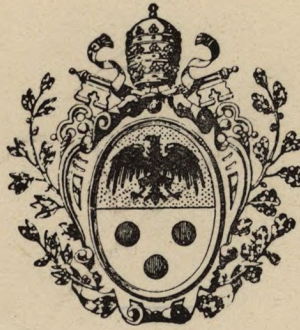


# THE VENERABLE

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 CONDUCTED  
 BY THE  
 PAST AND PRESENT  
 STUDENTS  
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 ENGLISH COLLEGE  
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## IMPRIMATUR

✠ IOSEPH PALICA, *Arch. Philipp.*

*Vicesger.*

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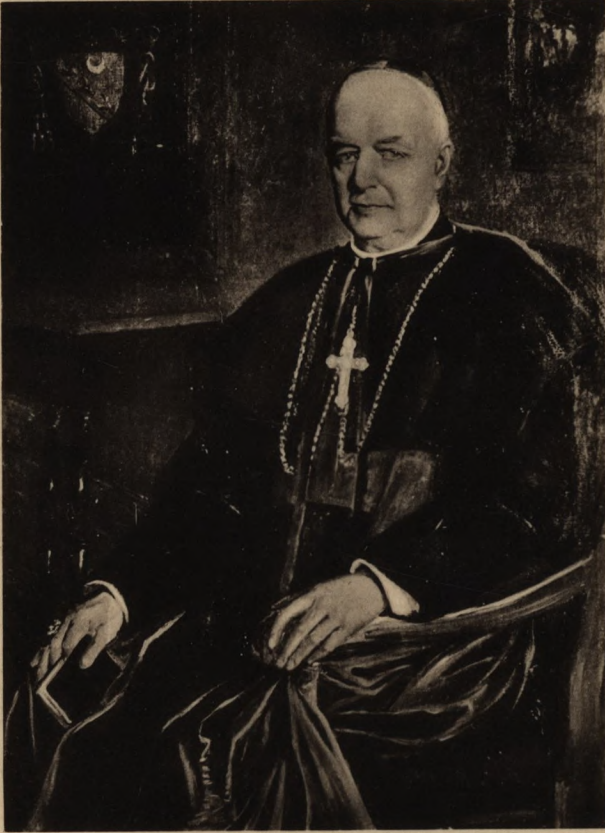
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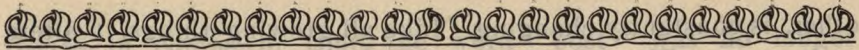
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1925



THE RIGHT REV. THE HON. A. C. STANLEY

BISHOP OF EMMAUS



# THE LANGUAGE OF THE CHURCH

By Bishop J. S. Vaughan

Not only in doctrine and in discipline does the Church of God differ from every one of the host of warring sects, that are ever battling and struggling around her, but also in a number of less important ways. Perhaps one of the most interesting of these, though seldom adverted to, is that she, unlike other religions, has a special language of her own. As she is not the Church of England, nor of Germany nor of America nor of Austria, but the Church of all nations, and not more of one nation than of another, so likewise, her official language is not the language of any particular people or race, but one which is understood at all events by her officials, in every country of the world.

1. Her official language is Latin. The Sovereign Pontiff is the Father and the supreme and infallible ruler of the Catholics of all nations. From time to time, he has to address the entire world, as we say "*Urbi et Orbi*". And because of this language, he is enabled to speak directly, not to this or that particular nation only, but, with perfect ease, to the whole Catholic world. The seven or eight hundred Bishops, scattered throughout the globe, will read and understand his actual words. The Bishops will pass them on to the entire body of clergy, in their respective parishes (without any need of translating them), who likewise will read them, just as they were first issued from the Vatican, since they are all familiar with the Latin tongue. This is the first great advantage of the Church possessing a language of its own.

2. Then there is a second important one. A living language, whether it be French or English, or Italian or any

other, is constantly changing. Like all growing things, it alters as it grows. Thus, the English language, as it was spoken and written, let us say by Geoffrey Chaucer (14<sup>th</sup> century) is not intelligible to the average Englishmen of today. In spite of his being called "the Father of English poetry" Chaucer's English is so different to modern English, that it is scarcely readable. Few can enjoy his "Canterbury Tales", because so many of the words are so archaic and so obsolete.

Now, if the Church were to employ a living language, her doctrine and her liturgy would be hardly understood, after the lapse of centuries, yet she is destined to endure to the end of the world.

But a dead language, like the Latin, does not undergo these changes and curious transformations, which Time invariably introduces into living tongues. An example will show what I mean. Take the common English word "Post". Long before our admirable method of delivering letters was even thought of, the word *Post* existed, but it meant only an upright piece of timber, or other material, used as a support, and no one would or could have connected it with the idea of letters or correspondence. In course of time, however, when people began to write letters more commonly, and wished to communicate with their friends, at a distance, it was arranged that "posts" should be driven in, at intervals of five and twenty, or thirty miles from one another, along the chief public roads, and paid carriers were employed to convey bags of letters, from one of these posts to another, until they reached their destination. One man would ride, with all convenient speed, from the first post to the second. There another, on a fresh horse, would await him, relieve him of his bag of letters, and carry them on another twenty five miles, to the next post. There a third would be in readiness, and so the letters would be borne along, by one rider after the other, till the place where the letters had to be actually delivered, had been reached.

If a person wished to avail himself of this ancient form of communication with his relations or friends, living in different parts of the country, he would take his letter to the nearest stake or upright *post*, where he knew the letter carriers would be obliged to stop, to exchange burdens and to change horses.

Hence, in course of time, the word "post" was no longer used only to indicate an upright piece of timber. It gradually acquired a *totally different signification*. To take our letter or our parcel to the post now means to convey it to a building, very often a large and imposing one, where many are engaged sorting and stamping and registering, and so forth.

Let this one instance suffice to illustrate how very many words change their meaning altogether, in the course of time. Now, any similar changes in the meaning of words commonly used, in the administration of the sacraments or in the liturgy of the Holy Mass, or even in our great works of theology, would be most misleading and disastrous. But God's merciful Providence, ever watching over His Church, has provided her with a special tongue, not exposed to any such serious drawbacks.

3. Consider further that Rome is the infallible seat of ecclesiastical government and the central source of jurisdiction. She is in constant communication with all parts of the world. Her children apply to her, from every country for dispensations, for permissions and privileges, for solutions of doubts and of theological difficulties, and for the settling of disputes, as well as for many other purposes. Now, just pause for a moment to think of the complications and the difficulties that would arise, if each nation were obliged to address the Holy See, in its own language! Who could deal with a daily delivery of letters written in every known tongue? But this is not necessary. The petition may indeed come from England or from Spain, from Switzerland or from The United States, or from China, India, or Japan. It matters not. Wherever the request may come from, it will be couched in the same familiar Latin tongue, which every Roman official reads and understands perfectly. This common language not only simplifies the work of the various Congregations, but observe further, that the answers and solutions of difficulties, being in Latin, are read and digested and taken to heart by the whole teaching Church. Here, in England, for example, I read the official answer given to some knotty point of theology or of discipline, and sent,—let us say—to the Archbishop of Paris, or to the Patriarch of Venice, and I am at once made aware of the true solution of the disputed point.

4. There are many other advantages arising from the Church possessing a dead language, but space will not allow me to call attention to more than a few others. Let us consider firstly its influence on Philosophy and Theology. Not only is Latin a most excellent medium, in which to express exactness and nicety of thought. Not only have its words and terms come to possess a very definite and precise value, so that the student may easily master the true teaching contained in a treatise, but furthermore, a learned work, if written in Latin, is at once placed at the service of every priest and cleric throughout the Catholic world. Take, e. g. the *Summa Theologica* of St Thomas Aquinas. Not the doctrine only, but *the very words and expressions* used by the Saint are to be found in every seminary, and are known to every theological student, and I suppose there is scarcely a priest's library anywhere without a copy of this famous work.

5. Any new writer of sterling worth will have an immense public to appeal to, if he publishes his treatises in Latin. Consider, for instance, the "Theologia Moralis" of A. Lehmkuhl S. J. Though of modern date, it has found its way all over the world, and is being quoted and appealed to, as an authority, in every country and in every clime. By clothing his thoughts in the language of the Church, *he has placed them within reach of every priest*. To publish a theology in a modern language is to restrict its circulation, to limit its usefulness, and to deprive thousands of its use. On the book-shelf standing now before me, as I write, are five excellent works by learned theologians. The first is "Handbuch der Catholischen Dogmatik", by Dr. M. Jos: Scheeben, the second is "Théologie Dogmatique"; by H. E. Cardinal Gousset, Abp. of Reims; the third is "La Dottrina Cattolica" by H. E. Cardinal Alfonso Capececiaturo; the fourth is "Clave de Teologia Moral", compuesta por el Sr. D. Domingo Diez; and the fifth is "A Manual of Theology"; by Revs J. Wilhelm & T. B. Scannell. Here then, we have five excellent works of theology, in German, French, Italian, Spanish and English. But before they can be of any use to priest or student, he must be conversant with five different modern languages. Probably not one priest in a hundred could make use of them. But put them into Latin, and, at once, you

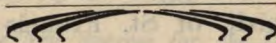
deliver them over to the entire clergy of the world. In the language of the Church every cleric, however young could take them up and study them, and ascertain what these learned and experienced writers have to say upon some of the most important points of theology.

6. To a world-wide Church, in which absolute unity of faith and doctrine is so essential, it is easy to see the immense advantage of every member of the teaching Church being able to read and study the same works of the most learned authors, no matter to what nation they may belong.

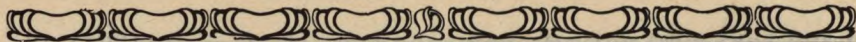
7. It is also an extreme advantage for any priest, while travelling in foreign parts, to feel (*experto crede*) that he may offer up his daily Mass, although passing through Germany, France, Italy or Spain, with as little trouble, so far as the language is concerned, as if he were at home, and in his own church.

8. It is also a glorious thing to be able to hear and to listen to the praises of God resounding through great Churches and stately cathedrals and monasteries, abroad as well as at home, in a language known, or at all events familiar to us all. I will end with a quotation. They are words that the well known writer M. Carmichael puts into the mouth of one of his heroes, who strolled into the Duomo at Florence, as priests and people were intoning the *TE DEUM*. "Praise, he suddenly divined, was an act—an inward act, independent of all words, and yet clothed in words, because of the nature of things. This clothing of words should then be in the most beautiful, the most majestic, the most devotional language known, and that was Latin! This act of praise should be clothed *in the same language all the world over*; it should be used by the simple and humble, equally with the wise and learned. Not all would understand the words of this mystical tongue, but all would comprehend the mystical grandeur of the act". (Life of J. W. Walshe, p. 75).

✠ J. S. V.







## ASSISI

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### II.

I am glad that I entered Assisi by the gate of S. Pietro opposite the old church. From the first it was more and more brought home to me that the Assisi of St. Francis was not Gothic at all, but rather Byzantine-Romanesque. The great basilica was in every way exceptional, and that, too, rested on a vast base of rounded arcades, while another such arcade formed its approaches, and yet another its graceful cloister. And as for St. Clare, it was built nearly a generation after the saint's death.

The great church of S. Francesco brings back to us the later thirteenth century, but the surroundings of the saint's lifetime are embodied in this tiny chapel. Before these pictures, already aged perhaps in his own days, in these tiny time-darkened cells the living Francis prayed and meditated. In the basilica one is often haunted by the thought, the certainty almost that St. Francis would have pulled it down or at least utterly declined to use it. It is rather the Catholic world's thank-offering for that gift of Heaven, St. Francis's life, than the expression of his spirit or his order. As a late writer has it:

"To many the magnificence of the triple church of San Francesco, even though it does contain the bones of the Saint, and the glory of Santa Maria degli Angeli, even though it does enshrine the Portiuncola, fail somewhat in their appeal. They know that it is the rugged simplicity of the wind-swept Carceri, where the spirit of St. Francis still dwells, and the bare austerity of San Damiano, still pervaded by the holiness

of Clare, that made the Order of the Brothers Minor a power in the world and in the Church" (1).

Indeed if one wants to realise the Assisi of St. Francis, one must blot out the buildings of the Collis Inferni, as it was then called (now through his hallowing the Collis Paradisi), and Santa Chiara. The rest of the city with its walls and gates, its modest Byzantine-Romanesque churches with their apses and bell-towers, its lions and symbolic bestiary, its steep and narrow stone-flagged lanes would yet be familiar to him, if he returned to beg at its doors or preach in its open places, marred indeed but not transformed by the intrusion of two or three modern hotels, the absence of baronial towers, and the rococo vandalisms.

These divergent strains continue in the great church itself, the Romanesque tower and rigid Cimabue frescoes (of his school at least) of the upper transepts, they indeed are still of the city and generation that St. Francis knew: the church itself begins a new period, a period, one might say, foreshadowed by his name, the Frenchman: and it is certain that St. Francis loved France and her language. Yet it was in remote and conservative Assisi that true Gothic began in Italy, it was here that Giotto began a new era in painting, it was here, above all, that the marvellous innovation of the begging Friars had its birth.

It has often been remarked that, however much their life-work may draw it to the capitals it is almost always in the provinces that real greatness, above all great holiness, first sees the light. It was a beautiful thought of Ruskin's to name the *Campanile* of Florence "the shepherd's tower". Little lonely Assisi takes up the chime of Nazareth and Bethlehem, as do remote Loyola and Bagnorea and Treguier and many, many more, from Glendalough to Genazzano.

Through a trap-door of the sacristy, steps let us down to the sleeping-place of St. Francis, on the bare rock, and hard by is his tiny oratory with the plain wooden crucifix he used

(1) W. W. SETON. *Some New Sources for the Life of Blessed Agnes of Bohemia* quoted in the *Tablet* 4 Dec. 1915, p. 717.

in preaching. Thence we were led into the wild gorge and under the green-mantled cliffs where with Bernard of Quintavalle he lived the life of contemplation, and the Evil One in vain assaulted them. In those days the latter could not win folk to doubt his existence, nor could he make of them "broad-minded Roman Catholics" who curry favour with unbelievers, nay, not even "Liberal Catholics"; for, in spite of many and violent crimes, the faith of those times was not feeble or mealy-mouthed. The place is yet shown where Satan disappeared with rending and falling of boulders; and I am not "enlightened" enough to doubt it. Perhaps our conciliatory ones will explain to us why the stream has actually ceased to flow in the very glen where St. Francis's prayers are recorded to have stayed its fall, and why it suddenly flowed in 1870, as before other times of disaster. Strange that it should forget to ask leave of the higher critics! But these have their reward, the praise of Anglican and secular journals, and I take leave to call it a poor one.

We crossed the glen and wandered some way up the paths lighted with periwinkles and violets, looking on to the ever-alluring valley of Spoleto that gathers the many streams, Topino, Clitunno, Tescio and Chiagio, towards the Tiber near Ponte S. Giovanni. But the waning light called us homeward and we must needs take leave of our courteous guide, thoroughly at home with every detail of Franciscan history and tradition. He bade us farewell in English, hoping to meet us in Rome in mid-June; but alas! neither of us were destined to see the Roman June of 1915.

Amid gleam of western gold and purple, and sharp "stoures of rain", past men, women and boys trailing huge piles of brushwood, past children playing by the wayside cots, and a waggoner or two going songfully homewards, we regained the Porta Cappuccini, just within which is the confraternity chapel of St. Catherine on the left, and made our way to the Piazza San Pietro, with trothplight to meet at San Damiano in the morning.

"The word Assisi brings up, even to those who have seen the town but for a day, a host of sunlit memories; of wayside shrines with fading frescoes, whence Umbrian Madonnas smile

down upon the worshippers, of ravines and forest trees; of vineyards where the peasants greeted you; of convent and Basilica glowing golden and crimson in the sudden changes from afternoon to sun-down, as they lie bathed in the last rays of light upon the hill above the darkness of the valley" (1).

It was still cold and unsettled when I started next morning up the long street, where several were riding out for the country, as I threaded my way by S. Mary the More, past the bishop's palace, and the great pile of St. Clare's, with its graceful low range of brownish convent-building beyond it, best seen from below where oldworld gardens give it room and setting. The north side is marred by enormous broad arch-buttresses too huge for comeliness—carriages can drive beneath them—and a token of faulty ground. But it is a noble building, for all its faults, and has the most graceful tower in all Assisi.

Through the Porta Nuova and its foregate, nearly half a mile of descending road between the olives brings one to the low and graceful group of buildings, San Damiano. At the near end is a door that enters the upper part of this hill-side monastery. A young lay-brother opened it, the very embodiment of Catholic Italy, simple, homely, quick, intelligent, and light hearted as only a religious can be; in every way a son of the soil. He might be about seventeen years old, his strong form enhancing his grace-lighted eyes. If it be a crime to prefer mediaeval light to modern enlightenment, I plead guilty. Through a clean whitewashed stone-floored corridor down steps I followed to the room of the Father Guardian, who gave me a warm welcome and readily granted leave to say Mass in the chapel of St. Clare, apologising for being too busy to show me the monastery himself. Another lay-brother was bidden take me to the chapel and set out the vestments. There I found my friend making his thanksgiving; he now served my Mass.

Endless are the privileges of those who study at Rome; among the greatest is that of saying their first Masses in the most sacred of shrines, in chapels encrusted with centuries of pilgrimage and prayer, the homes of Christ's paladins, the

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(1) LINA DUFF GORDON. *Assisi*, pp. 346-7.

sources of the great world renewing orders, the family of holy places that descends from Bethlehem. This little age-darkened church is redolent of St. Clare. It has several of the half-Byzantine frescoes of thirteenth-century Assisi, deeply devotional and the very choir-stalls (1), appealingly simple, rough, unadorned, and a little worm-eaten, once used by the glorious sisterhood that gathered round the daughter of the Scifi, whose song of praise echoes out to Baddesley Clinton and the ends of all the world.

Father Hawes had to hasten back to the city to make ready for England in the afternoon. The young lay-brother led me to a room off the upper corridor, and brought me excellent bread and coffee, presently returning with toast which he had made on purpose for me over a charcoal fire. Such is the courtesy of rural Italy wherever "progress" has not yet intruded.

Then he showed me the nave of the large church, with the Byzantine crucifix, copied from that which spoke to St. Francis—the original is now at St. Clare's—and the little seventeenth-century side-chapel, with another crucifix made by Innocent of Palermo in 1635, full of strong tender devotion, and built up line by line with prayer and sacrifice. Then there was the little wall-recess where St. Francis hid from his father. The Father Guardian now came and showed me the relics of St. Clare in a folding cupboard; the white alabaster monstrance wherewith she put to flight the Saracens of Frederic II. (a birthchild, he too, of Assisi, yet a forerunner of Frederick of Prussia); the silver-gilt Gothic monstrance given by Innocent IV., which is not unlike the one figured by Memling in the Hospital of St. John at Bruges, but taller and more beautiful; the breviary written out for St. Francis by Frate Leone (who should be the patron of all secretaries), a part of St. Francis's cord, and St. Clare's convent bell.

By brick floored passages and stone steps one mounts to St. Clare's tiny early-frescoed oratory, and the cell where she died—but it is hard to use that word of one who had so long since lived in God.

(1) Even the harpies of humanism and rococoity withheld their talons here.

A step further brings one on to the narrow but beautiful terrace, overlooking the loveliest of fruitful valleys with its wimple of white blossoming trees, such an outlook upon the world, the innocent world unbrutalised by "progress", as a poet's imagination builds for its dwelling-place, though never to be realised in this life. Who has not felt the passionate longing for such peace? What Coleridge sought on Quantock Hills, or pagan Goethe in Olympian Weimar, or Shelley in Pisan and Ravennan forest; that Grail Castle, nobler than any palace of art, that escape from the hideous world of money and sin, of Mammon, Baal, and Ashtaroth, of cities and politics, that all souls yearn for who have glimpsed the beautiful un-fallen Eden, and been kindled with that divine discontent that can only be quenched in perfect sacrifice. Set with the flowers she loved, few and fair, homely pinks and wallflowers among them, looking out over the wholesomest, best, and most stable of human life, to which men will yet return from their St. Vitus' dance of tram and telephone, the terrace of St. Clare is a truer Grail Castle than any known to Wagner; for a few yards hence is the window through which she held up before the Saracen mercenaries the monstrance or windowed pyx wherein sojourned her and their Redeemer, the Eternal Son of God.

Reluctantly I had to leave the island of sanctity, and its courteous guardian and laybrothers. No thanks of mine could pay them for their religious welcome to a stranger, which brought back for a moment the old days of which the late Fr. Morris has enshrined in words:

"Italy before the railways was Italy before many another change... The Italy of Gregory the Sixteenth's time was that of ages past, and Pius the Ninth inherited that state of things. During his long pontificate the Italy, and especially the Rome, of the middle ages disappeared... But a great and sad change has come over the country in the suppression of the religious houses. We are separated by centuries from the like calamity of England, and we can but conjecture what the land looked like, and how men travelled when our country was studded with monasteries, with their doors ever open to harbour the traveller. Italy we have seen before that blow fell, and Italy before the railways was Italy when you could pass from one

religious house to another, and find shelter and hospitality in the *foresteria* or strangers' quarters, which were an integral part of the old religious houses, Benedictine and Franciscan, Camaldolese and Carthusian—each name brings up memories that are worth recalling" (1).

Add to this that the usurpers of the Papal States confiscated S. Damiano, which our own Lord Ripon had the honour of redeeming, and you will not be misled by the parrot-cry of "young Italy".

The road went quickly down, then slanted across the levels of field and orchard, a shimmer with white blossom, by rough-banked rill-bordered ruts towards the Rivo Torto. Mulberry, figtree, vine and pomegranate; song of chaffinch and trill of skylark; crocus and grape hyacinth, periwinkle and primrose; a filmy bloom of netlike leaf and blossom over the land; a glimpse of patient oxen and their peasant masters, frugal, hardworking, and nobly content; these were elements of "a haunt of ancient peace", such as Francis Thompson knew, but never Tennyson.

Rivo Torto was rebuilt in the fifties, and duly vaulted in correct, but uninspired and screen-gabled Gothic, in alternate courses of rose touched creamy white and burnt cinnamon that recall St. Clare's. Inside, near the west end, two or three steps lead down to a range of cells. A lay-brother came and offered to show me the monastery, but I was pressed for time and obliged to decline; whereupon he earnestly assured me that they were not looking for *soldi*. I thanked him, and explained that I was not wanting in good will, but under promise to meet a friend at the Porziuncola. Alas! it was later than I knew.

I must confess that Rivo Torto left a sense of disappointment. It fails to convince, and I think the critics must be right for once in questioning the site of it. Yet however that may be, the highroad, now over-romped by hideous motors, is none the less hallowed by penance and prayer and fragrant with vowed charities.

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(1) Fr. J. MORRIS in *The Month*, Ap. 1890, p. 489 90.

“Under the ardent flame of the noon” by the straight white road with its channelled rill and border of grape-hyacinths with skylarks o’erhead and the land smiling in one great garden from the hawthorn, dogrose and white fruit trees, up to the silver olives and the grey-white, golden brown and cinnamon hues of Assisian walls and towers and domes—the cathedral and S. Pietro have both, symbolising the mingled Byzantine and Romanesque of the Franciscan birthplace—and the rugged castle above and the half-detached fortress-like outpost of the great basilica beyond, passing a little closed chapel by an orchard on the left, tinyapsed S. Rufino d’Arce, I came upon a village of low houses with figtrees and orchard-plots, then literally underwent the huge east end of S. Maria degli Angeli, a great blank of yellow-grey brickwork, crowned by a rather ill-proportioned dome, turned at right angles down the main street flanked by the northern aisle, and entered by the great west door.

It is in no spirit of fanaticism that I fail to admire the building. The Christian Renaissance at its best could produce magnificent buildings. Beside St. Peter’s, Rome has the Gesù, S. Andrea della Valle and many more. But here is the Renaissance at its worst, the exact antithesis, to my mind, of the shrine it overroofs, arrogant pride patronising fair humility like a bleareyed blinking monster. The west end aims at height, while its flat rooflines and dog’s ears of broken pediment give it actual squatness. Pretentious, extravagant, it is anything but Franciscan inside, whitewash and baldness reign supreme, but for—the Porziuncola.

So appealing is the latter in its humble beauty that one scarcely heeds the painful and elaborate naiveté of Overbeck’s frescoes. It has two open archways, west and south, prophetically widened, says tradition (which is apt to outlive the highest critic) by St. Benedict, who foresaw in vision the devotion to a future saint. The age-darkened vaulted interior with its grille and dim lamps, and its thirteenth-century Annunciation by Ilario of Viterbo is steeped in prayer. Is was hither that St. Clare came to vow herself to God. Here I met Father Hawes and together we said the prayers for the indulgences.

Unhappily the church would be closed at noon, and there was barely time to seek a father in the sacristy, snatch a hasty



glance at the low-browed cell, now a chapel, with the wonderful Della Robbia statuette, where the patriarch of Assisi died, and the beautiful Chapel of the Roses with its rich frescoes by Tiberio of Assisi. It was hideous to have to hurry from this spot, but there was no help for it. Already *sarà chiuso* was resounding from the nave. Here had been gathered the five thousand at the Chapter of Mats, "the camp and the army of the cavaliers of God".

Outside in the wide square, with its line of small trees and a few booths, we said the Angelus, then entered a homely café for some vermouth and biscuits on our way to the railway station. The train approached that was to bear my friend away to Florence and on to England whence he would set out shortly for Western Australia. It was like to be many a long year before I saw his face again. Since partings must be, it is best to part under the shadow of a saint's benison. If Subasio and St. Mary of the Angels were to be our last trysting-places on earth, they were lovely and desirable ones, and doubly dear thenceforward.

So the wheels of progress bore him away curving to Perugia and the north, and I went back to Assisi, passing the Villa Gualdo, the former leper-hospital, the spot whence St. Francis borne home to the loved Porziuncola to die, stayed the bearers and turning towards the city full in view gave it that supreme blessing: "Benedicta tu civitas a Domino, quia per te multae animae salvabuntur et in te multi servi Altissimi habitabunt et de te multi eligentur ad regnum aeternum. Pax tibi". Far back in Protestant childhood I loved and revered the saint of Assisi. Dare I hope that on me also may have descended one tiny drop from that fountain of hallowed words?

With something of a heavy heart I climbed the rough path to the grey Porta S. Pietro and the hostelry within, and dined with a commercial traveller who dealt in steel knives, doubtless from "enterprising" Terni, and hoped vainly for my orders.

No. The modern world need not fear. It has its footing in Assisi. The rays of enlightenment have reached her. A new hotel shouts its presence by the Porta Naviano. All goes well. Ere long it will be quite "civilized", with an electric

tram "bang up" to the basilica, or a cogwheel railway. Only—may I *not* be there to see it!

After lunch I went once more to S. Francesco, bought some medals there, and after a short visit took the way to St. Clare's, whose fine lofty interior is rich in treasures of painting. The most discordant feature is the feeble nineteenth-century Gothic of the crypt where the saint's body reposes. Here as in so many Italian churches priceless mediaeval paintings have been unburied in late years from beneath the whitewash of the rococo Vandals. I would be inclined to hazard the opinion that Santa Chiara, as a building, is distinctly finer than the upper church of San Francesco, at least in its proportions.

It is hard beyond telling to leave Assisi.

"Looking at cities and villages so purely Umbrian, some spread among cornfields close to a swift clear river, others set upon heights which nearly touch the sky on stormy days, we forget that beyond these hills and mountains encircling the big valley of Umbria stretch other lands as fair. We forget, because it is a little world which during long centuries has been set apart from all else, and where man has but completed the work of nature herself. During the long hours of a summer's day, when the sense of remoteness in the still plain is most intense, it brings us, as nothing else can ever do, some feeling of that early time when four hermits came from Palestine and found a quiet retreat in the oak forests of Assisi" (1).

Of such pilgrimages a gifted Catholic poet-scholar has happily said :

"Nowhere I sojourn but I thence depart,  
Leaving a little portion of my heart".

H. E. G. ROPE, M. A.

(1) LINA DUFF GORDON. *Assisi*, 98.



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## WILLIAM GIFFORD

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It is a truism that the world notes readily what is detrimental to a character, but does not display a corresponding eagerness to record the generous impulses which are the backbone of that character. If then history elaborates what was blameable in the life of William Gifford and passes lightly over what was generous and great, the facts presented must be judged together and with deliberate leniency. "His rounds were his diocese and in the statistics of kindness which no man keeps—in deference perhaps to the thoroughness of the Recording Angel—his name is thought to figure largely". Certainly history tells more of William Gifford as a politician than as a bishop; considers him more as an intriguer and an outcast than as a noble and learned man. Yet even in what it states history is not complete; of his political life Fr. Pollen writes, "...whilst I cannot find it in me to give even the faintest praise to Gifford's doings, yet I fear in our partial ignorance of the circumstances, to determine the particular fault or faults of which he made himself guilty and their respective gravity". It is not on this part of his history that one would like to dwell but rather on that last period of his life, that period of greatness which might make the historian forget the rest and write in unqualified words, "He was a distinguished and a great man, an honoured member of a great religious order, and the Archbishop of one of the first sees in the world". He was the one Englishman to rise to the title of "First Peer of France".

William Gifford was born in Hampshire in 1554. His parents who had always been Catholic and who had suffered much in the preservation of their religion, sent him at the age of fifteen to study at Oxford. He was first in the charge of Dr. Bridgewater, but when this man was banished for refusing to conform to the new religion, he became the pupil of Dr. Etheridge, also a Catholic, but who was allowed to remain at Oxford on account of his great reputation for learning. In 1573 Etheridge took his pupil to Louvain, where Gifford obtained the degrees of Master of Arts and Bachelor of Theology. Leaving Louvain, Gifford went to the Sorbonne and thence to Rheims and from there he was sent to the English College at Rome, which he entered in 1579. At the end of three years he was ordained and returned to Rheims as professor of Theology. It seems that at this time he was admitted to the household of St. Charles Borromeo, but when exactly it is difficult to say. Gillow writes, "while in Italy he was for sometime in the household of St. Charles Borromeo, then Archbishop of Milan... It was there he learned those excellent lessons which he ever afterwards practised, especially that of charity to the poor". Fr. Pollen doubts if the time spent with St. Charles was long, but be it long or short Dr. Gifford's own testimony is that he learned his piety there, for being remonstrated with for his excess of corporal austerities he answered. "'Tis nothing to what I have seen in my great master, St. Charles". He did not finish his studies for the degree of Doctor while at Rome, so during his stay at Rheims he defended thirty-seven propositions relative to the Sacraments... in the Palace of Cardinal Guise... before his Eminence, four bishops and a great assemblage of the nobility". He was known as an able theologian at Rome and it is said that at his defense his eloquence and profound learning astonished his hearers". The next twelve years of his life were spent as a professor at Rheims; they form the second period into which is compressed practically the whole of his political career.

There should be little need to recapitulate the story of the Catholics of Elizabeth's reign; the plots and intrigues both against the throne of the Queen and for the liberation of Mary Queen of Scots are known if only by their general condemnation; it should, however, be noted that political Catholics were divided

into two parties—the Spanish Party the heart and soul of which was Parsons, and the “Welsh” Party, whose head was Morgan. The Spanish Party wanted a Spanish invasion of England; Morgan wished to restore Catholicism by setting Mary Queen of Scots on the throne. The two parties were utterly—even bitterly opposed.—It cannot, I think, be doubted that Dr. Gifford belonged to the Welsh Party, though how far he entered into its schemes it is impossible to say. He himself disclaimed all opposition to Parsons and wished to be considered as a mere spectator of the strife.

At this time William Gifford seems to have been very much at the beck and call of his cousin Gilbert, who was a fickle and treacherous man, who had been refused admittance to at least two seminaries by Cardinal Allen and who when at last ordained priest was “in the mid career of wickedness”. He became one of Walsingham’s spies and one of the chief *agents-provocateurs* in the Babington Plot. Allen tried to keep him away from William and on March 29th. 1583, wrote to the Rector of the English College at Rome, “I do not wish Gilbert Gifford to remain with you nor yet to come here, especially because of his relative William, who is behaving well and is giving us satisfaction, but is extremely inconstant and weak of purpose” (1). Gilbert too tells us of his power over William. Writing to Walsingham he says, “Dr. Gifford’s coming over would colour me much, also I can know his whole thoughts, and no doubt he would be greatly employed so that by him I should understand all their courses, for he can hide nothing from me” (2). These letters throw a great light on William Gifford’s character; he was “weak and changeable, partial to his own faction and easily led into danger”. Those who write of him at this period all testify to his fickleness so that it is difficult to see how they could at the same time predict for him a great future.

Gilbert Gifford as Walsingham’s spy tried to inveigle his cousin into England, and William, who was at that time acting

(1) Letters of Card. Allen (Knox. p. 186).

(2) Month. March 1904, p. 249.

under Morgan's guidance, entered into negotiations with Elizabeth's secretary. Morgan, Mary Queen of Scots chief agent on the continent, says that these negotiations were merely a scheme to deceive Walsingham. He writes to the Queen of Scots that certain priests have approached Walsingham "among those priests I know no more but two, that as yet entered into this practice who without all doubt will overtake Mr. Secretary, if that purpose go forwards; and do Your Majesty and that realm signal service" (1). To Walsingham's invitation William answered that he could not return at that time to England and sent six written reasons why it was impossible. Father Pollen prints a paper bearing six reasons (the names are in cipher but the key is given) which are not very creditable to their author for the whole trend of them is fear of losing his "credit" with Cardinal Allen and the Rheims students. To these reasons Aldred, Walsingham's messenger who had talked with Dr. Gifford, adds "and that he does not doubt to bring Dr. Allen himself into this action, after he has set Parsons and him at variance". After despatching these reasons Dr. Gifford returned to Rheims and within a few days wrote to Walsingham a very eloquent letter in which the reasons for not returning to England were entirely different. He wrote that the sole reason for his staying in France was his religion, he thanked Walsingham for the invitation and added "these are to give your honour to understand that for my own part I heartily desire not only to enjoy the comfort of my country, but also to induce all I may to do the like, upon assurance of freedom in religion and conscience...". He condemned those who were plotting against the Queen's person and reiterated his promise to serve her if she would cease her persecutions (2).

Savage in his trial accused Dr. Gifford of plotting against the Queen's life—in face of the above letter this accusation is absurd and Savage's testimony cannot be accepted as it stands, for Elizabeth's reign is notorious for men on trial for their lives turning Queen's evidence and producing for Walsingham just

(1) Month April 1904, p. 361.

(2) Letter quoted at length Month. March. 1904.

that "information" which was wanted. If one coupled this accusation with Dr. Gifford's letter to the Provost of Lille the statement would seem true, for the letter recounts that the author had learnt from Cardinal Allen the love of Spain and on its account was banished from England, and his relatives had suffered much and he himself greatly desired to see the Spanish King on the English throne. "I desire even at the cost of my blood to see His Highness on the throne of England" (1). How one could explain this letter I do not know. I merely oppose to it another letter of Gifford's written to Father Parsons and a letter of Father Parsons himself which shows Gifford's connexion with the Spanish party to be a myth. Writing to Father Parsons Gifford expressed his willingness to help England provided such help consisted in priestly functions, "But", he added, "yf it consiste in anye thing els, when I shall know youre authoritie of Pope or Prince to commence and pursue anye suche course, I will to ye uttermoste of my power joyne with yow... and yf in the mean season I differ perhaps from your course blame me nott, but youre self that never vouchesafed to make me privie to itt neyther more nor lesse" (2). In another letter to the same person he wrote that he would prefer to be an onlooker in the schemes for the relief of afflicted England, and that though he could not join in the plans he would condemn neither them nor the authors of them but would rather follow the advice of St. Bernard. "Ut actionem, si fieri potest, excusem: si vero illo videretur inexcusabilis, saltem intentionem commendem". Father Parsons writing to Don Juan de Ydiaquez (3) complained that Gifford and Paget had written to Rome certain accusations against the Society, one of these accusations he quotes: "Discordiarum inter summos Principes per libellos famosos sine nomine auctoris seminatio, et antiquissimi et quondam florentissimi regni Angliae in provinciam reducendi conatus". The charges he says were to be shown to the Pope and though Father Knox adds a note that "The charges which Father Parsons brings

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(1) KNOX. *Douay Diaries*. p. 409 also Month April 1904, p. 258.

(2) KNOX. *Douay Diaries*. Doc. Ined. p. 397.

(3) KNOX. *Ibid.*

against his opponents must be received with caution " the words effectively deny Gifford's alleged connexion with the Spanish Party.

The questions naturally arise why did Dr. Gifford allow himself to be inveigled into Walsingham's intrigues? why did he find it necessary to give Walsingham reasons for not returning to England? why did he not spread the alarm when he knew that his cousin, Gilbert, had become one of Walsingham's spies? It is probable that had he done so the catastrophe of the Babington Plot would, if not altogether averted, have been of far less consequence. Some hold that no censure can be too severe for such silence, that he was bound by his position to warn others of their danger but here again I must quote Father Pollen " The documents before us too, though they establish much with certainty, do not shut off all possibility of our discovering further extenuating circumstances. For these reasons, whilst I cannot find it in me to give even the faintest praise to Gifford's doings, yet I should fear, in our partial ignorance of the circumstances, to determine the particular fault or faults of which he made himself guilty, and their respective gravity ".

In 1594 Cardinal Allen induced Gifford to accept the post of chaplain and he left Rheims for Rome. This change marks the end of his political life—it is in fact, practically the end of his connexion with England. In that same year Cardinal Allen died and Gifford lived on at Rome until in 1597 he was on the advice of Pope Gregory XIII, elected Dean of Lille, in Flanders. This office he held for ten years during which period he won great renown as a preacher and was called to preach before King Ferdinand and Queen Isabella. Here was strengthened the great love for the Benedictine Order which characterised the whole of his later life and it is said that when he resigned his deanery it was to avoid a lawsuit which had arisen through his assisting the Benedictines to found a house at Lille. On resigning his office he returned to Rheims. Nearly fourteen years had elapsed since he relinquished his professorship, yet when he returned the city was beside itself with joy and could not do sufficient to show its love and respect. The Archbishop and the University vied with each other in attempting to



honour him. The University made him "Rector Magnificus" and the Archbishop endowed him with several benefices which should enable him to support the dignity. Such distinctions had, however, no attraction for him and at the end of the year he retired from Rheims to Dieulouard where he entered the Benedictine monastery under the name of Father Gabriel Mary. Dodd in his History says that it was Gifford's money which had built the monastery on a site given by the Cardinal of Lorraine; with this statement Tierney seems to quarrel, and says that though Gifford certainly enriched the house with books and furniture he did not build it. Almost immediately he was elected prior of the monastery—for the monks esteemed him very highly—and during his year of office the monastery was rebuilt. In 1609 he left Dieulouard to found an offshoot community at St. Malo. Of this monastery he was elected first prior. One historian says that during this year he acted as Papal Legate to England, adding that, as long ago a price had been placed upon his head, that he should be entrusted with such a mission and should successfully carry it out was a remarkable tribute to his courage and ability.

In 1617 a council was formed for the purpose of re-establishing the English Benedictine Congregation and Gifford was chosen as one of the nine definitors. On the completion of the Council's work he was acclaimed first president of the renovated congregation; this office he never formally held, for, while the appointment awaited papal ratification the Archbishop of Rheims—Cardinal Guise—manoeuvred his election as auxiliary bishop and he was consecrated under the title of Bishop of Archidal. The Cardinal Archbishop died in 1621 and Gifford was the Vicar Capitular until, in the following year, on the nomination of King Louis XIII. he was elected Archbishop, a position carrying with it the titles of Duke of Rheims and First Lord of France. His life as a bishop was marked by a singular care of the poor and his devotion to his Order. In 1619 he built the monastery of St. Edmund at Paris and a chronicler says "many are the obligations his brethren the English Benedictines owe him".

He died in 1629. Dom Butler says "the sermons preached at his funeral are a splendid and evidently genuine tribute to his goodness and pastoral devotion as a bishop".

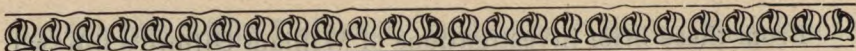
From these brief investigations of William Gifford's life two pictures arise; the one depicted in strong if drab colours, the other lightly sketched and impressionist. In the first are drawn his weakness of character and his intrigues, in the other his nobility and learning; it seems that historians noted only the evil, and that his friends were silent about the good, yet the good was always there and triumphed in the end, and one is left with a recollection of a somewhat hackneyed quotation:

The evil that men do lives after them  
The good is oft interred with their bones.

So has it been with Gifford!

J. W.





## OWEN LEWIS AND THE VENERABLE

(Being a paper read to the College Literary Society — 1925)

The lives and labours of those heroic exiles for the Faith, who quitted the shores of England and took up their abode on the Continent during the Penal times, should be a matter of interest to us all. Most of them were not content with obtaining the peace and freedom in the practice of their religion which Catholic countries offered them, but the thought that they had left their native country in such a deplorable state spurred them on, and they entered upon great enterprizes and made great sacrifices to furnish the means of winning their countrymen back to the Faith. One of the most important and lasting achievements of a few of these men, was the establishment of English Seminaries on the Continent. It is because Bishop Owen Lewis, although a Welshman, was one of the main factors in founding our own Ven. English College, that we think a short sketch of his life and the contemporary history of the College will be acceptable.

Unfortunately, we have but scant information concerning his early life. We know however, that he was born in the December of 1533, the son of an Anglesey squire. He received his early education at Winchester, whither he went in 1547. From there he proceeded to Oxford where he was entered as a Fellow of New College in 1553 (1). In February of 1558 he

(1) *Wood's Athenae Oxoniensis*, Lib. 2, p. 133.

took his degree as Bachelor of Civil Law. One authority says that he was professor of Law at Oxford for a short time. Like many other Catholics he left England about a year later with Dr. Allen the future Cardinal, and Dr. Morgan Philips, a countryman of his, who was tutor to Dr. Allen and Provost of Oriel College (1). At Oxford he was known as "Morgan the Sophister". These three remained firm friends all their lives and to them is due the founding of at least two Seminaries. The generosity of Philips enabled Allen to start the College at Douay in 1563 (2) which was afterwards transferred to Rheims. While at Douay (1569) Lewis took the Doctorate in both Canon and Civil Law and was appointed Regius Professor in the latter faculty at the University of Douay (3). Subsequently he became Canon of Cambrai and later on Archdeacon of Hainault.

Shortly afterwards he was obliged to come to Rome to conduct a law-suit in which the Chapter of Cambrai was involved. This he did most successfully: consequently he was brought to the notice of the Pope, Gregory XIII, whose confidence he soon gained. He also became intimately acquainted with St. Charles Borromeo. It is an interesting fact that this saintly Cardinal seems to have had a partiality for Welshmen, having chosen them for his chaplain, confessor, and later on, his Vicar General in the person of Owen Lewis. The Saint is said to have died in the latter's arms. Lewis soon became influential in Rome and was considered one of the most distinguished ecclesiastics at the Papal Court.

He first made use of the influence which he had acquired when he suggested to the Pope that a College should be founded in Rome for educating English Missionary Priests. The Pope considered this petition favourably, and consequently summoned Allen to Rome to talk the matter over. This was during the winter of 1575-1576. It was then decided that an English College should be founded. Owen Lewis obtained

(1) *Wood's Athenae Oxoniensis*, Lib. 2, p. 108.

(2) *Tierney-Dodd.*, vol. II, p. 160.

(3) *Knox's Records: Douay Diaries*, p. 271.

“benefactions and contributed largely out of his own substance”. Some houses near St. Peter’s were bought in 1576. Some students were sent from the College at Douay; of these some went to the premises near St. Peter’s, others to the Hospice itself. Not long afterwards, the Pope was again approached,—“almost certainly by Owen Lewis” says Cardinal Gasquet—with the view of taking over the Hospice buildings and utilising them for the College. This was in 1578. At first, however, the two institutions were run side by side, but this arrangement did not work well. In December of 1578 a Brief came from the Pope commanding all the old chaplains to depart within fifteen days and assigning all the rents of the old Hospice to the College. Owen Lewis here again proved himself a Good Samaritan, for he procured adequate pensions for the chaplains and others on their leaving the Hospice.

Next came the question of appointing a Rector. Lewis favoured a countryman of his, Dr. Morris of Clynnog, usually styled Morris Clenock.

Most of the trouble of this period is laid at the feet of this much maligned ecclesiastic. He had been connected with the Hospice for many years: he was Warden in 1565, which office he held again in 1576 and 1577, but not in 1578 as generally stated (1). And so, in 1578 we find him appointed as first Rector of the Venerable. This however proved to be an unhappy choice, for from the date of Morris’ appointment began the internal dissensions which disturbed the peace of the house for many months and which had lasting results. There is no doubt that Morris was quite incompetent for the position of Rector, having had no previous experience in the government of students; and his imprudent partiality and favouritism for his countrymen, the Welsh, was one of the causes of the rebellious conduct of the English students. But otherwise he must have been a fairly capable man. At one time he was attached to the household of Cardinal Pole and had once been nominated to the See of Bangor. He is described in the Vatican papers

(1) College Archives. Lib. 33. Anno 1578.

as "a good man but is no preacher. Is worthy of the See of Bangor to which he has been nominated" (1). On the accession of Elizabeth he came to Rome with Goldwell the venerable Bishop of St. Asaph. He is elsewhere described as "a well-meaning, garrulous old man: fond of a tale and a glass of wine and good cheer generally". Anthony Munday whom we shall have occasion to mention again shortly, describes how "he and his fellow sat up one night with Dr. Morris at the hospital—Maister Morris using us very courteously, passing away the supper-time with much variety of talke, amonge which maister doctor sayde his pleasure of divers persons in Englande; which for that it would rather checke modestie, then challenge any respect of honestie I admitte it to silence; the talk being so broade that it would stand as a blemish to my booke" (2). Cardinal Allen although not approving of his appointment, considering him unsuited for the office, says in a letter to Owen Lewis that Morris is "otherwise a very honest and friendly man and a great advancer of the students' and seminary's cause" (3).

It was early in 1579, then, that the trouble between the English and Welsh students at the Venerabile broke out. There were at this time forty-two students; thirty three English—the rest Welsh (4). The Staff consisted of Dr. Morris as Rector and a couple of Jesuits, acting as Procurator and Prefect. Some documents say that there were three. What position the third held we do not know, but shortly afterwards there were only two (5). This was admittedly a difficult position from the

(1) BRADY, *Episcopal Succession*, vol. II, p. 324.

(2) Quoted by W. LLEWELYN WILLIAMS, "Making of Modern Wales", p. 210, note.

(3) KNOX, *Records*, II, p. 79.

(4) *Tierney-Dodd.*, vol. II, App.lix; KNOX, *Records*, I, p. 319. It is Gregory Martin who gives the number of students as 42; Haydock who says there were 33 English. Whereas Fr. Persons, (C. R. S., II, p. 143) says "the number grew towards 40, whereof 7 were Welchmen and the rest Englishe".

(5) *T. Dodd.*, II App.lix.

beginning for Morris: the Jesuits were appointed by the Pope so that they did not come under the Rector's jurisdiction. We gather from what information we have, that Morris and the two Jesuits did not cooperate and there was friction between them from the start. It is said that they first disagreed over the expulsion of old Bishop Goldwell from the College. He was a great friend of Morris and of some use to the College for ordinations. The only authority we have for this statement is a doubtful document supposed to have been written by Morris himself; but this much is certain, that they quarrelled over several things with regard to the administration of the College. The students also at this time were dissatisfied with Morris's rule, owing as we have said to his favouritism of the Welsh. We have several accounts of the disturbances which this created. One in a letter written to Allen by a relative of his, Richard Haydock, who was a student at the English College, another in a letter of Lewis' to Allen.

We shall make frequent reference to the evidence of one, Anthony Munday, an eye-witness. He is the author of a book called "*English Romayne Life*" and according to his own account he was at one time a stage-player, then servant to the Earl of Oxford and afterwards a messenger of the Queen's bed-chamber. He says he had the desire to see strange countries. While in Paris he assumed a false name which admitted him into Catholic circles on the Continent. Early in 1579 he came as a visitor to the English Hospital. He was found out to be a spy by the Jesuits and in 1581 Parsons wrote violently against him, refuting the statements he had made against Campion. By way of reply, Munday wrote "*A Discoverie*" in which he repeated the charges made against the Jesuits. One writer tells us that he was "half spy, half adventurer and wholly rascal, as shown in his writings. Although he wrote with a touch of malice he seems on the whole to be a careful observer and a truthful witness".

The English students drew up a petition, appealing to Cardinal Morone, Protector of the College. Blessed Ralph Sherwin, proto-martyr of the Venerable, made a speech which is reported by Anthony Munday. Sherwin said—"When any English man cometh to the hospitall, if his learning be never

so good, or his behaviour never so discreet, except he (Morris) be pleased, he shall not be entertained: but if a Welshman come, if he be never so wilde a runagate, never so lewde a person, he can not come so soon as he shall be welcome to him... Then which of us hath the best gowne, he must receive one that is all ragged and torne, and the new-come Welshman must have the best, because he is the Custos' countryman: and many nightes he must have the Welshman in his chamber, where they must be merry at their good cheer; wee glad to sit in our studies, and have an ill supper, because M. Doctor waisteth our commons upon his owne countrymen: so that we must be content with a snatch and away. If there be one bede better than another the Welshman must have it: if there be any chamber more handsome than another, the Welshman must lodge there". (1) He then mentions one Welsh student in particular—"maister doctor's nephew, Morganus Clenockus, he must be in his silke, though all the rest goe in a sacke". We have already heard described the welcome which the Englishman Munday received at the hands of Morris. He also tells us that almost immediately after his arrival Dr. Morris took him to "Doctor Lewes Archdeacon of Cambrai, to whom wee delivered his letter likewise, and with him wee staid dinner; ignorant whether he were an Englishman or no, for that he gave our entertainment in Latin, demanded a number of questions of us in Latin, and beside dined with us in Latin: wherat we mervayled, tyll, after dinner, he bade us walke againe to the colledge, with Dr. Morris, in English". So we venture to suggest that the previous account given of the treatment meted out to English visitors is exaggerated—if indeed Munday is to be relied on.

Another document entitled "*Causae quare scholares Anglicantum abhorrent a regimine D. Mauritii, et archidiaconi Cameracensi, qui quaerunt eis dominari — 1578*", states very clearly the grievances of the English students (2). It begins by stat-

(1) MUNDAY'S, "*English Romyne Life* (quoted by Williams, p. 213).

(2) *Dodd.*, II., App., LIX.



ing the difference in language, customs and temperament between the Welsh, (" qui vocantur ab Anglis Walli ") and English—" ita se plane habent ad invicem, ut Hispani et Mauri qui ante Hispanos possidebant illa loca ". It goes on to say that Dr. Morris and the Archdeacon admitted Welshmen into the Seminary " sine commendatione aut examine, nam admitterunt fere senes et ineptos, nulla habita ratione aetatis, aut morum, aut literarum "; Then further on—" Post autem admissionem in seminarium, iniquissime distuebant [omnia]. Nam Wallis integra cubicula, Anglis arctissima loca; Wallis vestem novum et duplicem pro hieme, Anglis, iisque sacerdotibus et nobilibus multis, nullum hiemis vestitum; imo cogebant eos secretiores vestes aestatis praeferitae ferre laceratas, et omnino vermibus infectas ". We learn that the reason why Lewis was so eager to keep Morris as Rector was, that he hoped when England should return to the Faith, to promote Welshmen to ecclesiastical dignities in England, " quod nunquam poterit fieri sine infinita perturbatione illius regni ".

As to the claims Munday makes for himself as having been the cause of the disturbances, he first says that he enjoyed eight days entertainment which was granted by the Pope to English visitors, but that he outstayed these eight days, that he refused to become a student, that he broke every rule and suffered every punishment at the College and that when he found the English students in a rebellious mood because Mr. Morris wanted to eject him, " I behaved myself more forwardly to Dr. Morris than ever I did before: every thing that I heard of him I tolde unto the schollers, and tarried there, dinner and supper in spight of his nose ". Dr. Morris complained of him to Cardinal Morone. All these unpleasant incidents resulted in alienating the students from their Rector and soon culminated in open rebellion. We shall follow the course of events as given in Haydock's letter where they are all set out in good chronological order.

The climax came in Feb. 1579 when the English students broke out into open mutiny. They decided to carry their grievances to His Holiness the Pope. They thought he was then residing near Rome but in fact he was at Civita Vecchia. So on the evening of St. Matthias's Day, Feb. 24th., Haydock,

Sherwin, Martin and Gore set out, reaching their destination next morning. They arrived at an inopportune moment for the Pope was about to return to Rome. They managed, however, to state their reasons for coming, saying that they wanted the College placed in the hands of the Jesuits. The Pope told them that "non erat tempus nunc", so they returned to Rome on the same day. Next day, Feb. 26th., they went to the Pope again. He promised to send someone who would enquire into the state of affairs and make a report to him. "About this time", says Haydock, "Owen Lewis began to play his part by noising abroad that among his enemies were the boys, Jesuits and tattlers". He endeavoured to influence Cardinal Morone against the students and threatened to bring the matter up in the Consistory which was to be held next day. The Cardinal of Como was a great friend of the English students but he told them that the Pope could not grant their petition although "they might be as holy as St. Paul". On Feb. 28th., another deputation went to the Cardinal Protector. He informed them that the Pope desired them to obey Doctor Morris and that they could not have the Jesuits. Finally they were given the alternative of departing or obeying. They were to make their decision by next day. "Upon this"; we read, "the Welshmen went about their business with all expedition". The English students refused to acknowledge Morris as Rector and he, to assert his authority, commanded his letters of appointment to be read out in the refectory. He chose a Welshman to read them but, he being unable to read Italian, an Englishman, Pitts, had to do it. After reading, Pitts refused to return the letters to Morris and showed them to his neighbours at table. They said they detected a forgery in them as Morris had put the date as the 7th., of March whereas it should have been May. At this manifestation of his duplicity, he began to revile the English with foul words. The Welshmen brandished their knives and threatened the English ("amongst whom, an old fellow, whom we always took for a quiet fellow, afterwards reported that, if the fathers had not been there, or his next fellow..., he would presently have killed him").

The same evening they again went to the Cardinal who said—"Ego nolo audire: habeo aures surdas". He told them

to depart and to go "in malam crucem"—"go and be hanged". "Non vultis mihi credere" he said, "qui sum Cardinalis?"

On March 2nd., Lewis and Morris went to the Cardinal and suggested that he should intimidate the others by expelling three or four. He acted upon their suggestion, and a chaplain came to the College with the order for a certain four either to obey or depart. The rest of the English Students, however, cast in their lot with the four, and all decided to depart. They were commanded to leave on the 3rd., of March—Shrove Tuesday. Six students went to see the Pope again in the afternoon. They met him in St. Peter's. They approached him but he said "Si non potestis obedire, recedatis". They remained at the College that night and departed next morning—Ash Wednesday, March 4th., Parsons, writing to Cardinal Allen, said that "great was the joy among the Welsh students at this procedure and hot Hugh Griffith, the fiery Welshman gave a leap in the College Hall and shouted—"Who now but a Welshman?" (1). At this juncture the Jesuits openly proclaimed themselves on the side of the English. Haydock says "the Jesuits were out of their wits for us almost—inso-much that they wept". Ash Wednesday being the first day of the preaching season, the pulpits of Rome resounded with the praises of the English students who had been so unjustly treated. The people were exhorted to help them in their needs. For a few days they put up at the house of John Creed, an English resident. The news soon reached the Pope—Owen Lewis says he himself was responsible for this. Writing to Allen, he says that he went to the Cardinal "ante lucem" and asked him to tell the Pope. Haydock discredits this statement and says that Lewis wanted to reinstate Scotchmen and Irishmen in their places. In the meantime the English had decided to return home to England, so they sent to the Pope telling him of their decision. He sent word back commanding them to come within a few days to kiss his foot before leaving. They availed themselves of these few days to make friends with several Cardinals and Ambassadors who might speak favourably for them to the

(1) KNOX. *Records* II, p. 74.

Pope (1). About this time, the Pope sent a messenger summoning the Students to appear before him. When they arrived they asked for His blessing—"upon which" says Haydock—"he burst into tears and asked us—and are you then gone out of the Seminary?" We might observe that this is hardly consistent with another statement of Haydock's—namely, that the Pope, when they had met him previously in St. Peter's, called them "ejecti" (2). This shows that he was acquainted with the fact of their leaving the College beforehand. However, this last visit of theirs to the Pope had good results for he decided in their favour and promised to give the government of the College into the hands of the Fathers of the Society. They were allowed to nominate a new Rector. The English, of course, were for giving over the charge of the College to the Jesuits. The nine or ten Welshmen nominated Dr. Bristowe, an English ecclesiastic of Rheims. The former proposal was accepted and Father Agazzari appointed first Rector of the Jesuit regime. The College continued under the rule of Italian Jesuits until the students again found reason to rebel in 1585 and after that the Rector was always an English Jesuit until the Suppression of the Order in 1773.

Morris was obliged to give up the position of Rector—Cardinal Gasquet says he did not again become Warden of the Hospice, but Lewis in a letter to Allen says that the Pope promised him the Wardenship, and Munday also confirms this (3). But Morris did not remain in Rome long afterwards. He left in 1580 and is said to have been drowned on his way to Spain. Owen Lewis also left Rome: it is said in disgust—for he did not agree with giving over the government of the College to Jesuits. He retired to Milan and remained there several years with his friend St. Charles Borromeo.

One lasting result of the dissensions between the English and Welsh in Rome was that from this time on Welsh Catholics were among the most violent opposers of the Jesuit policy—

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(1) Card. GASQUET's *History*, p. 73.

(2) Vide note of Tierney to Dodd II. app. p. CCCLVIII.

(3) *Dodd*. II App. p. CCCLXI.

hence the distinction between the "Spanish" and "Welsh" factions. It must be remembered, however, that the Society of Jesus numbered several Welshmen among its members, who did good work on the missionfield: at least two were martyred in Wales. The painting of one, Ven. David Lewis, now hangs in the College refectory.

From the evidence we have we can hardly justify Cardinal Sega's statement that Owen Lewis only looked to his own interests: "whose desire was to make money and thus amass riches to gratify ambition". This may be in keeping with the proverbial characteristic of the Welshman, but facts prove it was not so (1). Nor can we accept the statement of the English students that Lewis was unjustly opposed to them. The fact that he always remained on intimate terms with St. Charles and a firm friend of Cardinal Allen, in spite of the fact that Allen was opposed to Lewis in his views with regard to the Jesuits, give us reason to doubt the accusations of an opposing faction. A certain incident which occurred at Rheims made Allen fear that Lewis would take offence—he states in a letter to Father Agazzari that a certain youth "ex petulantia" destroyed a picture of Lewis which had been left in a room by a Welshman. This and many other references show that Lewis and Allen were on really good terms,—in spite of the fact that many attempts were made to destroy the friendship which existed between them.

In 1587 or 1588 he was nominated by Philip II of Spain to a bishopric, and was appointed to the See of Cassano by Pope Sixtus V. In 1580 St. Charles Borromeo appointed him Vicar General of his diocese, which position he held until the death of St Charles in 1584.

Owen Lewis returned to Rome in December 1584 and enjoyed the hospitality of the English College for eight days. In the event of the success of King Philip's enterprize against England, Lewis's friends hoped he would be appointed to the Archbishopric of York, but Allen suggested that St. David's,

(1) Card. GASQUET's *History*, p. 93.

Hereford, or Worcester would be better. Shortly afterwards Pope Gregory XIV sent him as nuncio to the Swiss Cantons where he showed great judgement and capability in solving a most intricate affair. Clement VIII appointed him Apostolic Visitor to the city of Rome. On the death of Cardinal Allen some hoped that Lewis would be made Cardinal. "His ambition would have been fulfilled had he lived. There is reliable evidence that Clement VIII had intended to include him in the next creation of Cardinals, but was prevented by the Bishop's death in Rome October 14th., 1595, aged 61 (1). We read that he was a very religious man, practising many austerities and devotions. He fasted three days a week during Advent, and usually recited the Office of Our Lady every day. "Unless prevented by some extraordinary occurrence, he daily offered up the holy sacrifice of the Mass" (2).

Before his death he resigned his archdeaconry of Cambrai in favour of his nephew, Hugh Griffith.

In his will he left 1000 scudi to the College which came in handy for paying off a loan from the Monte di Pietà: he also bequeathed several vestments, episcopal and sacerdotal, to the value of 40 scudi. Some provision (another 1000 scudi) was also made for exiled English priests in Rome, and one alumnus (3). Cardinal Cusani his executor stipulated that a Low Mass should be said daily for him, and a Solemn Requiem annually. Masses are still said for him in the College chapel.

The only memorials or relics of this benefactor of the College are a Pontificale and a companion volume "Missae Episcopales" in the Library. Over the main door of the Chapel is a lunette depicting some English College students with St. Charles Borromeo: on the Cardinal's left is a bishop whom we may safely conjecture to be Owen Lewis.

(1) GILLOW, p. 215.

(2) *Ibid.* p. 216.

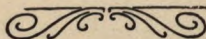
(3) College Archives Lib. 14, p. 87.

At his own request he was buried in the College Chapel and an epitaph was set up by Ludovicus de Torres, Archbishop of Monreale, which runs as follows: —

D. O. M.

AVDOENO LVDOVICO CAMBRO BRITANNO  
 V. I. D. AC PROFESSORI OXONII IN ANGLIA  
 AC REGIO DVACI IN FLANDRIA ARCHIDIA  
 CONO HANNONIAE ET CANONICO IN ME  
 TROPOLITANA CAMERACENI ATQVE OFFI  
 CIALI GENERALI VTRIVSQ SIGNATVRAE  
 REFERENDARIO CAROLI CARDINALIS  
 BORROMAEI ARCHIEPISCOPI MEDIOLANEN  
 SIS VICARIO GENERALI GREGORI XIII.  
 ET XYSTI V. IN CONGREGATIONE DE CON  
 SVLTATIONIBVS EPISCOPORVM ET REGV  
 LARIVM A SECRETIS EPISCOPO CASSA  
 NENSI GREGORII XIV. AD HELVETIOS NVN  
 TIO CLEMENTIS VIII APOSTOLICAE VISITA  
 TIONIS IN ALMA VRBE ADIVTORI ANGLOS  
 IN ITALIA GALLIA AC BELGIO OMNI OPE  
 SEMPER IVVIT ATQVE ELVS IMPRIMIS OPERA  
 HVIVS COLLEGII AC DVACENSIS ET RHEMENSIS  
 FVNDAMENTA IACTA SVNT  
 VIXIT ANNOS LXI MENSES IX DIES XXIX  
 EXVL A PATRIA XXXVI  
 OBIIT XIV. OCTOBRIS MDXCV  
 LVDOVICVS DE TORRES ARCHIEPISCOPVS  
 MONTIS REGALIS AMICO POSVIT

D. CROWLEY.



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## MONSIGNOR STANLEY

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The Hon. the Right Rev. Monsignor Stanley, born 1843, was the fourth son of the second Lord Stanley of Alderley, was educated at Harrow, Rugby and Trinity College, Cambridge, where he graduated and took his M.A. degree. In his Anglican days he was Curate of Kidderminster, West Bromwich, and St Mary's, Soho. His great charity to the poor is still remembered, especially in the district of St Pancras, where he was Incumbent of Holy Cross. He was received into the Church by Cardinal Manning in 1879, and for that great Prince of the Church, hero of the Vatican Council, he always entertained and entertains the deepest admiration and affection. He studied in Rome at the Accademia dei Nobili Ecclesiastici, and was ordained in 1880. Returning to England, he was attached to St James's, Spanish Place. He saw the transference of the old Embassy Church to the new fine Gothic Church in George Street, and was a generous helper of Very Rev. Canon Barry V. G. by whose untiring efforts the new Church was built and in an amazingly short time fully paid for. He remained in this post from 1883 to 1893.

After the death of Canon Barry, he returned to Rome and settled here for ten years, being named by Leo XIII Domestic Prelate and Protonotary Apostolic. He was chosen by Cardinal Vaughan as Auxiliary Bishop of the Archdiocese of Westminster in 1903, and given the titular See of Emmaus, a title dear to him for its sacred associations with the Blessed Sacrament. Mons. Stanley was consecrated Bishop by Cardinal Gotti, Prefect of Propaganda, in the Church of St Gregory on the Celian, so well



known to us as the very hearth-stone of our English and Roman faith! The death of Cardinal Vaughan determined Mons. Stanley to return to Rome where he has resided continuously since 1905. He was named Assistant Bishop at the Pontifical Throne in 1907; he has been Consultor of the Consistorial Congregation since 1911, and Canon of St Peter's since 1919. For some time, during his former residence in Rome, Monsignor Stanley acted as "Vatican Correspondent" of the Times of London, and later of the Daily Telegraph.

Monsignor Stanley will ever be remembered as one of the greatest benefactors of the Venerable College of the English in Rome. Generations of students have known him as an assiduous visitor and a devoted friend of our National College. They have loved him for his love of Alma Mater, and have admired his straight blunt character, English of the English! Most of all they have watched and been led to desire to imitate his Catholic spirit of unassuming devotion to the Blessed Sacrament and to the Holy Places of the Eternal City. At our Church Functions, at all our Festas and the ensuing feasts, at all times possible, he has been and is a welcome guest and a characteristic figure. In Rome generally there is no better known personality than that of the Bishop of Emmaus. He is seen at the Churches of the Stations, at the "Forty Hours", at the Holy Week Offices; every great Church-occasion finds him a place. In spite of his age and advancing infirmity, his piety still carries him wherever there may be scope for the quiet expression of his devotion and loyalty. As Canon of St Peter's he is famous for his assiduity at all the offices. Come cold or heat, in rain and in sunshine, he has always been at his post. He despises the cab and the taxi. Even when ill and tottering in the street he will permit no waste on a cab but he forges along, with the sole aid of his trusty stick. He will have no unnecessary expenditure on himself.

The Venerable, in the street parallel with his own Via Giulia and close to his sunny home in the Palazzo Medici, has been to him the dearest and nearest centre of English prospects in Rome. Here is English ground in the heart of Old Rome. Here is the God's Acre where rest many of Catholic England's sons; whence also sprang forth decades of heroes of the faith

who have sown the soil of their Native-land with the hope of the Second Spring after the desolation of Eliz bethan sacrilege.

Monsignor Stanley has denied himself that he may enrich the College where he trusts that there may be trained during ages to come students of his own as apostles of his Country. He has established a Fund which provides ten Bursaries at the Venerable, to be held by students who have gained, in open competition among all the Catholic Colleges of England, the privilege of a seven years' course of studies here in Rome. At present there are eight students, in various stages of the course, who are enjoying the advantages of the Stanley Fund; and in June next 1925 will take place the fifth annual examination in England to discover the most fitting men to fill two more Stanley Burses. The same Fund has provided something like an adequate honorarium for the Rector and for the Vice Rector.

We must not forget that we owe to Monsignor Stanley, among many other benefits, the gift of the great Clock in the College Tower. The old thirteenth century bell which was adapted to the new clock keeps us all up to our duties; it sound imperiously the unwelcome "two" and "five" of the morning. Strenuousness and punctuality are the notes of sanctity, especially at "cockerowing".

*Surgamus ergo strenue:  
Gallus jacentes excitat,  
Et somnolentes increpat,  
Gallus negantes arguit.*

The Clock interprets the gift of the Burses! So I read our great Benefactor's mind, and beg leave to expound his example.

*Ad multos annos, plurimosque annos vivat!*

H.



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## THE HISTORY OF PALAZZOLA

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### III. PALAZZOLA IN MODERN TIMES.

We may enter upon the modern period of Palazzola's history by collecting here some slight points of interest which naturally find their place at the beginning of this epoch, as showing some connection between Palazzola and the Jubilee Years around the sixteenth century—the time at which our history begins.

The painting by Ippolito Sconzani (a Bolognese artist) (1), of St. Didacus, in the central panel of the ceiling of the present common room, suggests the memory of that saintly Franciscan lay-brother, who came to Rome for the canonisation of St. Bernadine of Siena in the Jubilee of 1450. He performed miraculous works of charity, as infirmarian, attending the plague stricken victims at Ara Coeli. He was canonised in 1588 by Sixtus V. The point is of interest in that Palazzola was the Villa for Ara Coeli from the year 1449, and probably St. Didacus visited it from Rome some time in 1450. The religious of Palazzola had therefore some right in claiming St. Didacus as one of their own. That they had a great devotion to him is shown by the fact that the present common-room was formerly a chapel dedicated in his name, and is spoken of by Casimiro as the "Cappella di S. Diego" (2). Later, after the time of Fonseca, it was generally known as the Sala di S. Diego.

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(1) CASIMIRO, *Conventi dei Frati Minori*, 2nd. Ed. 1845, p. 344.

(2) *Ibid.*, p. 346.

Further interest lies in the relics of the Holy Door of St. John Lateran's, which can be seen in the wall of the church. The first is a cross of brown marble embedded in white, the whole in the shape of a shield, with the words "S. Gio. in Laterano, 1675". (The marble on which these words are inscribed does not appear to be the same as that of the rest of the shield). It was originally placed there, says Pesqueira, over the the holy water font, that it might be conveniently kissed by the faithful (1). The second relic is an oblong piece of white marble with the words in big lettering: "Hieronymus Cardinalis Columna Dux et Princeps". The third is a square piece of yellow marble, engraven "Ser-rata l'anno 1650 dall'Em. Card. Geronimo Colonna, come no-tano le lettere di sopra incise nella pietra della medesima porta santa" (2).

Of these three relics, the first and second are certainly from the Holy Door of St. John Lateran's, as closed in 1650 and opened in 1675. The third relic is doubtful. Tomassetti (3) mentions only two relics, the first being "Hieronymus Cardinalis Columna Dux et Princeps anno 1650", and the second "Errato l'anno 1650, etc.". "This piece is not a relic" he says. "The fact is that a diligent friar, seeing that the date 1650 on the Latin inscription was wrong, placed underneath it, this piece of giallo antico (found among the ruins) with the words *Errato, etc.*, which words indicate the error on the part of the stone above". Tomassetti is here mistaken. In the first place there is no date 1650 on the Latin inscription, nor was there even in Casimiro's time (4). Secondly, the inscription on the *giallo antico* begins with

(1) PESQUEIRA. *Palazzola. (Um Convento Portuguez na Italia)*. Oporto, 1904, p. 77. Of this book only two hundred copies have been printed. Our grateful thanks are due to the Rector of the Portuguese College for kindly consenting to lend the copy in his possession for the use of the writer of this article.

(2) There are no traces of the metal cross of the same Porta Santa mentioned by CASIMIRO (*op. cit.*, p. 34).

(3) TOMASSETTI, *Via Appia, Ardeatina ed Aurelia*, p. 170.

(4) CASIMIRO, *op. cit.*, p. 341.

“Serrata”, and is merely explanatory of the above inscription. Thirdly, the date 1650 is quite right. In that year, Cardinal Colonna, as Archpriest of the Lateran, both opened and closed the Holy Door. And fourthly, Tomassetti errs in saying that the relic was presented to the Convent by Cardinal Colonna. The present could only have been made in 1675, and Colonna died in 1666. The relics were probably given by Cardinal Chigi, a great friend of the friars, who opened the Holy Door of the Lateran in 1675.

In reference to the general history of Palazzola, the period from 1500 to 1600 is passed over by our regular authorities without much comment. Wadding (1), however, tells us that “principes aliquot Columnensis familiae, Instituto ac domui addictissimi, illic voluerunt sepeliri”.

And an inscription on a tomb stone that was once in the choir of the Church behind the High Altar, records the burial there in 1516 of Federigo, the nineteen year old son of Fabrizio Colonna, and in 1522, (according to records of the inscription), of Agnese di Montefeltro, the mother of Federigo and the famous Vittoria Colonna. The tomb, which Tomassetti says was the finest modern historical monument in the church (2) has been missing for many years (3). Copies, however, of the inscription, with slight differences, are found in Domenico Jacovacci (4) and De Sanctis (5). We are not certain to what

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(1) *Annales*, ed. 2<sup>a</sup>, XII, p. 40.

(2) TOMASSETTI, *op. cit.*, p. 170.

(3) The reappearance of this stone would be of great service, especially in determining the exact date of the death of Agnese of Montefeltro, since on the stone it should not be 1522, (as the copies of the inscription record), but 1523; this being the year in which she made her will, which is kept in the Colonna Archives (Perg. LIV, 87), and in which she chose the Church of Palazzola for her burial place. In the same Archives have been found other copies of the inscription but with the date 1522. Jacovacci and De Sanctis both agree on the date's being 1522. Hence the mistake may be on the part of the lapicide. REUMONT (*Vittoria Colonna, Ital. Transl.*, p. 37) also gives 1522 as the date of her death, but his knowledge may be based on the above mentioned inscription, which he expressly mentions.

(4) CASIMIRO, *op. cit.*, p. 342.

(5) *Columnensium procerum imagines*, R. 1675, pag. D. 2. Also in TOMASSETTI, *op. cit.*, p. 170.

agreement the Colonna and the friars came in this matter of burial. "Some remark" says Pesqueira (1) "that the Colonna agreed to give forty ducats annually towards the clothing, food, etc., of the friars, on condition that the members of their family lay in the church. This payment was to cease as soon as the bodies were removed to the fortress of Paliano".

In 1626, when the orders were reformed under Urban VIII the "reformati" inhabited the Convent till 1640.

In 1629, Cardinal Jerome Colonna obtained from Urban VIII by a brief dated 7th. August 1629 (2), an investiture of land *above* the Convent, for the purpose of buiding a Villa. In this act of investiture are comprised "a house or some walls, ruined for the most part; and some six *rubbia* of uncultivated land around them (3) near the house of the Friars Minor *reformati* called Palazzola", the name, as Tomassetti asserts, having become feminine since the end of the thirteenth century. This house, Colonna had already, with the consent of the Friars, begun to repair; and he was granted permission to restore it for himself and his heirs for ever to make a garden, to use "cryptas nonnullas" there existing, and to conduct water to his villa "citra tamen eorumdem fratrum incommodum". All that was left of the old Roman villa after its first destruction in the twelfth century, was probably incorporated in the new buildings for Lugli remarks that, besides the marble and decorations, Colonna used the old fabric for the construction of his own villa, owing to the enormous difficulty of transporting to so difficult a spot the necessary material (4).

The splendour of this villa is attested by the letters, still in existence, of Egidio Colonna, the Younger, Archbishop of Amasia, in which we read that it was his greatest pleasure to reside at Palazzola, that here he received Alexander VII and that both admired the villa and especially the staircase

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(1) TOMASSETTI, *op. cit.*, pag. 70.

(2) The Brief appears almost in full in CASIMIRO, *op. cit.*, pp. 344 & 345.

(3) MORONI (*Dizionario*), vol. I, p. 190); understands, wrongly we think, that by this investiture the Consular Tomb became the property of the Colonna.

(4) LUGLI. *Le Antiche Ville dei Colli Albani*. Roma 1915, p. 51.

leading up to it (1). What can now be seen (2) gives us a fair idea of its ancient beauty. These still exist: its portico of three arches, its staircase, ceilings, and floors, and the remains, in the rooms on the lower floor, of two frescoes representing two maritime cities (3). The rest of the decoration is gone, and the fine road that led up to it is reduced to a "sentiero da giumento" Tomassetti notes traces of thirteenth century construction (small blocks of peperino) on the side which overlooks the lake, which indicate that it was a fortified place.

In 1631, Urban VIII, in another brief (4) appointed Cardinal Colonna Protector of the Convent; that is to say, he was enjoined to take care of the religious, but not to interpose his authority in any of their negotiations, except at the express request of the Superiors or when he found it necessary, in which cases all documents had to be drawn up, not by a notary, but by one of the religious of the same house. This office of protector marked the beginning of the gradual appropriation by the Colonna of the territory belonging to the Convent. Pesqueira makes mention of a statement that the Carthusians, on account of having surrendered their rights to Palazzola, had given the Colonna the use of the woods to be preserved by them (5). A note however in *Palazzola Restaurata* (Padre Gonzaga) says this needs proof. Whatever the truth of this statement, it is certain that the Colonna soon began appropriating the woods and lands of the Convent, and the amicable relations mentioned by Wadding (6), gave place before long to quarrels and disputes. "As to the lands"; continues Pesqueira, "which to this day belong to the Co-

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(1) *Colonna Archives*, II, A, n. 19, f. 24.

(2) It may be well to mention that this villa is now being restored in its old style. But of this we shall have to speak later.

(3) TOMASSETTI, *op. cit.*, p. 167.

(4) The document is quoted by CASIMIRO (*op. cit.*, p. 345) at the end of which he states that the same brief was renewed in their favour in 1640.

(5) PESQUEIRA, *op. cit.*, p. 70.

(6) *Annales*. Tom. XII, p. 40, XIV. In the steps of the spiral staircase leading to the villa above, can be seen the passage for the bell rope that served to invite Colona to the Convent.

lonna, nothing was ever done without raising disputes and contentions between them and the friars; of which there are proofs and documents (1). Much disagreement also prevailed over the water supply. The Bull of Urban VIII in 1629 had granted Colonna all the water over and above the needs of the friars. But as the source lay in the Colonna property, the control of the water was in his hands, and his apparently questionable methods brought the two parties into conflict (2). Casimiro, after quoting the words of the Commentary of Pius II, "delectabile est sub aestu frigidus et bullientis aquas cernere", says "le acque calde sonosi affatto smarrite; e le fredde sono presso a poco mancate"; which shows the state of the water supply in his time (3).

Urban VIII. it is recorded (4) always showed a special sympathy for the religious of Palazzola, going as far as to pass several hours with them on various occasions when he was spending his *villegiatura* at Castel Gandolfo.

Besides Urban VIII. many other Popes and Cardinals visited the convent. Mention has already made, in a foregoing article, of Pius II, and Cardinal Isidore of Thessalonica. After Sixtus IV., Alexander VII. paid a short visit in 1656, when as Casimiro describes, he descended from the villa of Cardinal Colonna to the convent, and visited the church (5) whence after a short walk through the cloisters and the garden, he returned to the villa, where there was set a sumptuous refreshment of twelve large

(1) The documents cited in PESQUEIRA (*op. cit.*, p. 70) are:—Escrittura presentata a Monsignore Ill.mo e Rev.mo Uditore del Papa. Informazione e memoria per Monsignore Ill.mo Molara parlare al Gran Contestabile Colonna. Foglio da distribuirsi ai Ministri della Congregazione economica della Eccellentissima Casa Colonna.

(2) The question of the water-supply was settled by Alfredo Monteverde of the Portuguese Legation to the Quirinal, who in 1900 obtained an agreement between the Duchess Sforza, then owner of the Villa Colonna, and the Convent, by which the water in the cisterns was divided, and separate pipes laid to both Villa and Convent. (Cf. PESQUEIRA, *op. cit.*, p. 186).

(3) PESQUEIRA, *op. cit.*, p. 343.

(4) *Op. cit.*, p. 70.

(5) To the painting of the Madonna over the altar in the church Alexander VII. is said to have had a great devotion.



trays "pieni di diversi dolci" (1). This was on the occasion of the restoration of the Via Trionfale to Monte Cavo. The same Pope also constructed the road from Albano to Palazzola (2). On the 23rd. June, 1711, Clemente XI. "celebrated Mass at the high altar in the church, his feet being afterwards kissed by all the religious in the Chapel of San Diego". This Pope paid another visit on the 18th. June, when he also visited the Hermitage of S. Angelo below Palazzola. In 1741, Benedict XIV. paid a short visit from Castel Gandolfo. Cardinal Mauro Capellari made a prolonged stay in 1829, and came again in 1831 as Gregory XVI. Finally, Pius IX. came twice,—once, it is recorded, on foot—from the Papal Villa. The visits of these last two Pontiffs are recorded by two inscriptions painted on the wall of the present common room.

Considerable difficulty, Pesqueira notes (3), has appeared in the past in deciding to what diocese Palazzola belonged. Innocent IV. when raising it to the dignity of an abbey in 1244, speaks of it as being in the Diocese of Albano. Nicholas V., Sixtus IV. and Innocent VIII. refer to it as belonging to the Tusculan Diocese, that is, Frascati. In his Bull of 1629 Urban VIII. attributed it to Albano, while in 1631 he attributed it to Frascati.

Boniface IX. in 1391, also attributed it to Albano. From a work called "Originum Cisterciensium" (4) in which we read that Palazzola is "in Diocesi Albanensi (perperam Veliternensi)" we must infer that some maintained it to belong to the diocese of Velletri. In 1818, the guardian of the convent in a request to the Portuguese Ambassador to the Holy See, states that the church is in the diocese of Albano (5) and it is now considered to belong to that same diocese.

Casimiro (6) gives us a description of the convent church as it was in his day and this it would be well to record, since it suf-

(1) CASIMIRO, *op. cit.*, p. 346.

(2) "Ab Albano palatium usque viam omni annoenitate refortam, rupibus ruderumque senisepultis ruinis deplanatis, stravit". KERCHER. *Latium*, p. 38.

(3) *Op. cit.*, p. 71.

(4) By Dr. LEOPOLD JANAUSCHEK. (Ord. Cist.), Tom. I, p. 244.

(5) The document is quoted in full by Pesqueira, see doc. VIII., p. 221.

(6) CASIMIRO, *op. cit.*, p. 340.

ferred so great a change under Fonseca during the period 1735-1739. Pius II. had described the church in 1462 (1), as "vetusti operis, non magna, uno contenta fornice, cujus vestibulum marmoreis nitet columnis". It was consecrated, as is proved by the crosses on the walls (2) and its anniversary was kept on September 5th. Both church and convent had greatly deteriorated, since the time of Pius II., as can be seen from the chronicles of Miguel da Cunha (3) who quotes the Annals of the Order of St Francis of the Roman Province to show how "the convent, besides being small, was much dilapidated. The number of religious it could contain was very small; the church poor, and little adapted for divine worship. In the first half of the seventeenth century both convent and church threatened complete collapse". The walls of the garden were in a crumbling condition, the cells of the religious still "parum nitidae, et vetustate corruptae"; the pillars of the cloisters mostly broken; and the "speluncae suffosae", which were the delight of Cardinal Isidore, flooded with water, and deprived of all the sylvan decorations which had made them so charming and pleasant (4).

Of historical objects of art that the church contained in addition to the others we have already referred to, Casimiro mentions, a crucifix that stood on the right of the altar with the record "per sua divozione. Antimo de Castro" (5). Two altars were built at the end of the seventeenth century, almost half way up the church, the one facing the other. The church relics were from the wood of the true cross, as authenticated in 1712 by Monsignor Domenico de Zaulis, Archbishop of Theodosia. The pavement was of mosaic, but covered over later with brick. The two marble lavabo basins, one of which is now in the Nuns' sacristy and the other outside the refectory, were made from Constantine's pillars at St. John Lateran's, and were presented to the

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(1) *Commentaria*, p. 568.

(2) SEE WADDING, *Annales*. Tom. XII, p. 40, XLV. "Ecclesia consecrata est, incerto tamen antistite".

(3) *Memoria do P. Miguel da Cunha sobre os conventos de Santa Maria de Palazzola e Santa Liberata etc.* Quoted by PESQUEIRA *op. cit.*, p. 118.

(4) CASIMIRO, *op. cit.*, p. 344.

(5) It was not there in CASIMIRO's time. It is mentioned by JACOVACCI.

convent when that basilica was restored by Innocent X. (Gio. Battista Pamphili). The old painting over the altar in the present sacristy is much discussed. Casimiro in his description of the church says: "Over the high altar is seen a painting of good style, and very probably retouched in 1592. In the middle is Our Lady seated with the Divine Son in her arms; and at either side St. Francis of Assisi and St. Anthony of Padua. This painting has been copied in bronze and pictures can be seen in various places" (1). In *Palazzola Restaurata*, we read that "the image of the Blessed Virgin is a copy by a good hand of that in Sta. Maria Maggiore in Rome. The two saints are from another hand, added perhaps by the Franciscans who put on the right Saint Francis, and on the left, a saint dressed as an abbot (2), whom some claim to be St. Bernard, others St. Romuald; for myself St. Bruno. For it seems likely that if the friars wanted to paint an abbot, in very gratitude they would put there the founder of those from whom they held the convent, in order to preserve their memory, that is to say the Carthusians. Therefore it is St. Bruno. The image was transferred in 1592, to above the choir where it still stands". A third account is given by Tomassetti, who distinguishes two pictures. "The painting of the Umbrian School, that stood at the high altar representing the Madonna, St. Francis and St. Benedict (?), is now in the sacristy (3) and has been replaced by a modern painting of the Madonna, St. Francis and St. Anthony" (4). This "quadro moderno" can only have been a painting placed temporarily over the high altar by the friars, and hanging there at the time of Tomassetti's visit. There is certainly no trace of it at present. The present painting is the old one and bears the date 1592, when it was transferred to its present position, and retouched. It is certainly of the Umbrian School, and is attributed by Pesqueira (5) to Perugino, by others, to his pupil

(1) CASIMIRO, *op. cit.*, p. 340.

(2) The one on the right (St. Francis) holds a ball of fire and a book; the one on the left is bearded and holds a book and a Crucifix.

(3) By this TOMASSETTI probably means the "coro" which is now a sacristy, and may have been used as one in his time.

(4) *Op. cit.*, p. 169.

(5) *Op. cit.*, p. 170.

Pennello. The identity of the saints must still be left an open question. There always seems to have been a great devotion towards this Madonna. It was revered, as we have seen, by Alexander VII., and was crowned at some former period. The friars at Palazzola bestowed the greatest care upon it, and kept it covered with a large curtain (1). It is registered by Modern Italy as a national monument, and is, without doubt, the most precious of our art possessions at Palazzola (2).

At the beginning of the eighteenth century there arrived in Rome D. Frei Jose Maria da Fonseca e Evora, the future guardian and restorer of Palazzola. He was born at Evora in 1690. Whether he was the natural son of John V. as is maintained by some chroniclers (3) is very doubtful; and from evidence brought forth by Pesqueira (4) it seems almost certain that he was the son of Manoel Ribeiro da Fonseca and Anna Maria Barros de Michao (5). He studied with success at the University of Evora, and entered the Franciscan Convent of Varatojo. In 1711 he left for Rome and received the habit at Ara Coeli, in 1712. He soon became Lector of Arts and Sacred Scripture at that convent, and later was made Procurator General of the Order. Besides filling many other positions he was a Consultor of various Congregations, Comissario de Curia

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(1) This was probably the reason why another painting (the "quadro moderno" of TOMASSETTI), was placed over the tabernacle of the high altar as the other was not visible.

(2) This picture is technically the property of the Portuguese Government, but as the Italian laws against the alienation of art treasures prevent its removal, it may be said to be in our possession.

(3) See MORONI. *Dizionario*. Vol. LIV, p. 232, Col. 1.

(4) The chronicler of the convent of Varatojo, Frei Manoel de Maria Santissima, maintains that he was the legitimate son of Mel. Ribro. da Fonseca, and Anna M<sup>a</sup>. de Michao (see *Historia da Fundação do Real Convento e Seminario do Varatojo*. Vol. I, Cap. XXV). This is also confirmed by a certificate found in the baptismal register of Evora. PESQ., *op. cit.*, p. 82.

(5) An interesting note appears in PESQUEIRA, concerning the relatives of Fonseca, in which it is shown that his niece was married to a certain Charles Campbell of Kinloch, a handsome Scottish cavalier who in 1745 had been forced to take refuge in Spain on account of his being a Jacobite Catholic.

Romana, Deputy of the Inquisition, Roman Senator, and Plenipotentiary of John V. at Rome (1). When appointed to the latter post, he resided at Ara Coeli, where, helped by John V. and other eminent Portuguese (2), and with money from Clement XII. he restored the convent, built magnificent apartments, and collected a large library. From a list of accounts presented by Fonseca to the General Chapter at Valladolid (3), we find that he spent the enormous sum of 101,805 scudi on operations at Ara Coeli. The library which was thus begun by Fonseca in 1734, possessed in 1837, 15,456 volumes and documents of great importance, chief among which is the Brief of Clement XII. "Ad Seraficae Religionis" in which Fonseca is recognized as the founder of the library, and owner of the books, and the new apartments which he had built there (4).

Two portraits are still existing of Fonseca. The one (which was formerly in our possession and is reproduced opposite) shows him as a friar; the other (which is reproduced in Pesqueira) (5) shows him as Bishop of Oporto, to which See he was presented in 1739 by John V., with pectoral cross and mitre, and with the words "Sr. D. Fr. José María de Affonseca e Evora" (6).

In 1733 the ruinous condition of the church and convent of Palazzola was brought to the notice of this Portuguese friar. The same religious patriotism that had led him to restore the convent of S. Liberata in Capoccia, in the diocese of Tivoli (7), also led him to restore, "a fundamentis", the convent of Palazzola. He practically rebuilt the church on a larger scale (8)

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(1) See the memorial tablet and bust of Fonseca in the Ara Coeli Library (now in the Vittorio Emanuele Library).

(2) MORONI, *op. cit.*, Vol. XII, p. 98, Col. 2.

(3) The document is given by PESQUEIRA, *op. cit.*, p. 207, Doc. IV.

(4) PESQUEIRA, p. 201, Doc. II.

(5) *Ibid.*, p. 102.

(6) Both Affonseca and Affonceca are given in PESQUEIRA as variable spellings of the name. This latter portrait is probably in Oporto.

(7) Santa Liberata was a Portuguese Christian heroine.

(8) See inscription over main entrance to Palazzola. Though the main ogival arch was retained, many of the features of the pointed architectural style (the long Gothic windows, etc.) were destroyed in the renovation of the church.



FREI JOSE MARIA DA FONSECA

and added a portico and two campaniles. In the interior he built four new altars of different kinds of marble, with marble altar rails in front of the high altar. The walls were decorated with two paintings by Masucci, one representing St. Joseph with the Infant Jesus, the other Saints Joachim and Anne, the parents of Our Lady. For the monks he had two choirs built of carved walnut. He also gave a magnificent set of vestments, embroidered with his arms, bought bells for the sacristy, and at a cost of 1000 scudi, an organ which was inscribed with the arms of the Portuguese Royal Family. The amount thus spent on the church according to the accounts presented by Fonseca to the Franciscan General Chapter at Valladolid, was 11,400 scudi Romani (1).

The present church retains much of the exterior form of Fonseca's church, but most of the interior adornment is gone. Of the four altars, two, that stood halfway up the church have disappeared, and only their traces can now be seen. The two choirs, the sacristy bells, the paintings of Masucci, and the set of vestments have all been removed. The organ, according to an "Appeal by the Religious of Palazzola to Conde de Thomar, Portuguese Ambassador to the Holy See" (2), was seized during the French Occupation, and sold by the Demanio of Albano for 80 scudi to certain Jews, who in their turn sold it to the Municipio of Genzano, for 84 scudi. On the return of the Papal Government to Rome, and of the religious to Palazzola, the Portuguese minister interested himself, at the request of the Convent, in the question of recovering the organ. The religious, however, at last waived their claim, on receiving a fair compensation.

The present towers are not the original ones built by Fonseca. The former were of simple style, with lunettes and a kind of cupola (3) "such as are seen" says Pesqueira, "on churches in Portugal". They were destroyed after Fonseca's time, probably by the French.

(1) The document is given in PESQUEIRA, Doc. No. VIII, p. 219.

(2) PESQUEIRA, Doc. X, p. 226.

(3) See above-mentioned inscription "odeis extractis".

On the facade of the church can be seen three coats of arms. The one on the top is that of the King of Portugal, John V. Below the left window of the portico is that of Fonseca, impaling, dexterly, his family arms—barry of twelve undee, and, dexter chief, paly of six (1)—and sinisterly, five Franciscan stars semee. The crest consists of Franciscan arms in saltire, and cross behind—the whole surmounted by Episcopal hat and tassels. At the base of the other window are the arms of the convent—a shield divided quarterly: dexter chief and sinister base five Franciscan stars semee; sinister chief and dexter base, barry of seven, with letter F (2) on second and sixth, and on fourth cords entwined—the whole surrounded by laurels. Above is a crest coronet. The arms of the King of Portugal may also be seen on the inscription on the wall of the garden.

For the restoration of the convent proper, we are indebted for the main details to Wadding, who thus describes it in the *Annales Minorum* (Tom. XII., p. 40). *Cum autem hoc coenobium nimia vetustate semirutam minus commodam sedem inquilinis praeberet; P. F. Joseph Maria Fonseca Eborensis ad illud non modo reparandum sed etiam ingenti sumptu amplificandum adjecit animam.*

*Itaque interiorem conventus arcam, quod claustram appellat porticu marmoreis pilis et fornicibus circum undique instructo ornandum curavit. Refecti a fundamentis parietes; Fratrum nova cubicula aedificata cum diversoriis ad recipiendos advenas; ad quae aditus commodior ut esset novus pariter ordo sealarum extractus est.*

*Dormitoria concamerata et in quadrum deducta; quod ut fieret confragosum montem qui ex latere orientali imminet a vertice ad planitiem usque domus incidi necesse fuit. Recentiores et meliores officinae; opportunior atque amplior locus bibliothecae datus; qua vero parte in subjectum lacum despectus est, alia cubicula recens extracta, quae Generalis Familiae Praefectus,*

(1) According to TOMASSETTI—dexter chief, paly of six, sinister chief barry of three with turrets; base, barry of three with eaglets.

(2) TOMASSETTI, *op. cit.*, p. 168 gives E (for Evora) in place of F.



eiusque administri inhabitarent, cum per autumnum praesertim ferias in id coenobium animi recreandi causa sese recipiunt.

Qua in pomarium itur, aequata soli superficies, et in aream conformata; atque hinc in elegantem prospectum binae latiores deductae semitae, quas peramoena arbores hic inde tegunt ipsum vero pomarium cingunt parietes pervaldi et crassissimi, apteque sequentes alios a Romanis antiquitus conditos, quorum subtus vestigia detecta sunt.

Denique coenobium non instauratum dixeris sed ab integro per partes singulas aedificatum; idque tam provide et feliciter ut eodem in loco, anno 1733 frequentissimo Patrum conventu Almae observantis Romanae Provinciae comitia percommode celebrata sunt ”.

From a picture in Pesqueira (1) we conjecture that Fonseca in rebuilding the cloister, took away all the small columns, and built a colonnade of strong arches, which were then walled up, with space left at the top for a semicircular window. Occasionally the wall went to top of the arch, with a square window placed in the middle. As already noted by Dr. Ashby the disused columns served afterwards as supports for the friars' tables in the refectory (2). They are the ones that now lie about the garden. Eight similar columns can be seen in the little farmyard to the right of the Vigna Botti on the Rocca di Papa-Ariccia high road, which are said by Tomassetti to belong to the same cloister. Fonseca's cloister was afterwards restored and paved with *peperino* by Alfredo Monteverde at a cost of three thousand francs received from the Portuguese Government.

The rooms built for the Praefectus Generalis and his ministers were called the Palazzina or Palazzetto, and comprised what is now the upper library and the Rector's apartments. Underneath were two stables and coachhouses with all the necessary appurtenances for the keeping of horses during the *villeggiatura*. This palazzina served also for the Popes when on their visits from Castel Gandolfo; and later for the Por-

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(1) TOMASSETTI, *op. cit.*, p. 172.

(2) *Op. cit.*, p. 171.

tuguese Ambassadors. Originally the rooms all opened one into another, till Alfredo Monteverde separated them by inserting a corridor. He also refurnished them and put them in such good condition that often the first families in Rome would come there to visit him (1).

The common-room with the rooms adjoining were Fonseca's own apartments. The wall paintings over the doors leading out of the common-room (or Sala di S. Diego) show the convent before its reconstruction. They were the work of the Ippolito Sconzani already mentioned, who is buried in the vault in the middle of the church (2).

Besides extending and levelling the garden, Fonseca also erected the present fountain of *peperino*, in the Berninesque style; conducted drinking water from cisterns he had constructed on the upper level; and built a high *baroque* gateway. In addition to the wall that surrounds the garden, he erected one to support the road below, and another above the convent to prevent the earth being washed away (3).

Three inscriptions give testimony to this complete restoration made by Fonseca. The first, to which we have already referred, tells us of the rebuilding of the church. The second is on the wall of the garden, and gives an account, in beautiful language, of the building of the walls and road. The third which is in the cloister, concerns the restoration and enlargement of the convent, and of the palazzina for guests of noble rank. On the whole renovation Fonseca spent the huge sum of 79,447 scudi Romani, so that we may well agree with the chronicler (4) in calling Fonseca "the second founder of Palazzola—and our most glorious benefactor".

(To be continued).

J. GARVIN.

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(1) PESQUEIRA, *op. cit.*, p. 183.

(2) These paintings were retouched at a later period.

(3) CASIMIRO, *op. cit.*, p. 344.

(4) See accounts presented to the Franciscan Chapter. PESQUEIRA, *op. cit.* Doc. VIII, p. 219.

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# The Missionary Exhibition

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The visiting of Exhibitions like the visiting of basilicas is not a restful occupation. Sight seeing is perhaps the most exhausting of all pastimes. But the fatigued Holy Year pilgrims should not fail to make at least one visit to the Missionary Exhibition in the Vatican Gardens.

We are told in the official guide book that the idea of holding a Missionary Exhibition in Rome during the Holy Year originated with the Pope himself. It was at first intended to build one large pavilion in the Cortile della Pigna to hold all the exhibits, but so generous was the response to the Holy Father's appeal that now the pavilion in the Cortile della Pigna is only one small part of the Exhibition. Seven other pavilions were built in the Vatican Gardens themselves, but even these were not sufficient to hold all the exhibits and the Exhibition overflowed to the Museo Chiaramonti, the Museo Lapidario and the Egyptian Museum.

Despite the fact that the available space is very small and that any artistic exuberance was avoided as not in keeping with the stern nature of the Missions, the pavilions are built in a tasteful simplicity, and in the Vatican Gardens especially the grouping has been excellently arranged. Perhaps the most charming spot of all is the terrace joining the two Chinese pavilions from which one has a splendid view of the sunken ornamental gardens and the dome of St. Peter's. One cannot stand amongst Chinese idols and bells and look up at the great dome without being moved to a sense of the unity of Christendom.

It is hard to say which part of the Exhibition impresses more than the others—but certainly in China one is held spell-bound before the almost magic delicacy of the work in lace, embroideries, woodcarving or lacquer. Here one seems to come in touch with the patience and calm of the East. There are handcarvings in ivory and wood, tables and trays inlaid in ivory and mother of pearl; arts which have become lost in the West where everything is made by hurrying machines. Certainly in the art of dying delicate silks the Chinese must have secrets of which German chemists have never even dreamt.

In the medical section are very realistic and gruesome representations of various limbs horribly pitted and distorted by tropical diseases, and many weird diagrams and surgical instruments with meaning only for the expert.

The first hall in the Cortile della Pigna section is devoted to Palestine, the cradle of Christianity, which is illustrated by several excellent relief maps and models in plaster.

Perhaps the most inspiring section of all is the great Hall of the Martyrs—an immense room round the walls of which hang a multitude of pictures representing the heroic deaths of missionary martyrs in every quarter of the globe. In the centre is a large group in sculpture of St. Gregory sending St. Augustine to convert the English who are rather unkindly referred to in the guide as "*i barbari*".

Next to this is the Ethnographic Museum showing the successive stages in the culture of savage races drawn by Christianity from barbarity to civilisation. This museum is a treatise in apologetics and as the guide book points out, is the first Ethnological and scientific museum which does not set out to prove Rationalistic and Evolutionist theories, and is a very powerful argument against those who uphold the Church as the enemy of Science.

It is impossible even to enumerate all the different sections of this wonderful exhibition—one passes from the snows of Alaska and Canada to the tropical dwellings of Africa and India, a few yards from China and one is walking through Australasia; in Mesopotamia one can hear Oriental music on the gramophone, and Japan is delicious with orange blossom and the sound of silver bells. The Sacred Congregation of Propaganda has na-

turally a section to itself and there is an extensive polyglot library containing besides books of reference, autograph letters of Popes and Emperors, Sultans and Shahs.

There are many things in the Exhibition of special interest to English people. One cannot but notice running through all the sections the influence of the British Empire, which, by its colonization and engineering and often by actual protection must have forwarded the cause of civilization and Christianity in these far-distant and unhappy lands. One sees everywhere as at Wembley, series of British postage stamps; many of the objects bear explanations written in English, and in Japan one can open the exercise books of Japanese children and read "I learn English, French and Japanese" often written in handwriting that would do honour to an English boy or girl.

In the Egyptian and Chiaramonti Museums are illustrated the various activities of the Auxiliary organisations which help on the Missions in various ways. In the first half of the Museo Lapidario are the various Missionary Institutions with their activities houses and founders amongst them Cardinal Vaughan; in the second half are models of various types of churches and pagan temples concluding with the Chapel Car of The Catholic Church Extension Society of America.

The Exhibition has two disadvantages—one is that the pavilions are overcrowded with exhibits, which is quite unavoidable owing to the vast amount of matter and the restricted space, and the second is that it is very cold at this time of the year, though the low temperature no doubt will be an advantage later on.

Visitors, however, will do well to visit the Exhibition even at the cost of a little inconvenience. The wise Vatican architects have not forgotten to include a buffet in their plans, and a municipal bus runs from the gate of the Exhibition to the Piazza Rusticucci where trams and taxis are available.

The Missionary authorities have published a little book entitled "Calendario Atlante delle Missioni Cattoliche" which for the modest price of five lire provides maps of the Foreign Missions, a plan of Rome and a plan of the Exhibition. It gives moreover in Latin complete statistics of all Missions and religious institutions dependent upon the Sacred Congregation

of Propaganda, and there is a brief but excellent historical sketch of the missionary labours of the Church from Apostolic times. This part is printed in five languages, including English.

This Exhibition like the British Empire Exhibition has the disadvantage of being too big—its immensity leaves the mind crushed, but no English Catholic can visit it without being a little more proud of the Church and the Empire, the two greatest institutions which the world has ever known.

J. G.





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# SALVETE FLORES MARTYRUM

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## VI. Blessed William Hart.

In 1582 appeared the first book on the English Martyrs. It was compiled by Allen from eye-witness accounts, and was entitled *A Briefe Historie of the Glorious Martyrdom of xij Reverend Priests, executed within these twelve monethes for confession and defence of the Catholike Faith*. The earliest martyrdom given is that of Blessed Everard Hanse (July 31, 1581) and the latest, that of BB. Laurence Richardson and Thomas Cottam S. J. (May 30, 1582). At the end of the book, however, were added by request, accounts of BB. Outhbert Mayne (Proto-Martyr of the Seminary Priests), John Nelson S. J. and Thomas Sherwood, layman, who suffered in 1577 and 1578.

On September 3rd. 1582 Allen wrote to the Jesuit Rector of the English College at Rome, "I now send you the complete book about the Martyrs. The sheets you have already had as they were printed. We all wish that one of your college or of your Society would translate it into Latin. We have no one here with a good style, and are all full of work of this sort". Two Latin translations of the work came out in the following year, but neither of them at Rome. One was issued at Prague, entitled *Brevis narratio felicis agonis*, etc. (referred to by Knox, *Letters and Memorials of Cardinal Allen*, p. 160 n.; but nowhere, I think, mentioned by Polleu); the other at Treves, called *Concertatio Ecclesiae Anglicanae*, edited by Father John Gibbons S. J. as we know from Persons, but commonly known as Bridgwater's *Concertatio* since. Whereas the name of Gibbons is not given in either edition, that of Father John

Bridgwater S. J. appears in the preface to the second and enlarged one (Joannes Acquepontanus).

Meanwhile, however, the Roman College was not idle; for in 1583, printed at Macerata, appeared an Italian translation of the *Briefve Historie* by a member of the College. *Historia del Glorioso Martirio di Sedici sacerdoti — tradotta di lingua Inglese in Italiana da uno del Collegio Inglese di Roma*. The number sixteen instead of twelve is accounted for by the fact, that four additional lives have been added, news of the martyrdoms having just come to hand. The additions were BB. William Lacy, Richard Kirkman, James Thompson, and William Hart, the subject of this sketch. The College in Rome knew that all four had suffered at York, but thought it was in that present year of 1583, whereas in reality the first two suffered together on August 22nd. 1582; the third on November of the same year; and only the last named in 1583, on March 15th.

Writing on June 20th. 1587 to Father Gibbons S. J. who was then engaged in gathering material for the augmented 1588 edition of the *Concertatio*, Dr. Humphrey Ely speaks as follows, "Besides those named by you in your letter, if I am not deceived I sent you Mr. Wm. Hart's Martyr's life fayr wrytten in folio, as also the life of Mr. Emerford. Of Mr. Hart's I am sure as I think for I cannot find it amongst my papers here. I requested you, and do so eftsoons, to send me by your good opportunity the copies in English I did send you, if Mr. Fenne hath returned them, because I mean one day to see them extant in English and have no copies so fully and so well gathered as those I sent you". This letter was intercepted on the way, and is now among the Burghley papers in the British Museum. Hence the English copy of the Life was probably never returned, and does not now seem to be known.

Allen, writing to Rome on August 8th. 1583, said that lives of Hart and the other three martyrs of York had been written by Thirkheld, (who himself suffered at York on May 27th. of that year) but had been seized by the persecutors on his capture and so perished, "so that up to this we have not been able to ascertain in detail the glorious words and deeds of those confessors either during their trial or at their death".



We are thus quite in the dark as to who supplied the account of Blessed William Hart in the Italian book. It is quite full, up to the time of his capture, and we cannot do better than follow it, adding further information where necessary, and drawing upon the College Annual Letter of that year, and Challoner (who follows the *Concertatio*), for details of his capture imprisonment, trial and execution.

"The fourth martyr" begins the Italian account, "was a priest called William Hart, a student of the English College at Rome. His outstanding virtue and burning zeal for souls showed very clearly how much he yearned for martyrdom, and how ready he was to suffer all the cruelties his enemies could inflict upon him". He was born at the cathedral city of Wells in Somersetshire, and educated for several years at Lincoln College, Oxford, "where his exceptional intelligence and eloquence brought him into notice". Elected Trappes scholar on May 25th., 1571 (being the first recorded) he took his B.A. three years later. Just about that time, Doctor Bridgewater (who was later to edit Hart's life in the *Concertatio*) after being Rector of the College for eleven years, tiring of a position that was against his conscience gave up his post, and went over to the English College at Douay. He was followed by a number of his former students, and among them was Blessed William Hart. The latter "so behaved, that from the hour of his arrival, he won every heart by his modesty, patience and eminent holiness. In particular it was the will of God that, being continually tried, he should give us a signal example of patience: for he suffered almost without intermission very great pains from the stone, and bore them all with such constancy as to astound all those who witnessed it".

In July, 1577, he was sent to Spa, to see if the waters there might afford him relief, but he returned to Douay in September, little better. In March of the following year, when the English were expelled from the town, and the students made their way to Rheims, where the College was again set up (most of them arriving on the 27th. having left Douay on the 21st.) he made the whole journey on foot in spite of his condition. "Assailed on the way by spasms of pain beyond the ordinary, he endured them with such humility and constancy

that many of those with him, (men of judgment) were constrained to admit that they had never witnessed so unshaken a patience under such acute pain.

“ Being come to Rheims, he taught Logic there in a way that gave great satisfaction. But he was tormented more than usual by his malady, and obtained no relief from the remedies he tried. Hence he was advised to let himself be cut by a surgeon with great skill in curing that kind of ailment. Wishing to obtain strength in order to fulfil better his vocation of serving God and saving souls, he let himself be opened, though it involved great risk of life. He proposed this martyrdom to himself as a preparation for the much greater one he so longed for. He commended himself most fervently (*caldissimamente*) to God, begging for grace to accept the pain in such wise that it might serve as satisfaction for his sins. He then allowed the surgeon to make the incision, (which had to be large enough to allow him to insert his hand and grope for the stone), and meanwhile nerved himself to such a pitch of fortitude and calmness as never to budge: so that the surgeon was fairly stupefied at such marvellous endurance ”.

The operation seems to have taken place at Namur about May, 1578. When his wound was healed, he returned to Rheims. It was then towards the end of September, and shortly afterwards he was sent “ by order of Doctor Allen to Rome, where he lived for some years in the English College, giving great edification ”. He was one of the fifty students who took the College oath on April 13th. 1579, before the future Cardinal Bellarmine, (now like himself, raised to the rank of Blessed). He was forty-second in the list, and is entered as being twenty one years old, and about to study Theology; another and younger William Hart, afterwards a Jesuit, being number twenty seven.

“ His obedience to Superiors and trust in them, were very great ” we read, “ his earnestness in study and spiritual matters were so noteworthy that his whole life appeared but one long study in the acquirement of virtues. In a word, he gave such indications of solid and well-founded piety, that every one thought he would one day be a glorious martyr ”.

“ He had an excellent talent for preaching ”, wrote Fr. John Thorpe S. J. in his MSS. Notes of the English Martyrs, “ and

pronounced several public harangues at Rome before Cardinal Buoncompagno, at his first visit as Protector of the English College. He had done the like before Cardinal Moroni, and also before the Pope at his departure, to the great satisfaction of His Holiness and all present. Doctor Allen hearing of his weak state of health in Rome, desired the Rector of the English College to send him to Rheims.

This desire however, does not seem to have been complied with; and when the future Martyr left Rome on March 26th. 1581, it was as a priest on his way to England "when it seemed to his superiors", the Italian account goes on, "that he was furnished with learning enough (for virtue he had already) they sent him to England, where he showed in his conduct towards all with whom he came into contact, the greatest zeal and the true bearing of a shepherd of souls".

He and his four companions were provided by the Pope, whose foot they went to kiss before leaving, with money for the journey, on which occasion it was as already mentioned, that Blessed William delivered an Address, thanking His Holiness for the good work he had done for the afflicted Church in England. In all probability the little band was entertained at Milan by St. Charles Borromeo, who had twice written to the Rector of the English College (30 June 1580, and 15th. March 1581) to say that he would welcome all the students who should pass through that city on their way to England. Two of the party reached Rheims on April 19th., but the remaining three (including Blessed William) not until May 13th. He left for England on the 22nd.

"At this time" says Father Persons S. J. in his *Notes concerning the English Mission* (Catholic Record Society IV, p. 57 in the original Italian and a translation) "there came to the county of York in England two priests recently arrived from the seminaries, namely, William Hart from the Roman Seminary and Richard Thirkeld from that of Rheims, both great labourers and zealous men for the gaining of souls. William Hart was a young man of great talents and rare virtue, who wished to be received into the Society in Rome. He was, however, afflicted with an infirmity from which he suffered continual torture, so he turned to God Our Lord, earnestly praying that

he would send him some remedy or alleviation of his malady. He was heard, so that during the few months he was in England he gained many souls by his preaching and labours, and sent some of his converts to Rome. He was taken together with Richard his companion, who also had made a rich harvest, and was martyred in the same city of York, in the beginning of the following year ”.

On April 25th., 1582, Mr. Thomas Covert, Allen's agent wrote as follows from Paris to the Rector of the College at Rome: “ William Hart, formerly one of the students in your charge, is in hiding in the city of York, where he is doing excellent work and producing much fruit by his zealous labours in the Lord's vineyard ”. (Knox. *Douay Diaries*, p. 349). “ He was called by his friends and spiritual children ”, declared Father William Warford S. J. “ the Apostle of York, on account of his successful labours, his remarkable spirit of prayer, and the charm of his sermons and letters ”. (*Relation about Martyrs in Pollen's Acts of English Martyrs*, p. 252).

“ In England ”, says Bishop Challoner, “ he diligently employed his talents to the greater glory of God, and conversion of many souls, chiefly in and about York: for, besides a singular piety towards God, a great love for his neighbours, and an extraordinary zeal for the Catholic Faith, which were from the beginning very eminent in him; his carriage and behaviour was so winning, as to make him agreeable to all: and his eloquence (for which he was called another *Campion*) joined to an extraordinary gift he had in preaching, was such, as easily made its way into the hearts of his hearers ”. According to the College Annual Letter for 1583, he “ was famed even among Protestants for the eloquence of his sermons and his extraordinary virtues ”. “ He was most devout in saying Mass ” we learn from the Italian Life, “ and when he came to the Consecration, would shed tears as he pronounced the words. In conversation he was exceedingly affable, having a special gift from God in that respect. With Catholics he would always talk of spiritual things, and often gave them to kiss a crucifix which he carried about with him, for he wished them to become fond of such a good Christian custom ”.

150 "His charity, continues Challoner, was very remarkable to numbers of poor Catholics that were prisoners in those days for their conscience, and who, in York especially, were daily perishing through the many incommunities of their imprisonment, joined to the hard-heartedness and barbarity of their keepers. These he daily visited, refusing no labour nor danger for their comfort and assistance; encouraging them to suffer with patience; procuring them what assistance he was able; hearing their confessions, and administering the sacraments to them." In this connection we quote what Dr. Barrett wrote from Rheims to Fr. Agazzari, the Rector of the English College at Rome, on May 3rd. 1583, a month and a half after the martyr's death. "There were many very dangerously ill in the prison at York, from some general pestilence or from the terrible stench of the place in which they were confined. Nineteen of them—almost all of high birth—died. This, I remember well, you have heard before, while I was at Rome: but never until to-day had I heard that Hart, on learning that so many were in such danger, entered the prison, and climbed a high wall at night and so descended into the place where the sick people were and he passed the whole night with them; partly consoling and partly instructing them, and so well did he perform the duty of a pastor that he was able to administer to all the most Holy Viaticum and Extreme Unction. I was overwhelmed with joy and admiration when it was told to me, and I could not refrain from writing it to Your Reverence" (KNOX., *op. cit.*, p. 328). The Italian account is somewhat similar. "It fell out that many of the Catholics in prison for the Faith at York fell ill from the inconvenience and filth of the place. When the blessed martyr saw this he was inflamed with a holy zeal to succour them in their need, and resolved to go thither, at great risk to himself. Entering the prison he communicated and anointed such as had need, which thing brought great consolation to the Catholics there, and was certainly something to marvel at, since such great care was exercised in admitting visitors, and such severe punishments meted out".

He was one of those present at the Mass in York Castle on the occasion when Blessed William Lacy was captured

(cf. last number of *The Venerable*), and himself only escaped by making his way through the moat, up to the chin in water and mire. Allen wrote from Rheims to the English College at Rome on September 13th. 1582, "At that time, by God's special providence, escaped your Mr. William Hart, who is fighting the Lord's battle in those parts with great success". (KNOX. *Letters and Memorials of Cardinal Allen*, p. 163).

This event took place in July 1582, when the future martyr had been slightly over a year on the Mission. Less than six months later he was captured. "A wicked apostate" says the Annual Letter "inflamed with hatred against everything Catholic, strove to lay hold of him. He went therefore to York, where the Father usually dwelt and having discovered his place of abode ("probably the house provided by Ven. Margaret Clitheroe, who was our martyr's penitent". CAMM., p. 610.) obtained from the Earl of Huntingdon, the President of the North, who was ever eager to do an ill turn to Catholics, a posse of officers to arrest the priest. Taking with him a number of constables, he went on Christmas night to the house where Father Hart was concealed, broke down the doors and made a forcible entry. The Father was found by some of these ruffians sleeping in his chamber, for, during the five preceding nights, he had been so busy in hearing confessions and administering the Blessed Sacrament to his numerous flock, that he could not obtain more than two hours, sleep. They roused him, and asked his name. 'William Hart' was his reply. Whereupon they seized him, though he warned them that he was a priest, and bade them beware how they dealt with him. Then asking time to dress, he was taken to the Earl, who had sat up expecting him. The Earl, as soon as he was brought in, began at once with the worn out platitudes usual with Protestants, but being driven into a corner by the Father, he called in some ministers to take up the discussion; who finding themselves speedily worsted, took refuge in abuse, calling the Father a Popish traitor. Camm quotes the remark of a nobleman standing by, to Lord Huntingdon who also accused the martyr of treason. "This man, my Lord, seems to be altogether guiltless of any such crime", (p. 611). He was then taken to gaol, heavily ironed, and kept on short commons, not to mention other hardships".

Challoner tells that his gaol was the castle "where he was lodged in a dungeon, which was his only chamber till his dying day: and whereas he could not help discovering, both by his countenance and words, the great joy of his soul, in suffering for such a cause, they loaded him on St. John's Day with double irons to tame his courage; but all in vain: for in proportion to what he suffered for Christ, he found still greater consolations from Christ".

"After a fortnight, goes on the Annual Letter, he was carried before the Dean Hutton being dragged through the street in chains, which chafed his legs and so occasioned no slight suffering. When the Dean saw him, he ordered his fetters to be removed, and in a friendly tone sought to win him over to his side. But prevailing nothing by gentle speech, he betook himself to controversy and misquoted a passage from St. Augustine. Hereupon Hart observed, that if he could have a copy of that Father's works he could easily establish every article of his faith by quoting from his writings. The Dean then lent him a copy of St. Augustine; and he went back to gaol". He then wrote two letters from his dungeon: one to the Council, and one to the Dean, offering to prove from St. Augustine's own works that the Saint upheld the Catholic doctrine. (Dom Bede Camm was the first to publish these; from a Latin version in the Westminster Archives). To the Dean he writes: "Since our religion is suppressed as false, and accounted as erroneous, I beseech you for the love of Jesus, to deign to answer this one question either privately or publicly. If Purgatory, the invocation of Saints, prayers for the dead, the Real Presence, The Sacrifice of the Mass, Justification by Works, and the like are errors, show when and in what way, and by what means, they crept into the Church; bring forth one Father or one historical or authentic testimony, which informs us as to their origin. If they are errors, who wrote against them, or what really pious or erudite doctor contradicted them? If no one can be produced, what is there against all these things belonging not to condemned error but to the approved truth?" The letter is signed "Yours who prays for you daily, William Hart".

The other we may quote in full:

“ To the Council.

“ Most Worshipful,—Now that I have sufficiently consulted Saint Augustine as to what I wanted to prove, I think it very important that I should expound to you his words, and that for various reasons. For he believes in the Real Presence, he acknowledges the Propitiatory Sacrifice, he prays for the dead, he implores the intercession of the saints, he defends tradition, he asserts the possibility of observing the attacks our adversaries. Wherefore let it clearly be seen from this, that our faith is not so new, nor our religion so false, nor our doctrine so erroneous, as our adversaries commonly pretend.

“ Wherefore wishing to Your Honours grace in this life and glory in the next, I humbly take my leave.

“ Your Honours most humble bedesman,

“ WILLIAM HART ”.

Ten days after his first interview with the Dean, “ he was summoned to a renewal of the controversy ” says the Annual Letter, “ at which he made good his former promises, and so overwhelmed the Dean with his arguments, that the bystanders were put to blush by the feebleness of his answers. The Dean was forced to confess that Saint Augustine was on the Catholic side and with him all antiquity also, as to the real presence of Christ in the Blessed Sacrament, and also as to, what he called, the false doctrine of Purgatory ” (Camm., p. 614). An impudent, coarse and ignorant minister was called in to continue the dispute, but as this brazen-faced man denied even the most obvious points, there was no making any progress with him. Hart was then sent back to gaol, where he was daily assailed by Protestant ministers and preachers. The report was spread that the martyr was already half converted to the new religion whereupon, much perturbed, he wrote a long letter to some of his friends giving them the true account of affairs. From this we learn that two of the ministers were a Mr. Bunny and a Mr. Palmer. “ His replies had been twisted and misinterpreted in the usual fashion, but he had at last silenced his opponents with the authority of St. Chrysostom,



St. Ambrose, St. Augustine, Gratian and others". He concluded the letter by saying that since "these men wrested the inspired words in such a shocking way, it was no wonder that they should deprave the words of a prisoner to their own liking, and maliciously misinterpret his arguments". (CAMM., p. 615).

On March 14th., 1583, in a letter from Rheims to Fr. Agazzari Allen writes: "In England, thanks be to Christ, though the enemy rages a little more than usual, we make wonderful progress. Your William Hart of whom I wrote in another letter, shows himself a stout combatant in the prison at York. By life, by disputation, by constancy he amazes our adversaries: others who are more favourable to us, he either confirms or converts. It is thought that he will be the fourth martyr in that city: still he is not yet sentenced to death. The city, inclined as ever it was before to the Catholic Faith, is much confirmed therein by the recent shedding of the blood of the three witnesses who have gone before". (KNOX, *Letters, etc.*, p. 181. *Catholic Record Society*, IV, p. 77).

"He was arraigned for High Treason at the Lent Assizes, upon two counts; first that he had brought into the realm certain writings from the See of Rome; secondly he had said Mass, heard confessions, reconciled members to the Church, and had seduced them from their allegiance". Thus the Annual Letter account. The *Concertatio* supplements this information. "The judge asked him why he had left his native country to go beyond the seas? He answered, 'For no other reason, My Lord, than to acquire virtue and learning; and whereas I found religion and virtue flourishing in those countries, I took Holy Orders (to which I perceived myself called by a divine vocation), to the end that, renouncing the world; I might be more at liberty to serve my Maker'. They asked him how he had employed his time since his return to England. He answered: 'Everywhere I have been, I have tried, as far as I could, to instruct the ignorant, in order that they might be more prepared to give an account of the faith that is in them. I have also fed them with heavenly Food, in order that being confirmed in good, they might strive to keep their consciences pure, and by their pious and religious life stop the mouths of those who calumniate us'. Then the judges, as if with one

voice, cried out against the martyr of God as guilty of treason". But the Martyr "called God and the whole company of Heaven to witness, that he had never in his life entertained so much as a thought derogatory to the authority of Elizabeth, whom he recognized as his lawful sovereign and true queen... he ended by pointedly appealing to the judges to bear witness to his innocence, showing by the testimony by scripture and of the Fathers that no one could be accounted a criminal because he defended the truth with constancy and fidelity". (CAMM., p. 616, sq.)

The judges being unable to answer this, a great silence fell on the court lest the people should suspect injustice; however a Protestant rose and made a speech. Actually, he only made matters worse, so the judges were forced to try to justify themselves. One of them therefore quoted a statute of Henry VIII. making it treason to leave England without leave of the King or to obtain aid from the Pope. The martyr showed skilfully that the statute, if the sense and not the mere letter were kept in mind did not apply to his own case. The judge could only fall back on the wording of the statute and then came to a standstill having studied law and not divinity, he said. When the jury were deliberating, the foreman "returned into court and petitioned for a discharge, being unwilling to have a hand in a man's blood, whose life, by all evidence, was rather angelical than human". He "was consequently discharged from his office, under severe threats that he should remain to answer the penalty he had incurred by such an action, which seemed to reflect upon the court and the justice of the whole nation" (GILLOW, Vol. III, p. 156). Then the subservient jury returned a verdict of guilty and sentence was pronounced accordingly. The martyr heard it unmoved, saying in the words of Job "The Lord gave and the Lord hath taken away; as it hath pleased the Lord so is it done; blessed be the name of the Lord". He added that he had good hope his life with all its miseries would soon be at an end to be followed by eternal joy. "The people, continues the Annual Letter, murmured at the injustice of the sentence; and many, thinking that he would be privately got rid of, followed him to the gaol". "During the six days before

his execution, he prepared himself by a rigorous fast, taking nothing but a crust and a little small beer, to which he sometimes added an apple. The nights he spent in prayer." (Camm., p. 619). Meanwhile, he wrote a number of letters to his spiritual children, his fellow prisoners, the persecuted Catholics, and various friends. Ten of these have been preserved in a Latin version. "These beautiful letters, says Dom Bede Camm (p. 626), set before us a vivid picture of a zealous priest, who was surely worthy to stand beside Blessed Thomas More, so full was he of heroism tempered with mirth, and a calm, sweet joy in suffering for Christ". We are told by Fr. Warford S. J. that the martyr's god-father, Fr. William Good S. J., "who was for many years Confessor of the English College in Rome... had much to tell of his godson's noble qualities, and kept many of his spiritual letters written in prison just before his martyrdom, worthy of so bright and apostolic a spirit" (*Acts of English Martyrs*, p. 252). The Martyr also composed a prayer, which he begged his spiritual children to say for him every day "Grant Sweet Jesu" it runs, "to Thy most wretched servant Hart the grace of finishing his course to the glory of thy name, and his eternal salvation. Direct his words, thoughts, and works, that everything in him may respond to his priestly vocation and to his divine office. Give him patience in adversity, kindness in his words, wisdom, and constancy in all his doings, that through his means Thy glorious Name may be honoured and our faith upraised. Grant this sweet Jesu, by Thy Bitter Passion: Who livest and reignest with the Father and the Holy Spirit, world without end. Amen".

The day before his execution the sheriff gave him notice that he was to die on the morrow; he received the intelligence calmly, begging only that he might be allowed to speak to the people—a petition granted, but afterwards recalled.

When he was brought out of his dungeon on the day he was to suffer, he took his leave of the Catholic prisoners, earnestly recommending his last conflict to their prayers: then addressing himself to the chief gaoler, he bid him farewell, thanking him for his kindnesses, though indeed he had met with little or kindness or favour from him. He was laid, according

to the custom upon a hurdle. The prisoners, on beholding him, commended themselves aloud to his prayers; and he replied with unruffled countenance, that he would forget no one, words that greatly moved the bystanders. A certain noble lady, detained in prison for her faith, asked him to look towards her and pray for her; he gave a sign of consent and then was dragged to execution along with some thieves, having his eyes fixed upon Heaven, and his soul in silence attentive to God. Before he came to the gallows he was met by two ministers, who made it their business to affront him, and to persuade the people that he did not die for his religion, but for treason. As he was led to the gallows where he was to be reputed with the wicked, many persons greeted him with most kind and encouraging words. Among them were two brothers of the noble family of Ingleby, who for that reason were thrown into prison.

On reaching the gallows a crier gave notice that it was forbidden under heavy penalties to approach within forty feet. As soon as he arrived at the place, he cheerfully went up the ladder, and began to pray in silence. They asked him if he prayed for the queen. He answered, that he always prayed for her to that day and as long as he lived he would not cease to pray for her; that he willingly acknowledged her for his sovereign and professed a ready obedience to her in all things which were not inconsistent with the catholic religion; that far from having any thoughts of treason, he had ever prayed for the queen's safety and the happy state of the kingdom; and that he wished her all that he, even at that moment, could wish for the salvation of his own soul. Interrupted by one of the ministers, and told to prove his words by praying for God to confound the queen's enemies, he answered mildly "who is so foolish as not to see what you mean by this prayer?" (namely, that he should pray for the destruction of the Pope). He then began to speak most movingly to the people on the miseries of man and the reason for his creation. But the ministers again interrupted him, and charged him openly with ignorance and stupidity, and with not knowing the grounds of his religion. He answered calmly and tried to proceed but his voice was drowned in their furious clamour. They were joined in their abuse and insults by two of the counsellors, by the Lord Mayor Goodrich,

and other principal men. The minister who had interrupted him before was particularly troublesome, continually loading him with reproaches and injuries, to which he made no other reply than this " Good Mr Pace, I beseech you to leave these my last moments in peace " which he several times repeated, and lifting his eyes up to Heaven he began the psalm *Ad Te levavi oculos meos* but was again interrupted by the ministers, calling upon him to join with them in prayer, which he refused to do, telling them that his faith and theirs was not the same. But he desired the Catholics to pray for him and to bear witness, that he died in and for the Catholic Faith and not for any crime whatsoever, or treason against the State. The hangman then fixed the rope, and turned him off the ladder. When his assistants came forthwith to cut him down, in order to disembowel him while still alive, the mob, making no account of the order above mentioned, hindered them from doing it.

There appears to have been great excitement immediately after the execution " though the Lord Mayor and other magistrates, who were present at the execution, sought to hinder the Catholics from carrying home with them any relics of the confessor, yet some there were, who in spite of all their precautions and threats, carried off some of his blood, or fragments of his bones or pieces of his clothes, which they kept as treasures, so great was the veneration they had for his virtue and the cause for which he died "; thus Challoner.

" Crowding round the gallows ", says the Annual Letter, " some took his shirt others his clothes, others his shoes, while portions of his flesh were cut off by some to be kept as relics; several of these persons were arrested and cast into prison for what they had done. Amongst them two women, with whom were found morsels of his flesh, were lodged in the dungeon wherein the blessed martyr had been confined. Two Earls and a large crowd of people attended his execution. A Catholic bought his bloodstained garments from the hangman, of which portions were distributed among the faithful, and held in great veneration ". To add a third account, we may quote what Dr. Barrett wrote from Rheims to Agazzari at Rome on May 30th., the day he received news of the martyrdom. " Scarcely had he given up his blessed soul to God, when out of a great crowd and multitude of bystanders, many struggled together with all their might, so that for the nonce there was no withstanding them, who should first touch and seize for himself either coat or boots or any

part of the martyr's clothes. Had they not reckoned them very holy and precious, never would have they exposed themselves to so great and such imminent danger; for they were seized by the magistrates by force of arms and immediately cast into prison... Oh, that I had the least particle of that dress, which they tore so eagerly and piously, and yet were unable to carry away, for me to be able to send even a small portion to your Reverence! He was dear to all, but to none more than to your fatherly heart, as I need not write,... I doubt not that many of ours have quite a fresh memory of his excellent virtue in every kind, his piety, his modesty, his obedience, his attention to superiors, his love for all good men, his concord and charity towards all his brethren, and the singular courtesy in which he surpassed all. Oh, that they would imitate it all as well as they know how to praise and to proclaim it willingly". (KNOX, *Douay Diaries*, p. 327; *C.R.S.*, IV, p. 87).

In one of Allen's letters to Agazzari written at Rheims on June 10th., we read "there have come hither two from England, bringing various garments which belonged to Fr. William the martyr, especially the shirt and vest in which he was executed. They brought me also some letters written by him in English a little before his death". (KNOX, *Letters etc.*, p. 196). Unfortunately none of these relics, nor even the originals of the letters, have been preserved.

Blessed William Hart is the last of the six Venerable Martyrs who have been beatified.

"Blessed English Martyrs pray for us."

A. CLAYTON.

NOTE. — Most of the authorities used have been quoted in the text, but special indebtedness must be acknowledged to the Life by Dom Bede Camm in Series I, Vol. II of *Lives of the English Martyrs*. Frequent quotation from him has been necessary, because there is no copy of the *Concertatio* in the College. There are several mistakes, however. On page 605, mislaid by Foley, who in turn was misled by the transcripts he used, he has "forty students" instead of "fifty," "32nd" for "42nd," and "21st" for "27". On p. 633, "April the 16" ought to be "April the 24". (Cf. *Douay Diaries* pp. 551-3).

For the beginning of this article, cf. *C.R.S.*, V. pp. 140-142, and Pollen's 1908 edition of the "Brieve Historie," p. X. For what happened between leaving the prison and the actual execution, I have interwoven the Annual Letter, Challoner and Camm, abbreviating in parts for lack of space. The same reason is responsible for the holding over of the latin text of three speeches made by the martyr while at the College, only one of which has been translated in Foley. As for the letters, a complete translation has never been published in English. Camm gives extracts; and the beautiful letter of the martyr to his mother in given is full in Challoner, and is well worth looking up and reading carefully.



## THE MASS AND THE CROSS

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### An Answer to a Query.

The query came from a scholarly parish priest in the South of England, wondering whether the Mass ought not, like the Supper, to be accounted as one Sacrifice with the Cross: in the sense, that is, of a strictly numerical unity.

The answer must consider separately the two terms under comparison: first the bearing of the Last Supper to Calvary; and second, the bearing of the Mass to both Calvary and Supper.

The Supper and Calvary make up one sacrifice, as being the component parts of a whole. Once the two component parts were verified in the order of events, the sacrifice was finished; but not before. As long as there was only a mystic (symbolic, sacramental, representative) immolation or mactation there might be (and there was indeed) a real oblation; and therefore the sacrifice was begun but the sacrifice was not finished, till the *real* and bloody mactation, or *immolation* had taken place—seeing that the victim in that unbloody rite had been offered to be immolated bloodily. It had therefore, not passed yet through all the stages of its ordeal as a victim, before it was actually slain. The victimhood, pending the cross, was not complete; nor could therefore, the sacrifice be complete.

So much for the Supper and the Cross; it is clear that (if the above explanation is correct) they make only one individual sacrifice, inasmuch as they are the essential elements of one complete sacrificial process.

Now we cannot say that the Mass is an essential element of that sacrificial process once enacted in days gone by. The sacrifice made up of Supper and Passion was perfectly complete (short of the external complement of Divine acceptance) the moment Christ was dead. It lacked no essential, no constitutive element; therefore we cannot say that the Mass was (like the Supper) a constitutive, an essential element of that complete sacrifice. Thus it appears that the relation of the Mass to both Cross and Supper cannot be the same as between the Supper and the Cross. The unity of the Mass with both or either cannot therefore be the same as the unity of those two together.

What then is the unity of the Mass with that sacrifice of old? It is, *if we speak of the sacrificial process*, a unity, not of composition, as between the essential elements of one natural compound, but a unity of subordination; that is, the Mass is associated with the original sacrifice of Christ, as an exercise of our ministerial and delegated priesthood with the full and sovereign activity of Christ's sacerdotal power; as a participation with its source.

I say "if we speak of the sacrificial process", of the *active* sacrifice. If we speak of the *passive* sacrifice, the thing offered (and indeed as such) then the unity to be maintained between the Mass and Christ's own personal sacrifice, is no longer a unity of subordination, but one of absolute identity. The *victim* of our sacrifice is numerically, purely and simply, the same as the *victim* of Christ's historic sacrifice. In this sense, when by "sacrifice" is meant the *victim and its victimhood*, one has a right to say, one is bound to say, that the "sacrifice" is numerically the same in all Masses, and numerically the same there as in our High Priest's own case, when He went through the celebration at the Supper and its completion on Calvary; the reason being that from thence, Christ has been made for ever a Victim, an enduring Victim, an eternal Victim, consummated in His state of victimhood for ever more. That victim, and indeed under that formality of its eternal victimhood, and no other, do we precisely offer in the Mass. Hence the aforesaid unity and identity of the "passive sacrifice".

But you cannot speak of the same bond of unity as regards the "active sacrifice". There, evidently, my celebration is not



by pure and simple identity the celebration of Christ in the night before He suffered, nor is yours mine, nor is mine to-day the self-same as yesterday or to-morrow. These sacrifices of ours, between themselves, form a plurality of sacrifices. We speak of a hundred Masses, in the sense of a hundred sacrifices (active sacrifices, of course) of the Mass. The historic expression "the sacrifices of Masses for the quick and the dead" is perfectly true in its import of a real plurality. The Masses can be numbered, and can be added to one another, so as to form more sacrifices. I say the Masses, *between themselves*; if we were to compare the Mass, all the Masses of the world, as well as any single Mass, to the Sacrifice enacted by Christ Himself in the Cenacle and the Passion, then it would not be correct to say that our Masses can be *added to* that one sacrifice of our High Priest, or that they are to be numbered with it, in the same way as they form a plurality between themselves. I can speak of three delegated authorities (suppose the authority of three Apostolic Delegates); but if I put in the authority of the Pope, it will not be quite so suitable to speak of four authorities (the sovereign authority, and the three delegated ones); at any rate *four* will not be taken here exactly in the same way as *three* could in the previous sentence. Why? because those three were *additions* to one another; and they are not additions (properly speaking) to the Pope's authority. Just as my existence and yours cannot be added up to God's existence. And yet they are really and numerically distinct from it: but they are subordinated to it, as a participation of it; not coordinated with it.

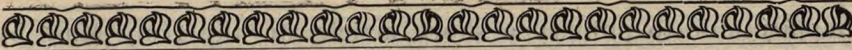
Such is the relation of our "active sacrifice" to that Sacrifice of Redemption, that sacrifice of the Passion and Death of the Lord, made up of the Supper and the Cross. Our sacrifice is numerically distinct from, but cannot be properly "connumerated" with that *one* personal sacrifice of Christ.

Of course, it should be noted that when an author has once and for all coupled the Supper with the Cross in the unity of a single individual Sacrifice, he must be understood while speaking of the Sacrifice of the Cross, or the Sacrifice of the Passion, or the Sacrifice of the Supper, to mean that complete Sacrifice which is the Sacrifice of redemption in its entirety; and therefore, if he further compares the Mass with the Sacrifice of the

Cross, he should be understood to compare it, not with the Cross only, apart from the Supper, but with the Cross together with the Supper, that is with the *whole* sacrifice that goes by the name of Sacrifice of the Cross; and likewise, if he compares the Mass with the Sacrifice of the Supper, as one unit with another unit, it will be a comparison with the Supper not apart from the Cross but together with the Cross.

M. DE LA TAILLE S. J.





## EDITORIAL NOTES

The second Editor of *The Venerable*, Mr. Cartmell, retired last October. Under his guiding hand four numbers appeared and the Magazine and its readers owe to him a deep debt of gratitude, especially as during his energetic tenure of office he enjoyed but indifferent health. We have also to thank Mr. Masterson, the retiring Secretary whose great intellect grappled successfully for two years with the financial problems of *The Venerable*. We can never be sufficiently grateful to him for the zeal with which he visited our printers and spurred on their somewhat leisurely industry.

The Editorial Staff is always faced with the distressing possibility of a dearth of articles, and we would respectfully remind many distinguished former students that they have not yet redeemed their promises and in some cases not even made promises to contribute articles, poems, and other literary productions.

Most of the old students pay their subscriptions with a regularity which is as gratifying as it is surprising, considering the fate of many magazines. Many offer freely and even generously vast funds of criticism, some useful, some not. But, unless we receive more literary contributions from such students, we shall be obliged to turn to others who have a less intimate connection with the College. In fact we have already availed ourselves of the kindness of Dr. Ashby, the retiring President of the British School of Archaeology, who contributed two learned articles on the history of Pallazola, and in the present number we are

happily able to publish a short article on the Holy Mass by Father de la Taille S. J.

We have always considered that *The Venerable* should be something more than a College Journal, but it is only fitting that the College should call first of all upon her own sons to support the Magazine. How otherwise is it to be a means of uniting past students to their Alma Mater?

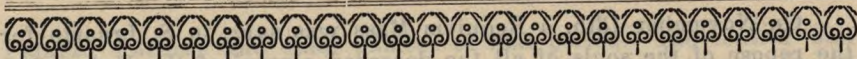
It is true that the College Archives are extensive enough to provide material for a far more bulky and ambitious production than *The Venerable*, but the "old men" need not be reminded that the average philosopher or theologian-in-the-making has no time during the scholastic year, and little inclination during *Villeggiatura*, to straighten out the tangled records of the past.

To all old students who have already achieved literary fame and to those who still yearn for the laurels that perish not, *The Venerable* offers its white pages. We are confident that we do not appeal in vain to old students not to lay the burden of the Magazine entirely upon those unfortunate youths who are already sufficiently preoccupied by the breathless intellectual treadmill in the Via del Seminario.

Except for a short note on the Missionary Exhibition we have not considered it necessary to devote special attention to the Jubilee. The lay press, Catholic and non-Catholic has dealt with the matter extensively and more or less accurately. As far as the *Anno Santo* celebrations affect the life of the College they will be recounted in the College Notes.

J. G.





## COLLEGE NOTES

### UNIVERSITY NOTES.

The Gregorian began the new scholastic year on November 5th. with the traditional introductory lectures, and the Mass of the Holy Ghost sung by Father Vermeersch. The new balcony in the Aula Maxima gave an opportunity for a little professorial banter, and regrets were expressed in the Ciceronian Latin peculiar to "opening day" that the old order had changed, and students now looked down on the professors, the pulpit no longer commanding the whole audience. The balcony has relieved the congestion in the body of the hall, as the French have been exalted from their former humble position. The English College still mans the benches underneath the pulpit on the lecturer's left, wet days excepted!

The Distribution of Prizes was held in S. Ignazio on the following day, and the interest taken in the ceremony was as great as in former years. Father Domenici, Professor of Church History, read a paper on the history of the Roman College. This was followed by the drawing for the medals. The names of all our candidates for numismatic honours remained in the hat. After dinner, in the Common Room, the Rector proposed the health of the new doctors, the *Ad Multos Annos* was sung in their honour, and the new men were advised to secure even better marks this year than were obtained last.

As announced in the English Catholic press, a Chair of Latin Literature has been founded at the Gregorian, and the first occupant is Father Costa S. J. He lectures on Thursday morning, the subject being treated as a *Cursus Liber*.

The customary honour was paid on November 15th. to St. Marcutus, the patron of the University Chapel. Even Father Huarte cannot make headway against the organ which is played during the High Mass, and consequently is always obliged to close down at 9.30 on this feast.

On November 13th. a Requiem Mass was sung in S. Ignazio for the repose of the souls of all the deceased alumni of the University, in accordance with Rule 6. of the Gregorian Sodality.

Father Moss, the Spiritual Director, sat for his D. D. on January 8 th. and was passed *Bene Probatus*. This success was celebrated in the traditional manner on the following Sunday, with coffee and *rosolio*.

Father Monaco, who may have persuaded some of us that *Esse* is not really distinguished from *Essentia*, is now the Rector of the South American College.

The usual "Menstrua" have taken place. Mr. D. Crowley of 1st. Year Theology was one of the *arguentes* in the second of the series.

All old students will regret the recent death of Father Mattiussi, sometime Professor of Dogmatic Theology. R. I. P.

**The New University.** The new University, visions of which have comforted generations of overcrowded students can now boast of a foundation stone. The site opposite to the Biblical Institute in the Piazza Pilotta is still occupied by houses and workshops, whose tenants cannot at present be evicted, but on St. John's Day (Dec. 27th.) the ceremony of laying the first stone took place. Cardinal Bisleti the Prefect of the Congregation of Studies was the officiating prelate. The Rectors of the National Colleges attended the ceremony, and were entertained afterwards at the Biblical Institute "con quella signorilità che è propria dei Padri della Compagnia di Gesù" as the *Osservatore* elegantly has it.

The new University was mentioned in the Apostolic Letter addressed last May to the General of the Jesuits, His Holiness expressing his intimate interest in the scheme and promising his financial assistance. A further sign of the Pope's personal concern was the adoption of the plan of the building as the design for the commemorative medal of the third year of his pontificate.

The details of the scheme lead us to believe that the new building, when finished, will be adequate for all needs, and will meet the increasing demands which are being made for accommodation. The present building is admittedly too small for the large number of students which this year has reached 1285. The confiscation of the Roman College after the occupation of Rome placed the directors of the University under the necessity of removing to the Palazzo Borromeo, a building not entirely corresponding to the dignity of the institution, and they have always realised the necessity of obtaining new premises. The new building designed by Sig. Giulio Barluzzi will be in the Roman style (1500-1600), and will combine the characteristics of the

Palazzo Farnesi and other palaces of that period. The central hall crowned by a moveable cupola (for ventilation in the hot weather) will have an area of 600 square metres and seating accomodation for 2,000 people. This hall is so designed that it may be converted into a church when desired. Thirty other halls, large and small, are designed, three of which will hold 500 people; 100 rooms are allowed for the superiors, professors, and other administrative officials. The building will have a frontage of 100 metres with an equal depth, and the last imposing feature is the three proposed entrances.

We hope the undertaking will be reduced very soon from its present nebular condition to the real order, but Italian tenants are long stayers, and we fear that many more generations of English College students will be compelled to dodge *carozze* in the Via del Seminario.

**The Gregorian Sodality.** We assume that all former students are aware of the formation of the "Sodalitium Gregorianum". Such an association has been desired for many years and the Jubilee of last year seemed to be the suitable time for the inception of the scheme. After the opinions of old students had been obtained, a committee of the Rectors of the National Colleges was formed under the presidency of Archbishop Marchetti Selvaggiani. The Holy Father assumed the Protectorate of the Association, delegating Cardinal Bisleti to perform the duties of the office. The rules enjoyed the special honour of being appended to the Apostolic Letter addressed last May to the General of the Jesuits, and one of the most noteworthy is No 11 which stipulates that no subscription is necessary, but asks each member to contribute as he is able. An authentic interpretation of this rule lays down a yearly payment of ten lire as a suitable minimum subscription. Only priests are eligible for membership, present students being thus excepted, but they of course do not need the Sodality to remind them of the existence of the University.

Up to the present 1,700 members have been enrolled. It is interesting to note that one third of the Sacred College and about 200 hundred bishops are numbered among the living "old-boys" of the Gregorian.

### CARDINAL GASQUET'S JUBILEE.

On December 19th. a holiday was granted by His Eminence the Cardinal Protector in honour of his Sacerdotal Jubilee. The College supplied the choir and *assistenza* for the High Mass which His Emi-

nence sang in his Titular Church of Santa Maria in Campitelli on that day.

On the 21st. an Academy attended by ten Cardinals, and members of the British Colony was held in the Pontifical School of Music. Musical items were well rendered by Benedictines from S. Anselmo—the singing of the *Laudes Hincmari* being especially impressive. The reading of the Addresses occupied more time than was strictly necessary, and the interest of the audience appeared to be flagging until the English College rendered *The Peers Chorus* from *Iolanthe*. The “*Purpuratorum Principum Fulgidissimus Coetus*” (to quote the *Laudes Hincmari*) was not behind the rest of the audience in expressing their approval at our somewhat electrifying contribution.

The College celebrated the Jubilee on December 29th. St. Thomas's Day, when we dined with a double intention. After coffee and *rosolio* in the Common Room, we adjourned to the new Salone, where Viscount FitzAlan of Derwent read an Address to His Eminence from the Catholics and other friends in England. The Cardinal replied depreciating the work performed by him, and paid a tribute to his master and collaborator, the late Mr. Edmund Bishop. He impressed upon us the necessity of not giving offence to non-Catholics, adding that he had always endeavoured to live up to this principle, and believed that he had been successful in this, for he was able to count many Protestants among his friends.

The Vice Rector read an Address from the College in which we expressed our gratitude for the interest His Eminence takes in us, and for so strenuously forwarding the improvement of the College. Replying, His Eminence said that more thanks were due to the Rector, who was always ready with proposals, which he himself was only too pleased to support. The Cardinal referred to the heating of the College, and said that the house that day was in the opinion of some a little too hot. Times certainly have changed when the Venerable is too hot on December 29th.

The Orpheus Society then rendered various selections. Solemn Benediction was given by His Eminence, followed by the kissing of the relic of St. Thomas.

As an account of these proceedings has already appeared in the press, it seemed necessary to give only the above summary.

## THE JUBILEE.

We were present (with and without tickets), at the opening of the Holy Door, the tallest among us being fortunate enough to follow



as much of the function as was visible from the interior of the Basilica. We fear that some of the Christmas letters to England owed their contents more to Fr. Thurston's book on the Holy Year, than to personal observation, for as usual in St. Peter's, the crowd prevented that comfortable view of the ceremonies, which still remains, and apparently always will remain the student's dream. The Rector was one of those who were privileged to bear the canopy over the Holy Father.

The Christmas festivities over, we turned our attention to the gaining of the Jubilee Indulgence. The Rector addressed us and announced special concessions for the Holy Year, chief of them being the privilege of making the visits to the basilicas in *camerate* of three. We did not apply for a dispensation from the ordinary conditions, and the majority of the students have fulfilled the Rector's wish of making the required twenty visits before Easter.

The pilgrimages which are met with on the rounds add to the interest of Holy Year. The singing of the German pilgrims inspires one with an idea of the solidity of their faith, and it is very pleasing to see many men among them. The Roman parochial pilgrimages are—Roman! The effect of three or four such bodies singing one against the other in the Lateran or St. Mary Major's is worthy of the best traditions of the Italian *fiesta*. One cannot refrain from admiring the zealous parish priests and religious who lead such pilgrimages; such work will do much to dispel the last shreds of irreligion remaining in the public life of Rome.

Means of transport for those who cannot walk are plentiful—some parishes hire special trams and buses, while the special Basilica cars suffice for general use. It will not be out of place to make a reference to the great improvement in means of transport during the past few years. Five years ago, horse drawn vehicles wandered round Trastevere and along the Via Lungara at a very easy pace—today electric buses serve the same districts and all but the narrowest streets afford them passage. The Roman taxis are superior to many we have had the misfortune to use in other cities: the original "red-perils" have yielded place to well upholstered Fiat cars, and it is hard to believe that four years ago, the *carrozza*, of which a few specimens are still extant, was the only public vehicle plying for private hire. But we are inclined to think that this change means the extinction of the serpentine *camerata*. Even the most rigid discipline has to yield to an electric bus—in *conflictu iurium praevalent ius fortius*—and bus drivers are strong minded individuals, who simply will not wait for twenty people to cross the road together. The new

tourist trams, which make a complete circuit of the city and provide the services of a polyglot guide for the sum of fifteen lire, do not appear to be much patronised. They are comfortably fitted up with basket chairs, but the length of time required to make the journey will deter many people from using them.

The entrance to the Borgo Santo Spirito has been made a more worthy approach to St. Peter's. Trees have been planted, and an adequate stair case built leading from the Ponte Vittorio Emanuele to the Borgo.

We may add that Rome is quite safe; there will not be a revolution as far as we know and we are probably as well informed as many of the English papers who delight in frightening people away from Rome.

For the information of any one interested we may say that Father Moss, the Spiritual Director, has special Jubilee Faculties for confessions, and two confessionals have been built in the Sodality (Beda) Chapel for the convenience of pilgrims. The same faculties have been granted to the Rector and Vice Rector for English-speaking visitors to the College, during the Holy Year.

## GITE.

At Shrovetide parties visited Orvieto, Viterbo, Subiaco, Civita Castellana, Frascati, and Monte Gennaro. A much appreciated extension of time made the longer journeys possible. The Gennaro party enjoyed themselves until the snow line was passed, and the summit reached, where they realised that they were not experienced mountaineers.

## PERSONAL.

The following new students, all philosophers, entered the College on October 24th.

Biennist: Mr. B. Wrighton B. A. (B'ham).

Triennists: Messrs Adnitt. Mus. Bac. B. A. (Clifton): Moore (Liverpool, since transferred to Lancaster): Halsall (L'pool): Wake and Hawkins (Southwark): Rigby (Shrewsbury): Jones B. Sc. (B'ham): McCarthy (Nottingham): Heenan (Brentwood): Shutt (Salford) and White (Leeds).

There are now 71 students in the College; 43 Theologians, and 28 Philosophers, distributed among the various dioceses as follows: Shrewsbury 9, Liverpool 8, Nottingham 8, Salford 7, Southwark 6,

Menevia 5, Birmingham 5, Hexham & Newcastle 4, Leeds 4, Cardiff 3, Lancaster 3, Northampton 3, Clifton 2, Plymouth, Portsmouth, Brentwood and Malta I each. The figure for Hexham and Newcastle is provisional, as the Lancaster Diocese may yet claim further students in addition the three Liverpool men (Messrs Clayton, Smith and Moore) who have been transferred.

The Rector went to England on November 19th, and returned on December 15th.

We extend our heartiest congratulations to the Revv. R. T. Langtree (1887-1891) and W. Vaughan (1885-1890) upon their installation as Canons of the Chapter of Lancaster.

Mr. Wilson succeeded Mr. Bentley as Senior Student on New Year's Day. As Mr. Bentley had held the office since Easter 1923, he resigned at the beginning of the year, instead of waiting until Easter, the usual time for retiring. Mr. Wilson shows great skill in handling the amendments!

We beg to congratulate Mgr. Gaetano Cicognani upon his recent elevation to the Titular Archiepiscopal See of Ancira, and appointment as Inter-Nuncio in Bolivia.

## THE NEW ORGAN.

On Sunday, March 15th. His Eminence the Cardinal Protector came to the College to bless the new organ built by Cav. Giovanni Tamburini. Unless put on record somewhere, future generations are likely to be nonplussed by the problem of how the larger pieces ever got through the narrow door of the Tribune. The truth is that the wall of the Computestaria had to be knocked down, but the presence of the Cardinal marked the triumphant issue of this and other inconvenience. After the brief ceremony in the Tribune, His Eminence gave Benediction, when the organ was used for the first time—formally that is. Virtually it had already become portion of the life of the house, which had patiently endured a fortnight of intensive tuning. For the benefit of the three bishops staying in the College, and especially of Bishop Keatinge, who was organist himself here in his student days, a member of the Pontifical School played for some time after Benediction. But the real Collaudo took place the following Sunday when Il Maestro Renzi, Organist of St. Peter's, gave a recital on the completed instrument.

His programme was:

1. A. Thomas . . . . . Preludio
2. Th. Dubois . . . . . Canto Pastorale
3. Lemmens . . . . . Allegretto Cantabile
4. Alex. Guilmart . . . . . Marcia Funebre e Canto Serafico
5. William Byrd . . . . . Pavane
6. Handel . . . . . Aria } dal concerto in Re  
    G. S. Bach . . . . . Corale (aus der Tiefe rufe ich)  
    Finale }
7. C. Franck . . . . . Cantabile
8. Renzi . . . . . Toccata.

The tone of the organ is very English indeed, especially that of the diapason. With only fifteen speaking stops, it is marvellous how many combinations can be obtained, due to the *doppio sistema* whereby the pipes apply to both manuals. The motor has been placed in the false roof above the Tribune where perhaps it is a little near. But beyond its reluctant crescendo upon being started, it is barely audible and runs very well, provided the Società Anglo Romana be in benevolent mood. The whole organ is enclosed so that no pipes at all are visible; but a series of shutters turns the case into one large swell box; or as they describe it officially "un organo espressivo". The pedals are fan-shaped after the English system, which is merciful on the organist of short legs: we are assured that these are the first fan pedals in Italy!

Below in the Church proper is a smaller control of one manual only and complete pedals, for choir accompaniment in the Chant and for purposes of practice.

The following is a summary specification:

Two Manuals: cc to A. 58 notes  
Pedals. ccc to F. . . . . 30 notes

On both manuals.

Principal . . . . .	8'
Octave . . . . .	4'
Mixture . . . . .	5 ranks
Euphonium . . . . .	8'
Gamba . . . . .	8'
Bourdon . . . . .	8'
Harmonic Flute . . . . .	8'
Voix Celeste . . . . .	8'
Flute . . . . .	4'
Eolina . . . . .	8'
Claronet . . . . .	8'
Oboe . . . . .	8'

**Pedals.**

Sub-bass . . . . .	16'
Bourdon . . . . .	16'
Bourdon . . . . .	8'

**Accessories.**

- 11 Combination Pistons on Manual I.
- 8       do                   on Manual II.
- 4 Combination pedals to both Manuals
- 1 Balanced crescendo pedal    }
- 1 Balanced swell pedal        } affecting both manuals.
- Tremulant.

**Couplers.**

- Manual II — I
- Manual I — Pedals
- Manual II — Pedals
- Super Octave (from Manual II) on Man I.
- Sub octave on Man II.

(These can be affected both by stops and pedals).

The action throughout the organ is tubular-pneumatic, excepting the combination piston and pedals which are mechanical.

The flue work generally is on 3 or 4 inch wind to suit the stops. The electric motor is regulated from the control.

The Rector has asked us to express his heartiest thanks to many generous benefactors, who have by their donations, made this grand instrument an added glory of the Venerable. When the subscription list is complete, and the last touches have been given to the perfection of the organ, a balance sheet of receipts and expenses will be published.

**SACRED FUNCTIONS.**

October 26th. His Eminence Cardinal Gasquet gave Benediction in the College Church which was attended by the English Pilgrims in Rome.

The October Retreat was given by Father J. Welsby S. J.

On November 14th. we supplied the *assistenza* for the Benediction given at the Papal Altar in St. John Lateran's, by His Eminence Cardinal Cagiano de Azevedo, Chancellor of the Holy Roman Church, and on the 16th., we completed our official share in the celebration of the sixteenth centenary of the Mother Church by assisting at the High Mass sung by His Eminence Cardinal Merry del Val.

As usual, the College supplied the servers for the evening Benediction at Santa Caterina, on November 25th. The preceding *ferro-rino* did not lack any of the vigour peculiar to such oratory.

On November 26th. the feast of St. John Berchmans, those who wished went to S. Ignazio for Mass and Holy Communion.

December 22-24. Quarant'Ore was held as in former years. The Roman guild of night watchers still performs its duties, assisted by the priests of the House.

We assisted at the Benediction given by Archbishop Cremonesi, at S. Andrea della Valle on January 7th.

H. E. Cardinal Gasquet gave Benediction in the Church of Sta. Maria Riparatrice on January 20th. As usual we supplied the servers for this function.

The celebrations for the Centenary of Cardinal Consalvi were closed on January 30th. by the Solemn Benediction given by Archbishop Zonghi, in the Church of S. Marcello, at which we assisted.

Mgr. Gaetano Cicognani was consecrated bishop in the chapel of the South American College, on February 1st. A number of the students were present at the ceremony.

On St. Gregory's Day March 12th. we supplied the servers for the High Mass at S. Gregorio. A violent snow storm added a more homely touch to the feast.

On February 6th. His Eminence the Cardinal Protector and the Rector represented England at the inauguration of the tablet erected in the crypt of St. Peter's, by the Royal Norwegian Scientific Society, to the memory of Adrian IV., the English pope. As is well known, prior to his elevation to the papacy, Nicholas Brakespear reorganised ecclesiastical discipline in Norway, and to this day he is regarded with great veneration by the Norwegians. The tablet is fixed to a pilaster adjoining the tomb of the pope and bears the following inscription :

HADRIANVS IV. P. O. M.  
 QVI NICOLAVS BREAKSPEAR ANGLVS  
 CVM ESSET CARD. EPVS. ALBANENSIS  
 LEG. DE LATERE IN NORVEGIAM MISSVS  
 AN. D.NI MCLII  
 CONTENTIONE INTER REGES PACATA  
 ET ARCHIEPISCOPATV IN CIVIT. NIDAROS CONST.  
 ILLIVS LEGE AC DISCIPLINIS ECCLESIAST.  
 STVDIOSE IMBUIVIT  
 AD PETRI VERO CATHEDRAM EVECTVS  
 NORVEGENSES  
 AD LIMINA APOSTOLORUM PEREGRINANTES  
 TVTAVIT  
 EOSQVE PATERNO FOVIT AMORE  
 NE TOT BENEFICIORVM MEMORIA EXCIDAT  
 REG. SOC. NORVEGIA SCIENT. NIDROSIENS P. AN. SAL. MCMXXIV  
 DCCCC A CONVERSIONE NORVEGENS. AD FIDEM  
 PER S. OLAVVM REGEM ET MARTYREM

Pity it is that the project, started by Monsignor Talbot, for an English monument to the only English Pope should have fallen through, and left our country to follow (if it ever will follow), the example of Scandinavia in honouring so great a hero of the Papacy.

## ORDINATIONS.

November 1st. at the Vatican Seminary. Priesthood. Mr. B. Griffin (B'ham). Sub-diaconate: Mr. J. Barrett-Davis (Cardiff).

Mr. Griffin celebrated his *Primitiae Missarum* the next day in the College Church. The last two Minor Orders: Messrs Maudslay, Cashman, Milan, Worsley, Slevin, Baldwin, Earley, Hattersley, Burrows, Cregg. The Tonsure: Mr. Rudderham.

December 20th. at the Lateran. The Diaconate: Mr. J. Barrett-Davis. The first two Minor Orders: Mr. Rudderham. The Tonsure: Messrs Delaney, Briscoe, O'Leary, Cahalan, Higgins, Ford, Atkins, Crowley.

January 25th. at the Lateran Seminary. The last two Minor Orders: Mr. Rudderham. The first two Minor Orders: Messrs Delaney, Briscoe, O'Leary, Cahalan, Higgins, Ford, Atkins, Crowley. The Tonsure: Mr. Miller.

March 7th. at the Lateran Seminary. The Sub-diaconate: Messrs Wilson and Egan (Nottingham), Casartelli (Salford), Kelly (Shrewsbury), Mattocks (Malta). The last two Minor Orders. Messrs Delaney, Briscoe, O'Leary, Cahalan, Higgins, Ford, Atkins, Crowley. The first two Minor Orders: Mr. Miller.

March 28th. at the Lateran. The Priesthood: Mr. J. Barrett-Davis. The Diaconate: Mr. Mattocks. Mr. Barrett-Davis celebrated his *Primitiae Missarum* on the following morning in the College church, and received the customary congratulations in the Refectory at dinner time.

## VISITORS TO THE COLLEGE.

Father de la Taille dined with us on October 27th.

On November 2nd. the guests at dinner were Bishop Stanley and W. B. Griffin Esq. on the occasion of his son's First Mass.

November 9th. The guests at dinner were: Fathers Benedict Williamson and Curmi; Algernon Bowring Esq.

November 16th. Bishop Stanley, and Father Ferguson of the Beda College.

November 18th. Fr. Donovan (Southwark).

November 29th. Mgr. Prior accompanied by Fr. H. Cogan arrived at the College and afterwards proceeded to the "Blue Nuns".

November 30th. Father Benedict Williamson and Mr. Boodier.

December 7th. Bishop Stanley and Fr. C. Schut. (Mill Hill).

December 17th. Fr. L. E. Bellanti S. J. of Stonyhurst.

On St. Thomas' Day, December 29th. the guests at dinner were: His Eminence Cardinal Gasquet, Bishop Stanley, Mgr. Mann, Clapperton, Burke (Vice Rector of the North American College), Fr. P. P. Mackey O.P., Fr. Cotter C.S.S.R., The Viscount FitzAlan of Derwent, Sir Theo Russell, The Hon Cecil Dormer, and Mr. Mennie.

On New Year's Day, Archbishop Palica, Canon Driscoll, Father Filmer and Father Hallett, the Rector of Womersley dined at the College. The latter stayed with us for a short time.

January 15th. Fr. Edmund Dunn, Prefect Apostolic of Labuan and North Borneo.

On January 28th. the Duchess of Norfolk with the Duke and her other children called at the College.

February 1st. Archbishop Palica, Bishop Stanley and Fr. E. Henson, Rector of the English College, Valladolid.

February 8th. The Archbishop of Bombay, Archbishop Pisani, late Apostolic Delegate to India, and Fr. Bigland, Secretary to the Archbishop of Bombay.

February 22nd. Mgr. Gandy, Canon Higgins (both of the Plymouth Diocese) and Fr. Routledge of Salford.

His Lordship Bishop Keatinge arrived on February 17th. The anniversary of His Lordship's Episcopal Consecration was celebrated on February 24th. The Rector sang the praises of the Bishop and told us that His Lordship was a real Venerable man, (we may add, a survivor of the ice age of thirty years ago). After the *ad multos annos*, His Lordship replied, telling how much at home he felt in the Venerable, the spirit of which always remains the same, (fresh paint and new furniture have not made us entirely degenerate). His Lordship stayed with us until March 16th. and his anecdotes added considerably to our knowledge of past "Venerables". His knowledge of the history of Venetian rulers seemed to equal that of another of our former students—the scholarly Bishop of Clifton.

The Bishop of Nottingham arrived on March 4th. and stayed until March 19th.

The Bishop of Northampton arrived on March 7th. and left in company with the Bishop of Nottingham.

March 8th. Archbishop Palica, Bishop Stanley, Fr. P. P. Mackey O. P. and Fr. H. Hall (a former student 1893-1896) dined at the College.

March 10th. Fr. McLaughlin (Southwark).

March 15th. His Eminence Cardinal Gasquet, Mgr. Cicognani, Mgr. Testa, and Fr. P. Langdon O.S.B. dined at the College on the occasion of the blessing of the new organ.

March 22nd. Mgr. O' Reilly, Vicar General of Cardiff and F. F. Urquhart Esq were the guests at dinner.



March 29th. Bishop Stanley, Fr. Cotter C. SS. R. and Paul J. Whitbrooke Esq. dined at the College on the occasion of Mr. Barrett-Davis' First Mass.

March 31st. Dom Holly O.S.B. was the guest at dinner.

**CONCERTS.**

St. Catherine's Day continues to provide First Year Philosophers with the opportunity of giving their impressions of Rome and the Venerabile. The after dinner speeches this year were perhaps more humorous than usual and no one incriminated himself to any dangerous extent. One free spirit, unhampered by tradition, relinquished the theory that Rome is a city of bells, yells, and smells, and advanced the opinion that she is a city of hopes, slopes and Popes. The concert after supper was remarkably well presented — a representation of an audience in a picture palace gave the wags of the House an excellent opportunity of inventing costumes with remarks to match.

A Committee consisting of Messrs Grimshaw, Smith, Rudderham, and Adnitt was appointed to arrange the Christmas Concerts. A moveable stage erected in the Common Room supplied a long regretted deficiency. Messrs Briscoe, Atkins and Park were responsible for the decoration of the Common Room, although as usual "The House" wandered round, disposing of stray pieces of holly.

In spite of the heating installation which renders further warmth unnecessary, a fire was lighted on Christmas morning after Midnight Mass, to continue a good tradition, and for the convenience of those cheerful spirits who find its glow necessary to add a little colour to their anaemic ghost stories. The following is the programme of the concert held in the evening:

- 1. Pianoforte Solo - Nocturne in G major . . . Mr. Shutt.
- 2. Carol . . . . . Orpheus Society.
- 3. Alice in Wonderland - "Pig and Pepper" }
  - Alice - Mr. Park.
  - Duchess - Mr. Clayton
  - Cook - Mr. Maudslay
- 4. Song - Shakespeare Snapshots . . . . . Mr. Rigby.
- 5. Cello Solo - Variations Concertantes . . . . . Mr. Wake.
- 6. Alice in Wonderland - "A Mad Tea-Party" }
  - Hatter - Mr. Goodear
  - March Hare - Mr. Heanan.
  - Dormouse - Mr. Malone.
- 7. Violin Solo "Firefly" . . . . . Mr. Forbes.
  - King - Mr. Miller.
  - Queen - Mr. Rudderham.
  - Knave - Mr. Coyne.
  - White Rabbit - Mr. Crowley.
- 9. Carol . . . . . Orpheus Society.

After supper Mr. Masterson impersonated Santa Claus and distributed prizes from the Christmas tree. Unfortunately he was not able

to enter by way of the chimney, but in all other respects he was quite orthodox, excepting the extension of recreation time which his presence necessitated.

The customary concert took place on St John's Day :

PROGRAMME.

- |   |                          |
|---|--------------------------|
| 1. Characteristic March . . . . .       | The Orchestra.           |
| 2. Ave Maria - Bach, Gounod . . . . .   | Mr. Elwes.               |
| 3. From Oberon in Fairyland . . . . .   | Mr. Burrows.             |
| 4. Ventriloquism . . . . .              | Mr. Sewell and Dummy.    |
| 5. Down in the Forest . . . . .         | Mr. Smith.               |
| 6. Ave Maria - Schubert . . . . .       | Mr. Wake.                |
| 7. Sergeant Buzfuz . . . . .            | Mr. Cregg.               |
| 8. Horsey - A racy affair :             |                          |
| A Yokel, Nathan . . . . .               | Mr. Ibbet                |
| The Villain . . . . .                   | Mr. Butterfield.         |
| Nathan's Twin Brother Ishmael . . . . . | Mr. Egan.                |
| Hirelings . . . . .                     | Messrs. Warner, O'Leary. |
| 9. Come to Arcady . . . . .             | Mr. Egan - Mr. Smith.    |
| 10. Natale . . . . .                    | The Orpheus Society.     |

The St. Thomas' Day celebrations were concluded with the following concert.

PROGRAMME.

- |  |                                |
|--|--------------------------------|
| 1. Reverie - Schuman . . . . .   | Orchestra.                     |
| 2. It aint gonna rain no mo'! . . . . .  | Mr. Cahalan.                   |
| 3. The Company Sergeant Major . . . . .  | Mr. Burrows.                   |
| 4. Melodie - Rubenstein . . . . .  | Mr. Warner.                    |
| 5. A London Traffic Block - Scene: - The<br>top of a 'bus in Trafalgar. Sq. 1924 : |                                |
| Colonel Blood C.B. . . . .   | Mr. Howe.                      |
| Hiram K. Hussell . . . . .   | Mr. Elwes.                     |
| Sandy McLeod . . . . .   | Mr. Macmillan.                 |
| 'Erb Atkins . . . . .  | Mr. Heenan.                    |
| The Conductor . . . . .  | Mr. Burrows.                   |
| Miss Eleanor Sterne . . . . .  | Mr. Hawkins.                   |
| 6. Watchman What of the Night? . . . . .   | Messrs. Forbes and Williamson. |
| 7. Recitation . . . . .  | Mr. Heenan.                    |
| 8. Barney Google . . . . .   | Messrs. Delaney and Atkins.    |

A Fancy Dress Whist Drive was held on December 31st. and some of the costumes were remarkably well thought out. This type of whist drive is very pleasing to the non-cardplaying section of the House,

who obtain great entertainment from an event which otherwise might not interest them.

The New Year provided the inhabitants of the Monserra' with a splendid opportunity of disposing of last year's broken crockery and exhausted electric bulbs. The midnight crash was quite up to the standard of former years.

The usual concert was presented in the evening:

PROGRAMME.

The Orpheus Society will present a predominantly Gilbert and Sullivan Concert.

- |   |                      |
|---|----------------------|
| 1. Opening Chorus . . . . .             | H.M.S. Pinafore.     |
| 2. A Policeman's Lot . . . . .          | Pirates of Penzance. |
| 3. Strange Adventure . . . . .          | Yeoman of the Guard. |
| 4. Roundelay . . . . .                  | Merrie England.      |
| 5. Is Life a Boon? . . . . .            | Yeoman...            |
| 6. Wireless Interlude . . . . .         |                      |
| 7. I hear the Soft Note . . . . .       | Patience.            |
| 8. The Ghosts' High Noon . . . . .      | Ruddigore.           |
| 9. Tower Song . . . . .                 | Yeoman...            |
| 10. Night has spread her pall . . . . . | Yeoman...            |
| 11. An Interruption . . . . .           |                      |
| 12. Peer's Chorus . . . . .             | Iolanthe.            |

The following is the programme of the Epiphany Concert:

- |  |                         |
|--|-------------------------|
| 1. Duet. Piano - Cello . . . . .           | Messrs Adnitt and Wake. |
| 2. Song. Corporal's Ditty . . . . .        | Mr. McCarthy.           |
| 3. Recitation: Jackdaw of Rheims . . . . . | Mr. White.              |
| 4. Violin Solo - Russian Dance . . . . .   | Mr. Heenan.             |
| 5. Sketch - There will be a collection:    |                         |
| Mr. Cuthbert Chuse . . . . .               | Mr. Goodear.            |
| Col. Anstruther . . . . .                  | Mr. Garvin.             |
| Miss » his daughter . . . . .              | Mr. Briscoe.            |
| Count Martell . . . . .                    | Mr. Delaney.            |
| Roget an accomplice . . . . .              | Mr. Atkins.             |
| Hotel Proprietor . . . . .                 | Mr. Warner.             |
| Waiter . . . . .                           | Mr. Gowland.            |
| Scene: Coffee room of an Italian hotel.    |                         |
| 6. Song - Kilaloe . . . . .                | Mr. Heenan.             |

In spite of the difficulties attendant upon the organisation of mid-term entertainments, the St. Patrick's Day Concert was one of the best

of the series. Bishop Cary Elwes very kindly increased the classical tone of the event by giving us two cello solos.

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|--|--------------------|
| 1. Selection . . . . .                                 | Orchestra.         |
| 2. Song - An Appeal (Pirates of Penzance)              | Mr. McNulty.       |
| 3. Cello Solo . . . . .                                | Bishop Cary-Elwes. |
| 4. Song - Rafferty's Racing Mare . . . . .             | Mr. Delaney.       |
| 5. Song - Macushla . . . . .                           | Mr. McCarthy.      |
| 6. Song - The Old Plaid Shawl . . . . .                | Mr. Williamson.    |
| 7. Song - The Kerry Dance . . . . .                    | Mr. Masterson.     |
| 8. Sketch - « Bob ». An Impossible Story :             |                    |
| Father Blunt, a new parish-priest . . . . .            | Mr. Garvin.        |
| Father Green, a curate . . . . .                       | Mr. O'Leary.       |
| Mrs Postlethwaite, a Housekeeper . . . . .             | Mr. Butterfield.   |
| Bob, a boy of all work . . . . .                       | Mr. Moore          |
| Scene : A presbytery Study at 9.0 a.m.                 |                    |
| 9. Chorus - Challenge of Thor from King Olaf . . . . . | Orpheus Society.   |

**VENERABLE.**

Messrs Cartmell and Masterson having resigned the positions of Editor and Secretary, Mr. Goodear has been appointed Editor and Mr H. R. Kelly, Secretary. Mr. E. H. Atkinson succeeds Mr. Goodear as sub-Editor. Mr. Crowley is Assistant Secretary, and Mr. J. Garvin General Assistant.

**GIFTS TO THE LIBRARY.**

The Library Committee thank the following generous donors of books : His Eminence Cardinal Gasquet; Mgr. John Prior who presented us with about one thousand books, the greater part of his personal library; Mgr. Kolbe ; who sent us a copy of his recent work " On the Slopes of Mount Sion "; Mr. Edgar Prestage and Fr. J. R. Meagher.

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**GRANT DEBATING SOCIETY.**

*Report of Session 1924-5.* — In no way can it be said that the Session 1924-5, the third of the Society's existence, has been a successful one. Poor attendance, lack of interest, and general apathy in the debates, all conducted towards a distinctly feeble season. Several

reasons may be offered for this state of affairs, the most potent perhaps being the place of debate, namely the Reception room on the ground floor, whose gloom always seemed to communicate itself to the debaters when it did not succeed in keeping them away altogether.

A new feature introduced this Session was the three "improptu" debates which produced a certain amount of enthusiasm and some clever speeches. Had they been introduced at the beginning instead of at the end of the Session they would perhaps have produced better results. Apart from these three, six meetings of the Society were held of which the one evoking most interest and the best speeches was on the sole suitability of "Gregorian" for liturgical services to the exclusion of polyphonic music. It was also peculiar in this, that whereas the debate throughout was very onesided, and in favour of the proposition, the voting went completely the other way.

In conclusion, we can only hope that an infusion of new blood, a few brighter suggestions for debates and finally (dare one breath it) a different place for meeting, may tend to make the future session more successful than has been its predecessor.

J. CREGG (*Secretary*).

### THE LITERARY SOCIETY.

Of the eight papers given to the Society up to date this Session, two have been read by students, the rest by visitors. Mr. Burrows commenced the Session by reading a paper on "The Boy-Scout Movement," in which he indicated the way in which this movement could be utilized to solve the problem of how to keep Catholic Boys together. The second paper given by a student was that by Mr. Crowley, on Feb. 25th., entitled "Owen Lewis and the Venerable". Very high praise is due to Mr. Crowley for this paper, which, in a small compass fully explained this hitherto very obscure period of our College history.

Of the other papers, all except one were concerned, in one way or another, with the growth of Catholicism. On March 12th., Fr. Bede Jarrett, O. P. drew for us a complete picture of Mediaeval Village Life in England, incidentally touching on some remote causes of the Reformation. On Jan. 4th. Lord FitzAlan gave us a layman's impressions of Catholicism in England, emphasising particularly how much more was expected of a priest now than half a century ago. And three days later, Fr. Filmer treated the same subject from the

point of view of the priest. As a result of what he told us of the wonderful work of the Guild of Our Lady of Ransom in England, several members of the Society are now also enthusiastic members of the Guild.

From Catholicism in England, we were taken by Mr. Joergensen to view the history and present position of Catholicism in Scandinavia, and were somewhat flattered to learn the extent of the debt which Danish Catholics owe to our forefathers.

Not less is the debt owed by Indian Catholics to the Jesuit Fathers. On Feb. 11th., His Grace the Archbishop of Bombay, Mgr. Goodier, gave the Society a wonderful lecture entitled "Prospects in India," in which he made clear the almost insuperable obstacles to the progress of the conversion of India presented by differences of race and most of all by the caste system, the breakdown of which he thought to be close at hand.

And finally must be recorded Mrs. Strong's lantern lecture on "Bernini and the Baroque in St. Peters". This is the first lecture given to the Society by a lady, and its success may be judged from the fact that Bernini is now spoken of with respect amongst us, if not almost with reverence.

J. E. RUDDERHAM (*Secretary*).

### FOOTBALL.

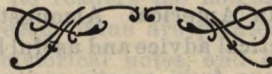
On Dec. 27th., 1924, we lost the Scotch match by one goal to none: it was a very bitter defeat after a great struggle in which our side seemed the better of the two—and this not only to the prejudiced eyes of the English College. But in spite of our team's good play, the only thing which counted in the end was the fact that the ball had once managed to get past our goal-keeper into the net. However, 'tis not in mortals to command success.

With "Fortitudo" we have played four games: one at the beginning of the school-year, on Nov. 2nd., when we lost 3-0, our eleven being completely overplayed. It would almost seem that this defeat was due to the enervating effects of holidays, for after a month longer in Rome, on Nov. 27th., we played "Fortitudo" again and won 1-0, but it was rather a judicious reorganization of our forward line which brought about this result. The other two games with "Fortitudo" hardly deserve mention: on Jan. 29th., we won 5-2 against a very weak Fortitudo team, and on March 29th., we lost 8-3 to a rather strong one. This last game was played on a ground that had been

scourged with hail for two days, and foothold was so insecure and the ball so slippery that it would have been really amusing if only "Fortitudo" had not scored quite so many goals.

We have played "Pro Roma" twice; on Nov. 13th., and on Nov. 20th. The first game ended in a draw, 0-0, but we would have won easily if our forwards had taken the many opportunities they had of kicking the ball into their opponents' goal. The result of the second game was more satisfactory: we won 4-1.

And so all the events of our football world are chronicled except the games between ourselves in Pamphili, perhaps more important than those with outside teams, but historians by general consent make no mention of such matches. B. S.



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## OUR BOOK SHELF

**The Young Apostle**, Rev. WM. GODFREY D.D. Ph.D. Burns, Oates & Washbourne cr. 8vo. pp. 186. 5/—.

There are many excellent books written for the development and training of the priestly character, but we welcome this volume, because of its usefulness to the young aspirant as soon as he enters on his preparation for the priesthood. The writer has evidently taken as his foundation the spiritual exercises of the day and has done well so to do. It will foster in the hearts of those who meditate deeply on the well-written chapters that spirit of prayerfulness which is so necessary to the life of every priest and of aspirants to the priesthood. One chapter has great force—the part which college rules play in the formation of priestly character. We heartily recommend this little volume to all who look forward to the greatness of the priesthood and desire hereafter to be true workers in Christ's vineyard.

**Almanac of the Sacred Heart**, 1925. Herder 1/—.

It is rather late in the year to review an almanac but if any priest has not yet acquired so necessary an article we can recommend the *Almanac of the Sacred Heart* published by Messrs Herder, for the *Apostleship of Prayer in America*. Amongst the seventy pages of reading matter much practical advice and useful knowledge are contained as well as short quotations from ascetic writers such as Father Faber. The nature of the *Apostleship of Prayer* is fully described under the guise of pictures and useful hints are given on such subjects as the gaining of a plenary indulgence at the hour of death, and on sick calls, fasting and abstinence days, and Holydays of Obligation. The little book is full of instructive and useful matter and we can recommend it to English members of the *Apostleship of Prayer* and in fact to all Catholics. There are a number of full page illustrations in colour and monochrome. They are not of very great artistic merit.

**My Changeless Friend**, Rev. FRANCIS P. LE BUFFE S. J. Herder 1/6.

The popularity of this little book in America is attested by the fact that in ten years 350,000 copies have been sold. There is nothing very original in the work, eternal truths having an appearance of staleness at first sight. Each chapter forms a complete meditation, generally with three points, and ending with a prayer. It is certainly a very skilful way of inveigling the laity into real meditation, being



excellently adapted to the ordinary every-day life, and if people read each chapter carefully, and conclude by saying the prayer and making the resolutions they would perhaps unknowingly, have made a very good meditation.

The cause of recollection, so much needed and so rarely found in these days, would be greatly forwarded if lay people could be persuaded to use some little book such as this, containing the fundamental truths in a form suitable to those who are not given to thinking deeply on religious matters.

In a book of this kind literary style does not matter very much, and so although the book is written in American, we recommend it to English readers. But even in America we imagine shoulders do not grapple with problems (p. 45).

This booklet is one of a series of nine small volumes. The binding is unusually strong, the print and paper good and the general "get-up" attractive.

**Sint Unum, Sodalicii Gregoriani Commentariolum.**

The first number of this small magazine is dated November 1924, but owing to printers' and other delays it did not appear until much later. The Commentariolum will be published twice yearly by the Gregorian University, and is intended to keep the members of the Association informed of the present life of that institution. For the greater convenience of its readers the magazine is published in Latin and Italian. In the present issue are printed the rules of the Gregorian Sodality, various historical notes, and an illustrated account of last year's Jubilee Celebrations. The *gita* to Mondragone is very elegantly described—Advenientes refectio suavissima et iucundissima excepit. Locus in pineto paratus, convivae omnes sub arborum umbra, humi hilariter consederunt. Aderat et musica cohors, a pago quodam finitimo arcessita, quae laetissimis concentibus numquam destitit animos recreare. Vix dicere necesse est quam pulchram tabulam exhiberet turba illa discolor inter herbam virentem pervegetans et florescens et undique clamoribus juvenilibus ac dentium eleganti strepitu lusitans, &c. And yet people say it is impossible to describe everyday events in Latin—the same description (*salva reverentia*) might very well apply to a picnic on Hampstead Heath.

The present number is interesting but we are puzzled as to the contents of future issues. Unfortunately we do not have a Centenary every year with its consequent holidays and desirable *gita*, and the normal life of the Gregorian does not provide much material for a magazine. Of course the past history of the University will provide

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interesting matter—sketches of the lives of such heroes as Father Buceroni would please everybody, and we feel confident that while the Editor may sometimes be obliged to adopt a Micawber-like attitude towards current events, he will always be able to print from the abundance of the past.

The magazine is forwarded to all those who have registered themselves as members of the Gregorian Sodality.

**Up the Slopes of Mount Sion, Mgr. KOLBE.** Burns, Oates & Washbourne. 5/—.

We cannot close these short book notes without a reference to this remarkable book by one of the most loyal alumni of the Venerable.

It is a short history of his intellectual progress and conversion from Paritanism to Catholicism, starting from his earliest memories till his ordination on June 3rd. 1882 while a student at the English College.

This history of intellectual progress does not sound very thrilling but although Mgr. Kolbe may not be flattered by the comparison, we found this book quite as interesting as any novel we have read. The author has a happy gift of summing up characters and situations in a few words. Especially the earlier part of the book abounds in delightful incidents.

We believe that this book will have great value as a converts manual, and we can readily imagine that any priest who has frequently to instruct converts will find this work very useful. It is exactly the kind of work one can recommend to a serious enquirer into Catholic affairs, and moreover it helps the instructing priest to appreciate the difficulties of non-Catholics.

The book is very well produced on excellent paper with a good binding, and is illustrated by photographs and drawings. Compared with the general high prices of books in England 5/— is quite reasonable.

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A pedigree of Bishop Cornthwaite of Beverley and Leeds, a student of the Venerable English College 1842-1846 and later, Rector in succession to Bishop Grant, has been compiled by J. P. Smith Esq., Ardenne, Barrow in-Furness.

Although in this brief work of fourteen pages but little is said of the Bishop, it is of interest to English College students, and we understand that the author will be pleased to supply a copy to anyone who applies for the same.

J. G

### Exchanges.

We gratefully acknowledge the following Exchanges: *Lisbonian*, *Ushaw Magazine*, *Oscotian*, *Stonyhurst Magazine*, *Pax*, *The Ratcliffian*, *Donai Magazine*, *The Upholland Magazine*.