines shows evidence of enjoying his work. In a letter to Duckett<sup>27</sup> he remarked: “The Infanta’s Confessor brought me a few days ago a bag full of articles which I suppose he pulled through the grate of the confessional”. Members of the teaching staff at the College had their own comments. One of them observed in a letter of

January 5<sup>th</sup>, 1878: "I believe he (Baines) is going to call us together about some more construction at the *Quinta da Pera*. We shall soon get through the Infanta's bequest at this rate. I think it would not have been amiss to have applied a little of it to the raising of our salaries."<sup>28</sup>

One outstanding item that could not be resolved immediately was the £50,000 sterling owed to the Infanta by the government. "Her Majesty's Minister here whom I consulted advised me not to be the first to move in the matter and to go *pari passu* with the other claimants. In accordance with this advice I spoke to the Conde d'Azambuja who agreed to feel his way by advising with his lawyers first and then along with us to induce the other claimants to join in a common effort to obtain our due in case the lawyers approve of this move." So wrote Baines to Duckett in May 1878.<sup>29</sup> He expressed much the same opinion to his lawyers, Arnold & Co., London, in March 1872. The Conde de Azambuja, one of the grandchildren of João VI and so a nephew of the Infanta was pursuing the claim. Baines foresaw that it would be a long and costly business and was concerned about what would become of Duckett and himself if the claim failed.<sup>30</sup> But by 1880 Azambuja had given up the claim.<sup>31</sup>

Baines and Duckett remained friends. Baines was anxious that his former Vice-President should be given a suitable appointment in England.<sup>32</sup> Duckett went to the mission at Norwich and thanks to the generosity of the Duke of Norfolk the parish acquired the site for a new church on the edge of the town. The large church of St John the Baptist stands today as the Cathedral of the Catholic diocese of East Anglia and is a monument to Duckett's days as parish priest. But long before that church was built, in 1880 Duckett received a visit from Baines who was on holiday in England. The parish priest received the President with lavish hospitality. The Staffords were an old Catholic family and they resided at nearby

Costessey. Duckett and Baines were invited to dine with Lord Stafford and later in the week Baines officiated at the Corpus Christi procession in the grounds of Costessey Park. What is more, the Mayor of Norwich entertained the two clerics to lunch at the Guildhall and he gave them the loan of his steam launch for a cruise to Yarmouth, accompanying them for part of the journey. After five very full days Baines departed with invitations to all and sundry to visit him whenever they were in Lisbon.<sup>33</sup>

Three years after the Norwich visit Baines died in Lisbon and it was then that one of the possible reasons for the dismissal of Duckett came to light. The Nuncio at Lisbon was now Gaetano Aloisi Majella, and he wrote to Cardinal Simeone, the Prefect of *Propaganda Fide*.<sup>34</sup> Duckett's name had been put forward as a possible successor to Baines as President of the English College. In his report to Rome the Nuncio said that there was one circumstance that made the proposal of Duckett somewhat unsuitable and dangerous. This related to the legacy. The affair was now over but Duckett had insisted that the Portuguese government should be held to its obligation to pay the outstanding £50,000 that was owed to the Princess and her heirs. The Papal Secretary of State had advised Baines not to insist on this for the good of the College. So Duckett never became President but spent the rest of his life in Norwich.<sup>35</sup>

In conclusion: It would be a mistake to judge these events solely in material terms. It is true that the College benefited financially from the will and so was able to carry out improvements to the property at Luz and *Quinta da Pera*. But this was not the only outcome, nor the most important. The choice of English College priests as executors and heirs was a pragmatic decision of the Infanta Isabel Maria. It was a way of circumventing the law so that her sister-in-law, the widow of Dom Miguel, would inherit the family fortune. Her knowledge

of the College and its superiors led her to put full confidence in them to carry out her wishes and she saw this decision as a tangible way of showing her appreciation of their work for the Church. The Nunciature soon realised that the link between the English College and the Infanta's circle of Catholic friends was of special significance in these years immediately following the loss of the Papal States. There was a rallying to the Papacy among many traditional Catholics and this was to be encouraged. At this time not all the English Bishops were in favour of keeping the College open, but the Holy See stood firmly by Baines, its President, and realised that the College must continue in existence — as much for the sake of the Church in Portugal as for the needs of English Catholics. This strengthened the hand of the President who was able not only to overrule the suggestion made by Bishop Vaughan's visitation but also to override the desire of the Bishops of Liverpool and Beverley to recall their priests teaching in Lisbon. On February 2<sup>nd</sup>, 1877 the Nuncio wrote to Cardinal Franchi at *Propaganda Fide* concerning the future of Cawley the professor of dogma and Singleton the procurator. He pointed out that the duties of the priests at the College included the pastoral care of sailors of the Royal Navy when they visited the Tagus, hearing confessions, instructing in the faith and often receiving people into the Catholic Church. Moreover the greater part of the nobility of Lisbon confessed to priests of the College and frequented the College chapel for the sacred functions, especially during Holy Week. There were sermons in Portuguese as well as English and the plain chant was executed to perfection.<sup>36</sup> Franchi replied on March 20<sup>th</sup> promising that he would contact Archbishop Manning and on July 31<sup>st</sup> he was able to say that as he had received no reply from Manning it was clear that he adhered to the request to allow Cawley and Singleton to continue at Lisbon.<sup>37</sup>

The final word can be left to a later Nuncio. Gaetano Aloisi Majella, writing in 1883 to the Cardinal Prefect of

*Propaganda Fide*, said this about the College: "The universal respect for the priests, both superiors and professors...and for the students, is such that I have been able to put forward the College to the Portuguese bishops as a model for their own seminaries, which for the most part are far from being houses of ecclesiastical education....the divine offices are celebrated in the College church with such regularity and edification as are only equalled in the ecclesiastical colleges in Rome...the closure of the College would be blameworthy and harmful for Portugal and in particular for the capital city where the most urgent need is for edifying priests, but no less a need to see the sacred rites performed with proper reverence and decorum." <sup>38</sup>

## NOTES

The sources for this article are mainly to be found in the Lisbon Collection (henceforth L.C.) at Ushaw College, Durham. These are the archives of the English College of Saints Peter and Paul, Lisbon. Founded in 1622 by Dom Pedro Coutinho, it closed in 1971. I have also consulted the archives of *Propaganda Fide* in Rome (P.F.) and the Archivio Segreto Vaticano (A.S.V.).

1. Fortunato de Almeida, *Historia de Portugal* (Coimbra, 1929), Livro X, Tomo 6, pp. 342-62.
2. L.C. Wills. Memorandum of P Baines, July 6, 1866.
3. One of these bequests was of 6000 reis a month to "poor blind Daniel O'Faril widower of Brigida Handeley and father of two girls, Margaret and Mary, who were servants in my house."
4. For details of this unpaid legacy see Fortunato de Almeida, *História de Portugal*, Livro X, Tomo 6, pp. 68-9, note.
5. To many residents of Lisbon the Infanta was a figure from the distant past and associated with an unhappy period in the history of the country and the absolutist rule of Dom Miguel.
6. L.C. Baines Letter Book. Baines to Fr Smythe, January 15, 1877.
7. Bishop Herbert Vaughan of Salford had been commissioned



- by the English hierarchy to visit the overseas seminaries. His Report of the Conditions of the English Catholic Colleges in Italy, Spain and Portugal was published in April 1876.
8. L.C. Baines Letter Book. Baines to Guest, Rector at Valladolid, May 9, 1876.
  9. L.C. Correspondence. Manning to Baines, May 19, 1876. In his reply to Manning, August 14, 1876, Baines states that he is not prepared to take any steps to alter the present arrangement. If the real intention is to close the College then let the matter be laid before the Pope at once. There is no danger of the Portuguese government interfering with the College. If there were, the British government would protect British property. He is sorry but he and his colleagues have to oppose the bishops and doubtless the 72 Lisbonian priests in England would too. See also Baines Letter Book, 259-64.
  10. Fortunato de Almeida, op. cit., p. 391, refers to Isabel Maria's presence at the definition of papal infallibility. The seventh Marquis of Fronteira, D. José Trasimundo, acted as witness to a codicil to the Infanta's will in May 1875. D. José's mother was an Oeynhausien, and a certain D. Joanna d'Araujo Carneiro d'Oeynhausien not only paid for an extension to the College church in 1856 but also carried letters to Rome on behalf of the then President, Joseph Hsley. A covering letter of the President referred to her as "benefactrix huius collegii et Sancta Sede adictissima". P.F. S.C. (Congressi), 17, ff. 83-86.
  11. A.S.V. Nunziatura di Lishona, 289. Fascículo 3, f.405.
  12. A.S.V. op. cit., f.411.
  13. Letter of June 30, 1876. P.F. S.C. Congressi), 17, f.98. A.S.V. Nunziatura di Lisbona, 289.
  14. Decisions about the conduct of College affairs were taken by the Council of Superiors which consisted of the President and other chosen members of staff.
  15. P.F. S.C. (Congressi), 7, f. 107. Sanguini to Franchi. "Il rifugio di quasi tutta la nobiltà di Lisbona per le confessioni e per l'assistenza alle varie funzioni di chiesa. Le feste si celebrano con dignitoso apparato. Le cerimonie sacre si asequono con essatezza ed il canto Gregoriano va alla perfezione."
  16. P. F. S.C. (Congressi), 17, f.102.
  17. L.C. Baines Letter Book. Baines to Miss O'Cleary, April 30, 1876.
  18. L.C. Baines Letter Book. Baines to Duckett, January 13, 1877.
  19. L.C. Baines Letter Book. Extractos das Instruções, p. 449.
  20. Fortunato de Almeida, op. cit., Livro X, Tomo 6, pp. 342-62. The Infanta was involved in helping the Sisters of Charity to establish themselves in Portugal. One of the obstacles was whether their obedience would be to the local bishop or to Rome. On March 1, 1857, a ship taking 25 sisters to Brazil called in at Lisbon and the sisters attended mass and received communion at the English College before going to pay their respects to the Infanta.
  21. Sophia Adelaida von Lowenstein-Wertheim, the widow of Dom Miguel, was living abroad and supporting seven children, one son and six daughters, all born between 1852 and 1862.
  22. Dom Fernando was the widowed Consort of Dona Maria II. He had married again morganatically and was living in Portugal. He belonged to the Saxe-Coburg-Gotha family and was a cousin of Prince Albert, Consort of Queen Victoria.
  23. L.C. Baines Letter Book. Baines to Duckett, October 9, 1877.
  24. L.C. Baines Letter Book. Baines to Duckett, October 4, 1876.
  25. L.C. Baines Letter Book Baines to Duckett, March 7, 1877.
  26. L.C. Baines Letter Book. Baines to Dom Fernando's secretary, January 30, 1877.
  27. L.C. Baines Letter Book. Baines to Duckett, December 16, 1876.
  28. L.C. Correspondence. Eden to Cawley, January 5, 1878.
  29. L.C. Baines Letter Book. Baines to Duckett, May 11, 1878.
  30. L.C. Baines Letter Book. Baines to Arnold and Co, March 14, 1879.
  31. L.C. Baines Letter Book. Baines to Duckett, March 5, 1880.
  32. L.C. Baines Letter Book. Baines to Mgr Fisher, July 6, 1876.
  33. Archives of St John's Cathedral, Norwich. Dr Duckett's Rough Diary.

34. P.F. S.C. (Congressi), 17, f. 127. Gaetano Aloisi Majella to Cardinal Simeone, Prefect of Propaganda Fide, April 3, 1883.
35. Dr Duckett died July 7, 1910. In none of the tributes paid to him at his funeral, in the diocesan magazine, or in the Lisbon College magazine, is there any mention of the Princess's will. However, the college magazine informs us that it was decided that the College Literary Society should henceforth be known as "The Duckett Society", I am indebted to Mrs M. Osborne, the Northampton Diocesan Archivist, for information about Duckett's later career.
36. A.S.V. Nunziatura di Lisbona, 289, f. 19.
37. A.S.N. Nunziatura di Lisbona , 289, f.26.
38. P.F. S.C. (Congressi), 17, f.127.

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