

## THE IDENTIFICATION OF GABRIEL D'EMILIANE AS ANTONIO GAVIN

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There has been a persistent identification in bibliographical sources (e.g. Quérard, LC, Wing, Halkett & Laing) of Antonio Gavin as the author of *The Fraud of Romish Monks and Priests* (London, 1691; Wing G390) (henceforth *The Frauds*) and its sequel *Observations on a Journey to Naples* (London, 1691; Wing G393), works whose dedications are signed G.D.E. E.A.P., identified in BM as Gabriel d'Emiliane, who is accepted as the works' author. D'Emiliane was likewise accepted by LC before 1980 as those works' author, although the current LC Name Authority lists d'Emiliane as a pseudonym of Antonio Gavin; Halkett & Laing cite Quérard's authority to identify d'Emiliane as 'Antoine Gavin'.

The identification of Gabriel d'Emiliane as a pseudonym for Gavin and Gavin's authorship of the above works, however, seem to be quite incompatible with the DNB entry for Gavin (I have so far been unable to discover any biographical data about d'Emiliane), and DNB does not list *The Frauds* and its sequel among Gavin's works.

Antonio Gavin was a Spanish priest who, in the words of DNB, 'embraced Protestantism, escaped from Spain . . . reached London where he was hospitably entertained by Earl Stanhope, whom he had met in Saragossa, and on 3 Jan. 1715-16 was licensed . . . to officiate in a Spanish congregation.' Stanhope advised him to accept in 1720 the chaplaincy of a man-of-war, 'in which capacity he would have ample leisure to master English'. He subsequently spent some time as a curate in Ireland, acquiring, to quote the DNB entry further, 'considerable notoriety by compiling a farrago of lies and libels, interspersed with indecent tales, to which he gave the title of "A Master-Key to Popery; containing . . . a Discovery of the most secret Practices . . ." 8vo, Dublin, 1724'.

Gavin's meeting with Stanhope presumably occurred during 1711 or 1712, when James the first Earl Stanhope (1673-1721) was held as a prisoner of war in Saragossa for more than a year and a half (DNB entry for Stanhope), so that Gavin was a Spanish priest (albeit from some undetermined time onwards a secret Protestant) at that time. Thus it does not appear possible that he could have written a book dealing with the Catholic Church in Italy published in 1691. So how did the misidentification of 'Gabriel d'Emiliane', author of *The Frauds*, with Antonio Gavin, author of *A Master-Key*, come about, and why has it been so persistent?

The answer may lie at least partly with the sub-title of Janicon's translation into French of Gavin's *A Master-Key*. This translation (*Le Passe-par-tout de l'Eglise Romaine, ou Histoire des Tromperies des Prêtres et des Moines en Espagne*, Londres [Amsterdam], 1726-27) may have been confused by Quérard with the French version of *The Frauds*, which is entered by Quérard under Gavin's name and is

entitled: *Histoire des Tromperies des Prêtres et des Moines* (Rotterdam, 1708). To confuse matters further, Quérard adds a note: 'Publ. sous le pseudonyme d'Emiliane. L'auteur donna une traduction anglaise de cet ouvrage avec de nombreuses additions, et c'est d'après cette traduction que Fr.-Mich. Janicon a publié le *Passe-partout de l'Eglise romaine*.'

Quérard seems unaware of the fact that d'Emiliane's *The Frauds* first appeared in English as early as 1691 and appears to have been written in English. This is much too early for Gavin to have written it, and in any case the DNB entry for Gavin makes it clear that even in 1720 he had little command of English. It is, however, possible that some at least of Gavin's *A Master-Key* may have been plundered from the earlier work by d'Emiliane, which would give some factual basis to Quérard's comment.

Thus the confusion of identities appears likely to have arisen out of the similarity between the title of the French version of d'Emiliane's work and the subtitle (or alternative title) of the French translation of Gavin's much later work, possibly compounded by a degree of plagiarism or at least influence on the later writer by the earlier.

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