

**THE LIFE AND TIMES OF THE ROMAN  
PATRICIAN ALEXIS, TO WHICH IS  
ANNEXED AN ACCOUNT OF THE  
MISSION FOUNDED IN KENTISH TOWN.  
INSCRIBED TO PIUS IX., THE HON. G. S.  
SMYTHE, AND THE NEW GENERATION**

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The Life and Times of the Roman Patrician Alexis, to Which Is Annexed an Account of the Mission Founded in Kentish Town. Inscribed to Pius IX., the Hon. G. S. Smythe, and the New Generation by Hardinge Ivers & Miles Gerald Keon

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**HARDINGE IVERS & MILES GERALD KEON**

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THE  
LIFE AND TIMES  
OF THE  
ROMAN PATRICIAN ALEXIS,

TO WHICH IS ANNEXED, AN ACCOUNT OF THE  
*Mission Founded in Kentish Town,*  
BY THE REV. HARDINGE IVERS.

AND A NOTICE OF THE LATE  
DISGRACEFUL ATTEMPT AT RELIGIOUS  
PERSECUTION.

*Inscribed to*  
PIUS IX., THE HON. G. S. SMYTHE, AND  
THE NEW GENERATION.

BY MILES GERALD KEON:

AUTHOR OF "MY ADVENTURES AMONGST THE SOLDIERS AND  
LOWER ORDERS IN FRENCH AFRICA AND FRANCE;"  
OF AN ARTICLE ON "THE JESUITS" IN THE  
OXFORD AND CAMBRIDGE REVIEW, &c.

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AND DERRY.  
MDCCLXVII.

## INSCRIPTION.

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I INSCRIBE this little work to my Spiritual Sovereign, Pius IX., because the Saint of whom it treats, was a Roman by nation, and belonged, not only to that great Diocese, called the Church, of which Pius is Chief Bishop, but also to that more particular Diocese, which he equally governs, and which is termed the Eternal City.

The Rev. Hardinge Ivers, of whom this book makes mention, is, besides, one of the clergy of the city of Rome itself.

And finally, both Mr. Ivers, and the August Pontiff to whom I inscribe my present labours, seem to be inspired with an equal devotion to St. Alexis. The one is labouring to raise a church

in England under that Saint's holy invocation; the other, in Italy, promulgated the memorable Amnesty of last year, on the Vigil of his Feast.

I also inscribe my present labours to that New Generation with whose spirit it is filled, and to the brilliant representative of the New Generation, the Honourable George Philip Sydney Smythe.

MILES GERALD KEON.

*London, Holy Saturday, 1847.*

AUTHORITIES REFERRED TO IN THIS  
WORK.

Among the authorities referred to in this work are the following :—

1. Pinius, the Jesuit, one of the Bollandist Fathers, *Acta Sanctorum*, tome iv., *Du Moulin's Antwerp Edition*. (July.)
2. Matthew Vecchiazani, *Hist. Foropopil*, part i. page 59, and elsewhere.
3. Sir Edward Bulwer Lytton (*Riensi*), "The Barons of Savelli," &c.
4. Dr. Miley : *Rome as it was under Paganism, and as it became under the Popes*, vol. ii. page 141, chap. vi.
5. Fléchier, *Histoire de Theodose le Grand*.
6. *Encyclopédie du dix-neuvieme Siècle*.
7. Tillemont, *Mon. Eccles.* tome x. page 666.
8. Cæsar Baronius, *Annals*, Numbers 13, 4, page 370.
9. Severanus, page 369.
10. The Arabic biography of St. Alexis, which, however, relates only his sojourn at Edessa.
11. The anonymous Greek biographer of the tenth century.
12. Nerinio, Abbot of the Hieronymites, *De Templo et Cænobio Sanctorum Bonifacii et Alexii*, 4to. Romæ, 1752.
13. St. Joseph, usually styled "the Younger," who wrote a sort of historical poem about the Saint in the ninth century ; a poem which ends, as Pinius translates it into Latin, with these beau-



tiful words, after saying that Alexis was at length aggregated to the communion of the blessed: "Quibuscum memor esto nostri qui te colimus, Alexi!"

14. Saint Adalbert, Bishop of Prague and Martyr, who has left some homilies on the subject of St. Alexis.

15. Joseph Assemani.

16. Paul de Barri, the Jesuit, who published a Life of Alexis, in the year 1661, at Avignon.

17. The *Acts* of Alexis at the *Gesù*, in Rome.

18. Alban Butler, *Lives of the Saints*, (July 17.)

19. Charles Bartholomew Piazza, in his *Hemeralogio Romano*, (July 17,) page 50.

20. Nicholas Doglione, *De Rebus Venetis*.

21. Arnoldus Raissius, in *Hierogazophylacio Belgico*, pages 45 and 453.

22. Donatus, the Jesuit, page 252, lib. iii.

23. St. Peter Damian.

24. Omprius Panvinius.

25. Sebastian Fautoni Castrucci, *History of Avignon*, tome i. page 62.

26. Manuscript Breviary of Spire, 1478.

27. The Old Manuscript Roman Breviary.

28. Hyppolyte Helyot, *History of the Monastic, Religious, and Military Orders*, 8 vols. Paris, 1714.

29. Stephen Binet, the Jesuit, *Compendium of the Lives of the principal Founders* (Antwerp, 1634), page 231.

30. Nicholas Crusenius, *Monasticum Augustinianum*, page 146.

31. Miræus.

THE  
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CHAPTER I.

A WORD BEFOREHAND.

THERE is a man who writes in London a certain weekly work full of obscenity, horror, and abomination; the price of it is one penny. It has, of course, the most demoralizing effect on its readers, — who are, for the chief part, the chamber-maids of lodging-houses, the low artizans, the pensive and studious section of the pickpockets, certain unmentionable women (when disposed to unbend their minds), and all the embryo malefactors who are, or may be, hereafter, consigned to transportation and the rope.

Literature of this sort is not long-lived; it is like garbage, it defies preservation: it cannot be made to last; it rots, dies, is forgotten. But the effects of it remain; it

produces infection; it exhales a moral malaria ●ar and wide; it corrupts the air; and, owing to its vile inebriations, it is inhaled by thousands of wretches:—they seek to forget their misery in regaling themselves with this literary decoction.

Now, one question: What is the position of the author of such a production? Whether he keeps his carriage, I know not; but I believe that, if he pleased, he might keep twenty. Perhaps £16,000 a-year are under his rough receipts. At all events it has been stated, I am credibly informed, that eighty thousand copies of his work are sold weekly. But say half that number. One question more: What are his acquirements? They are most ordinary. His chief talents consist of an intimate acquaintance with vice, as it is,—and a lively idea of vice, as it might be.

Not to him has education or Providence accorded amplitude of intellect or the noble art of eloquent persuasion, knowledge or wisdom, literary inspiration or philosophy. Without pretending to transcendent talents, any man, conscious of ordinary powers and ordinary attainments, may well be forgiven for conceiving that he could easily write as clever a work; and, by similar means achieve a similar success. I believe you or I could achieve a greater.