
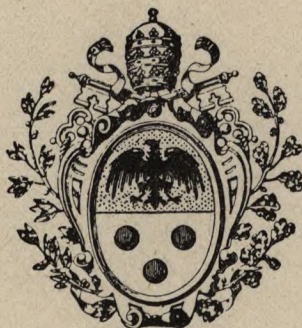




# THE VENERABLE

  
 CONDUCTED  
 BY THE  
 PAST AND PRESENT  
 STUDENTS



  
 OF THE  
 VENERABLE  
 ENGLISH COLLEGE  
 ROME  


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IMPRIMATUR

✠ IOSEPH PALICA, *Arch. Philipp.*

*Vicesger.*

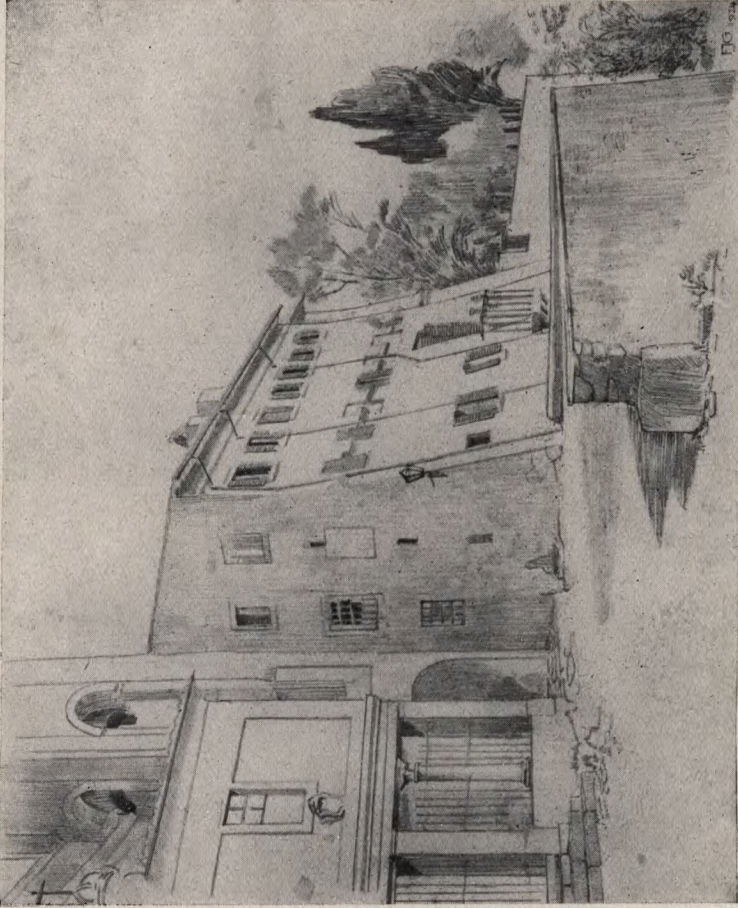
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ROMA

SCUOLA TIPOGRAFICA SALESIANA

*Via Marsala, 42*

—  
1924



PALAZZOLA, FRONT OF HOUSE AND GARDEN.

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# THE HISTORY OF PALAZZOLA

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## II. PALAZZOLA IN THE MIDDLE AGES.

As regards Palazzola the Dark Ages are fittingly obscure, and the first record of it after the classical period tells us that in 1023 it was inhabited by three Benedictines (1). The next mention of it is in a document belonging to the archives of the Benedictine nunnery of S. Maria in Campo Marzio (2), which has always been attributed to 1050, but is really of the year 1109 (3). A piece of land is here mentioned in the territory of Albano in the district called *Grotule*, and one of the boundaries is the *property* of S. Maria de Palazzo (not, as Tomassetti assumes, the monastery itself... "a quarto latere tenet S. Maria de palazzo"). The property of S. Maria de Palazzo is mentioned in two similar documents, one of 1086, referring to a vineyard in the district called Rofelli (4), another of 1151 referring to a vineyard in the district called Andromaci, both in the territory of Albano (5).

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(1) P. UBERTO, *Memorie di Monte Cassino*, 123, quoted by PESQUIERA, *Palazzola*, p. 65. cf. n. 3, 4.

(2) These valuable archives were removed in 1870, and have been kept in hiding ever since (KEHR, *Italia Pontificia*, I. 87), but copious notes of their contents were taken by GALLETTI (*Vat. Lat.* 7931, f. 100) and from these our information is derived. The document is cited by TOMASSETTI, *Campagna Romana*, II, 163.

(3) *Anno decimo Pontificatus domini Paschalis secundi pape. Indictione secunda mense septembris die sexta.*

(4) This was on the left of the Via Appia, and still survives in the form Pian de' Ruffelli (TOMASSETTI, *op. cit.* p. 166).

(5) GALLETTI, *Vat. Lat.* 7929, i. 11 (21), 28 (54).

After this there is silence for a while: but early in the thirteenth century we hear of Palazzola again. A bull copied by Ughelli (1) in the archives of the monastery of SS. Vincenzo ed Anastasio alle Tre Fontane, issued by Innocent IV. on 19th. January 1244, gives us the following information (2). The church of S. Maria de Palatiolis, with the lands, vineyards, gardens, trees and other effects had been granted by John, Abbot of the monastery of SS. Andrea e Saba on the Aventine (which is now commonly known only by the latter name) to one Sixtus, prior of the church, and his brethren by order of Pope Innocent III (1198-1216) for the annual payment of two pounds of wax. It was provided that if the order that was then instituted there should die out the church should return to S. Saba: for the prior and his brethren did not belong to any recognised order, but were hermits under no special rule. The next pope, Honorius III. (1216-1227), placed them under the Augustinian rule: but Cardinal Stephen of Ceccano, Cardinal of S. Maria in Trastevere, who was their protector, arranged an agreement between the then prior of Palazzola, one Romanus, and the Cistercian Abbot of SS. Vincenzo ed Anastasio alle Tre Fontane, that Palazzola should be joined to the latter, and should recognise its abbot as superior until it was itself raised to the dignity of an abbey. It was indeed to serve as a summer residence for the monks "cum propter intemperiem aeris, et alias incommoditates plurimas vix possint aestatis tempore ibi esse monachi, vel conversi". The payment to S. Saba was not however to cease. This was approved by Gregory IX. in a letter signed at Viterbo on 13th. August 1237, and by a general chapter at Citeaux in the same year. Finally Innocent IV. on 19th. January 1244, raised it to the dignity of an abbey by the bull already cited (3): but its dependence on SS. Vincenzo ed Anastasio still continued, as we shall see below.

(1) *Italia Sacra* (ed. 1717) I. 259.

(2) It has been summarized by CASIMIRO, *Conventi dei Frati Minori*, 324, and by TOMASSETTI, *loc. cit.*

(3) Quod ex eadem Ecclesia deberet fieri Abbatia, et esset monasterii vestri filia spiritualis, si faciente munifica manu Dei eius a Deo (or better, a deo) crescerent facultates, ut per se honestum posset sustentare conventum.

Casimiro's statement that Palazzola was abandoned in 1250 is untrue.

On the 8th of February 1269 (1) "facta est praescriptio honorum omnium immobilium coenobii S. Mariae de Palatiolis, Oisterciensis ordinis, quod coenobium situm est una cum hortis, vineis, silvis, rivis, fontibus, . . . . cryptis, et rupibus, arboribus fructiferis, et infructiferis per girum in quodam colle, super lacum Albanensem, seu in pede Montis Cavae inter hos fines. A primo latere possidet ecclesia B. Mariae de Cripta Ferrata: a secundo et desuper possidet ecclesia S. Angeli post lacum: a tertio Castrum, quod dicitur Maleaffictum: a quarto desuper possidet Castrum Roccae de Papa. Fines vero inter territorium dicti coenobii, et territorium S. Mariae de Crypta Ferrata sunt collis qui dicitur Tofal (Madonna del Tufo) (2), et Mons Spinus. Item fines inter praedictum coenobium, et ecclesiam S. Angeli post lacum sunt pentoria rubea, et medieras Insulae et Aqua Fossati. Item fines intus ipsum coenobium et castrum Maleafficti, sunt fossatus, qui dicitur Fossa Albana, qui tenet per longitudinem usque ad Collem Vegetum; et ipse collis, et via siliquata Montis Cavae. Item fines intus memoratum coenobium, et Castrum Roccae de Papa sunt Mons Calvellus, et tenimentum curiae ipsius Roccae de Papa, et tenimentum Ioannis Thomae, et tenimentum S. Mariae de ipsa Rocca, recta linea usque ad viam pastorani". There follows a lengthy list of its possessions, beginning with those in the territory of Rocca di Papa,..... no less than 27 *domus and 3 casarina* in Rocca di Papa itself, 5 gardens near the town iuxta viam Montis Cavae, iuxta semitam seu heredinam Zuechem (?) in loco qui dicitur Petrae Strictae, ad Pentomam de Astallo (still called Pentima Stalla) and another behind the hospital, and 15 in the Valle Cave: a number of vineyards in the Vallis boni panis (3),

(1) The document is partly given by CASIMIRO, p. 326, who has the date wrong, and summarised, with corrections from another copy (Archivio Colonna, perg. LXIX. 39) by TOMASSETTI (p. 164, 167). This copy, made in the time of Sixtus V. and annexed to the bull, of Aug. 30th. 1586, by which its authenticity was guaranteed, would make out that the monastery owned a most extensive property, quite disproportionate to what we know of its history.

(2) So the name is far older than is generally supposed.

(3) In one case this is called the Vallis Bonipanis de Cripta ferrata, and the tenuta della Molara is named as one of the boundaries.

in the place called *in pede Plagine*, in the district called Calcaria (1), in the Costa de Collicone; a number of pieces of uncultivated land at Valle Cave, Mons Episcopi (2), Valle Pelagiae, Valle de Nuce (in connection with which the "fons quae dicitur surgivivula" is mentioned), Valle de Sicore, Vallis Dominicae (near the Silva Molaria) "in loco quod dicitur Arcioni (3)" (bounded by the tenuta of Molara, by the fossatum de Foce, and by the highroad), in the place called Castanea maliconsilii, in the "Costa Collis de Bononis", in the place called Scannacavallum; another "iuxta viam Velletri", and another "in pede Vallis Boni panis": a number of chestnut woods, one of them "positum iuxta viam quae vadit ad Palatiola", another "positum in loco qui dicitur 'Vasre donni Re' (?)" (also near the Silva Molaria), several others in the Valle Oscura (where the lower terminus of the funicular railway now is), another in the place called Formale, another in the place called Bofusca; and finally a valley called "vallis Patiolis posita in territorio Burgii Anibaldi", and a piece of land in the same district, on the boundary of the territory of Rocca Priora.

At Marino the abbey of Palazzola owned two houses and a vineyard in the district called Boccafossati, bounded by the roads to Molara and to Rocca, and by the property of the church of S. Maria de Rocca.

In Rome it owned two *palatia* near the Lateran, and a house in the district of S. Adriano; also a tower outside the Porta Maggiore, near the city walls and the road from that gate to S. Lorenzo, and a piece of land "posita ad Pompeium Pontis de Nona" (the famous ancient bridge at the 9th. mile of the Via Praenestina) (4).

At Tivoli it owned a house and garden in the Rione S. Croce, no less than 18 vineyards (two "in loco qui dicitur Caccabellius" or "Cavabellius"; another "in loco qui dicitur Ferrata", near

(1) To the N.W. of Rocca di Papa.

(2) The Monte del Vescovo is on the E. side of the Campo d'Annibale.

(3) The name comes from the remains of a Roman aqueduct (see Papers of the British School at Rome, v. 391). The Macchia della Foce lies just to the E. of it.

(4) *Papers cit.* i. 171.

Hadrian's Villa; another "in Corzano", to the E. of Gabii; three oliveyards, one at "Porcianus" (Valle Pussiana, to the N. E. of Hadrian's Villa?), another at Ferrata, and the third "in loco qui dicitur Petrapallii".

We next turn to the property of the abbey "in Maritima", i. e. towards the sea. Three towers are first named, the *Turris Querqueti* (still known as Cerqueto (1), S. W. of Albano, and S. E. of Casale Zolfarata, on the Via Ardeatina), the *Turris de Medio* and the *Turris Inferior*, placed on a hill, with the land surrounding them: the boundaries of the properties of the abbey were 1) the property of S. Spirito in Rome on the east and south, 2) the territory of Ardea on the south-west, 3) the property of S. Proculus (2) (or S. Paolo to which it belonged) and of Jacobus Zaltarda and the tenuta of Tor Maggiore (3) and of the Tineosi (Tor Tignosa on the Via Laurentina) on the west, 4), 5) the tenuta of *Criptae Scrofanae* (4), on the further side of the road going to *Piscatoria* (Casale Pescarella, to the S. of Cerqueto). These boundaries are then much more elaborately described.

The tower known as Valle Caia (5), not far from the three towers above mentioned (it still exists about a mile to the south of Casale Cerqueto, and may be seen from the new direct line to Naples) also belonged to Palazzola.

We now pass to the territory of Albano, where the abbey owned six portions of vineyards in Valle Pastore, and a strip of land "iuxta caput Crucis Tromicis (?)", one of the boundaries mentioned being the public way leading "ad Scambundam (?)".

In Velletri it owned eight houses, including that in which the prison was situated, and one mentioned as being "in regione Plagiarum" (le piaggie) in the parish of S. Giovanni; two gardens, one within the city, in the place called Marannus, the other

(1) TOMASSETTI *op. cit.* p. 425, 443, and fig. 104. The other two towers must be those which he describes on two hills to the S. W. of Cerqueto.

(2) The church still exists on the Via Ardeatina (TOMASSETTI, *op. cit.*, p. 445).

(3) TOMASSETTI, *op. cit.*, pp. 441, 442, and fig. 103. The tower is one of the most conspicuous in the Campagna.

(4) TOMASSETTI, *op. cit.*, pp. 425, 444.

(5) TOMASSETTI, *op. cit.*, p. 444. (cf. p. 167), who tells us that the hospital of S. Spirito possessed considerable properties here.



outside the "porta Insulae", with an oliveyard attached; four portions of vineyards, two (one of them with press and cellar attached) in the place called Porcile, another near S. Nicolao, and another in a place called "Pull..... s"; an oliveyard at S. Nicolao; a chestnut wood near the Pons de Rocio; various lands in the Vallis Palatiolis bounded on one side by the Castrum Sanperinforneae (i.e. S. Pietro in Formis).

Finally at Castel Savello it owned a casale (the name of which is not given) and a strip of land near by.

I owe the information here given in regard to this important document to the kindness of Sig. Francesco Tomassetti, who has made a transcript of it, of which he has allowed a copy to be taken for insertion in the College Archives. It is to be hoped that he will find time to publish it in full, with an adequate commentary.

To the period of the history of Palazzola under discussion belong the remains of "bifore" (double arched windows with a column in the centre) five of which are still to be seen in the present building. Other small columns, doubtless belonging to the Cloisters, lie scattered about, and some were, in Tomassetti's time, used to support the tables in the refectory: while others were, and still are, to be seen in the Vigna Botti near Rocca di Papa. Traces of Cosmatesque work of the same period are noticed by him in the two campanili (roses with leaves of peperino) and in the capitals of the façade of the church, while the back of the church is built in good opus quadratum of the same (13th.) century. The inscription of the Abbot Stephen noted by Casimiro has completely disappeared. It ran as follows:

AIA D. STEPHA.  
VVLTIS . ABBAT.  
REQVIESCIT IN PACE

(in the second line according to Gonzaga (1) the first word should be read VVLIZ). The meaning is: anima Domini Stephani ultimi (??) (2) abbatis requiescit in pace.

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(1) *De Orig. Seraph. Rel.*, ed V. p. 201. PESQUIERA, p. 64.

(2) So TOMASSETTI, *op. cit.* p. 169, conjectures: but the meaning is very doubtful.

A document of 6th. February 1281, published by Nerini (1) shows that the monastery held some land next to a vegetable garden (hortus) or canepina (2) in the territory of Ariccia (3).

In 1303 Boniface VIII. incorporated with Palazzola the monastery of S. Angelo di Valle, which was also a Cistercian monastery, with all its goods and appurtenances (4).

The next document, dated March 3rd. 1310 (5), is a deed of sale of five rubbia more or less of land under seed in the district of Turris Episcopi (Torre del Vescovo below Albano) (6) and three pieces of similar land in the district called Rofelli (7) by the Cistercian monastery of S. Maria de Palatiolis to the Augustinian nuns of S. Maria della Rotonda of Albano (whose property afterwards came into the possession of the monastery of S. Alessio), in order that the former might clear off its debts and the interest upon them. These had accumulated *propter Abbatum et Gubernatorum eiusdem Monasterii malam, immo pessimam administrationem*. Many of the treasures of the monastery had been pledged, and in especial two crosses, one of silver, and one of silver gilt, and one set of vestments in silk, to wit a chasuble a dalmatic, and a yellow tunic with gold fringes, with other necessary garments, had been pawned for 100 gold florins, to

(1) De Templo SS. Bonifatii et Alexii, 460: cf. MONACI, *Regesto di S. Alessio in Arch. Soc. Rom. Storia Patria*. XXVIII (1905) p. 181, no. 61.

(2) DU CANGE explains this as a piece of cultivated ground in which cannabis (hemp) grows. Should not the meaning rather be a canebrake (modern Italian *canneto*) where canes are grown for training the vines?

(3) TOMASSETTI has not read the whole document through, or he would not connect Palazzola with the place called *Oliari* in the territory of Albano. The corrections given by Monaci make the text even clearer. "Item et tres petias vinearum cum duabus canepinis, positas territorio Arici(a) e . . . . Fines alterius horti sive canapine: ab uno latere est dictus hortus mediante dicta carrarola: ab alio tenet Monasterium Palazzole etc."

(4) PESQUIERA, p. 67.

(5) NERINI *op. cit.*, 484; MONACI *cit.*, p. 396, no. 79.

(6) The ruined tower, which marked the boundary between the jurisdiction of the Bishop of Albano and that of the Bishop of Ostia, stood on the remains of a water reservoir (TOMASSETTI, 166).

(7) For Pian de' Ruffelli, on the left of the Via Appia see above, p. 3 n. 4. The district is still known for the quality of its vineyards, and in Nerini's time S. Alessio still owned some property there.

one Rubeus (Rosso) of Pisa, a merchant of Rome, while other possessions, which belonged to the monastery in the territory of Marino, were said to be going to be pledged to Rosso's brother, Barthelluzzo, for 60 florins — in each case for only half their value. There was, however, no money to redeem them, nor was there anything that could better be sold than the estates mentioned, for which the price of 152 florins would be realised. In the deed of sale the Prior, Fra Benedetto, the Sub-prior, Fra Andrea, and four monks and one converse (lay-brother) are named as agreeing to it, and as having the permission of the Abbot of S. Anastasio, who had himself received a commission for the purpose from the general chapter of the order.

In the 14th. century, however, it was in such a state of decay that it became a *commendata*: and by 1391, when the *commendata* was held by Tommaso Pierleoni of Rome, we find that it “ad praesens abbate, et monachis caret omnino, ac spinis, et vepribus est repletum”. Therefore Boniface IX, on the 20th. of October of this year, granted a bull (1) giving it to the Carthusian monks of S. Croce in Gerusalemme as a summer residence, insomuch as they had not been able to finish their monastery owing to the neighbourhood of the ruins of the Palatium Sessorianum, “at etiam ex eo quod locus, in quo dicta domus consistit, extitit diutius solitarius, et non habitatus, fratres, et conversi, ac familiares in eadem domo pro tempore habitantes, tempore aestivo aegrotabant, et quasi nullus ex eis absque infirmitate in aestate evadere potest”. Palazzola was thus taken from the Cistercians, and given to the Carthusian order: and the monks of the Tre Fontane (who despite the unhealthiness of their own place, do not seem to have appreciated the pure air of Palazzola for very long) lost their villeggiatura in favour of those of S. Croce. These last retained it until 1449, when on February 2nd., Fra Francesco of Viterbo, of the Friars Minor, guardiano of the monastery of S. Maria di Ara Coeli, by commission of the Vicar of the Provincial of the Province of Rome, asked the Carthusians that the monastery should be given to the Friars for ever (2); “that is to say, the

(1) CASIMIRO, p. 328.

(2) CASIMIRO, p. 330.

church with its sacristy, the bell for ringing the hours, the cloister and the house (1), the gardens around it, with a small vineyard near the garden, and the garden with the grottoes (cum cryptis) near the vineyard, and all the roads that lead to the monastery; the timber from the woods necessary for repairing the monastery; and for the everyday needs of the brethren; the water, and its channel, which comes to the monastery, the meadow which is above the cliff behind the monastery (2) and the gardens, on the following conditions, 1) that all other moveable and immoveable goods of the monastery, chalices, vestments, books, vineyards, fields, chestnut woods shall belong absolutely to S. Croce, 2) that the Friars shall repair the monastery as God shall give them grace, 3) that the Carthusians of S. Croce shall always be free to come and live at Palazzola. The agreement was approved by Pope Nicholas V. on the 27th. of April (3), but the last clause of it was the cause of considerable disagreement. Either the Carthusians were unwelcome guests or the Friars Minor were ungrateful.

Pius II's visit in 1462 does not seem to have been disturbed by any quarrels: and his description from the famous *Commentaria* (4) is perhaps worth quoting. "Ecclesia est vetusti operis non magna, uno contenta fornice, cuius vestibulum marmoreis nitet columnis: insunt monachorum habitacula et officinae opportunae, quamvis parum nitidae et vetustate corruptae. Imminet locus Albano Lacui. Saxum excisum est ad tantum spatium quantum monasterio necesse fuit et horto. Speluncae quoque suffossae sunt: aquarum vis magna hic scaturit, et fontes perlucidi vivaria implent piscium. Delectabile est sub aestu frigidas et bullientes aquas cernere, quae per fistulas emissae sublimi saliunt et ad omnia monachorum opera praesto adsunt; ultra hortum, quem pulcherrime excoluerunt, antrum est ante meridiem semper umbrosum instar aulae, in qua plures possunt apparari mensae: illinc quoque fons largus emanat perspicuae perennisque lymphae quae iuxta piscinam implet.

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(1) *Claustra domus.*

(2) *Ripam monasterii.*

(3) WADDING, *Annales*, ed. 1584, XII, 519.

(4) *Ibid.* p. 568.

Isidorus Cardinalis Ruthenus cum per aestatis caumata eo profugisset, in hoc antro plerumque prandium fecit.

Olim Carthusienses inhabitarunt, aestivum Romae fugitantes aerem, nunc Sti. Francisci monachi tenent quibus observantiae regulae nomen dedit.

Additum ad monasterium perangustum pauci facile custodiunt, a dextris altissima praecipitia in lacum tendunt, a sinistris ingens ac sublime prominet saxum, in quo viam ferro excidit antiquitas. Priusquam monasterium ingrediaris stat rupes alta pro muro sinistrae partis, in qua fasces consulum Romanorum et 12 secures pro veteri consuetudine sculptae fuerunt; sex hedera cooperuit: sex adhuc visuntur. Pius hederam iussit amoveri antiquitatis memoriae favens". (1)

The fountain in the garden still plays, though the water can hardly be called bubbling. The garden is being revived; a new piscina near the cave has taken the place of the old one, and the humanist Pope's description is not so very far out even now.

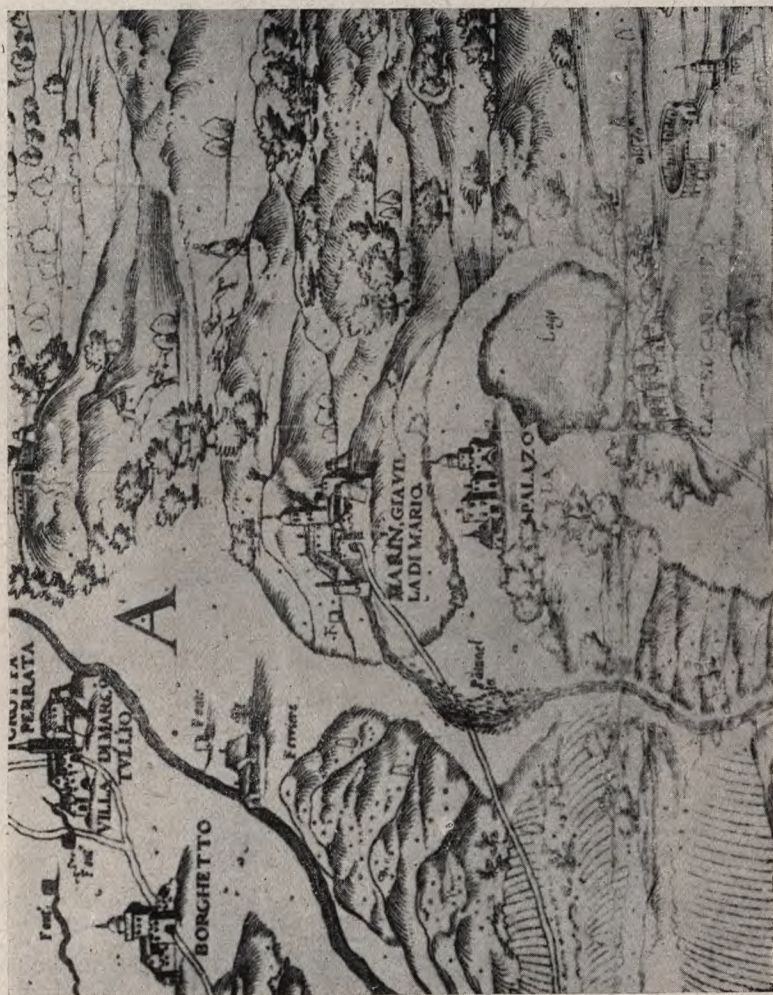
Sixtus IV. in 1475 released the Friars Minor from their obligation of entertaining the Carthusians, having previously provided that only Domenico de Dominicis, Bishop of Brescia, the Pope's vicar in things spiritual, should enjoy as heretofore the valued privilege of villeggiatura at Palazzola (2). "Ut pro tempore quo idem Dominicus.... ad vos et locum praedictum divertere voluerit, nemini alteri.... locum.... concedatis: cum idem vicarius aestivo tempore sine corporis sui periculo continue in Urbe morari.... non possit".

After the death of Sixtus IV., however, the Carthusians appealed to his successor, Innocent VIII. The bull of Sixtus IV. was annulled in the interest of peace and concord: and the Carthusians, having successfully insisted on their rights, ceased to exercise them, and, as Casimiro says, "satisfied with this

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(1) The map of the Campagna by Eufrosino della Volpaia (1547) shows Palazzola in its mediaeval form with the small church on the left as Pius II describes it: then come three towerlike structures of different sizes, the last on the right having battlements, and being crowned by a spire (see Illustration on p. 12).

(2) CASIMIRO, p. 335.



PLAN OF 1547 SHOWING PALAZZOLA AND DISTRICT.



CHURCH AND NORTH WING.



CLOISTER.

splendid triumph, they no longer attempted to come to Palazzola, as they might have done, though they would have been courteously welcomed, and kindly treated. But they remained in the monastery of S. Croce, and our order at Palazzola: and so for the future both enjoyed an undisturbed peace" (!!).

THOMAS ASHBY.

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CARMEN TUSCULANUM

FROM THE ROMAN DIARY OF THE BISHOP OF CLIFTON.

1886. *September 30th. Thursday.*

Ut libet campos Latii patentes,  
Collibus laetas positas et urbes,  
Et procul Tuscum mare, regiamque  
Cernere Romam!

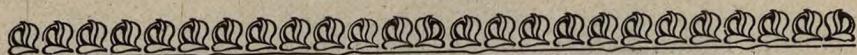
En silent silvae, silet omnis aura,  
Pipilant rarae volucres in umbra  
Perstrepunt muscae, per aprica reptat  
Saxa lacertus;

Hic ubi rerum domini subaetis  
Otiabantur populis, et unde  
A peregrino nituere longe  
Marmore villae.

Hac sub ingenti cruce dum recumbo;  
Ore fragantem revomente funum,  
Carmen effinxi rude, Tusculana  
Solus in arce.







## ASSISI.

The Church of St. Peter facing the gate by which I entered Assisi has three rose windows, the middle one larger and higher than the others, above the large central door, whose tympan has lost its fresco, and the two smaller side ones. The wall, as so often happens in Italy, is square and unrelated to the roof behind it, which is surely a structural blemish (1). Pilaster and stringcourse divide it into six panels. The interior is attractively simple and devotional, still remote and monastic in its quiet corner. It has round-headed arches and a kind of lighted dome of reversed steps formed by projecting layers of stone, crowned by a polygonal, tiled, low-louvred cupola. A graceful *campanile* rises from the south-east corner.

A few mulberry trees mark the piazza, and a few people pass to and fro between the near houses rising sheer from the cobbles with little plain-arched doorways and shuttered upper windows gay with wallflowers. Climbing up the steep and winding lane one looks back to see the half-forgotten Abbey framed in between the steps of roofline and the sky. Sometimes the lower part of a house wall leans out to form a buttress. All are built of local stone. The people are quiet and used to strangers, and there is very little staring.

I stopped at the modest Albergo Minerva and had no reason to regret my choice: it was clean, reasonable and of native character, and that was all I wanted. Its claim to have *prezzi*

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(1) A French instance is the Church of Notre-Dame at Dijon. See *The Glories of Northern France* by T. FRANCIS BUMPUS (1905), pp. 185-6. At Lucca harmony is restored by a correspondence of pitch between the Church-roof and the gable of the screen.

*moderatissimi* was a just one. The landlady gave me a room at the top of the house, a pleasant, simple, brick-floored room overlooking the valley towards Bettona, with St. Mary of the Angels full in view.

Up the street I made my way to the Piazza Inferiore di S. Francesco, bordered by round arcades and leading to the Convent and the lower church. The actual doors of the latter are 16th century. One can imagine the grief of the Renaissance artist, obliged to shape his door-head to the hated trefoil archway! Within, the massive low-bowed vaults dimly lighted with jewelled windows, and the canopied mediaeval tombs formed an atmosphere more suggestive of the crypt of Chartres than anything I had known in Italy. But little time remained that evening to examine. The high altar with its huge candlesticks glimmered afar off; to the left of it was the transept chapel of the Blessed Sacrament. Specially prominent in the vaulting over the high altar were the Marriage of St. Francis with Lady Poverty and St. Francis in glory. These and all the other frescoes have been most carefully and reverently described by Lina Duff Gordon in her book on Assisi (1), which is disfigured, however, in places by her aggressive Anglicanism.

When the church was closed I wandered up the Via Vecchia, past the Fonte Marcella, graceful and unpaganised, and the Via Portica to the Piazza Grande, passing in the latter by the shop of Bernardone. In the square itself stood the temple of Minerva, which I afterwards found (its pedestal adorned with a rose-window!) in one of Giotto's frescoes in the upper church. With disgust one thought of that sentimental pagan, Goethe, and his choice.

“Goethe, cet adversaire du moyen-âge si déterminé, qu'étant venu dans cette ville d'Assise il n'y voulut voir que les ruines fort médiocres d'un temple de Minerve” (2).

“It is well known that Goethe went to Assisi solely to see the Temple and surprised the citizens by going straight down the hill again without stopping to visit San Francesco.” Goethe

(1) *Mediaeval Towns* (Dent).

(2) P. BOURGET: *Sensations d'Italie*, p. 142.

was a thoroughgoing pagan, to whom Carlyle's disciples have paid more than oracular veneration.

In the Via Garibaldi I remember especially the fresh and beautiful frescoes of Matteo da Gualdo in an arched recess above the doorway of the confraternity-chapel of S. Francesuccio, protected by a pent roof, representing the miracle of the roses, and St. Francis offering them to Our Lady, glowing with red and gold and blue, exquisitely figured by Miss Nelly Erichsen in her *Assisi* (Dent, 1909 p. 315). Through several more streets and the Via Principe di Napoli, amid children playing tipcat, I regained the lower Piazza of St. Francis.

The evening was cold, and there were no sunset glories, though the westering light had for a few moments kindled into rose-touched golden brown the great basilica. Darkness fell swiftly. After supper, which the landlady brought herself, of omelette, local red wine, cheese and fruit, and plans laid for the morrow, I went up to my high chamber which looked far over the opposite roofs towards a glimmer of lights about St. Mary of the Angels in the dark starless plain. I said compline by grateful candlelight, the most human and venerable of all darkness-dispellers.

When I awoke the sun had flooded the plain and the clear windswept upland between Tiber and Chiagio, dwarfed to lowness by the "everlasting wash of air" which is one of Italy's marvels. Browning's inspired phrase is true not only of the Campagna, but also of the Umbrian plain and the Pisan seaboard. In the north the Gothic spires soar into the sky, but in Italy the very mountains swim in boundless heavens. I hastened to the basilica.

Two or three blemishes mar the great building. Firstly the gable discordant with the depressed roof behind, a fault very common in Italy, even the baroque S. Girolamo in the Via Monserrato at Rome has it (1). Secondly, the tower, beautiful itself, is out of harmony with the Gothic church; and thirdly, the Renaissance porch and heavy side turret are out of harmony with both church and tower.

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(1) Spanish Gothic, I believe, while equally low pitched of roof, avoided this fault.

Long flights of steps led down from the interior to the tomb of St. Francis, deep within the womb of the hill, architecturally encased in 1818 after the manner of that time. One of the Conventual fathers most courteously put out the vestments and chalice, and a laybrother served my Mass. In all our earthly pilgrimage we can have few privileges like that of offering the Holy Sacrifice over the body of St. Francis, in this cave of the earth he so loved, cool with the moist smell of it, but warm with the gauge-eluding odour of holiness. A month or so before, it had been granted me to say my first Mass in the catacomb of St. Calixtus, in the chapel that for so many centuries enshrined the body of St. Cecily. In the chapel were several fellow-collegians, and the sister and mother of one of them who had come to Rome for his ordination; also a Sister of Charity.

After I had said Mass for the conversion of England, a singular occasion of charity offered itself. I was about finishing my thanksgiving when I observed a stranger behind me anxious to speak to me. To my alarm he presently broke into German, saying that he was a conscript who had escaped from Silesia to avoid taking part in an unjust war. Beckoning him outside I told him that it was unwise to speak German, that popular feeling was exasperated against the Germans (mentioning my late experiences), and that it would be better to speak such Italian as he could (and truly it was scanty) and pass for a foreigner simply. I asked for his papers; he produced documents from the Italian police that proved the truth of his story. To add point to my own remarks there were Italian troops drilling hard in the lower piazza. Altogether it was distinctly embarrassing, what with efforts to avoid the notice of the Italian troops on the one hand and the attention of the English folk on the other amid tiresome and perhaps vain efforts to explain things. Also I was obliged to speak partly in German. I gave him the best reде I could, with a few francs to help him forward, and referred him to the German clergy in Rome. Thence he hoped to make his way to Naples. The police were moving him southwards, or at least advising him in that sense.

I was still more embarrassed when he called on me later in Rome at the Baeda, a visit I certainly had not invited; for I was then, like most others, much influenced by the sensational

journalism of the time, and one of my colleagues made the cheerful suggestion that the man might be a German spy in the habit of depositing bombs during his travels! I did not believe this for a moment, but I made the interview a short one, and was frankly relieved to see him depart. He had not been well received by the German clergy, who were sceptical as to his scruples about the war. All this was very natural; though I am satisfied the man was honest and I do not repent having helped him at a time when I was myself quite Harmsworthily fanatical against Germany.

After breakfasting and buying photographs I returned to the upper church. Whatever the origins of Jacopo Tedesco there is nothing German discernible about his building. It is distinctly French in inspiration, the upper church especially; the matter is fully discussed (including the designer's name) in M. Edouard Corroyer's *Architecture Gothique* (pp. 128-9).

"The Assisians are the proud possessors, not only of the first Gothic church built in Italy during the dawn of the new era, but of a church which is unique, as recalling less dimly than those of other cities the splendour of the northern cathedrals" (1).

The conclusion that we must seek its parentage in the cathedral of Albi and kindred buildings of Southern France is at once convincing and explains *inter alia* the half-turret form of the buttresses.

The tower, however, continues the Romanesque traditions of the Duomo and S. Maria Maggiore, and recalls somewhat S. Ambrogio at Milan; nor is it far removed from those beautiful slender campaniles that are the best reminders of the Middle Age in Rome. The inept towerlet beside the porch is surely a disfigurement, and hides one whole bay of the upper nave. Taine is quoted as saying that he would give all the churches in Rome for the lower church at Assisi. And the view over the plain is enchanting. "From the rounded arches of rough stone, turned by storm and sunshine to russet red, pink, and yellow, we look out upon one of the most beautiful and extensive

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(1) L. DUFF. GORDON, *Assisi*, p. 130.

views in Umbria. To the right is Perugia standing out almost aggressively on the hill top; opposite, on a separate spur which divides the valley of Spoleto from that of the Tiber, Bettona and Montefalco hang upon peaks like the nests of birds in trees, and beyond are Spoleto, Trevi and Narni, nearer again Spello, and the domes of Foligno in the plain, with a host of small villages near. All the Umbrian world lies before us from the convent of San Francesco " (1).

After going through the lower church whose low-bowed " antique pillars massy proof " and " dim religious light " breathe a mystic adoration that one misses in the light-flooded aisleless nave above (now, alas! little more than a museum), I passed up the stone steps through the sacristy, whose windows give on to the rich plain and winding river, hoping to see its treasures with the frescoes of the lower church another day at more leisure. The rest of the morning I spent upon the glowing pages of Giotto's painting in the upper nave, after looking at the fading brown frescoes of the transepts (which here form, but for the apse, a continuous whole transverse to the nave, reversing the plan of Oxford's Magdalen and New College Chapels), ascribed to Cimabue and his school, large, majestic and Byzantine in form and setting, royal yet rigid, and alas! half destroyed by damp.

With Giotto one passes without any violent break into another world, lighter and nearer while retaining a wholesome austerity, as though the spirit of St. Francis who above all things would bring the unseen Heaven nearer to us had passed, as surely it had, into the artist's soul. It would be presumptuous in one untrained to discuss it in detail, but surely there is scarce another sequence in the world to set beside it. Giotto seems to typify the latter years of youth or the first of manhood, all the early strength and none of the early crudity; the very embodiment of that perfect health so dear to the Athenians. Rich but not spendthrift in colour, austere but not rigid, romantic but wise, Giotto was surely among the most gifted of men. As Frederic Harrison has well said, Ruskin would deserve undying gratitude for having obliged the world to rediscover Giotto, even had he done nothing else.

(1) L. DUFF. GORDON, *Assisi*, pp. 221-2.

Especially was I held by the scene of St. Francis renouncing his patrimony. It is curious how Giotto varies his conception of the saint. The strong ruddy yet mystic youth of this fresco differs in type from St. Francis with the stigmata standing by Our Lady in the lower church (one of the most perfect Madonnas I have been privileged to see, enhanced by exceptional grace of folded drapery), and differs altogether from St. Francis in glory, where the painter's inspiration seems to fall short and hardly convinces. Specially perfect is the figure of Bernardone, his arm withheld from dealing a swinging blow, his face and frame set in cold tense anger, "the wrath of the shopkeeper" as the late Sir William Butler would say. The calm unmoved confidence of the bishop is not less wonderful. St. Francis, absorbed in prayer, seems oblivious of all around him.

It is a pity that the gifted describer of these masterpieces, L. Duff Gordon, gives free rein to her Anglican fancies, representing the saint as an *enfant terrible*, whom Popes and Cardinals could scarcely keep within the bounds of their system, and telling us that the lips of Innocent III "curled with disdain" at the sight of the Umbrian beggar! Such writing would be hardly legitimate even in fiction, the first detail being ignorantly untrue, and the second an assumption of prejudice.

And here it may not be amiss to cite a true interpretation of the saint's character.

"Je me demandais l'autre jour devant les tableaux du Pérugin et de Bonfigli, pourquoi certaines œuvres d'art demeurent si jeunes et si puissantes, alors que toutes les conditions où elles furent créées ont péri autour d'elles. La même question se pose, plus difficile à résoudre, devant certaines figures de l'histoire qui gardent un pouvoir de séduction sur des esprits entièrement différents d'elles, souvent même sur les adversaires de l'idée qu'elles représentent. Saint François d'Assise est ainsi. Aucun homme ne vécut plus étranger que lui à tout ce qui fait l'orgueil de la société moderne, à cet instinct de critique et d'observation qui aboutit partout à la science et qui tente aujourd'hui de réduire le problème religieux à une analyse grammaticale par l'étude philologique des textes. Aucun saint pourtant n'est demeuré, je ne dis pas plus populaire, mais plus vénéré des orgueilleux d'intelligence, de ceux qui ont fondé, comme M. Renan,

le plus fort de leur renommée sur une analyse destructive des croyances mystiques dont vivait le moine... Tous nos contemporains qui ont prononcé le nom de François en ont parlé comme M. Renan. Le motif me parait en être que le saint d'Assise, par delà tous les miracles de sa légende et même dans ses miracles se manifesta comme ayant pratiqué à un degré suprême les deux principes qui sont l'âme même de tout sentiment religieux : l'acceptation et le renoncement... le païen Goethe a écrit dans *Wilhelm* cette phrase profonde: Toutes les religions n'ont qu'un but: faire accepter l'inévitable à l'homme. Il dit *accepter* et non *subir*" (1).

There are curious local details in these scenes. Jutting towers and straight houses, pink, green and red, mark the cities, otherwise like enough to the Assisi of to-day. Indeed there is very much architectural lore in Giotto's backgrounds, Byzantine and Romanesque elements, with supervening Gothic detail here and there. Another fresco that held special attraction was St. Francis preaching to the birds, but this is too well known to need amateur description. I would only say in passing that the Medici Society's reproduction of this scene seems to me a marvel of faithful rendering.

After dinner I went to meet my friend Father Hawes, a true spiritual son of St. Francis, who has lately built the beautiful cathedral of Geraldton in West Australia. Together we set out for Monte Subasio. He told me that, save the font in which St. Francis, and Frederic II, his opposite, were baptised, there was nothing worth seeing inside the cathedral. Palladian hordes had sacked it, and had further surpassed themselves in folly by destroying the house of St. Francis and substituting their pompous Chiesa Nuova, keeping only the doorway through which Pica passed to the stable where she gave birth to her seraphic son, and the cell in which Bernardone imprisoned him. Such presumptuous vanity goes far to justify the outburst of Huysmans against "ce cloaque déterré du paganisme que fut la Renaissance" (2).

(1) P. BOURGET: *Sensations d'Italie*, pp. 141-2.

(2) *Ste. Lydwine*, ed. 5, 1908, ch.1, p. 51



In the great piazza next the temple rises the tall Torre Comunale or town belfry, a feature in all views of Assisi. Strange example of the diverse currents of mediaeval Italy, this bald, even graceless, tower might, I am told, have been set up under the Roman Empire, so far as the form goes. Seen near it seemed harsh and almost ugly. Presently we sighted the cathedral, whose western front has that austere beauty that is the city's very soul, akin to the abbey of S. Pietro, with a containing arciform pilaster running up within the gable and a graceful gallery below the three rose-windows. The bell-tower is noble, a type of St. Mary the More (why should one not English the name?) down below by the Porta Mojano. A narrow lane leads past the north wall and soon we look back upon the little arcaded apse, a very gem of Italian Romanesque, and still, thank God, unrestored. An open grass-grown space lies beyond, that looks on to the rugged castle and ends in the Porta Cappuccini, whereafter a rough narrow lane brings us between gardens and houses bright with wallflowers, past a few vineyards, out on to the open hill and the stony track that St. Francis took when he fled to the Benedictines of Monte Subasio. (St. Benet, it will be remembered, was also a child of Umbria, born at Nocera).

It is still hard for the shod; what must it have been for bare feet! On approaching the Carceri it is more and more strewn with loose shards of sharp-edged marble, white and fawn-tinted, which hinder and slide from under one's footstep. Past patches of vine and olive, after a long climb, appear the bare grey flanks of the ravine, and the track is fenced by a low wall where it bends inward. A dark green copse of holm-oaks fills the glen-head with welcome shade, relieves the barren scrub-mottled slopes, and marks the goal.

It would be hard to find another spot where dark verdure rests the eye so gratefully. Near the hither end of it comes into view a low range of stone buildings resting on and merging into tree-engirdled cliff. Nowhere have I seen a more complete harmony between architecture, setting and tradition.

We thought it best to see the monastery on the way back and pushed on up a footpath of sharp marble fragments, past scattered thorn-bushes. The belt of scrub and scree gave way to brownish slopes of grass so dry and slippery that we found

it best to doff our shoes. On the left was what seemed to be a cairn crowning a shoulder of the mountain. Soon after came a long patch of snow, the last remaining, and in all reverence we walked through it barefoot to taste for one moment some far-off feeling of the first Franciscan life. One could imagine, perhaps wrongly, growing used to snow, but what must it have been to walk unshod, often fasting, over cutting marbles that almost pierce stout leather!

There was no real peak, but just a long broad ridge of short grass and scattered stones, sending out a rocky arm here and there, and two grassy hollows of volcanic origin. But the view was such as no description could fitly render. Its beauty was enhanced by the fickle weather and distant clouds with trailing shadows upon the rich brown, green and orange of the far-flung slopes and ridge, the cornkind Umbrian plain, the distant harmonies of brownish-grey, warm blues and purples leading up to jutting crags amid the streaks of gleaming snow and snowyslipping keels of cloud that marked the Apennines, beyond the intervening hollow of Topino's upper valley, range behind range away to the horizon. (Among them probably the rock that perches San Marino of whose independence the zealots of United Italy complained not, while the grateful city had been lately aping the anti clerical manœuvres). Far to the north north-west we made out a dark crest that we hoped and believed to be La Verna. Did St. Francis once again behold it hence? Did he see here from afar off the Sinai he had left so painfully?

Had there been time to go a little eastward we might have seen Nocera and Gualdo Tadino, the opposite and counterpart of industrial Terni and its like. The low range that sunders Tiber from Spoleto's valley was ever more and more fascinating, swept by sun and shadow and washed by those enormous skies that make the memory of Italy so passionate a regret (1). Sprinkled with age-old towns, gleaming pearl-grey in the later sunshine,

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(1) England cannot give the sense of space no, not even on the moors; for where in England can you watch the sun set over mountains a hundred miles away, and that yet seem to be no further than the garden gate? And Africa has no "tang", no frostsand, no twilights. In both countries, too, one feels "small", a mental illusion which does not affect one on the Slope. Mother

or touched to gold, or tinged with rose and lilac, it allured and filled us with yearning to explore its "sky retreats". Firmly planted upon its edges, standing with their feudal gateways above the olives, Bettona and Montefalco front Spello and Assisi. We tried with doubtful success to make out Todi, thrice blessed birthplace of the raptured ascetic Jacopone, and, by the grace of God, fifteen miles or more from the nearest railway. (Indeed that whole ridge is yet undesecrated by "this strange disease of modern life", or was so in 1915. But your mason, your self-made man, politician, empire-builder, every hireling of Mammon and Mars, cannot rest while any corner of earth escapes them. Like Agricola, they would remove the last sight of liberty from their conquered subjects.) A great dark raincloud hung menacingly over Perugia, and then, *mirabile dictu*, through a rent in it, there poured down rays of purple light upon its hither slopes

We looked in vain for the ruins of St. Francis's Benedictine refuge, but time was failing us. Passing a shepherd boy we made our way down to the Carceri. No spot could be more perfectly Franciscan than this. In the Saint's time there were, I believe, no permanent buildings, but only the cave-cells in the rocks below. Providentially the building was achieved by St. Bernardine of Siena, surest interpreter of the Franciscan spirit. Exceedingly simple and modest, it is a thing of beauty, above all of Franciscan beauty, of many lightly combined parts, yet falling into one harmonious group, the largest wall-space being gracefully relieved by a rude arcading containing two

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Africa oppresses, she never inspires. She is flat and old, and bare and terrible and mysterious. Anything may spring up under our feet in Africa, but though it may terrify, it will never seem unnatural. England loosens the heart-strings too much. In moments of pure happiness, when the soul has mutinied and has set itself free of the body, when one seems to have slipped into that other dimension where light is a sound and colour a song, where one prays and praises instinctively and unconsciously, and the small every-day things of life come out in the memory like roses whose stalks one has shortened overnight—then one needs room and solitude. One cannot take that star-dusted mood into the streets.

Mrs. HUGH FRASER and HUGH C. FRASER, *7 Years on the Pacific Slope* (1914) xxii, p. 384.

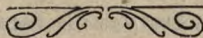
tiers of windows looking down on boulder, scrub, and ilex. The gate gives on to a stone-flagged court, beyond which is a round-headed eaves-shadowed doorway fronted by a well and pendant pulley itself a joy to look upon. Overlooking this, across two low roofs of lichened tiles, is a quaint and lovely bell-gable, with a little figure crowning it, St. Francis carrying a plain metal cross. On the left is another doorway, segmentally round-headed, wherever a circular recess encloses an inner ring containing the ray-surrounded YHS in Gothic letters in low relief, St. Bernardine's constant text and banner, as on the open-air pulpit at Viterbo. This gem of mediaeval art typifies at once the Franciscan chivalry, and the faithful yet unpedantic conservatism of Siena while her neighbour Florence already rioted with humanism. It chimes with the wonderful Sieneſe Madonnas.

The door was opened by a courteous lay-brother, who led us into the refectory and brought to us an exceedingly kind father who made us drink a glass of good wine, very welcome after the long hot climbing. With its plain massive tables and wall-seats, this austere beautiful dark-vaulted chamber presents essentially the same appearance as it did in St. Bernardine's own day. It is intensely and thoroughly Franciscan.

From this we went to the church and were there shown the cord of Brother Giles, the cross and hairshirt of St. Francis, and the tiny plain metal chalice of the saint's lifetime, in a case, to the left of the altar where the Blessed Sacrament is reserved. After this came the cell-like windowless Cappella Primitiva, some six feet broad, with its dim and aged painting of Our Blessed Lady before which St. Francis prayed. Two or three steps lead down to the choir of St. Bernardine with its twelve stalls grouped around a wooden lectern, this too, like the sacristy, minute, as the Franciscan spirit requires.

*(To be continued).*

H. E. C. ROPE, M. A.





## SANTA MARIA IN PORTICO

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On Ascension day the ancient image of S. Maria in Portico was carried in solemn procession from its permanent resting-place in S. Maria in Campitelli to St. Peter's. Considerable crowds lined the route, but there was not the enthusiasm which we had witnessed at the Eucharistic Congress or when St. Philip's relics were solemnly transferred. In St. Peter's, however, the people gave their devotion to Our Lady full expression, and from hundreds, singing in groups regardless of other groups, went up a thundering, discordant, ceaseless *Evviva Maria!* Representative bodies from all our Colleges took part in the ceremony. The picture was carried by select stalwarts from the older ones: Mr. Earley and Mr. Elwes were chosen from among us. The picture remained in St. Peter's for three days, where the Holy Father venerated it privately one evening. Thus was terminated a long series of ceremonies begun many months before to honour fitly the fourteenth centenary of the appearance of the miraculous image.

The position of honour which the picture holds in the Romans' affection is evidenced by the fact that in the list of images of Our Lady which are exposed for veneration monthly, the alphabetical order is not preserved in its case, but it is given third, the only ones preceding it being those of St. Mary Major's and St. Peter's. Its appearance goes back to the days of the collapse of the Roman power, when successive hordes of barbarians were sweeping across Italy, and famine and pestilence were destroying what war had spared. Amid the general distress the wealthier Roman Christians did what they could to relieve their

suffering fellow-citizens, and history has recorded for us the names of many holy men and women who devoted themselves to this charitable work. Such were the Senator Symmachus and his son-in-law, Boethius, "the last of the Romans", and the holy women, Marcella, Paula, Lucina and Galla. Twelve poor people were fed daily in the palace of Symmachus, and it was while his daughter, St. Galla, was seated at table with them, as was her wont, that the miraculous image appeared to her on July 17th., 524, "in the times of Pope John I, the Emperor Justinian, and Theodoric, King of Italy". The Holy Father hastened to the palace of Galla to venerate the wonderful picture: he seized it as it hung in air, blessed Rome with it, and the cruel pestilence then raging at once abated. Galla built and endowed a church on the spot where the picture appeared, and John I consecrated it, and set up the picture for the people's veneration. So was founded the church of S. Maria in Portico, called by this title because the picture had appeared in the palace portico, where was the table of the poor.

Subsequently, throughout the centuries, successive Popes have vied with one another in honouring this miraculous Madonna. St. Gregory the Great carried it in procession through the streets of Rome and obtained thus the cessation of the pestilence; nearly a thousand years later Callixtus III had it borne processionally for the same purpose with the same happy result. Later Adrian VI, the last *Pontefice barbaro*, obtained the like favour by two processions. The famous Hildebrand restored and reconsecrated the church, converting an ancient altar of Apollo into an altar of S. Maria in Portico. The picture he placed in a new reliquary and confirmed the Plenary Indulgence granted by his predecessor, Alexander II. On the front of the reliquary he had a distich inscribed in mosaic, giving the history of the picture:

HIC EST ILLA PIE GENITRICIS IMAGO MARIE  
QVE DISCVMBENTI GALLAE PATVIT METVENTI.

In the fifteenth and sixteenth centuries, to meet the menace of the evergrowing Mussulman power, Paul II, Leo X, and later Paul III turned to S. Maria in Portico and had the picture

carried in solemn procession along with the other famous ones through the streets of the City. Nor did they appeal to Our Lady in vain. Successes for the Christian arms or some other signal favour invariably followed, as, in one case, the death of the redoubtable Selim, or again, the defeat of Suleiman the Magnificent when threatening Rome itself with a huge force.

During the Pontificate of Innocent X the picture was solemnly crowned by the Vatican chapter, and under his successor, Alexander VII, the new church of Campitelli was begun in fulfilment of a vow made by the Senate and people to obtain deliverance from the plague. The erection of the church formed one of the events recorded by an inscription on the Pope's catafalque:

EXSTINCTA PESTILENTI LVE  
OPTIMVS ALEXANDER  
EX ROMANI POPVLI VOTO  
A FVNDAMENTIS EREXIT GRANDE TEMPLVM  
SANCTAE MARIAE IN PORTICV  
QVASI ROMANAE PORTVM SECVRITATIS.

It was left for Alexander's successor, Clement IX, to transfer the precious image to the new church, and to *his* successor again, Clement X, to bring the church to completion. One of the most signal favours obtained from Our Lady was the salvation of Rome in 1703, when great damage to life and property was done by earthquakes in other parts of Italy and the City itself was severely shaken. To obtain safety Senate and people bound themselves by vow to observe yearly for a hundred years a strict fast in Our Lady's honour on the vigil of the Purification. This vow was renewed and made perpetual in 1803. It is still in force, although now made conformable to the rules of the Code. Further, in thanksgiving for their deliverance, the Senate assisted publicly every Saturday for a year at the Litanies in S. Maria in Campitelli, and by Papal edict all the confraternities of the City were invited to visit the church on the feast of the apparition of the Madonna, July 17th. Clement XI was the Pope of the day, and he gained another remarkable favour through Our Lady's intercession: the Turks were defeated at Corfu and

again at Belgrade. During the last two centuries the Popes have maintained the tradition of devotion to S. Maria in Portico: in public calamities affecting the City itself or the States of the Church or Europe at large they have turned to her for help, and by word and example have encouraged a like devotion in the people. And they have continued to enrich the church in which she is enshrined with new favours, the most remarkable of which is the daily Plenary Indulgence granted by Pius VI.

This short narrative is not intended to be a complete history of S. Maria in Portico. Otherwise more than a passing reference would have to be made to B. John Leonardi and his Religious of the Mother of God, in whose charge the church and picture have been since the time of the holy founder himself. It was not so much the prominent place which S. Maria in Portico has occupied in the devotions of Rome during many recent months that prompted this article as the fact that the famous Madonna is linked up with the world-wide efforts for the Conversion of England. Henry, Duke of York, when raised to the Cardinalate by Benedict XIV, was given S. Maria in Campitelli as his *Diaconia* and later, when he became a Cardinal Priest, was allowed to retain it, the Pope constituting it for the nonce a *Titular* church. The Cardinal's father, James III, established perpetual prayers to be said every Saturday before the Madonna for England's return to the Faith. The prayers are still said regularly every week, followed by Benediction. In 1898, to increase the interest of English Catholics in these devotions and to gratify Pope Leo XIII, who had much at heart the conversion of our country, it was decided to hold a special Triduum of intercession for England. The church was lavishly adorned for the occasion, recalling something of the more than royal splendour with which the Cardinal of York was wont to celebrate the feast of the Apparition of the Madonna. The triple Benediction was imparted on the days of the Triduum by Cardinals Parocchi, Cretoni and Vincenzo Vannutelli, assisted respectively by the Irish, Scots and English Colleges. General Communion was given on the third day by Mgr. Stonor, Archbishop of Trebizond, and English-speaking priests resident in the City maintained a succession of Masses during the morning. Pope Leo granted the Plenary Indulgence usual on such occasions, and in addition



sent a special blessing to the Religious of S. Maria in Campitelli, who had organized the devotions, wishing thus to express his extreme satisfaction at such an undertaking for the Conversion of England.

S. Maria in Campitelli is now the *Diaconia* of a second English Cardinal. Our own eminent Protector obtained it in the Consistory of December, 1915, in lieu of his original church, once Newman's, S. Giorgio in Velabro. To him belongs the honour of carrying successfully to completion the arduous series of conferences and devotions that have been held this year in order worthily to celebrate the fourteenth centenary of S. Maria in Portico. May his distinguished part in those celebrations plead with Our Lady, that she may obtain for us from God that which the last Stuart Kings so earnestly begged of her—the conversion of our Country!

J. CARTMELL.



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# SALVETE FLORES MARTYRUM

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## V. Blessed William Lacy.

No place in England but the London Tyburn was the scene of more martyrdoms than Tyburn-in-Knavesmire, about a mile outside the city of York. The first blood shed there was fittingly that of Yorkshiremen, Blessed William Lacy and Blessed Richard Kirkman, Secular Priests. The first of these, although not actually a student at the Venerabile, has always figured in our martyr lists, because it was in the College that he made his retreat before Ordination. (We find him afterwards sending, in a letter to Rome, "loving messages to all my friends, and especially to good Father Alphonso Agazzari, to whom I remain for ever bounden." Father Agazzari, S. J., was the then Rector of the College, a post which he held from 1579 to 1586).

Blessed William Lacy (or Lacey, as the latest life of him spells it) was born, says Challoner, "at Hauton." Gillow indentifies this place with "Great Houghton, in the parish of Darfield, in the West Riding," of which he says, the martyr was "a resident, if not a native." "His parentage," continues the same writer, "is not recorded in his memoirs, but he is described as of good family and moderate means, and therefore would certainly be allied to one of the four families of his name then seated in Yorkshire. Most probably he would belong to the Lacys of Sherburn and Beverley, for in his memoir it is said that he had relations residing at the latter place."

Twice married, the second time to a widow, he "filled an office of considerable honour and emolument in his native county" as a lawyer. "Like the majority of the gentry in the

northern counties," he "seems to have temporised during the early years of Elizabeth's reign, inasmuch as he conformed to the Establishment so far as attendance was compulsory." Seminary priests from abroad, however, found a warm welcome at his house, and were always sure of whatever help he could afford, and about 1565, when Dr. Allen had persuaded the North "that they could not in conscience attend Protestant service," he "discontinued his nominal conformity, and was most careful that his family should do likewise." Naturally this was soon noticed, and he was denounced. To avoid molestation, he at once gave up his post, but the act profited him but little. He was so heavily fined month by month for recusancy, and so continually vexed and harassed in various ways, that at length he left his house and goods in the care of servants and fled with his wife and family. The house was at once plundered and confiscated and the servants imprisoned. He himself had no peace or rest, for he "was hunted about from place to place, like a hare pursued by hounds, for fourteen years." No sooner did he enter a town than he was tracked down relentlessly and denounced, so that he had again to flee in order to avoid imprisonment.

Once at least "during this period he certainly suffered incarceration, for his name appears in Archbishop Sandys' list of recusants imprisoned at Hull in 1577. He managed, however, to escape." At length, his wife, "weighed down with suffering, became dangerously ill," and only death saved her from being dragged, despite her state, before the authorities. Cornelius a Lapide, S. J., in his commentary on Hebrews X., 34 ("For you—took with joy the being stripped of your goods, knowing that you have a better and a lasting substance") illustrated this text by five examples drawn from the English persecution, one of them being that of Mrs. Lacy. (Challoner quotes the Latin, but it seemed best to give here an English rendering). "Another noble lady," he says, "the wife of William Lacy, afterwards a glorious martyr—who had joyfully undergone the loss of all his goods and chief offices because he would not go to the heretics' churches—led, after the confiscation of their goods, a very poor and needy life, yet with so much joy as to declare herself unable to thank God sufficiently for such a great grace,

inasmuch as He had taken away along with her goods, all unnecessary cares, anxieties, and worldly obligations, and had granted her leisure-time to be used in working out her eternal salvation. Moreover, though by reason of assiduous persecutions, she was frequently compelled to change the place of her abode, yet she continually received such joy and consolation that she earnestly besought God not to reward her petty hardships in this life, but to send upon her some pain or bodily suffering which would restrain the great joy of her soul, and, while she lived, wash away her sins. Her request was granted. For six or seven years before her death, she was tried with continuous and most grievous pains and sufferings, which she bore with exceeding peace and cheerfulness of spirit."

On the death of his wife, the future martyr "took a resolution, though he was now pretty well advanced in years, to go abroad, in order to dedicate the remainder of his days to the service of God and his neighbours in the ecclesiastical state." He therefore made provision for his children, and then betook himself to Rheims, whither the English College from Douay had removed, and was admitted to the College on June 22nd. 1580, taking his place among the students of theology. On Sept. 23rd. he went to continue his studies at Pont-à-Mousson, and from there made his way to Rome, where he visited the various shrines, made his retreat at the English College, and received Major Orders. Gregory XIII., struck by his age and excellent qualities, granted him exceptional powers in the way of Indulgences and other favours for his future penitents.

Travelling to England with two Jesuit Fathers, he visited Loreto on the way and while there, wrote to Rome (May 10th. 1581): We arrived on Tuesday at this Holy House, where my companions and I served the Lord in His own home, and at the shrine of His most holy Mother. At this we all experienced an extraordinary consolation, though indeed we felt much spiritual joy all through the journey. I am particularly charmed with the devotion and zeal of my companions, and with the holy communings in which we pass our days."

Having arrived safely in England, he worked in his native county with zeal and success. His missionary career was, how-

ever, of short duration, for he was captured on July 22nd. 1582, after little more than a year's ministry.

It happened in this way. He was one of a band of priests who frequently visited the York prisons, to console and minister to the crowds of Catholics who were prisoners for religion. On this fateful occasion he and several other priests were present at a Mass of Thanksgiving, celebrated in a retired cell before daybreak, by one who had formerly been a prisoner and put to the torture in that very York Castle. Mass was safely over when the keepers were somehow alarmed, a search made, and Blessed William, less active probably than the rest on account of his age, was discovered and seized at the foot of the wall.

Brought next morning before the Lord Mayor and Henry Cheke, Secretary to the Council of the North, he was strictly examined, and then sent back to the Castle and loaded with heavy chains, which he kissed devoutly. Still weighed down by these chains, that the sight might intimidate other Catholics, he was made to tramp the two miles to Bishopthorpe, to appear before the Archbishop there. What passed between them we do not know, but on his return to prison the Martyr was clapped into an underground cell, and all communication, even with the other prisoners, rigorously cut off. He managed, however, (though in the event, fruitlessly), to write and despatch a powerfully written letter to a gentleman in danger of giving up the Faith and conforming.

He was several times examined before the Council during the next three weeks, and finally brought to trial on August 11th. Many Catholics were present in Court, and great disorder ensued. He frankly acknowledged his priesthood, and further evidence against him was furnished by his certificate of ordination and other papers and pious objects, all of which he had been used to carry about with him in a little bag. This, when capture seemed inevitable, he had thrown away, but it had been found next morning. (The ordination certificate he had kept by him always, to convince old Protestant acquaintances that he was really in Holy Orders, a fact which, seeing that they knew him as a married man and so short a time abroad, they found it hard to believe).

At length he was asked "that murdering question, whether he acknowledged the queen to be the supreme head of the church of England? He replied, *that in this matter as well as in all other things he believed as the catholic church of God and all good Christians believed.*—Upon this he was brought in guilty of high treason, and had sentence to die, as in cases of high treason. He heard the fatal sentence with a serene countenance, and an undaunted courage, saying, *God be for ever blessed, I am now old, and by the course of nature could not expect to live long. This will be no more to me, than to pay the common debt a little before the time. I am rejoiced, therefore, at the things which have been said to me, we shall go into the house of the Lord; and so shall be with the Lord for ever.*"

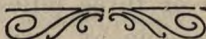
Visited in prison by several gentlemen of the county, including some of his own relations, he thanked them for their sympathy, but assured them that his condemnation, which caused them grief, was to him a source of joy. An attempt was made to have him pardoned, but in vain.

On August 22nd., Octave of the Assumption, he was drawn to the place of execution on the same hurdle as Blessed Richard Kirkman. On the way, they made their confession to each other in readiness for the end. On the gallows, they were allowed to pray for some time in silence, but were interrupted on attempting to address the assembled crowd. Blessed William had just begun to persuade the people to avoid heresy as they would the plague, when at the instigation of the ministers present, who feared the effect of his words, he was forthwith turned off the ladder by the executioners, and went to his everlasting reward.

And this was the consecrating of the Tyburn at York.

"Blessed English Martyrs pray for us."

A. CLAYTON.



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## Easter week in Etruria in 1859 by the Rev. Thomas Scott

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(The author is the oldest Venerable man living, having been ordained in 1860. Despite his eighty eight years, he enjoys good health, says Mass regularly, and reads his breviary without spectacles. He exchanged his mission of Cresswell but a few months ago for a comfortable home in Clifton. His fellow explorers in Etruria were Mgr. Edward Canon Williams († 1890) and Mgr. James Canon Williams († 1915), both of the diocese of Clifton).

Go to the top of Monte Cavo. It shall be a fairly clear day. Arrived, face northwards. The sun shall be declining westwards. You will see long stretches of the Tiber. The mouth thereof is plain. Onwards, there is a line of dark mountains. The biggest is not unlike the eastern shoulder of Hannibal's camp. There is a further inward line. It resembles the Mount Artemisio range, with a central peak. They found paying sulphur and alum mines in that part. The scar of them was visible on the Etruscan side.

The dark mountains are like Cavo's sides, covered with woods. Follow with your eyes the range eastwards to the sea. You plainly discern the basin-like lake Bracciano. Its waters glisten in the rays of the descending sun. It is said the Romans stocked it with some fish found, nowhere else in Italy, in some interior African lake. An alumnus who tasted it on Bracciano site assured me words would not describe its delicacy.

The range ends two or three miles from the sea, affording easy transit to Civita Vecchia by road and railway. I think some two miles from the station once stood Coere. From the rail we started on our expedition.

Now Easter came very late that year. On Holy Saturday the Prince of Wales visited the college. I remember a parson there stood, open-mouthed, before the *quadraginta quatuor* inscription, and with the petrified Protestant ignorance of those days, asked "when that tragic event took place"! Our cheers for the Prince suggested revolution to our neighbours in Monserrato street. This is all I remember of that visit.

After hearing Pius the Ninth's High Mass in St. Peter's, and his Benediction *Urbi et Orbi*, on Easter day, we crossed the Tiber in a boat to dinner.

On Monday, under the escort of Rev. Dr. Ed. Williams, he, James his brother, and myself started by rail to, I think, Santa Severa, half way to Civita. We left the sea and struck inland to Cervetri. I imagine Santa Severa must have been the marine station for ancient Coere. There, in the neighbourhood, the Etruscan pirates were clubbed unmercifully by a fleet sent by some miscalled tyrants or tyrant of Sicily. We walked to Cervetri. The folks were in festa dress. No work was attempted. Cervetri was on a rock, not so lofty, but steep; something resembling Compatri. *Now*, I should be anxious to enquire whether any other, or even mediaeval remains, were left in Cervetri. I would ask about the site of the town Coere. I fear the history is unknown. Arnold has given the legend of the time, when the Vestals fled, with their palladium and fire, to Coere. I think a Roman, in flight also, overtook the convoy, reverently placed the women and goods on his ox-wain, and bore them in safety to Coere. As I have no books with me, my memory is dim. I think I remember our word "ceremony", comes from this very place, Coere to wit. If I call Coere the holy Etruscan city, none need complain. Etruria used, Rome borrowed its Ritual.

Dr. Williams, intent solely on tombs, sought a guide and keys. He found both. We tramped through fields which seemed as if several roads had been cut in old days. Was this the site of the ancient Coere? I can give no reply. We followed our guide to what was once the cemetery. Was it worth while? I little thought of the opulence that unquestionably has reigned there. In the days of Gregory XVI, excavation made, the workers lit on a tomb in which gold ornaments worth L. 12,000



were found. I saw them in the Vatican museum. We found there further proofs of the wealth of the ancient city. Roomy tombs, the tufa carefully dressed and smoothed, bucklers and weapons incised in the rock. What astonished me most was the sight of warriors in scale armour, pointed smooth helmets, their spouses lying recumbent by their sides. In all but their hands folded in prayer one might have imagined it was a veritable eleventh century Norman knight and lady, cut out in tufa. The scene might have been taken from a cathedral, so quiet, so tranquil slept knight and spouse. Now their glory is gone, their houses desolate. None can point them out. *Sic transierunt*. We dismissed our guide. With our minds affected by what we had seen, we crossed the arid fields, and gained the highway to Civita Vecchia. I think it is twenty-five miles march. We walked, and found the hotel. No doubt we were tired, and glad to eat, drink, sleep.

We started with morning meditation. We could always be trusted to observe the spiritual exercises of our house, such as the daily Rosary. Tradition said that an Italian priest, afterwards bishop, was astonished. In the absence of the rector, in 1848 and 1849, studies and all else went on regularly at Porzio. This priest was confessor in my days. He admired the English gravity of our devotions and besought us never to adopt the free and easy Italian modes at public offices.

Office said, we smoked. We were tramping to Corneto. The road and sea ran almost parallel. The fine day suggested a bathe. Sons, beware! Not, as at pleasant Castel Fusano, were smooth sands. The water was very clear, the bottom spoke of the proximity of some volcano. It was rough, apt to cut unwarly feet. Further, it was strown with many "frutti del mare". They were encased in prickly shells. We named them sea horse-chestnuts. Verily they seemed such. They recalled England and its horse-chestnuts. These sea-chestnuts avoid. If you tread on them heedlessly you will receive a few needles in the soles of your feet. These are not good for walkers.

We found the good folk of Corneto feasting on raw green broad beans. As this diet did not commend itself to us, we sought in an osteria a meal of paschal lamb with wine, commendable. Dinner finished, smokes done, we hired an intelli-

gent guide, with keys. After a short walk, we found ourselves in the cemetery of Tarquinii. Separated by a meadow, through which, I think, a stream ran, on another parallel, flat-topped bluff, stood a populous city. There were traces of the city walls, of the roads, etc. On the site a barn stood—all else had vanished. After the fall of Veii, Tarquinii became head of the Etruscan league, with armies able to meet the Romans. I think there was a Christian bishop in the fifth century. After that date, history speaks of it no longer. Deserted, perhaps, for Corneto, it disappears into its present nothingness.

Those who know their Rome will remember how a sort of platform bluff juts out in face of the small island at the junction of the Anio and Tiber. There is a large cave, whether sepulchral or for other causes, artificial, is unknown. That, tradition says, was a spot where stood a town or hamlet which was Romulus' first conquest. On two similar bluffs, but longer and broader, were the city and cemetery of Tarquinii. We were hungry after tombs. We therefore left unexplored that city site. As for the cemetery, our guide told us that there a million were buried. History tells nothing about the date of their desolation. Who stole their contents? Answer, all unknown. Obviously the externally decorated tombs would be the first victims. The richer would be already covered with ruins. Thus they would escape the notice of spoilers. They remain unspoiled to our spades. In my own days Veii, Vulci, have opened treasures, and Tarquinii its empty but painted mortuary chambers.

I will add my remembrance of the discovery of the Tarquinii cemetery. It is not two centuries since a man was ploughing. An ox found his foot giving way. His driver relieved it, and, from the hole, found a vault into which he peeped. Lo! a sepulchre, in which an Etruscan and family lay in all their funereal bravery. In a few minutes the bodies dissolved in dust. Other excavations followed. Thus was discovered the great cemetery of Tarquinii. Surely, in its glorious days, a rival of the Roman Via Appia, this must have been! We saw several painted empty chambers, their colours yet vivid. The lesson unmistakably proved the Etruscans were a most cultivated, civilised race. Here, they sat at a feast much as we should give in good society now; elsewhere at sports. They

loved horse racing. The proud winner of a race trotted out his horse, like any conqueror at Ascot or Epsom does now. All is vanished; the language, even, except a few words, gone. The paintings of their graves alone testify that a nation flourished in glory; was, three thousand years since, and now is for ever gone.

Under the lintel of a tomb, a most gigantic toad was pointed out to us. It had made a home there. It was as large as a dinner plate. Surely past generations would have called it a demon guard. The Prince of Wales had seen it the week previous. He left the reptile untouched. Why should we harm the thing?

The wall had I know not what frescoes. They were much faded. The impression that the Etruscans had the same doctrine as ourselves on the after punishment of sin was very clear to us all. In one of the last tombs, we saw, in a double chamber, a pilaster. Very clearly, a figure was painted, a soul or body in eternity. I never saw the like, even in "Hell opened to Christians". Oh, the hopeless sadness expressed by those despairing eyes! The writhing of the black bunch of adders, twisted in lieu of hair round the head! Never have I seen since such a speaking exhibit of Eternal irremediable Despair. If anyone would know how men lived, and something of their tastes and beliefs, why then, go to the cemetery of Tarquinii and learn.

By a gentle declivity, probably an ancient road, we descended to the high road. The distance was not far. We found a pleasant oasis, Monte Romano, where a large osteria and two or three houses nestled against two small peaked volcanoes, covered with green, and houses shaded with trees. We supped well, drank decently, slept profoundly. Our mattresses were stuffed with Indian corn leaves. Restful, flealess, clean, such our unanimous verdict on them next morning.

Under the bright sun we started for Norcia, a name unknown to us juniors. We left the road for a trackless, treeless flat field. As the sun poured its heat on our heads, we grew thirsty. My tongue lolled from my mouth, palate dry, almost to cracking. What avail that Bolsena lake lay hidden in its crater a few miles away? Was I to faint, perhaps die? A voice, under my feet, called twice or thrice, using the name familiar

to my friends. It is reported I replied, in a suffocating voice, "Water! Have you found any water?" Yes! Williams was soon standing at my side. He had emerged from a cleft in the ground, barely a yard to my right. We stood, and simply were struck mute, for there were the tombs of Norcia, or Norkle, as I believe the Etruscans called it. There were parallel rocks, divided by a small meadow, and a swift brook running over blocks, fragments from above. There was no sign of their existence a few yards away. Imagine the façade of that temple of the divine Faustina in the Roman Forum duplicated—their architraves, full of figures, bassi rilievi in numbers; what a venerable art gallery thrown before our young eyes! What memorials of the dead! These shall live when our vaunted ones shall be dust. Who were these heroes, known over two thousand years ago? Whose names perpetuated in such gorgeous cuttings on those rocks? No one can yet say. Only the figures, the pillars cut on the rock face, the bassi rilievi worn by years of exposure to sun, winds, tempests, and winters, can as yet reply. No man lives to give voice or explanation about them. They are wonderful and mysterious secrets these old Etruscans have left us.

The sculptured tombs were all blazoned on the left hand rocks sunk much below our field. How reach them? Evidently by a *via mortuorum*, or the steep cutting the ancients had made years ago to have access to the cemetery. We descended through ilex trees, invisible above. We drank avidly the cold water of the stream. Then we passed it, and at leisure tried to decipher the figures. The pillars and fronts reminded me of the front of Birmingham town hall, duplicated. Other tomb-streets there were, some with the fatal "Ecasu" cut on their fronts. Probably we saw but a third of that cemetery. The noblest it was, no doubt. There was little time. Account must also be taken of our fatigue which was great. We made for Vetrulla, the scene of the various missions and labours of St. Paul of the Cross, then uncanonised. Two miles from Vetrulla we found an osteria, large, promising food and wine to weary travellers. We dined well, and drank nectar. We were in the famous "Est, Est" district. My taste has since been educated. I have drunk 1791 port from the famous Ferreira vaults. Its glorious

amber colour and delicate delicious flavour rivalled, or seemed to be inferior to our osteria "Est, Est!" then drunk.

Our siesta was disturbed by the entrance of a pontifical gendarme. Mérode was reorganising the State, Lamoricière the Pope's army. Hence an end was made to the old go-easy ways. We were promptly arrested as deserters from the "esteri" regiment. Dr. Williams took out his maps, showed the long expedition he and his brother had made through the Samnite region, returning via Ancona to lake Thrasymene, Perugia, etc., to Rome. There had been no question of passports. The policeman grew interested, looked at the maps, was astonished at the march of those Britishers, all unmolested, quaffed a modest bicker of delicious wine, dismissed us in good will with benedictions on our journey, and departed in peace.

Then a start was made for Biela, now, I believe, Bieda, said to abound in tombs, and to be situated somewhere to the left of Vetrulla on the alum chain of mountains. I have forgotten all directions. Very rocky the village proved to be. It was perched high above us. In all directions the rocks were pierced with empty tombs. A heavy rain came on, obscuring all things. We abandoned our search, tho' the Cemetery books talk of its extent. An inundation of rain stopped further advance. We returned to the osteria. The Doctor went to bed, James and I supped well. The wine loosened our tongues. Our chatter kept the Doctor awake. He was irate with us. We retired in due course. We fell into a profound sleep, and worried our friend no more.

A bright Spring sun cheered us next day. Breakfast done, bill paid, Dr. Williams asked the way to Castel d'Asso, another cemetery. The landlord, we also, juniors, had never heard its name. The Doctor had read his Dennis' Etruria, knew his subject, and was resolved to find his Castel d'Asso. We left the road to enquire of some labourers the direction. They knew no place of the sort. One of the company pointed out a tower. Such sort is common in the Roman Campagna. He thought strangers sometimes went near there to find antiquities. The tower lay some eight miles to our north west. There was no road. We tramped thither in a direct course across fields—yet brown; hedge or ditch absent. We arrived at the town, almost

exhausted with thirst as on the day previous. It stood probably on the spot of the ancient citadel of the city whose Etruscan name is lost. Like all such Etruscan cities, the nameless place had its fort, on a strong peninsula, in great part protected by perpendicular rocks. Moving a little in advance, we stood rooted almost to the earth. It was Norcia again. Smooth rocks, as though cemented yesterday, adorned with Egyptian moulding; the fatal "Ecasu" freshly cut above them, greeted our eyes. We were almost puzzled, and inclined to ask whether it was a Nile, not an Etruscan cemetery we were looking at. There was a clear, swift little stream making a small meadow between the high, cloven rocks. We descended, drank thirstily of the cold water, examined the tombs, sought in vain further entry. The passage to the interior was not in front at all, but in the rear. We were ignorant of the secret. A ladder and lights would have been needed. Not a soul nor a house could we see. We noticed an inscription on the face of the rock. Legible, yes; in ordinary Roman form—a letter excepted, call it Greek—and intelligible. None have so far been able to give the translation.

Some have thought "Ecasu" is equivalent to "Here lies". The conclusion was irresistibly conveyed to me—"Why should not the participle "casum" be a derivative from the old tongue; Hence the meaning would be "He hath fallen"—"Death hath snatched him". I speak in ignorance, no doubt. I drank once more very greedily of the water. We had seen a third of the cemetery.

Before leaving Castel d'Asso let me record our unanimous testimony. A fortune awaits a future speculator, leaving aside the risk of malaria. The water, rising in an alum and sulphur district, is a magnificent aperient; cold, tasteless, and without tainted scent. It is very drastic, but, unlike others of the same sort, fortifies the strength, and exhilarates the spirits. We all experienced the effects. It is another story, so I leave the place and topic.

We were only four miles from Viterbo. We walked there. In an osteria we found dinner and beds. It is a pity we had no guides and no information about this most interesting city. My recollections of the cathedral are very obscure, and of all else—monuments, antiquities, and the rest. We went to the

Dominican Convent, where the Williamses found a cousin, a nun. We fell into high favour with the authorities. The cloister would be open to us next day should we call.

Next morning we responded to the invitation. It is not exaggeration to state that the nuns treated us like royal visitors. They pointed out a great heap of grim war missiles, cast into their house during six or seven centuries. They had obtained for us the great privilege of touching the incorrupt body of St. Rose of Viterbo. Incorrupt it was, but mummified in the lapse of years. The Doctor amused the Prioress with his *varia*. The visit of the Prince of Wales captured her fancy. She wanted to know the meaning of the cheers that were raised to him when he left our house. "Cheers" was a word unintelligible in her ears as old Etruscan. We really must give an example of our national Hip Hurrah. All the community saluted us with waving handkerchiefs, screaming, after their version, Hurrah! as we left.

Now, turning homewards, we must pass a towering mount. The road led through a dense wood. The trees and underwood near it had been cut lest they might serve as cover for brigands. The drills of water and iron works told us we had nearly reached the summit at Ronciglione. The sky was overcast with clouds. Very soon a sort of transformation scene lay before our eyes. It was a black, silent water that lay in a deep crater, wooded to the top; circular, the counterpart of Nemi. The abandoned country palace of Caprarola shone white among the trees, far above the lake, and resting on the large bosom of the mountain. The thick atmosphere blurred the rest, and the scenery entirely, if such there might be. Downwards was Sutri, with Nepi, the bishopric of St. Pius V, three hundred years ago. There was a cemetery in Sutri on view, not exclusively old Etruscan, but partially Roman, among rocks caverned for tombs. Time pressed, exploration impossible. We visited an amphitheatre instead, built when, in those days, the Creator of us all was redeeming men. It was fairly entire, secluded by trees, but insignificant beside the far-viewing Tusculum circus. To the left ran the Tiber—to us invisible, but not distant. Beside the river there was once a lake, now a small reedy pond or marsh. In a great battle on its border the Romans conquered

the Etruscans, threw aside superstition and fears and brought Etruscan history to a close. We know nothing of it more.

We slept at the Monterosi osteria, eighteen miles from Rome. James Williams next day came hurriedly with the news that he had found a perfect replica (why not the original?) of Prior Park Mansion altar piece, recently burnt. If Prior Parkers want an exact copy of the burnt one, apply for terms from the churchwardens of Monterosi.

We were shortly cheered with the familiar peaks of the hills above Baccano. The highest has terraced green walks circulating on its sides, symmetrically planted trees visible from Veii and the surrounding country. Guide books say the priests danced up and down the walks. On the summit were a temple and altar—*ara Muziae*, supposed to be the Etruscan Venus. The people jealously or superstitiously preserve that circular road.

A break in the banks of the highway suddenly disclosed the Isola Farnese and all the site of Veii. Through that gap we made a short cut, passing over an Etruscan bridge. It was an easy descent, very likely the road from the north west. I took my path under the perpendicular rock, on the right side of the river. There, directly above me, was unquestionably a section of the exterior wall of Veii. A longitudinal slab was placed as a foundation; on that rock three courses of Roman brick were mortared over the slab; next, over the bricks, were regular courses of stone. Thus, say the authorities, the oldest Etruscan city walls were constructed.

The brothers awaited me at the opening of a tunnel. Guide authors wonder why that opening was made. The country on that side was Etruscan and friendly; the town, except for its wall on the summit of the tunnel, easily assailable. We need a witness from the age to explain the secrets and conditions of that age. There is none. We were in the north west direction, where the ancient cemetery is supposed to be. The Marquess Campana had caused a mound to be explored on the site a few years before our visit. The searchers found the most ancient death chamber in all Etruria. There were paintings of priests, with their axes, leading a bull to sacrifice; four or five corpses arrayed in valuable ornaments; domestic vessels and



furniture. The Marquis carried off to Rome the most valuable spoils, but left everything else, with the corpse dust, to gratify future pilgrims.

Knowing nothing of these things, guide and keys absent a mile away in Isola, we could not explore further.

At our feet were shallow troughs above the winter levels of the water, hollowed in the rock. They served, say guide books, the washerwomen of that division of the city in the piping days of peace. We entered the tunnel in the roof. Half way through, high above our heads, we spied a round hole, choked with soil. The purpose was evident enough. The inhabitants had used it as a well, to let down buckets to the stream. The water would be much deeper and more abundant before lake Baccano was drained. At the exit we scrambled up the high banks. There were, or are, two mounds existing over the tunnel. These marked a city gate, with two protective towers. Leaving, in ignorance, the imperial municipium and "wilderness", whence the materials were probably found for the walls and houses of the city, unexamined, we must have taken the direct road through the city, to find ourselves on the south east corner—the site of the arx. Not a stone remains.

There is a very impressive view across that campagna. Not a soul seems to dwell there. The eyes reach to Gennaro and the Sabines. In front, from flat fields not two miles away, arise several tumuli, one very large, with a solitary tree on the summit. Ages ago they must have been rifled. The largest, opened in 1841 at the expense of the Queen of Sardinia, returned her the verdict, *empty*.

With our feet on that Arx site it was easy to imagine the last Veii king screaming his patriotic battle cry in our ears, waving in death his broken blade before our eyes—Camillus springing from his mine, weeping over the fair city where his soldiers were busily killing, spoiling, or burning. When Rome was captured and destroyed by the Gauls, the story is by no means improbable that the Roman plebs would have preferred to remain at Veii which they had taken a few years before, well fortified, watered, and with commodious houses, rather than return to the muddy banks of the Tiber and the city now desolate.

By steps, as yet unnoted in guide books, we descended to the valley of the Cremera recruited by other waters of Veii. Most commodious those stairs must have proved to the soldiers of the Arx, to enable them without danger to glide through the sally port of the citadel, to go down to the streams, or quietly assail their Roman enemies.

There was another mysterious tunnel on the right. Before the exit were two tumuli. It is thought the legionaries were buried under them, who fell during the long siege of Veii. Camillus is said to have started the *cuniculus* from the neighbourhood, which conducted him to the capture of the Arx and city of Veii. The old road to Rome lay in the direction. Is there a residuum of truth beneath this history? Examine the mounds; else, no one can say now.

Some have written, *finis coronat opus*. The final crown of our expedition was the six miles walk down the romantic Cremera side to the Tiber. The valley was then unknown and unvisited by strangers. Enclosed with steep, over-hanging rocks, with the verdant meadow, carpeted with tender grass, at their feet; adorned with many trees bursting into spring leaf; with level path bordering the sides of a gladsome stream—where else could be found in all Latium a more delightful trip to crown and finish that memorable expedition?

If old stories are true, where else could the Veii folk have found an easier task than the Cremera valley in which to ensnare and slaughter all the gens Fabia, one boy excepted?

On the Ponte Molle, dusty and weary, we met the Prince of Wales, whom we duly recognised and saluted. Smiling he returned our courtesy. In the college we exchanged the useful Porzio dress for cassocks and went to supper.



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## A MARTYR'S LETTER

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(Fr. Thomas Garnett was born in London in 1514, the son of Richard Garnett and nephew of the famous Fr. Henry Garnett S. J. His father had at one time intended to become a priest, and in reparation for not having done so, consecrated this, his first-born son, to God and St. Thomas of Canterbury. At the age of 16, Thomas was sent to St. Omer's, whence he passed in 1595 to the English College at Valladolid, which Fr. Parsons had founded only seven years before. In 1599 he was ordained priest. The climate broke his health and he returned to England with another future martyr, Ven. Mark Barkworth. He laboured on the mission with great success for a few years. When the controversy concerning the oath of allegiance broke out, Thomas Garnett took the side of the Jesuits and as a consequence was admitted into the Society by his uncle, Fr. Henry Garnett, on September 29th. 1604. He set out for Belgium for a probation of two years at the noviciate, but was seized at the port of departure and closely confined in the Gatehouse, Westminster, and in the Tower. In 1606 he was banished along with forty-five other priests, and repaired to Louvain, where in February 1607, he entered the Noviciate of St. John, then just opened under Fr. Thomas Talbot. He soon returned to England and was appointed to Warwickshire, but on his way from London to Coldham Hall, the seat of the Rookwoods in Suffolk, he met Rouse, an apostate priest, who knew him and handed him over to the priest-hunters. He was clapped once more into the Gatehouse. There Thomas Ravis, Bishop of London, examined him on November 17th. 1607: Garnett refused to admit or deny that he was a priest, but would not take the new oath of allegiance, "although he doth acknowledge so much authority to be due unto his Majesty as ever was prescribed unto any sovereign prince or king by the Word of God". This was but the first of many such examinations before the Bishop and Sir Thomas Wade, rackmaster of the Tower, both here and in Newgate, to which he was removed about the beginning of June 1608. The letter which we publish from the College

Archives was written from Newgate to Fr. Parsons and records one of these examinations. Three days after its date, on June 19th., Fr. Garnett was condemned at the Old Bailey for being a priest by authority derived from Rome and remaining in England contrary to 27 Elizabeth, for being a Jesuit, and for refusing the oath of allegiance. He suffered at Tyburn on June 23rd., aged thirty-four).

Good Sr I thought good to lett you understand of my late removeall to Newgate. *Yesterday I was sent for before the Bysh : and Sr William Wade, who examined me of priesthood of beinge of the Societie, of conveyginghe of letters betwixt fa: Gar: and fa: Gerrard & of beinge taken in Warwickshire. the first I bid them prove w<sup>ch</sup> Sr William hath taken paines to doe by makeinge diverse of his men to sett downe under there handes somewhat to that purpose viz one deposeth y<sup>t</sup> he had seen in my chamber my name and priest written by myself, another that I desired him to gett me leave of fa: Garnett when I was in the tower to eate flesh in lent beinge sick and y<sup>t</sup> I should say, yf another did ask me leave I could graunt it but not to myself, to this I answered I could not tell, when I come in publike, there after I have seene what they canne prove I meane by Gods grace to confesse what I am, and for what they canne doe I thanke God I doe not nor hope shall not feare: the oath they urged me withall w<sup>ch</sup> I denied as a mixt thinge but pferring and pmisinge to make the world understand that what allegiaunce may or hath beene lawfully given at any time soe muche to sweare unto myself, then they wished me to deliberate uppon it untill michlemas terme: I answered y<sup>t</sup> I would not equivocate as we were often charged, but would answeerr resolutely the same wth noe at this present then they wished me not to answer to it psently but defferr it till another time I answered hereto as before Noe: whereuppon Sr Will<sup>m</sup> desired the Bysh: eytherto send me hither or else never to call him to the examineon of any againe. I answered lett me goe thither and to the next place after y<sup>t</sup> a Gods name yf the Kinge be soe pleased then the Bysh: beganne to preach to me and Wade to rayl at me; but I tould them y<sup>t</sup> I was desirous to dye and putt my sowle into Jesus his handes, w<sup>ch</sup> the Bysh: called my indiscreete pietie, tellinge me I might well feare in the next world such inconsiderate*

wishes. He told me y<sup>t</sup> the Bysh: of Canterbury had heard well of me and of my acutenes (soe it pleased him to tearme it) and y<sup>t</sup> he was desirous to make tryall yf I had (as other Jesuites have donne) putt of all morall honestie as they doe when they first enter: to this I answered that the opinion the world had of them would free them fro' such imputation, and soe he sayde once y<sup>t</sup> he would bringe me to my Lords grease. A new booke of *Aphorismes is sett oute* in Fraunce against the Societie w<sup>ch</sup> the Bysh: had there and greatly gloried in. An other paper of yours wherein were all the *names of the fathers w<sup>ch</sup> are here*. This S<sup>r</sup> William looked into very curiously; *the booke beginneth Status Societatis in initio praefecturae meae*: yf you think good S<sup>r</sup> and oportunitie serve fit, I will proffer this oath inclosed to the bench when I shall be called, or diverse such like to sweare onto. I desier none to hinder me in the way y<sup>t</sup> I hope I am in, for my action beinge of noe worth I hope my passion and sufferinge may be as avayleable as an others thus now in hast I cease your ever most dutifull.

16 of June 1608.

THO. GARNET

I humbly desier the prayers of all o<sup>r</sup> frendes.



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## THE ENGLISH REFORMATION AND HOW IT SUCCEEDED

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(So far I have been dealing with facts and it seemed the best course to give their current interpretation without comment, the aim of these articles being merely to present to Catholic readers that view of the English Reformation, which seems to hold the field today. The reason for giving such a view in the pages of the "*Venerabile*" was that it is always good, especially for priests, to keep abreast of historical research, at least in the broad outline—a task, which might well prove difficult in the present case, as there is no one recognised book where the latest reading of the Reformation may be found given as a whole.

But from the point, at which we are arrived, develop questions not only of fact but of principle—the method of writing history in water-tight compartments being as impossible as it is false—and to refrain from comment when principles are either wrongly stated or wrongly interpreted is an entirely different matter. I therefore make no apology for changing my method in this last article, which has for its object the vindication of our Martyrs' loyalty).

Faced with the new situation created by the arrival of the missionaries from Douai, Burleigh and Walsingham had a double end to pursue in the policy they adopted. The imperative need was to prevent these priests from spreading any intransigent spirit among the surviving Catholics, and especially among those who had already weakened to the point of going to church. They must be discredited from the very first; and this it was which suggested the charge of treason. But to discredit them was possible only among those already tainted with prejudice. To turn the zealous Catholics against their own priests, risking torture and death for the sake of their peoples' salvation, was beyond the power even of Burleigh's diplomacy. Therefore they must be got rid of; but in such a manner as would prevent the mass of the nation thinking them martyrs. And again the calumny of treason suggested itself.

It is scarcely necessary to labour the Martyrs' innocence of all plots and conspiracies against Elizabeth. Meyer says that "whoever accepts as historical the statement that Englishmen 'living beyond the seas' were 'rebellious and traitorous subjects' speaks from the standpoint of the Elizabethan Government, not from the standpoint of history (1)." Most writers today accept as typical Fr. Southwell's declaration, "About Parliament I say nothing, as I desire my letter, like my soul, to have absolutely nothing to do with matters of state" (2). The most sceptical judge of the Mission cannot desire a better witness for the non-political character of the majority of the priests than the Spanish Ambassador in London. Mendoza indeed occasionally tried to employ Missionaries for political ends, but he had to abandon the attempt, they proved so unfitted for the task. "They, although ardently zealous as regards religion, cannot be trusted with matters of state unless they are taught word for word what they have to say" (3). For the laity we get a naive testimonial from the same authority. "I have some confidence," he writes of the Catholic Lords' Rising in 1569, "that they will serve Your Majesty well at this juncture, although the fact that they are Englishmen and not entirely Catholic makes one always suspicious of them" (4). For "not entirely Catholic" read "not entirely pro-Spanish." And the instructions given to Campion and Parsons by the Jesuit General in 1580 are sufficiently explicit. "They must not mix themselves up with affairs of state, nor write to Rome about political matters, nor speak, nor allow others to speak in their presence against the Queen—." The clause was added "Except perhaps, with those whose fidelity has been long and steadfast, and even then not without strong reason" (5). But the very next year in a

(1) MEYER, *op. cit.*, p. 3.

(2) *Letter to Fr. Rob. Parsons S. J.*, Dec. 22nd 1586. (Pollen, *Unpublished Documents*, I, p. 319).

(3) Mendoza to Philip II, April 26th. 1582. (*Col. de doc. inéd.*, t. 92, p. 360. *Span. Cal.*, 1580-86, p. 350).

(4) Don Guerau de Spes to Philip, June 14th. 1569. (*Col. de doc. inéd.*, t. 90, pp. 242 et seqq. *Span. cal.*, 1568-79, p. 164).

(5) Parag. 18 of the *Instructions*, cf. Simpson's *Campion*, p. 140; Pollen, *Politics of English Catholics*, The Month, March, 1902, p. 293.

new issue of the *Instructions* this clause was struck out, making the absolute nature of the prohibition both more deliberate and more significant.

That by the majority of the missionaries and by all the Martyrs these instructions were respected in letter and in spirit there can be no doubt. Yet the charge of being spies and conspirators in the cause of the national enemy was the ground upon which the missionaries were harried and put to death. And there was just enough truth in the charge to make a brilliant case in the practised hands of Burleigh. Gregory XIII was privy to at least one plot to assassinate Elizabeth; in every conspiracy in favour of Mary Stuart individual Catholics figured. The despatches of ambassadors, the letters of politicians, the memoirs of diplomatists are full of such names as Parsons, Holt and Creighton, as Ballard, Tyrell and Gifford. Gregory financed the expedition to Ireland and upon the sailing of the Armada, Allen urged his countrymen to desert the Queen. "Feight not, for God's loue, feight not in that quarrel, in which if you die you are sure to be damned.... Forsake her therefore betime, that you be not inwrapped in her sinnes, punishment and damnation" (1). All of this was worked up and exploited in such pamphlets as Burleigh's "Execution of Justice," copies spread broadcast and their matter preached from the tuned pulpits of the land, until Catholic, Jesuit and Spaniard were to the large majority only different names for the same thing.

The essential point about this propaganda is that it convinced the nation. The penal laws were the work of Parliament, not of the Council: and if it be objected that Parliament was packed, it is significant that as the Commons grew more independent with the advance of the reign, so they grew more Puritan and anti-Catholic, even to the point of embarrassing the Court, until the Queen had to tell them to mind their own business, and in the case of particularly outspoken members, such as Peter Wentworth, to clap them into prison. Moreover the penal laws were administered with considerable zeal by local

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(1) *An admonition to the nobility and people of England and Ireland, &c.* (Antwerp, 1588).



authorities, who had nothing to do with the making of them, and as Puritanism gained ground in the country, so much the more was every wretched Catholic *ipso facto* dubbed a villain and a traitor. The most peaceful could not escape this calumny, as the evidence of Catholics themselves proves to the hilt. "If we refuse to keep company with such as love us not, then do we busy our heads, in their conceit, to devise against them secret conspiracies; and our leisure is a sufficient argument with them, that we occupy ourselves about no matter, save only to stir and contrive seditious factions" (1).

Indeed the success of this calumny is one of the puzzles of English history. It alone can explain such panics as followed the Gunpowder Plot, the lies of Titus Oates, the Catholic Relief Act of 1778 and the re-establishment of the Hierarchy. And not only the mob but serious historians have subscribed to it. Froude wrote of Gregory's gloss upon the Bull of Excommunication (2), "The poison of asps was under the lips of the bearers of such a message of treachery." Green is no better, and Creighton, branding the seminarists as "desperate intriguers" spoke of the "deterioration of the English character under foreign influences" (3). Nor is the old libel dead. The Irish troubles of the last decade have given it a further lease of life, and so lately as 1923 Bishop Welldon, Dean of Durham, could wish "that the Church of Rome had adopted and would adopt a policy, which would convince Protestants that it is easy to be at once a good Roman Catholic and a good citizen of the British Empire" (4).

Let us admit then that Burleigh's propaganda was successful beyond all bounds. And it should be noticed too that the very

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(1) RICHARD HOLTBY to Fr. GARNET, 1594. Dodd-Tierney. *Church History*, III, p. 77.

(2) Meyer is very just on this question. But his pages on the legal flaws in the Bull are strangely off the point. They could only affect its authenticity, not its validity, since the *suprema potestas* is vested in the Pope, by whose authority it was promulgated.

(3) FROUDE, *History of England*, Vol. XI, p. 57. MANDELL CREIGHTON, *Historical Lectures and Addresses* (London 1903) p. 162.

(4) The Tablet, May 5th. 1923.

charge of treason helped to prevent the executions making as great an impression as under Mary. The trials took place in the ordinary courts before the Assize judges on circuit, a procedure to which the people were used; and not before ecclesiastics in a diocesan court, held anywhere at the bishop's will within his jurisdiction. The death penalty for treachery was appalling enough, but others suffered it besides Catholics; whereas burning was reserved purely for condemnations of heresy. And unfortunately there were plots to bolster up Burleigh's case. "Had there been no plots, the unfair judgment passed on the Catholic Mission would have been impossible, and the penal legislation of the last two decades of the century, and all the terrible animosity to which it gave rise, would never have been heard of" (1).

The details of these plots do not affect the matter of this article, since the martyrs took no part in them. But their study is fascinating and there are three points which are often ignored in the treatment of them. First: although there was certainly a militant pro-Spanish party in England before the Armada, it was confined almost entirely to the laity—and they neither numerous nor particularly influential. Moreover, after 1570, a date at which the Mission had not yet begun, the opinion which would have nothing to do with a compulsory conversion of England or a Spanish Invasion, made steady headway; one of the chief contributory causes, besides patriotism, being the insolence of the Spaniards themselves and their ill-treatment of English fugitives in their dominions. "English blood is cheap" they said (2), and Charles I later told the Papal Agent that "the Spaniards trouble themselves no more about the English Catholics than about a dog, in so far as they have no use of them for forming a party in England." Nor could the English Government have any excuse in believing Parson's loud trumpeting that all his co-religionists were pro-Spanish. "Methinks he doth protest too much," and the conduct of the maligned men themselves during the Battle of Gravelines should have been sufficient

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(1) MEYER, *op. cit.*, p. 273.

(2) MEYER, *op. cit.*, p. 245.

answer (1). Yet afterwards they were watched, oppressed and persecuted with even greater severity than before; on a single day in August 1588, no less than six priests and seven laymen were dragged to the gallows.

Secondly: Spain was certainly a danger, but the Government exaggerated the perils of other plots and plans for their own purposes. The Papal Invasion of Ireland cost many an innocent Catholic his life (2). Yet at this very time, October 6th. 1579, a Council of Ministers at Greenwich dismissed the danger with the brief if uncomplimentary comment, "The Pope malicious, but nowe a pore chapline, etc. Countries gone from him, etc." (3). This was not the only much boomed conspiracy which cost the Government no sleepless nights.

Thirdly: as to such men as Allen and Parsons, "they were English patriots in the same sense that Coligny and the Huguenots were French patriots. Their aim was to be loyal as long as a gleam of hope was left. But in some cases it was lawful to fight against the crown" (4). Elizabeth supporting those same Huguenots, or sending Leicester to the aid of the Calvinist revolt in the Netherlands, could not have the thing both ways. If for the sake of their religion these men might fight, why not English Catholics too? Only because in the second case the person fought would be Elizabeth herself.

The English Government had a different answer of course—and in their answer lies the crux of the whole question, for they would deny they were persecuting religion. It was treachery to the State which they punished: and from the idea of a national church they drew the conclusion that conversion to any foreign church spelt treason. Yet in their protest against

(1) It is often stated that Lord Howard of Effingham himself was a Catholic. This however is not accurate. cf. *Dictionary of National Biography*.

(2) Parsons wrote in his MS Life of Campion "We were heartily sorry.... because we plainly foresaw that this would be laid against us and other priests, in that we should be taken in England as though we had been privy or partakers thereof, as in very truth we were not, nor ever heard or suspected the same until this day." And so it befell Campion himself. Quoted by Simpson p. 141.

(3) GILLIODTS-VAN-SEVEREN, XI, p. 411.

(4) MEYER, *op. cit.*, p. 299.

the accusation of religious persecution they were not honest. To meet this very charge they put forth a curious document in 1570, a few months after the publication of *Regnans in Excelsis*. "The Queen would not have any of their consciences unnecessarily sifted to know what affection they had to the old religion," and if she has lately done so in the case of a few prisoners, "yet the cause thereof hath grown merely of themselves in that they have first manifestly broken the laws established for religion in not coming at all to church" (1). Meyer's comment could scarcely be bettered. "The first clause repels the accusation of oppressing people for their faith, which is just what the second clause admits. Consciences are free when they are *Anglican*" (2).

In medieval times and for the last two or three centuries, men could be condemned only for treasonable *acts*. Under Elizabeth treasonable *opinions* brought most of our martyrs to their death, a practice which the Government of the day justified by declaring every adherent of Catholicism to be, for that reason alone, a danger to the State, and especially priests. They would admit that they were persecuting Catholicism, but Catholicism itself was treachery—they were not persecuting religion. Many historians have supported Burleigh in this view, and their argument must be examined (3).

"The method of procedure in trials for treasonable opinions soon took systematic shape. The following questions were put to the accused.

1. Did he acknowledge Elizabeth as his lawful Queen? Did he acknowledge her supremacy in all cases as well spiritual as temporal?

2. Did he believe the Pope could excommunicate and depose the Queen?

After 1580, a third inquiry was often either added to these, or replaced the second—an inquiry never omitted after the Armada.

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(1) Decree of Star Chamber, June 15th. 1570. J. STRYPE, *Annals of the Reformation*, I, ii. (Oxford 1824) p. 371.

(2) MEYER, *op. cit.*, p. 128.

(3) The following extracts are taken from MEYER, pp. 157 et seqq.

3. In the event of a Catholic Invasion, which side would the accused take, the Queen's or the Pope's?

.... The first two interrogations were more legal and theoretical than political, and were more concerned with theory than practice.... The case was different with the third question, which followed simply from the other questions as a conclusion from premises, and as such resolved itself into a religious question affecting the conscience. But since it was no longer a mere theory that was in question, but its application to practical politics, there was no denying that the third question could be justified on political grounds. No inquiry could be better chosen to prove to the public mind that priests were dangerous to the State and bring about their condemnation as conspirators....

.... The answers reveal two things. First: the traditional view which represents the Jesuits and other priests who worked in England as being essentially untruthful, and underhand, and hypocrites, is false—the truth being that they were men who said what they thought in spite of the gallows and the knife.... Secondly: the replies to “the bloody question” show that the English Government was driven by the instinct of self-preservation to inquire into the opinions which men held, and to adopt the methods of the Inquisition. When a man frankly admits at a moment when war is imminent that he would side with his country's foes, he cannot expect mercy. And the greater the influence he commands, or is supposed to command, the less chance there is of his getting off. Now in matters of conscience no authority was more highly valued by English Catholics than that of their priests. The very questions which the judges put to the accused were also put to spiritual fathers by their spiritual children (1). A priest who never uttered a word on politics, or spoke against the heretical Queen, might yet be called upon in the discharge of his priestly duties to direct consciences in regard

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(1) That this question was asked is proved by a paper of the priest Wright (alias Dobson) *An licitum sit Catholicis in Anglia arma sumere et aliis modis reginam et regnum defendere contra Hispanos*. STURPE, *Annals*, III, ii., pp. 583-597. PARSONS admitted that he became entangled in political questions “when he had treated with them of their conscience.” KNOX, *Card. Allen*, p. XXXIX.

to the chief political question of the hour—to seduce them, speaking from the standpoint of the English Government. In the face of facts such as these it is impossible to speak of persecution from religious motives... Whenever the judges condemned priests as conspirators and assassins, the verdicts, with a few exceptions, amounted to judicial murder. But when the labours of the priests, even of those who wished to keep clear altogether of politics, were held to be a danger to the State, the sentences were a political necessity as a measure of self-defence.”

I know of no stronger presentation of the case. Wisely Meyer does not pin his faith to the general argument with which others have made one familiar: that any religion setting up a non-national standard or tribunal constitutes a political peril. To argue so is to side with the Jews against Our Lord, with Nero against the early Christians. Instead Meyer stresses one particular consideration, whether the missionary priests would take part for or against Elizabeth in the event of a Spanish invasion, and upon this he bases his entire justification of the Government's action. “Since it was no longer a mere theory that was in question but its application to practical politics, there was no denying that the third question could be justified on political grounds.”

But this very question, with the others, was asked long before the Armada became practical politics—the official opinion of the Irish Expedition we have already seen—and Campion's protest remains unchallengeable, when he stigmatised such questions as “no part of my indictment, not to be given in evidence and unfit to be discussed at the King's Bench. To conclude, *they are not matters of fact*: they be not in the trial of the country: the jury ought not to take any notice of them” (1). Froude may reject such a plea, but juster critics must agree with Hallam's verdict upon Burleigh's tract. “That any matter of opinion not proved to have ripened into an overt act, and extorted only, or rather conjectured, through a compulsive inquiry, could sustain, in law or justice, a conviction for high trea-

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(1) SIMPSON, *op. cit.* p. 419.

son, is what the author of this pamphlet has not rendered manifest " (1).

As for the application to practical politics, the behaviour of priests during the expedition of Sanders to Ireland or the passage of Medina-Sidonia up the Channel should have been sufficient warranty for their faith and loyalty. These were facts as opposed to hypothetical questionings, and give the lie directly to Meyer's " danger to the State " and " driven by the instinct of self preservation ".

Again Meyer insinuates that the " bloody question " was the sole ground on which priests were condemned to death after 1588, since he says it was never omitted and adds, " while every priest was condemned to death who admitted he would side with his country's foes, mercy was shown to the small number, who declared in favour of their country in its campaign against the Church " (2). This is not true. Many were condemned merely for their priesthood (3), and of the list he himself quotes,

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(1) HALLAM, *Constitutional History*. Vol. I, p. 150.

(2) MEYER, *op. cit.* p. 162.

(3) e.g. The case of John Ogilvie S.J. is as clear as could be wished. He was arraigned on the charge of high treason, 1st. for affirming the spiritual jurisdiction of the Pope in His Majesty's dominions, to the detriment of the King's lawful authority in all things, whereby he offended against certain Acts of the Scottish Parliament; and 2ndly, for his refusal to answer the King's questions as to his opinions on matters concerning His Majesty's sacred person, life and crown—the usual questions. On being told that his silence would be taken as a confession of guilt he replied " Judge me by my words and works, and leave the judgement of thoughts to God, to whom it appertains ". On his way to death a minister urged him to save his life. He exclaimed, " Just as if my life hung on my own free will I am accounted guilty of high treason, and for that am condemned! ". " Stuff and nonsense " said the minister " as to this crime of yours. Give up the Pope and Papistry, and you shall be forgiven that crime and rewarded with gifts. I speak seriously and with certain authority. My Lord Archbishop gave commission to me to promise you his daughter in marriage, and the richest prebend of the diocese as her dowry, provided I found you willing to step over from your religion to ours ". All this the martyr made him repeat to the people. Then he asked " There is no fear that I should be held hereafter as guilty of high treason? ". " By no means " all the people cried out together. " I stand here therefore a criminal on the head of religion alone? " " On that alone " they cry out. " Very well " triumphantly exclaimed the Father, " that is plenty; on the head of religion alone I am condemned ".

August 1588, actually two, against whose names is written "Take the Queen's Part", John Weldon and Robert Nutter, were later put to death on charges having nothing to do with "the bloody question".

But granted for the sake of argument that Meyer is correct in all he says, yet he has failed to justify Burleigh's charge of treachery. Antagonism between Catholicism and the Elizabethan conception of a national church there certainly was, but that does not make every opponent of the Government's religious policy a traitor to the Crown. To disobey the penal laws did not constitute treachery merely because the Administration said so. A Government cannot define crimes at will: the thing is easily reduced to an absurdity, and although Burleigh was at liberty to call refusal to attend the Established Services an act of treachery, nobody either then or now would have concurred in his opinion. In the case of the martyrs, the Administration utterly failed to prove that the missionaries would raise a hand against Elizabeth or the continuance of her ministers in power. It was against the penal laws that their lives formed one continual protest, and their views went no further.

That under no conditions might a law be resisted was an untenable view even in Tudor days, to call such resistance treachery a gross caricature; and even Protestant Divines of those days admitted the lawfulness not only of resistance to such laws, which was proved of all the martyrs, but also of the deposition of the prince enforcing such laws, an aim and object which remains unproved to have been contemplated by any single martyr in the entire catalogue. Indeed the impossible situations resulting from such a theory had made themselves felt before the end of Elizabeth's reign in her conflict with the Puritans, they became obvious under her successor, and led to the curt cutting of the knot when Charles I. lost his head. Under James II. the same situation was saved by the flight of the king, only to recur under William and Mary. The final solution of the problem in the divorce of administration and legislation was due to the accident that George I. did not talk English and was bored by the government of the country.

This is not merely an argument drawn in the light of after-events. At the time the Government revealed the impossibility



of its pretension with incredible hypocrisy. In many proclamations the Queen declared all Catholics, who remained in exile abroad, to have confessed themselves traitors. But when in a treaty with Don Requesens she agreed to expel Spanish rebels residing in England, she expressly excepted and sheltered those "who for the sake of religion had left their home and flown to this peaceful land as to a refuge" (1).

The argument here put forward is Allen's own. "The question therefore", he wrote, "is not of the Prince's lawful creation or consecration; but whether a Prince lawfully invested and anointed may be for any cause, namely for matter of religion, resisted by his subjects. We say that the Protestants of all sects do hold and practise it, England itself specially allowing of the same. And therefore there is no treason in this case, if we follow the present divinity of England; nor new example, if we respect the furious attempts and rebellions of Scotland, Flanders, France and Germany against their superiors, for maintenance of their heresies, and all well allowed by the ministry of every province" (2).

Of the many extracts quoted by Allen from Protestant Divines of the day, it will be sufficient to cite two. Goodman, a minister, thus approved of Wyatt's rebellion against Mary Tudor. "Wyatt did but his duty, and it was the duty of all others that profess the Gospel, to have risen with him for the maintenance of the same. His cause was just, and they all were *traitors* that took not part with him" (3). Men were lavish of the epithet in those times, it would seem. John Knox, whom Elizabeth herself supported, declared: "If the people have either rashly promoted any manifest wicked person, or else ignorantly chosen such a one as after declareth himself unworthy of regiment over the people of God (and such be all idolators and *cruel persecutors*), most justly may the same men depose and punish them" (4).

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(1) MEYER, *op. cit.* p. 251. K. DE LETTENHOVE, VII, p. 509.

(2) ALLEN. *Defence of English Catholics*. 1584. (London, 1914), p. 102.

(3) *Op. cit.* p. 99. Goodman's treatise was called "*How Superior Magistrates ought to be obeyed*".

(4) *Op. cit.* p. 100.

As Allen concludes. "The Protestants of Flanders held it for a most certain truth (by the approbation also and sollicitation of England) that they might rebel against their supreme magistrate for religion, when by force of arms they altered all, and deposed their sovereign. Which ought the more to weigh with the English Calvinists for that their pudding lay also in that fire. As likewise it is well known that they themselves have been the chief procurers and doers in the depriving of the lawful and anointed Queen of Scotland, and for her further affliction have kept her also in captivity these fourteen years together."

The bad conscience of the Government itself stands confessed in the fact that individual priests were indicted under the ancient act of 1352 (1), that they trumped up utterly false charges, even impossible ones (2); that their accusations were constantly wholly improbable or plainly self-contradictory (3), and that the trade of false witnesses was gradually reduced to a system (4). Leaving on one side the question of torture and Burleigh's lamentable "*Justification*", it stands confessed in the official proclamations, where the missionaries and seminarists are always vilified after such a manner as in that of 1591, in which they are dubbed "a multitude of dissolute, yong men, who have partly for lacke of living, partly for crimes committed become fugitives, rebelles and traitours". No one was in a better position than the Government to know the utter falsity of such descriptions. It is all on a par with the hypocrisy, under mask of which they persecuted consciences while indignantly repudiating the accusation. Treachery in any shape or form is a crime of which no truly impartial historian can convict the English Martyrs.

Campion's glorious appeal to posterity, which he uttered after the jury's verdict had been announced, shows that the view here stated was that of the martyrs themselves. "The only

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(1) e.g. CAMPION, SHERWOOD, and BRIANT.

(2) e.g. The case of James Fenn: cf. POLLEN. *Unpub. Doc.*, I., p. 62.

(3) Cf. SIMPSON, p. 396. ALLEN, *A briefe Historie*, etc., ed. POLLEN, pp. 57 et seqq. POLLEN, *Unpub. Doc. I.*, pp. 51 62.

(4) Cf. *Apologia Martyrum*, pp. 312 et seqq. — SIMPSON, pp. 439-41.

thing that we have now to say is, that *if our religion do make us traitors, we are worthy to be condemned*; but otherwise are and have been as true subjects as ever the Queen had. In condemning us, you condemn all your own ancestors... all the ancient priests, bishops and kings—all that was once the glory of England, the Island of Saints, and the most devoted child of the See of Peter. For what have we taught, *however you may qualify it with the odious name of treason*, that they did not uniformly teach? To be condemned with these old lights—not of England only, but of the world—by their degenerate descendants, is both gladness and glory to us. God lives; posterity will live: their judgement is not so liable to corruption as that of those who are now about to condemn us to death" (1). Is posterity yet longer to deny the martyrs the justice they confidently claimed? May God in His mercy forbid!

RICHARD L. SMITH.

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(1) SIMPSON, *op. cit.* p. 435.

*Erratum*: Vol. I. N° 4, p. 338, line 18, for "two or three" read "two or three hundred."



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## Carlo Arnaldi and the Purchase of Palazzola

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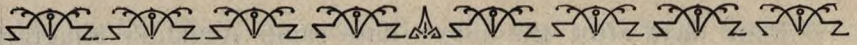
Among the benefactors of the English College, Rome, may be reckoned Carlo Arnaldi, who died in the night of 4th to 5th. June 1924. He it was who prepared for us the ex-convent of Palazzola, cleaning it up, restoring it, and providing it with modern conveniences. His word of honour, given to the Rector, secured to us the purchase of our much-prized home on Lake Albano. He had even marked the linen, which was included in the purchase of the house, with the mark C.A. (Collegium Anglorum). An unconscious benefactor, may be, but a real one he was! His "cure" may or may not have been agreeable or successful, his semi-prophetic or mystic ways did not always meet with approval and applause. But his name will be remembered for what he did to prepare the joy of a delightful Villeggiatura for generations of English College students, the best of cures for examination fever after the nerve-shattering din, dust and sweat of Rome.

On Ash Wednesday, February 18th. 1920, the Rector had an interview with a certain Roman lawyer, who was charged to treat on behalf of Arnaldi & Co. for the sale of Palazzola. On February 19th. he took a motor car to view the place, being accompanied by Monsignor Prior and two others. The entry in his diary is: "Utinam! Utinam! Most suitable." On February 20th. formal negotiations were begun. But the diary goes on to say: "February 21st. Avvocato S. had sold automobile at small price, but I might purchase from the buyer for a little more than he had given. (Incidentally the price of the car to me, an old chain-driven type which needed spare parts from England! was to be double what had been paid to Ar-

naldi for it). Then Avvocato S. had given preferenza for property to one (a Clerical!) who might sell to me. Don't trust S. Determine to see Arnaldi himself. Write Cardinal Gasquet urging all efforts at once to secure Palazzola. Price said to be Lire 300,000, but Custode (Arnaldi's at Palazzola) says Lire 250,000. Furniture not to be sold, but might *combinare*. February 22nd, visit at College early from Cardinal Gasquet: authorizes offer to start at Lire 250,000. Went to Sant'Antonio dei Portoghesi to see Rector there to find out if he knew conditions of sale of Palazzola. Drew up telegram with Monsignor Prior to send to Arnaldi at his other "Casa di Cura" at Uscio near Genoa. Reply next day granting an appointment. February 25th. left Rome 8.20 for Uscio; arrived Chiavari 6.45, where stayed the night. February 26th., long automobile ride from Chiavari to Uscio, 8.30 to 1.20. Had to wait 1 1/4 hours at Cicagna, one of the reputed birthplaces of Columbus, where is a fine statue of the Discoverer in Church Piazza. Arrived Uscio about 2.30, and found that the Arnaldi Colony was high up on the mountain above the village: only a winding path, paved with slabs of slate on edge from the many slate quarries on the hill-sides, a weary climb 5-5.45 p.m. Saw the Maestro (Arnaldi), as his patients and penitents or disciples used to call him. Received most kindly. Told him straight my errand: said did not want to deal with *affaristi* and *intermediari* of Rome. His own Avvocato's methods led the Maestro to exclaim: 'the ambiente of Rome gives me nausea'. Turning to his secretary he said: 'What was the last offer? 250,000, was it not?' This in a whispered aside, but the Rector heard it. He asked for paper and pen, and wrote down quickly the firm offer, Lire 260,000. Then Arnaldi: 'You are certainly not a Roman, for you began by praising Palazzola, instead of harping, Romanwise, on its drawbacks. You are clearly a straightforward Englishman, and I am pleased to deal with you directly. To-morrow we have here a meeting of the Directors of the Company, and I give you my word that I will do all in my power to secure the acceptance of your offer'. In all this there was a most evident answer to prayer, for we had continued to storm Heaven and got all our friends to help in the assault in order that we might find a suitable Villa."

Four days after the above date came Arnaldi's telegram accepting our offer, and promising that his representative would come to Rome to conclude the bargain. "March 6th., went motor car Palazzola with Cardinal Gasquet, our architect and others. Telegram sent to Arnaldi: 'Accettiamo in massima sua proposta, ma urge sua presenza Roma secondo lettera 1° corrente. Hinsley.'" The reply came on March 8th: 'Entro settimana verrà costà nostro incaricato. Arnaldi'. "March 9th., went morning with our lawyer to Palazzola, and in afternoon to Ministry of Grace and Justice to obtain decree of authorization for purchase: saw Commend. Palma". Meantime the news that the Venerabile had purchased Palazzola had gone abroad. Many had been the offers made, after Arnaldi had given his word to the Rector, and all the offers were much more favourable—even by hundreds of thousands of lire—than ours. But Arnaldi remained firm, he had given his word to the English College, and he meant to continue what he had always been "uomo di onore, uomo di parola." On March 16th. the Compromesso for Palazzola was signed, and the final contract drawn up and signed in the office of the Notary Buttaoni on April 6th., after days of discussion and finally after four hours talk, 4 to 8 p.m. The Rector took possession April 7th. 1920. Can he deny to Carlo Arnaldi the praise due to a straight, honourable man? Do we not owe to Arnaldi a prayer for peace and rest eternal?





## MISCELLANEA

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### The "Liber Vitae" of Benefactors.

We are having illuminated upon vellum the name of our benefactors, in order that their gifts to and work for the College may not be forgotten by ourselves and future generations. This record will form a fine volume, "Liber Vitae" which will be kept always near the altar, so that in the Holy Sacrifice daily remembrance may be made of all those who by their gifts and by their deeds have helped to build up or to beautify or to endow our Alma Mater.

### The Obit Book of the Venerable English College.

To our Cardinal Protector, who suggested and compiled this book, we offer our best thanks for the gift of so noble a volume. To him will also be due the custom we are introducing of reading in public the records of famous names connected with this College, and the memorials of the Martyrs and of the Confessors for the Faith who were students of our Alma Mater. In the refectory each day we are given a special flavour to dinner, either prospective or retrospective, by the edifying if sometimes quaint recital of the occurring page of Chaloner's Memorial of Ancient British Piety or Martyrology. Our Obit Book, on many a day of note, will continue the story as part of our home and personal interest. On February 12th. for instance, we shall read: "The year 1584 gave four and possibly five English College students to the Church as Martyrs. Two, George Haydock and Thomas Hungerford died at Tyburn on this day February 12th. At the same time there suffered John Munder who is given in the 'Arundal Letters' as a student. Another student of the Venerabile also suffered this year in the person of William Chaplain", Again on February 15th. we shall say our "Agimus tibi gratias" with double fervour after hearing the following: "The 15th. February is the day of the death of Nicholas Cardinal Wiseman. He is to be remembered as a brilliant student, one of the first to come to Rome on the refounda-

tion of the College by Pius VII. in 1818. He was Rector of the College, and subsequently one of the Vicars Apostolic. He was the restorer of the English Hierarchy and first Cardinal Archbishop of Westminster. There is no name in the long list of students of this College which deserves to be honoured and remembered by all, more than does that of this truly illustrious Cardinal”.

The Obit Book has been beautifully copied and illustrated, also bound well and handsomely by the Benedictine Nuns of Stanbrooke to whom we offer our heartfelt thanks.

The Obit Book and the Liber Vitae will perpetuate the memories of our great names and of our benefactors. On the chief feasts of the year these two books should be laid on the altar, that all past and present may be gathered into one cloud of sacrificial incense, ascending with the great Victim to the throne of the Father, in praise and thanksgiving, and in petition that God’s acceptance may always be granted to this Venerable College.

There are not a few blank pages left in both books. Many who

ime, both in the one

**Errata, p. 68.**

<i>For</i>	Hungerfood	<i>read</i>	Hungerford
”	Munder	”	Munden
”	Arundal	”	Annual

formation about our  
l to have their names  
nclosed form, sent by  
m at an early date.

e the Golden Jubilee

of his priesthood. Our Cardinal Protector will find a place most certainly in the Obit Book; he will be mentioned in our annals as a devoted friend of the College and an indefatigable worker for its welfare. While we most heartily thank His Eminence for his valuable gift, the latest evidence of his affection and interest, we wish to add our voices to the chorus of congratulations and good wishes that are coming from all quarters of the globe as a testimonial to a great Prince of the Church, to a writer of world-wide fame, and to a man,—an ideal English Catholic Gentleman and a fatherly ruler of men.

*Ad multos annos!* May his Obit Book entry be long postponed. When His Eminence’s name is in due course inscribed therein, he will find a fitting place side by side with Cardinal Allen our founder in the sixteenth century, with Cardinal Howard who rebuilt the College in the seventeenth century, with Cardinal Wiseman to whom was so largely owing the work of reconstructing the College at the beginning



of the nineteenth century (1). Cardinal Gasquet has the merit of seeing the College buildings in Rome extensively restored at the beginning of this twentieth century, while during the period of his work as Protector the College itself has developed in many directions: the new Villa has been established at Palazzola, and the numbers of the students have been increased from eighteen to seventy two.

### Preparations for the Holy Year:

#### Discoveries in the Baptistery of St. John Lateran.

Unemployment in Rome is nil. All seem to be working at fever heat. Scaffolding everywhere; streets torn up; new pavements being laid down; drains made or remade ("and for this relief much thanks" *magari!*); gaspipes and electric cables pushed along and pushed down; tramlines repaired; new bridges constructed; new fountains projected.

*L'Anno Santo* is on all lips, bracing nerves and tightening muscles in eager preparations. Rumour has it that Mussolini has ordered that the outsides of palaces and houses be put in order or the job will be done at their owners expense by the authorities. Painters, therefore, mounted aloft on swinging bridges or on giddy ladders are wielding long-handled brushes or spraying colour from their ingenious "pumps" to give a new coat to the old distempered stucco.

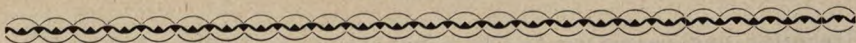
The restoration of the Baptistery of St. John Lateran is among the most important operations in progress. This work was first undertaken in view of the near date of the Sixteenth Centenary of the consecration of the Archbasilica, November 9th. 1924. In the course of the excavations, the basin of the original *baptisterium* of Constantine has been laid bare, as also the mosaic pavements, the frescoes, and the bases of the columns of the fourth century building. Some *graffiti* have also been discovered, one of which is an early **R**.

Below the Constantinian erection, the foundations, the mosaic pavements, the bath of the republican palace of the Laterani—a family which gave its name to the church—have also been uncovered. There also are the terra cotta "hot water pipes" of the *caldarium* still *in situ*.

Archaeologists such as Lanciani, Marucchi and others are writing their impressions and conclusions on this interesting discovery.

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(1) Cardinal Wiseman arrived at the Collegé in Rome as a young student in 1818. In 1918 Cardinal Gasquet presided as Patronus at our centenary celebrations in honour of this event and of the refoundation of the College under Monsignor Gradwell. Cardinal Gasquet recalled in 1918 the interesting fact that as a boy he had acted as train-bearer to Cardinal Wiseman on one occasion in London.



## COLLEGE NOTES

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### UNIVERSITY NOTES.

**The Centenary Celebrations.** We fear that the majority of "Romans" do not regard the Gregorian University as an *Alma Mater*. The student's particular College naturally occupies the first place in his mind and consequently the University arouses but a secondary interest. The rush to early schools, long hours of lectures in stuffy halls and other inconveniences well known to all old students do not help to increase our feeling of reverence towards the Gregorian.

This year, however, much has been done to increase, the *esprit de corps* among the students. The Centenary Celebrations, both spiritual and material have shown us that even such an academical institution as the Gregorian is capable of encouraging and organising convivial fraternity.

A Committee of Honour composed of all the Cardinals, Archbishops and Bishops, ex-alumni of the University, and an Executive Committee under the presidency of Cardinal Bisleti, Prefect of the Congregation of Studies, arranged a comprehensive programme of celebrations in honour of the centenary of the restoration of the Roman College to the Society of Jesus by Leo XII on May 17th. 1824.

The feast of the Blessed Robert Bellarmine coincided with the opening of the celebrations on May 13th. when High Mass was sung in S. Ignazio by H. E. Cardinal Merry del Val, assisted by the Rectors of various Colleges with Mgr. Hinsley as sub-deacon. Many prelates, "old-boys" of the University were present in cope and mitre and Mgr. R. Casimiri directed the choir. His Eminence reading the homily on the texts "Leva in circuitu oculos tuos, et vide, omnes isti congregati sunt, venerunt tibi" "Et videas filios filiorum tuorum, pacem super Israel" (Is. 49.18; Ps. 127.7) laid stress on the great work performed by the University and the universality of its results. At 5.30 Mgr. Janssens O.S.B. Titular Bishop of Bethsaida preached, commencing his discourse by delivering the homage of his order to the

Gregorian and passed on to pay a tribute to the Blessed Robert Belarmine one of its greatest scholars. His Lordship spoke in his customary sober and therefore effective style—so different from that of some of the *ferrovini* one hears on similar occasions. The Jesuit Scholastics supplied the *assistenza* to the subsequent Benediction given by H. E. Cardinal Vannutelli.

On Thursday 15th. a Requiem Mass for the repose of the souls of all deceased *alumni* was sung by Mgr. Zonghi, Archbishop of Colossi, with the students of the German College as servers and Mgr. Casimiri again directing the choir.

With that Oliver Twist turn of mind for which the English, and indeed every College is famous, we had hoped for a holiday on Friday but “*docetur*” was the order of a very hot day.

Saturday May 17th. was set aside for the most unique event of the *fiesta*—the Papal Audience and the examination for the Doctorate of Theology in the presence of the Pope. The Rev. D. Ancel of the Pontifical French Seminary was the candidate and Their Eminences Cardinals Billot, Laurenti and Sincero the examiners. All the past and present students of the University were entitled to attend the Audience which was given in the Lapidary Museum, a long narrow gallery. As usual the Vatican was quite up to date and loud speakers had been placed at intervals along the gallery, for the great length (230 yards) rendered unassisted hearing absolutely impossible.

His Holiness, escorted by Noble and Swiss Guards entered at about 11.00. a.m. and walked the whole length of the gallery, the band of the Palatine Guard playing the *Inno Pontificio*. This was the second time Pius XI had received the students of the Gregorian in solemn audience and one feels that he takes far more than a mere diplomatic interest in his old University.

Father Ledochowski, the General of the Jesuits read an address in which he recalled the fact that the present pontiff was the third student from the University who had been called to rule the Church during the past hundred years, the others being Leo XIII and Benedict XV. He also referred to the examination for the Doctorate of Canon Law held in the *Aula Magna* of the Gregorian which His Holiness passed “*col più ampio suffragio.*”

We think it time to admit that the loud speakers met with but indifferent success and we are indebted to the *Osservatore Romano* for the particulars of all that was said during the audience. All beginners in Wireless Telegraphy will realise what we actually heard, and despite the efforts of several amateur electricians we received nothing but a few disjointed sentences.

After the address the *laureandus* underwent a cardinalitial bombardment, but he appeared to be quite undisturbed for the occasional "atquis" which issued from the loud speakers were uttered in a very confident tone of voice. It was rumoured that His Holiness asked one or two questions but we have been unable to verify this not improbable statement. The examination lasted a little over an hour and was followed by the papal address. We regret that we did not hear the Pope's words for they betray all the love he bears towards those who, within a few years will be scattered far and wide working for the Church, fortified by all that Rome has given them—purity of doctrine and that spirit of loyalty towards the papacy which is one of the foundations of Catholic unity. His Holiness congratulated the champion of the day on being victorious against such adversaries, who also received the papal approbation. The Society of Jesus and the University received the fullest expression of the Pope's good-will. For our part we would congratulate the candidate on receiving his result immediately and upon the consequent avoidance of those two anxious days which usually precede the publication of examination results.

The University Hymn recently composed by Father A. Casoli S. J. and set to music by Father L. Camattari S. J. was then sung by all present, the band of the Palatine Guard accompanying, not to say drowning them. We give the words of the hymn:

*Quot dissitis de gentibus  
phalanx sacrata cogimur,  
tot, alma Roma, suscipis  
parens, magistra, patria.*

CHORUS.

*Adest, probante Virgine,  
clientulis Ignatius,  
cum coelicis sodalibus  
Joanne et Aloisio.*

*Hic veritatis indui  
armis docemur optimis;  
hic ficta inimus proelia  
Ducis sub ora Maximi.*

CHORUS.

*Mox quisque, cinctus laurea,  
fines revisens proprios,  
dux ipse in hostem milites  
coget trahetque strenuus.*

CHORUS.

*O Roma, at usque mentibus  
versaberis dulcissima;  
erisque semper omnium  
parens, magistra, patria!*

CHORUS.

*O Roma etc.*

The cortege then reformed and His Holiness returned to his apartments, being stopped on the way by enthusiastic students, who, regardless of the Swiss Guards insisted on kissing his readily extended hand—stretched in one case over the shoulder of an indignant guard who apparently did not believe in such liberties.

Acting on the principle that a touch of nature makes the whole world kin an Agape Fraterna was held in the hospice of Sta. Marta after the Papal Audience. This was intended primarily for old students of the Gregorian but after these were accomodated, present *alumni* were allowed to participate. The ticket of admission was procurable for a very moderate sum. The Rector and six students were present from the English College. Practically all the Cardinals and Prelates who had attended the audience were also present at the banquet. The menu (in Latin) deserves to be recorded:

ORDO CONVIVII.

GUSTATIO.

*De perna et butyro* (ham and butter).  
*Absinthiatum romanum* (vermouth).

FERCULA.

*Ius cum globulis subactis e farina et butyro* (soup).  
*Vitulina more genuensi* (veal).  
*Pisa nostrati paratu* (peas).  
*Pullus paroptus* (chicken).  
*Acetaria* (salad).

VINA: *Urbiventanum album*  
*Urbiventanum rubrum*  
*Tusculanum.*

SECUNDA MENSA.

*Caseus* (cheese).  
*Tyropatina ad quadras rosato conditas more Anglorum.* (Zuppa Inglese!).  
*Poma* (apple).  
*Potio ex faba arabica* (coffee).

There were toasts on behalf of each of the eleven nations that attend the Gregorian. Notable among the speeches were those of

Mgr. Heylen, Bishop of Namur and of our own Rector who spoke of the long connection between the Venerable and the University and the deep debt of gratitude which we owe to the Fathers of the Society of Jesus. The Rector's reference to the College Martyrs was received with great applause from all present. The memorable occasion closed with a brief speech from Cardinal Billot who was very enthusiastically welcomed by the assembly. We were pleased to note that at least one professor benefited intellectually from his attendance at the Agape for in a subsequent lecture he referred to coffee as "*faba arabica*" and not "*caffœum*".

During the course of the celebrations we heard much of the new University which is to be built near to the Piazza della Pilotta but up to the present the foundation stone has not been laid.

It is with joy we announce the fact that the University authorities are considering the introduction of electric fans into the lecture halls. Their gentle hum and cooling effect added to, shall we say a disquisition on *Scientia Media*, should ensure a really comfortable and healthy post merendal sleep.

The Thesis Sheets which appeared on May 19th. damped our ardour a little, but the next day, Father Miccinelli, the Rector of the University made a lightning tour of the lecture halls and made an equally rapid speech in each of them, thanking us for the interest we had shown in the Jubilee celebrations and promising some sensible sign of his appreciation of our loyalty. A holiday was apparently the only possible concession—at least a day without lectures, which means a great deal more study than usual done in the College, but on Friday 23rd. the Rector received a letter from Father Miccinelli announcing a "*gita alpinistica*" to Mondragone on the following Monday—special trains to be provided by the Pope.

Most of the students accepted the invitation and we left Rome after dinner on Monday. The engines found the climb up to Frascati almost beyond their powers but eventually we wheezed into the station, promptly enough according to southern notions. A slight shower and an overcast sky threatened to spoil the event but after a short time the sun broke through and we sat on the grass in collegiate groups eating the "*modesta merenda*" provided for us. The Frascati Town Band, dominated by a trombone player who threatened to emulate Dicken's fat boy and burst any minute, played more or less suitable selections, and the deepest metaphysicians of Europe showed great interest in such material objects as *ciambelle*. Open-air Benediction attended by Archbishop Cieplak was given after *merenda*. The house was thrown open to us and we visited the rooms before

going to the *cortile* for the singing of the University Hymn. The band was again prepared to do or die, but we sang without accompaniment; Father G. Huarte S. J. conducting in a most reckless way, using his umbrella as a baton and breaking at least one window quite regardless of Father Minister. Archbishop Cieplak appeared on the *loggia* and was cheered in all the languages known at the Gregorian. A portrait of the Pope exposed shortly afterwards received a still more enthusiastic reception. To add a really modern touch to the event the Scotchmen played the South Americans at football. We assume that they enjoyed it—the spectators certainly did, but the dust, and the necessity of playing in cassocks rendered good football impossible. With the score at 1-1 we had to leave in order to catch the train and we arrived in Rome at 8.45. The excursion was a great success both by reason of its novelty and the excellence of the organisation. We hope for more of these *gite* which, we are convinced, assist greatly in the formation of a “Gregorian Spirit”.

**Examination results.** The examinations in the primary subjects commenced on June 22nd. and care-worn individuals were seen daily making their way to the Gregorian, their faces entirely lacking that happy expression usually associated with the wearing of a *ferraiuolo*. The intercession of the Madonna of S. Agostino must have been very efficacious this year, for nearly all the entrants received the good marks to which their hard work entitled them. The examinations are to some extent “*contractus aleatorii*” (to apply our Moral Theology) and a low mark is more often than not a false criterion of a man's knowledge and work. An unlucky thesis, temporary nervousness, a difficult examiner all help to increase the terrors of the oral examinations to which we are subjected, and the way in which we have overcome these obstacles this year entitles us to a little self-congratulation. The Rector's satisfaction has been expressed on several occasions—this intellectual improvement on our part is the direct answer to the material improvements he has effected in the College.—*Mens sana in corpore sano!*

The First Year Philosophers are to be congratulated in a special way on the *Summa Cum Laude* (Mr. Park) and the five *Cum Laude* their nine men earned. Mr. McMillan kept up the standard of Second Year with his *Cum Laude* and Messrs Higgins, Delaney, Ford, Crowley and O'Leary returned home “*cincti laurea*” which appears to be the poetic way of announcing the winning of the Ph.D. for like Silas Wegg we feel so friendly that we must drop into poetry.

The Theology and Canon Law results were equally good. Only two men were unfortunate enough to fail the Moral Theology examin-

ation—which gives room for more congratulation, for above all examinations, that in Morals is the most uncertain and no one faces it with any degree of confidence. Mr. Slevin of First Year emerged from his three examinations with a triple *Cum Laude*. Second Year despite the additional burden of Canon Law added to two thousand pages of Morals, not to mention Dogma, covered themselves with marks. The only reason which prevented our getting any D. D.'s was the lack of a Fourth Year to enter for them.

In fine nearly 94 % of the 118 examinations were passed successfully and in a gratifying number of cases with honours, i. e. two students passed with the mark *Summa cum Laude*, fifteen with *Cum Laude* and twenty six were gazetted as *Bene Probat*.

We regret that Father Grana S. J. the genial and always obliging Sub-prefect of Studies has left the University in order to take up other duties.

## ORDINATIONS.

On June 14th. an "overflow" ordination from the Lateran was held in the College Church by Mgr. Palica the Vice-Gerent. Messrs Griffin (B'ham) and Masterson (Salford) were raised to the Diaconate; and Messrs Slevin and Earley (Salford), Worsley (Shrewsbury), Maudslay (Leeds), Baldwin and Hattersley (Nottingham), Milan and Cashman (Menevia), Cregg (Birmingham) and Burrows (Northampton), received the first two Minor Orders.

## SACRED FUNCTIONS.

The Easter Retreat was given by Father Emery I. C.

The annual High Mass for the Conversion of England was sung at the Catacombs by Mr. Bentley, on May 1st.

The College supplied the *assistenza* for the *Fiocchi* procession round the parish of Sta. Caterina, on May 4th.

The College was represented at the consecration of Mgr. Lepicier as Archbishop of Tarsus at the church of S. Marcello, on May 29th.

The arm of St. Francis Xavier after its triumphal progress through the cities of Northern Italy was brought back to Rome on June 8th. and transported through the streets. The relic was brought from the Lateran in a motor-car, and after being enthusiastically greeted by the crowds along the route was met at the church of S. Marco by H. E. Cardinal Vico and various religious associations. A procession was then formed and the relic placed on a throne carried by students



from the national Colleges. During the short passage to the church of the Gesù great devotion was manifested, which voiced itself in the singing of *Noi vogliam Dio* and other hymns as the Cardinal blessed the crowd from the steps of the church. His Eminence Cardinal Gasquet was among those who waited inside the church to receive the relic.

## VISITORS TO THE COLLEGE.

Sir John O'Connell, Sir Thomas Esmonde, Martin Melvin Esq. G. C. S. G. and Dr. R. O'Reilly, an old student of the College, were present at dinner on Easter Sunday.

St. George's Day was celebrated at the Villa and the guests at dinner were:—Mgr. Gonne, Dr. R. O'Reilly, Sir John O'Connell, and Martin Melvin Esq. G. C. S. G. A party of English pilgrims also visited us.

His Lordship the Bishop of Nottingham arrived on May 9th. and stayed until May 21st.

Archbishop Cieplak was the guest of honour on May 18th. We were much gratified by his kindness in visiting us, despite his desire to rest, and avoid public appearances after his experiences in Russia. His Grace gave his autograph to all those who produced breviaries, prayer-books and anything else with a blank page, as soon as a pen was placed into his willing hand. The other guests were Archbishop Palica, Bishop Stanley, Bishop Dunn, Bishop Jannsens, Abbot Egan O. S. B., Father Smolikowski, Rector of the Polish College, and Sir Stuart Coates, Bart.

Other visitors to the College were:—Father W. O'Keefe (May 4th.); Father de la Taille of the Gregorian University (May 14th); Fathers Curran (Birkenhead) and Walton (St. Joseph's Foreign Missionary Society) May 25th.; Mgr. Palica, Archbishop of Philippi and Vice-Gerent of Rome, Fathers Morgan and Prenderville (June 15th.); Father Potts of the Beda College (June 22nd.); Bishop Stanley, Mgr. Cicognani, and Father Graziano De Schepper da Slusa Ph. D. O. S. F. C., Professor of Sociology at the Apollinare University (June 29th.); Father Maddocks of the Beda College, and Paul J. Whitbrooke Esq. (July 6th.); Father N. Wilson S. J. (July 10th.); and Father Curmi (Malta) (July 12th.).

**At the Villa.** Mgr. Cicognani stayed with us for a few days before leaving for America. We regret that his stay was not longer for his versatility makes him one of our most desirable guests. Despite

the shortness of his visit he gave us a lecture on Canon Law, and then left that unsympathetic subject for a brief sketch of the works of Jacopone da Todi.

To our great astonishment the Bishop of Clifton again came to Palazzola for positively the last time. Accompanied by Canon Lee, His Lordship arrived on August 14th. and immediately infused new life into the house. His Lordship to whom the water of the "tank" must be the elixir of life, was always ready with speeches, for which we generously provided the occasions. His words after dinner on the Rector's birthday were a wonderful tribute to Mgr. Hinsley's work for the College, a tribute to be valued, coming as it did from one who has known the College so intimately for nearly forty years. During his stay the Bishop paid a visit to Segui, a place with English connections, for it was there that St. Thomas à Becket was canonised and later on it became the see of the exiled Bishop Ellis, the first Vicar Apostolic of the Western District.

The Hon. Cecil Dormer, Messrs Kennard & Holden of the British Embassy to the Quirinal, and Fathers Stevens & McCormack of Ushaw were the guests at dinner on August 17th.

Fathers Welsby & Haeck S.J. dined with us on September 7th. and Fathers Schaff and Silvi S.J. on the 13th.

His Eminence Cardinal Laurenti and Mgr. Marchetti-Selvaggiani, Archbishop of Selucia, also called at the Villa.

The German students paid us the return visit on September 9th., and of course it is not for us to say what a good time they had. They appreciated the "tank," more especially as they had walked over during a scirocco. During dinner the Rector made a speech in German and even those of us who did not understand it, gathered some of his enthusiasm, for as usual he meant every word he said and the table nearly collapsed under the weight of his fist as he impressed upon us the full meaning of "Pax Christi in Regno Christi." After dinner we presented selections from the Mikado, to the great delight of our guests who, we suspect, were inclined to think that our talents lay almost solely in more athletic directions.

The North Americans "hiked" over to Palazzola on October 9th., and were soon busily playing every game we play except chess. They shone at cricket, finding their skill at base-ball of use when batting and fielding. After *merenda* the Orpheus Society gave us of their best and then the famous Operetta "Dov'è Lei?" fresh from a two years run (with intervals) in Rome and Lazio was produced. Our visitors nobly filled up all the gaps in the programme, singing with typical vigour.

Fathers P. P. Mackay, O. P., J. Welsby S. J., E. Morgan (ex-Chaplain to the Forces), and Mr. Wood the Roman Correspondent of the Tablet were present at dinner on St. Edward's Day.

## PERSONAL COLUMN.

Mgr. Prior who had been under the care of the "Blue" Nuns, called at the College on June 13th. and on the 16th. made his first appearance in the Refectory for nearly eighteen months. Together with the Vice-Rector he left for England on July 1st. We hope to see him again this year fully restored to health.

Fr. Moss returned from England on June 29th. looking very well after his holiday.

The Vice-Rector returned to Palazzola on September 9th.

We beg to congratulate Mgr. Michele Gonzi, an old student of the College upon his elevation to the See of Gozo. *Ad multos annos!*

We also congratulate Mgr. Cronin, a former Vice-Rector of the College upon his double appointment as Rector of Oscott and Vicar General of the Birmingham Archdiocese.

Mr. Farmer left us on May 26th. We wish the quondam "Father of the House" all good fortune during his career in the Nottingham Diocese.

Mr. De Vries S. J., Repetitore to the Philosophers of the German and English Colleges, has left Rome for Holland in order to commence his theological studies.

Mr. Hampson (Liverpool) left at the end of the scholastic year and will continue his studies at Cambridge. We wish him every success both there and on the Mission.

## GITE.

We were invited to visit the German College Church of San Saba on May 8 and the majority of the students accepted the invitation, meeting with the hospitality which characterises all our meetings with the Germans. We were entertained in the hall adjoining the church and thoroughly enjoyed the music and topical songs of our hosts.

The Whitsuntide *gita* provided parties with the opportunity of visiting Bracciano, Ostia, Nettuno and Ladispoli, while less ambitious people rambled round the Alban Hills.

The *gite* from the Villa have been more varied this year—the annual Nettuno *gita* was suspended and parties visited Pratica di Mare, Terracina and Subiaco: others of a gipsy turn of mind had dinner *al*

*fresco* at various places in the Tusculum district. Segni, Artena and Ninfa also attracted parties and one walking party visited the Shrine of la Mentorella, staying the night at San Pastore on the way. We must express our thanks to the German College for their hospitality on this occasion. The Delaney Fund provided the means for one section of the senior students to make an excursion to Corsica and Sardinia, while the others went to Venice and other towns in the north of Italy.

The visit to San Pastore served to increase still more the friendly relations between ourselves and the German College. As usual we reached San Pastore in extended formation, each party being greeted with a salute from a bugler perched up on the tower and the "Salve in Domino" from a party stationed near the entrance. An entertainment preceded dinner, and during the meal itself other musical items were rendered, greatly to our satisfaction, but we fear with bad effects on the digestions of the performers. A speech welcoming us to the Villa was made in English by one of the students, who pointed out that in Rome above all other places we should attempt to sink nationality, or rather keep it within its proper bounds, thus following out the wishes of the Holy Father who so ardently desires that international good-will which priests, above all others, are able to promote. Mr. Burrows replied with a Latin oration, our German scholars being rather diffident as to their powers of speaking. Frs. Welsby and Haeck S. J. were both present at the dinner. It will not be out of place to express our thanks to Father Rauch S. J., the Minister of the German College, for having initiated these visits—his personality and perfect knowledge of our language and our customs have done much to make the day spent at S. Pastore one of our best *gite*.

The day at Santa Caterina was equally successful. The North Americans, like ourselves of an athletic turn of mind, gave us a tennis display and after dinner played base-ball for our benefit.

A small party visited the Scots Villa at Marino and despite the heavy rain thoroughly enjoyed themselves.

## CONCERTS.

The St. George's Concert was postponed until May 7th, owing to the difficulty of staging an entertainment at the Villa during the uncertain weather of Easter week.

The Rector's birthday was celebrated this year by the production of the Mikado. It is difficult to determine in which direction the well-deserved praise should go. But we must congratulate the artists on their patience during numerous rehearsals, on the excellence of

their acting, and above all, Mr. R. L. Smith, who made sure that both patience and good acting were forthcoming. Really the whole house deserves congratulation—even the few nondescripts who formed the audience—for nearly everyone had a finger in the pie. Mr. Clayton and his staff wavel magic wands around the *cortile*, and cherry trees appeared where formerly very anaemic laurels had struggled for existence. A very realistic clematis twined itself round the well (camouflaged as a pagoda for the occasion) and only the assistant in the stationer's shop at Rocca di Papa would have recognised it as purple tissue paper. The electric lighting worked satisfactorily—chinese lanterns, like many pretty things, are notoriously fickle, but they added their share to the general brightness.

As everyone knows the Mikado we need not describe the rendering in detail. Although it may be unfair to praise one artist more than another, we think that Katisha was, to say the least of it “prima inter pares” Her attitude and air of genuine grievance gave the appearance of sincerity so essential to good acting.

Mr. Elwes who may one day appear in the list of court dressmakers, exercised to the full his ingenuity in the making of the costumes. In the future he should prosper as president of the parochial Dorcas Society.

The performance was attended by the Rector and Staff, that is to say Father Moss, the Bishop of Clifton, Canon Lee and the Hon. Cecil Dormer. After a little persuasion the Bishop made a speech at the end of the piece. He acknowledged himself to be astonished at our capabilities and laid stress on the point that these productions are not merely entertainments, but most useful training for future preachers. The innumerable rehearsals and consequent repetition of parts, he said, together with the appearance in public, assist a speaker in clearness of diction and the overcoming of nervousness as very few other things can.

We give the *Dramatis Personae*.

<i>Pish-Tush</i>	a very noble lord . . . . .	Mr. L. WILLIAMSON
<i>Go-To</i>	a rather noble lord . . . . .	Mr. J. CREGG.
<i>Shuga Me</i>	a noble lord . . . . .	Mr. J. GARVIN.
<i>Nanki-Poo</i>	son of Mikado disguised . . . . .	Mr. R. L. SMITH.
<i>Pooh-Bah.</i>	Lord High Everything else . . . . .	Mr. H. R. KELLY
except <i>Ko-Ko</i>	Lord High Executioner . . . . .	Mr. W. BURROWS.
<i>Yum-Yum</i>	} Three sisters, wards of Ko-Ko	Mr. J. McNULTY.
<i>Pitti-Sing</i>		Mr. J. KELLY.
<i>Peep-Bo</i>		Mr. J. MILAN.
<i>Katisha</i>	an elderly lady of court . . . . .	Mr. M. EGAN.
<i>The Mikado,</i>	Emperor of Japan . . . . .	Mr. V. ELWES

## MISCELLANEA.

The restoration and partial alteration of the College is progressing rapidly. For the past two years we have imagined that no further improvement or addition was possible, but new rooms have sprung into existence in the most unlikely places—marble slabs have replaced painted inscriptions, and other alterations, small in themselves, but taken as a whole, a great improvement to the house, have been effected.

This year's greatest work is the transformation of the Rector's Corridor. The dangerous condition of the vaults supporting the ceiling of the "Bishops' Room", which threatened to collapse and to carry with them the two floors above, demanded immediate attention. This necessity gave the opportunity for putting into operation a plan for the transfer of the living rooms from the noisy "Monserrato" to the relatively quiet cortile side where three new rooms have been made for the accomodation of Bishops and other guests. Those who have attempted to sleep in the former rooms and experienced "Monserrato's din" will appreciate the change. A *salone* now occupies the street side and will be used as a lounge by visitors, and as a meeting place by the Debating and other Societies of the College.

The appearance of the corridor connecting the "Beda" Gallery with the "Slums" has been much improved by the erection of a terrace on the cortile side. Necessity and utility here go hand in hand, for during the summer months we shall be able to find a little fresh air up on the roof—elsewhere one searches for it in vain.

The greatest innovation and to our material minds the most useful is the new swimming tank in the College garden. For years the *Acqua Vergine* has babbled heedlessly through the sarcophagus, but at last it has been found possible to turn its energies into a useful direction. With the permission of the municipality the water has been raised a metre, thus enabling part of the flow to be diverted to the kitchen and wash-house, formerly very poorly supplied, and the remainder will fill the tank which lies on the left hand side of the garden under the windows of the Sodality (Beda) Chapel. The pine tree was felled early in July and the excavations have proceeded at such a reckless speed (for Romans) that the work has been finished more or less up to time. To our great relief the workmen did not discover a temple or other Roman remains which might have been declared national monuments, whose preservation *in situ* would have rendered the project impossible.

One of the apartments situate at No. 48 Via Monserrato has been taken over, thus providing rooms for six students, and rendering possible the acceptance of twelve new students this year. We commence

the year with seventy two men, a record number of Philosophers and Theologians. It may be possible to use part of the new territory for an infirmary and a music room, both of them necessary to a large College.

His Eminence the Cardinal Protector has presented the College with a series of decorative coats of arms of all the English Cardinals, forty two in number. These shields will be placed on the pilasters of the corridors and will serve to remind us and visitors that before, during and after the Reformation Englishmen have borne Rome's proudest title, a recognition of their loyalty to, and work for the Holy See. Those which have been placed in position are well painted and contrary to Roman custom the lions and eagles are recognisable as such.

A new organ is being built by the Fratelli Migliorini, Roman Agents for the firm of Tamborini, Crema. We hope that it will be ready for Midnight Mass (this year). It will be equipped with two manuals; pedal register and approximately one thousand pipes; pneumatic coupling; and electric blower. There will be two controls, one in the Choir loft (Tribune) and the other in the body of the Church.

The villeggiatura commenced on July 19th. but owing to the exceptional lateness of many examinations the real villa life did not commence until the first week of August. Palazzola has also received the builder's attention. The terrace on the Torre dei Quattro Venti has disappeared, giving place to two rooms. An imitation Della Robbia relief of the Madonna and Child has replaced the statue of Our Lady in the cloisters, and another reproduction of a work by the same master has been placed in the refectory.

A much-needed piano has been bought for the Villa, and the harmonium brought from Rome has solved the difficulties of the College cantors.

## THE SFORZA CESARINI VILLA.

What are we going to do with the old villa of Cardinal Girolamo Colonna (17th. century), which stands, an unsightly ruin, above the Convent of Palazzola? This has been the problem since we bought this *casa diruta* and the 6,000 square metres of park-like land which goes with it. Some people suggested that it should be thrown down, and a great terrace and *belvedere* made out of the materials of the demolished building. Certainly no finer point of vantage exists in the Castelli Romani, for the view from the Sforza plateau takes in a panorama of the hills and of Rome, of the lake and of Castel Gandolfo, and of the Campagna right round from Civita Vecchia and to Soracte

of the sea. Others would have us restore the old house, and either use it ourselves or let it out for villeggiatura to Cardinals or to Monsignori or to other *persone distintissime* from Rome. Such schemes, besides other drawbacks, involved the awkward supposition that the Venerabile was in a position to dispose of large sums of money for speculation or for useless adornment.

However the problem has been taken out of our hands. An advantageous offer has been made for the ruined house and for a strip of land about it. We shall receive for this portion of the 'Sforza' field and for the house as much as we gave for the whole property with 25,000 lire in addition, and the purchaser further binds himself to renew the road from the *ponticello* right round to our front door as well as to maintain the same in good order. He will also build up our walls and repair our fences, and in general improve our whole property. Our privacy is secured by stringent conditions and in the event of the purchaser or his heirs wishing to re-sell, the College will have the right of option. Nearly 5,000 square metres of the field remain to us, and we possess it as a gift with 25,000 lire thrown in, not to mention a good road (which we very much need) and walls and gates and fences. The bargain is a good one, and even though we may risk losing something of our isolation, we gain in many other ways, and we are saved from the possible expropriation which the activity for the development of Lazio—and especially of our side of Lake Albano—made more or less imminent. We do not forget, and others remember well, that the English College monopolises the North East side of the lake. Why should these English, like dogs in the manger, grab and keep the best sites in the Province, simply in order to play football and cricket and tennis, not to mention golf, during three months in the year? We have sold this portion of our property just at the right time, when we can dictate and control all the conditions of the contract.

## THE NAVAL VISIT TO ROME.

On July 21st. some fifteen officers and three hundred men of the Mediterranean Fleet came on pilgrimage from Naples to Rome. Inasmuch as their visit was a pilgrimage, Father McClement (their chaplain) took charge: from a naval point of view, however, Lieut. Commander Coppinger was in command. They arrived by train on the Monday morning, and were met by the Rector and six students who had returned from Palazzola specially to give all possible help. With discipline and in silence the men marched off in groups, swung out of the station and manned the sixty taxis waiting to take them to the



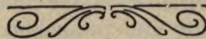
Hospice of Sta. Marta. The Rector in addition to arranging for the accomodation of the men drew up the programme for visiting the city. The men were able to visit St. Paul's, the Catacombs and the Vatican Galleries: the rest of Rome was seen from aboard the taxis. On Monday night the English speaking priests of the City heard confessions in St. Peter's and the following morning the men heard Holy Mass and received Holy Communion. Of course it was chiefly to see the Pope that the sailors had come and at the audience on Tuesday afternoon their desires were fully realised, for the Holy Father gave each man his ring to kiss, and then spoke to them in Italian—the Rector acting as interpreter. The Pope gave his blessing not only to those present but also to their comrades in the Fleet, to England, the King and Queen and the Government. At the end, His Holiness gave permission to cheer, and—well, the cheers were British! The pilgrimage was over all too soon, both from a naval and the students' point of view. On Wednesday afternoon before manning the taxis for the station, the tars formed up outside the entrance of Sta. Marta, and gave three cheers for the wholly unprepared Sisters of Charity who had assembled to see them off, and who had looked after them so well, followed by another three for the Rector and students. They were good lads all of them, even those whose jumpers (in view, perhaps of the dry journey back to Naples) bulged unnaturally!


## GIFTS TO THE COLLEGE.

The Library Committee thanks H. E. Cardinal Gasquet, Archbishop Dontenwill O. M. I., the Bishop of Clifton, the Bishop of Nottingham, Mgr. Prior, Mother Lamb of the Sacred Heart Convent in Via Nomentana, La Marchesa Ciccolini, Mrs. W. Marshall, Mr. Paul J. Whitbrooke and others for their gifts of books and money.

We also thank His Lordship the Bishop of Salford for his gift of a portrait of Bishop Turner, the first occupant of that see and an old student of the College. His Lordship has also presented us with a painting of Adrian IV the English Pope.

The Right Rev. Mgr. Lacy, Bishop of Middlesborough, and a former student of the Venerabile, has given us a portrait of himself, for which we thank him.





## THE LITERARY SOCIETY

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The concluding meetings of the Session of 1923-1924 were fully worthy of the high standard with which it commenced. Not only were six papers delivered between April 6th. and the conclusion of the Session on Holy Saturday, but, by the express vote of the members, three additional lectures were given during the Summer Term—and only those who have experienced the anxieties aroused by approaching examinations at the University can appreciate fully the interest which such a decision shows.

Of these nine papers, all save one were delivered by visitors. A promised paper by Mr. Burrows on "The Boy Scout Movement" unfortunately could not be delivered, owing to lack of time on the part of the Society. The exception was a brilliant paper by Mr. Cartmell M.A., on "The Church of St. Thomas de Urbe." The thanks of the Society are especially due to Mr. Cartmell for this paper, which showed an intimate knowledge of the minutest details in the history of the College Church, and gave evidence of the greatest care in its preparation.

Perhaps the best tribute which can be paid to this paper was the intense interest it aroused, even though it was delivered only two days after a lecture by Mgr. Mann, Rector of the Beda College, on "The Franciscan Missions to the Far East in the Thirteenth Century." The story told by Mgr. Mann of the efforts made by Innocent IV. to convert the Mogul Emperor, and thus prevent the threatened Tartar invasion of Europe, sounded like a rather wild fairy tale, and it required the authority of such a competent historian to make one realise that it was indeed sober fact.

In the next meeting we were brought back with something of a shock to present day problems by a lecture from Lord Denbigh on "The Present Political Situation in England." In spite of its title this lecture was not concerned with party politics, but was a state-

ment of the dangers threatening England from the unemployment situation, and especially from the menace of Communism. So enthusiastic was the lecturer about his subject that he found it impossible to get all he wished to say into one paper, and accordingly we had the pleasure of a second lecture on the same subject six days later.

But between these two lectures, another modern problem was treated of by Mgr. Canon Moyes under the title of "Anglican Orders." The fact that Mgr. Moyes is the acknowledged authority on this subject makes any attempt to praise his lecture mere impertinence. It was a great disappointment that time did not permit him to finish the paper.

The Session proper was fittingly closed by a paper read by Mgr. Gonne on "Aristotle and the Modern Novel", in which the lecturer traced clearly a connection which certainly, on the face of it, seemed impossible.

The three lectures which were voted for in the Summer Term were delivered by Father Lépicier O. S. M. and Father de la Taille S. J. The former, whom we take this opportunity of congratulating on his recent elevation to the dignity of Archbishop of Tarsus, gave two further lectures on the Vatican Council. Can the philosophical mind trace any causal connection between these two events? In the first lecture on May 9th., Father Lépicier described the first two sessions of the Council, and in the second, on May 18th., the final sessions, and the preparations now being made for the re-opening of the Council.

On May 14th., Father de la Taille S. J. gave a lecture on "The Art of Preaching"—which made many of his hearers wish to begin immediately to compose sermons.

These papers concluded what has been not only the fullest but I think I may say without undue pride, the best Session of the Literary Society, and every praise is due to the President, Mr. E. J. Kelly, and the Secretary, Mr. R. L. Smith, who organised the programme.

J. E. RUDDERHAM, *Secretary.*



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# SPORTS NOTES

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## CRICKET.

Despite the fact that sunshine is the only cricket "accessory" with which we are well supplied, the game has prospered this year. A separate committee to attend to the game was elected at the beginning of the vacation, Messrs Forbes and Dinn being the first members.

Apart from "knock-about" games, six one-day matches were played, including one with the Scots College—the first, we hope, of a long series of similar games. Played on August 11th. the match was interesting both to players and spectators. Batting first against keen bowling the Venerabile collected the not very formidable total of sixty three of which Gowland hit up seventeen. Gannan and Nichol were the most consistent bowlers of the opposing side. In spite of the very steady batting of the first six men, the Scots were all out for fifty one, leaving us the winners by twelve runs. The Venerabile was represented by Messrs. Forbes, Dinn, Warner, McNulty, Hemphill, Cashman, Elwes, Sewell, Butterfield, Gowland and Ibbett.

Of the other matches the most interesting were Gentlemen v "Players" in which the various instrumentalists of the house beat the rest by five runs, and the North v South, the latter winning by one run. Messrs Warner and Gowland have been our best bowlers and the latter and Mr. Elwes our foremost batsmen.

For the establishment of cricket at the Villa we are chiefly indebted to the Rector and Vice-Rector. Both have already given us their moral and financial support and *ex decentia* we are compelled to go further afield for additional assistance. There must be many old students of the College who would like to see the game firmly established at the Villa and these we venture to ask for all kinds of cricket accessories of which we have such a scanty supply. The Com-

mitee will be only too pleased to take on the duty of acknowledging gifts—we hope that we shall be overworked!

J. F.

## FOOTBALL.

Owing to various circumstances—especially to the unusual heat of September, and the absence of some of the students on the “Delaney” gita—the football season started rather late at the Villa, and there is hardly anything worth recording. A few games have been played on the “Sforza” and we have played Albano F. C. on two occasions. (There was also talk of a match with Genzano F. C. but nothing came of it). In the first outside game we beat Albano 4-0. The second game we lost 5-4, though we were leading for a long time 3-0: the “Albanesi” were wonderfully encouraged by their first goal, and thenceforth played with great spirit. Of course, there are plenty of excuses for this defeat, but we are too proud to give them. However we had better state that this disaster occurred during the “Delaney” gita, as the gita party disclaim all responsibility in the matter and disown each and every one of the team that lost to Albano. We are hoping for a third game before we return to Rome, in order to recover the “ashes” and our self respect.

B. S.

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### *Exchanges.*

We gratefully acknowledge: *Lisbonian, Ushaw Magazine, Oscotian, Stonyhurst Magazine, Pax, The Ratcliffian, Douai Magazine, Upholland Magazine.*

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## OBITUARY.

**Mgr. Henry Parkinson, D. D., Ph. D. (1873-1877).** Born at Cheadle in Staffordshire in 1852, he studied at Sedgley Park, Douai, Olton, and here at the Venerable where he took his D. D. and was ordained in 1877. For ten years he taught Philosophy at Olton, after which he served for two years as Senior Curate at St. Chad's Cathedral, Birmingham. In 1889 he went to Oscott where he was Vice Rector and Professor of Philosophy for several years. When Cardinal Vaughan constituted Oscott the Central Seminary in 1897, Mgr. Parkinson was appointed Rector—a post which he occupied, even after Oscott ceased to be the Central Seminary, for thirty-five years. He died in the early hours of Sunday morning, June 22nd., after a brief but very painful illness, and was buried at Oscott. R. I. P.