

THE
VENERABILE

CONDUCTED BY THE PAST
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OF THE VENERABLE
ENGLISH COLLEGE
ROME

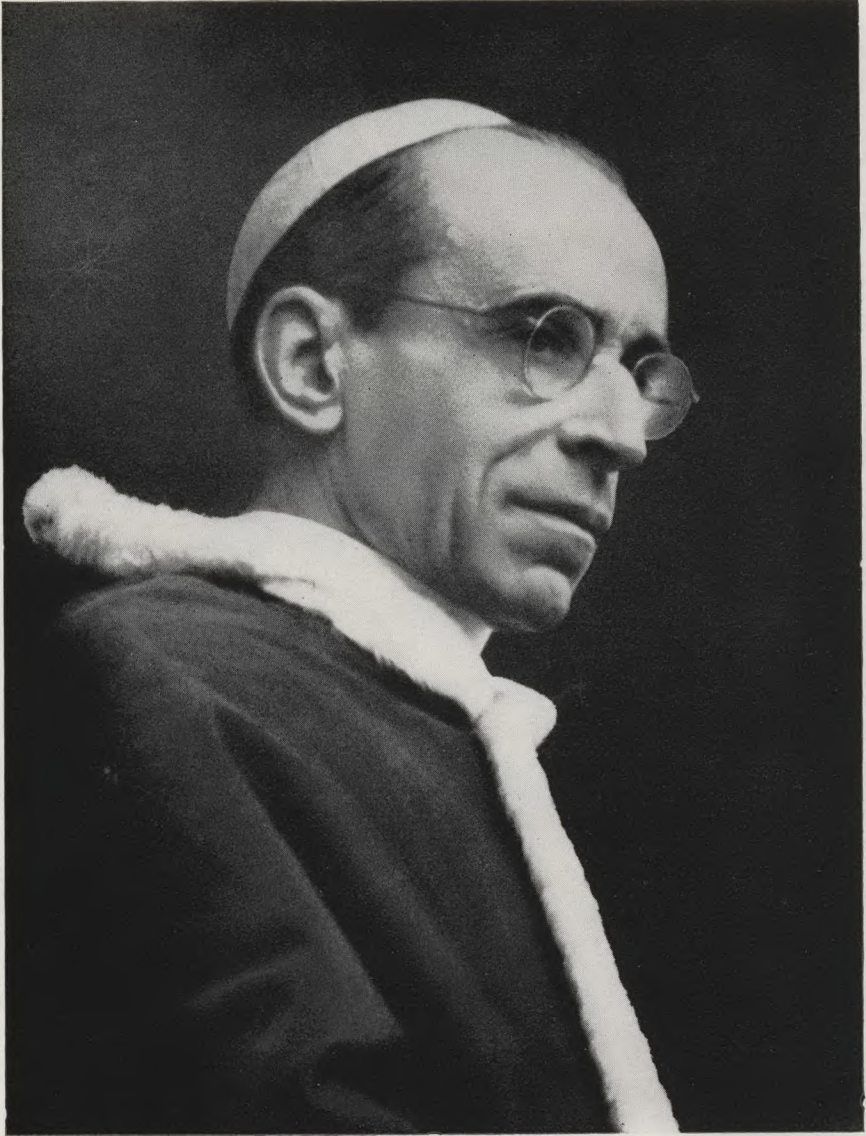
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EXETER

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THE LATE POPE PIUS XII

It is no empty phrase, but self-evident that the death of Pius XII has been of personal significance in the lives of millions. Easier travel has brought crowds to Rome that past generations never dreamed of; the Holy Father, zealous for his flock, has turned this to a pastoral advantage whose effects are incalculable. His greatest joy was to meet ordinary folk, and they came to him from all over the world. They were, of course, meeting the Head of the Church and a public figure of the first importance, but that could not explain his profound effect upon them, nor the fact that today Catholics and non-Catholics are bewailing his death as something they really feel. It was his extraordinary personality which enabled him to capture the hearts of all with whom he came into contact. Even in the vast audiences which he held in

St Peter's pilgrims came away thrilled, convinced that the Holy Father had singled them out individually to give them his blessing.

At the College we must always feel the death of the Pope as something particularly close to us; our geography, yes, but far more our history is the reason for that. It is profoundly true with Pius XII, as the familiarity with which the whole world regarded him is so much more intimate. We have all seen him and greeted him time after time, and have never failed to be affected by his evident holiness. It has been granted to us to be in Rome during the reign of one of the greatest Popes of modern times. We mourn his passing, and pray that He whose Vicar he was on earth will lead him into eternal happiness.

May he rest in peace.



POPE JOHN XXIII

POPE JOHN XXIII

To His Holiness Pope John XXIII
we offer our salutations and loyal homage.
We rejoice that God has chosen him, and
hasten to renew our promise of devotion
and whole-hearted obedience to the Vicar of
Christ. It is our constant prayer that his
Pontificate may be blessed with peace in
the world and unity in Christendom, and
that the Holy Father himself may receive
an abundance of graces — ‘quem Dominus
vivificet et beatum faciat’.

WISEMAN AND SEVILLE

I

EARLY YEARS

To whom He loves, God gives a house in Seville . . .

Members of Parliament travelling abroad do not as a rule take kindly to disrespectful treatment in foreign hotels. William Jacob, Tory member for Rye and Fellow of the Royal Society, proved no exception to this rule. Indeed, he and his companions professed themselves 'not a little disgusted with . . . the brutal manners of the host' when, arriving in Seville on a September day in 1809, they were rudely turned away from the Posada del Sol to leave room for influential local notables. Yet in the event, so Jacob tells us, this setback 'proved a most favourable circumstance, for having a letter of introduction to a Mr Wiseman, an Irish merchant long established in this city, I called on him to request his assistance in relieving us from our embarrassing situation'. But Mr Wiseman, he continues, 'instead of recommending me another inn . . . offered me accommodation in his own house . . . till we could meet with convenient lodging. In this friendly mansion we met with genuine hospitality, and were introduced to an agreeable society, partly consisting of several English gentlemen of Marquis Wellesley's family.'¹

This Mr Wiseman was in all probability Patrick, an uncle of Nicholas, the future Cardinal. Nicholas had left Spain

¹ William Jacob M.P., F.R.S., *Travels in the South of Spain*, London, 1811, p. 56. Letter dated Seville, September 1809,

two years before Jacob's visit. He was at this time a child of seven, attending school at Waterford in Ireland. Patrick may possibly have been standing in as consular representative, as Nicholas's father James Wiseman is said to have done at an earlier date.²

In describing Mr Wiseman as 'an Irish merchant long established in this city' of Seville, William Jacob sums up in a phrase the two main elements of the Wiseman family history. The Wisemans, though of English origin, had been in Ireland at least since the sixteenth century,³ and the name Wiseman had been known in Seville from the early seventeenth century. Like many of the old Catholic families in Ireland, debarred by law from the professions, the Wisemans had become merchants. It was only by trading with a Catholic country and eventually establishing a branch there, beyond the reach of the laws of the Protestant ascendancy, that such families could hope to prosper. This at least was the position in the time of Wiseman's grandfather.⁴ The town of Waterford was at this period a great centre of commerce with France and Spain, and the firm of Wiseman Brothers carried on a successful trade between Waterford and Seville.⁵

The first record of the Wiseman family in Seville is said to be that of the marriage there in 1628 between one Isabel (Elizabeth) Wiseman and Martin de Arce, in the church of Santa Cruz. The name next appears in 1650, when there is mention of a Jerome Wiseman in connection with the parish of San Nicolas de Bari.⁶ What relation these early Wisemans bore to the family of Nicholas Wiseman has not been ascertained.

It was in 1771 that Nicholas's father James (Diego) Wiseman, son of James Wiseman and Helena O'Carroll, left Waterford for Seville, apparently to escape the consequences

² José Alonso Morgado: *Prelados Sevillanos*, Sevilla 1906. Morgado quotes the *Anales de Sevilla* as saying that the Cardinal's father, James Wiseman, filled the post of English Consul in Seville. The Foreign Office library cannot confirm this from their records. In 1803 and 1804 the British Consular Representative was a Mr Joseph Shee; but as Joseph Shee was an uncle of the Cardinal (*v. D.N.B.*), it is not impossible that James Wiseman should have stood in for his relative during the latter's leave or illness.

³ Cf. John O'Hart, *Irish Pedigrees*, Dublin 1881 (3rd edn), p. 647.

⁴ Cf. Denis Gwynn, *Cardinal Wiseman*, London 1950, pp. 2-3.

⁵ Cf. Rev. Jeremiah Murphy, *Biographical Introduction to Wiseman's Essays on Various Subjects*, London 1888, pp. 3-4, and Gwynn, *op. cit.*, p. 2. Pococke, *Tour of Ireland* (1752) says of Waterford: 'They have a considerable trade here with Cadiz, sending butter, herrings, etc., and bringing back fruit, Spanish wine, etc.'

⁶ Cf. Morgado, *op. cit.*, following A. Gomez Aceves in *La Verdad Católica*, Sevilla, 1869.

of refusing to comply with the anti-Catholic penal laws.⁷ Eight years later he 'departed from Seville to exile at Carmona', returning in 1781, when he married Mariana Dunphy, who after bearing him four daughters died in 1793. He took his three surviving daughters to Ireland and later, in 1800, to London, where he took to wife Xaviera Strange, daughter of Peter Strange and Julia FitzGibbon.⁸

In 1802, the year after the birth of their eldest son James in London, Diego and Xaviera returned to Seville, where they took up residence in the beautiful house in which Nicholas was born and spent his early childhood. The house had originally been *Calle de las Cruces* 1, but the street was later divided and the Wisemans' house became *Calle del Aire* 11. In 1868 the part which now lies between *Aire* and *Cruces* was renamed, and Wiseman's birthplace has ever since been known as *Calle Fabiola* 5.⁹

Fabiola 5 is one of the most attractive houses in Seville. Wiseman must surely have had his early home in mind when invoking in his *Essays* 'The marble floor, the cool white wall, the open courtyard, the breezy portico, the sparkling fountain . . .' which make 'the ground-floor of a Seville house . . . a more enviable residence than . . . a northern palace'.¹⁰

⁷ For the dates, cf. *Events of the life of James Wiseman* (written by himself). This MS. (catalogued as No. XI and entitled *Memorie sulla nascita del Card. Nicola Wiseman, scritte da Suo padre*) is in the possession of Conte Carlo Gabrielli-Wiseman at Fano. The writers are most grateful to the Conte for permission to use the material in his archives, and to both the Conte and Contessa for their hospitality and invaluable assistance. They also much appreciate the help given by the Principessa Esther Caracciolo di Vietri (*nata Gabrielli-Wiseman*).

⁸ 'On the 19th April 1800. Married Miss Xaviera Strange, by Revd Mr Cowen & repeated by the Curate of St Luke Parish London—Jos. Shee & John Murphy of Malaga witnessed.' (*Events*, p. 6.)

Brady (*Episcopal Succession*, III, 370) gives a translation of the Latin marriage-entry: 'No impediment existing, on the 18th of April 1800, James Wiseman and Zaviera Strange; witnesses present being Lawrence Strange, Edwd Murphy and others, (signed) M. E. Coen.'

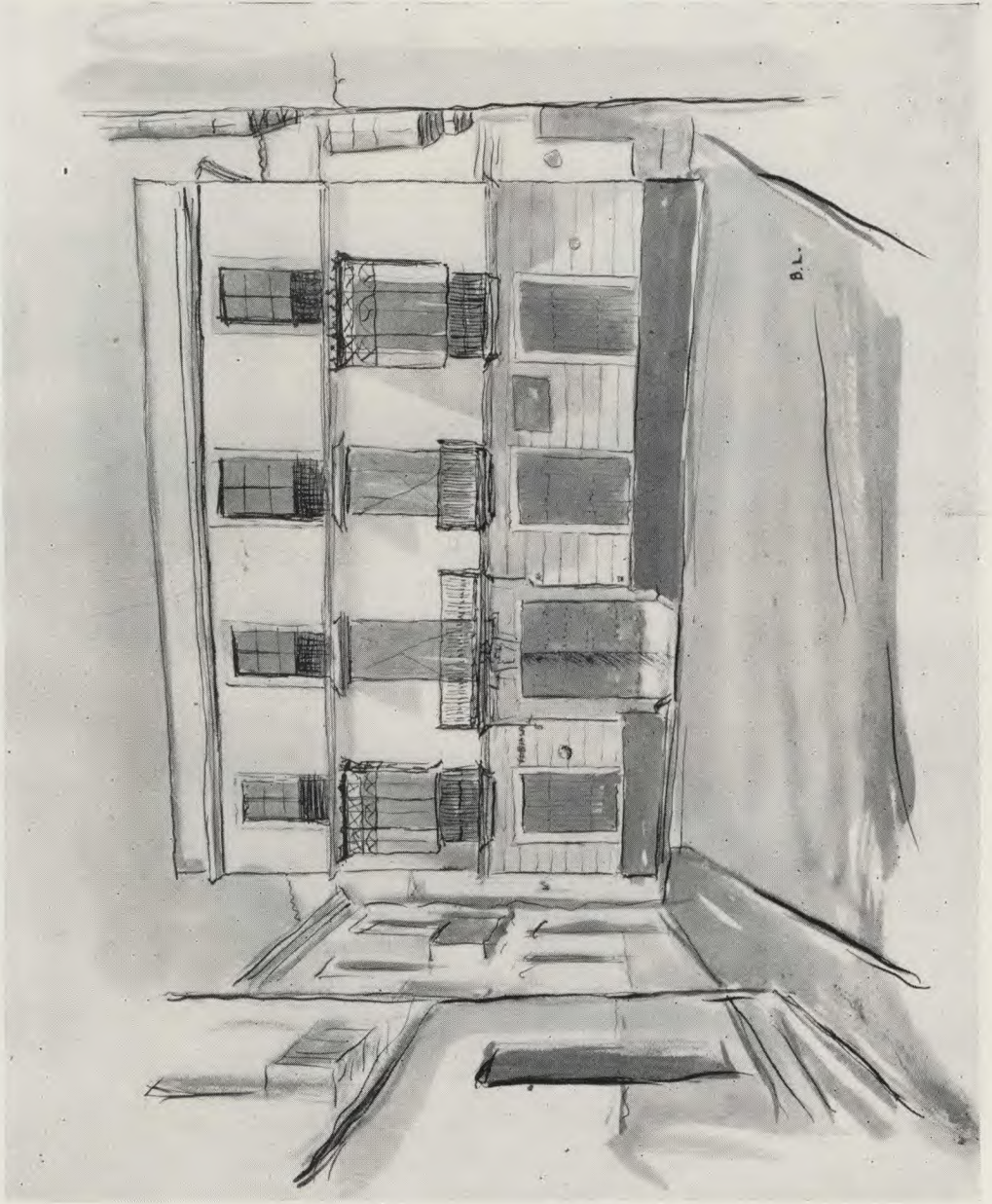
The marriage surely took place at the Virginia Street Chapel, not at SS. Mary and Michael, Commercial Road, which only succeeded the Virginia Street Chapel at a later date. (Cf. *Events*, p. 7: 'The Revd Mr Cowen of Virginia Street chapel'.) Brady's source is the marriage register of the Virginia Street Chapel, which was preserved at SS. Mary and Michael until destroyed by enemy action in 1945. It is interesting to note that the church of SS. Mary and Michael was opened in 1856 by Cardinal Wiseman.

The writers are indebted for much of this information to the Very Revd Canon T. J. FitzGerald, Parish Priest of SS. Mary and Michael's.

The *Catholic Biographical Library* (1867) says of Xaviera that she 'was nearly related to the late Lady Bellew, and that the branch of Mrs Wiseman's family settled in Spain was long and well known to the great banking and mercantile houses of London. Their uncle, Mr L. Strange, of Cadiz, was not more prized by them than the eminent house of Wiseman Brothers of Seville.'

⁹ Cf. Santiago Montoto, *Las Calles de Sevilla*, Sevilla 1940; and *Actas Capitulares* (1868) de *Ayuntamiento de Sevilla, Sesión ordinaria de 17 de Noviembre de 1868*.

¹⁰ From *Essays on Various Subjects*, London 1853, Vol. III, p. 133; originally published in *The Dublin Review* 1845, pp. 370-485.



CALLE FABIOLA 5, WHERE WISEMAN WAS BORN



THE PATIO



WISEMAN'S BIRTHPLACE

M. Mercedes madre de Joseph D. mil ochocientos y
 Nicolas Pa. por sus hijos Fr. Buenaventura D. Irlanda, Fr. del orden
 franc. h. El Archiducado de esta Provincia de Andalucia con licencia
 D. Diego D. D. Pedro Joseph Torres, cura de la Par. Parro. de
 Wismar y la sus R. S. de la Parro. en ella celebrada. M. Nica.
 la Patria, España, y se cruce en hoy de fecha muy, he
 iguante D. D. José Wisman y D. D. José Torres
 de origen catalán e Irlandés fue en Padrino D. Ma.
 las Torres, cura de esta Ciudad, y residente al presen.
 te en la Ciudad de Waterford en Irlanda, por poder
 de D. Pedro Wisman, el en su nombre lo se
 rió de las R. S. bautismal, y fue, adhiriendo al parente
 de espíritu y sus obligaciones. Fecho en
 D. Pedro Joseph Torres Fr. D. D. D. D.
 Irlanda

BAPTISMAL ENTRY

How long the family owned the house and to whom they sold it is not known : the earliest certain occupiers after them were the nuns of the *Comunidad de Santa Maria de Gracia*, who remained there until dispossessed under the anti-religious decrees of Mendizábal in 1836. The house later passed to the MacAndrews, English merchants who had a business in Seville, and who in turn let it to a certain John Cunningham, a commercial connection of theirs. On 11th August 1856 a Mr Peter MacAndrew sold the house to Don Roberto González Español, grandfather of the present owner, Don Joaquín de Sangrán y González, Marqués de los Rios (to whom the writers are deeply indebted for all details about Wiseman's birthplace, as well as for his unfailing kindness, courtesy and hospitality). In a letter describing his house the Marqués expresses the opinion that it is at least of the fifteenth century, though it has naturally undergone many transformations since then. 'The *patio* . . . is in the style of the Renaissance, sober as to decoration, yet handsomely proportioned, consisting of eight tall arches supported by eight columns, probably of the second half of the seventeenth century.' At the back of the house were several large vaulted rooms, which, like the basement, were *de aspecto conventual* : these were the most ancient parts of the house. 'On the first floor are four spacious galleries, with balconies overlooking the *patio* : these are reached by a beautiful marble staircase. This floor contains several rooms and the principal *salón* (with balconies and *cierros* on the main façade of the house), which is also very spacious and decorated in the style of Louis XV.' The father of the present owner decorated the *patio* surrounds with glazed and coloured tiles, faced the staircase with marble, and converted the room in which Wiseman was probably born into a little gothic chapel.

The Wiseman home was, and still is, in the parish of Santa Cruz, and the parish registers are rich in records of the family at that period. The archives are preserved in the parish priest's office : among them is the baptismal entry of Nicholas Wiseman. Nicholas was baptized in the nearby church of Santa Cruz : but this is not the present church of that name, which stands in the *Calle Mateo Gagos*, within a stone's throw of the house where he was born. The old church occupied the site of what is now the Plaza de Santa Cruz, a small and delightful square which encloses a quiet public garden—the Jardines de Murillo. This '*parvo y discreto jardín*' is laid out round the seventeenth

century wrought iron cross of the *Cerrajería*, while the square itself is the centre of the *barrio* or ward which bears the name of Santa Cruz. The Barrio de Santa Cruz, with its memories of Moorish rule and medieval Jewish settlement, is a maze of narrow streets, hemmed in by white mansions enclosing cool and colourful Andalusian *patios*. More than any other quarter of the city, it is Santa Cruz that best deserves Borrow's description of Seville as 'this terrestrial paradise'. The Gardens are dominated by the cross, and silence reigns in the square in honour, so tradition says, of the dead who lie beneath. The only visible indication that once a church stood here is to be found in the wording of the memorial to Murillo on the wall of his house at the edge of the square. This church of Santa Cruz, built in the shadow of the Moorish Alcázar, had stood on the site of the synagogue which served the Jewish quarter. The Christian church, dedicated to the Holy Cross, dated from the expulsion of the Jews under Ferdinand and Isabella. The building was a small one, and consisted of a nave and two aisles, separated by two columns of polished granite. Santa Cruz remained the parish church of the district for three centuries, until the French invaded Seville under Soult in 1810. During the French occupation the church was destroyed, and the parish was translated to the church of Espíritu Santo. This handsome church, dating from 1687, has two aisles and an elegant cupola, and is in 'the Graeco-Roman style of the Ionic order'. This is now the church of Santa Cruz.¹¹

Alluding to Santa Cruz in his essay on Spain (*Essays*, III, 74n), Wiseman tells the story of Pedro de Campaña's *Descent from the Cross*, which 'was formerly the altar-piece of the Parish Church of Santa Cruz close to which was Murillo's house'. Murillo so loved it that 'in his will he directs his body to be buried before that painting. This was done, but Soult pulled down the church, and Murillo's ashes are without a tomb and in the street'. In parenthesis Wiseman adds: 'It was in that Church of the Holy Cross, which Murillo so loved . . . that the author of these pages received the inestimable blessing of baptismal regeneration'. The record of this baptism, and in fact all the registers of old Santa Cruz, have come down to us

¹¹ For these and many other details the writers wish to thank the Rev.mo Canónigo José Sebastián y Bandarán.

thanks to the resource of the then parish priest who was able to rescue them before the church was destroyed.

In English, the entry reads as follows (for Spanish text see plate facing page 267) :

'On Wednesday, fourth of August of the year eighteen hundred and two, I, Friar Bonaventure of Ireland, Priest of the Order of Capuchins, of this Province of Andalusia, with permission of Don Felix Joseph Reynoso, Parish Priest of the Parochial Church of Santa Cruz of Seville, did therein solemnly baptize Nicholas, Patrick, Stephen, who was born on the third of the said month, the legitimate son of Don James Wiseman and of Doña Francisca Xaviera¹² Strange, natives of Ireland. His Godfather was Don Nicholas Power of this City, at present resident in the City of Waterford in Ireland ; by powers given to Don Patrick Wiseman, who in his name took him from the baptismal Font, and was advised of his spiritual parenthood and its obligations.'¹³

The entry is signed both by Fray Buenaventura and the parish priest, whose signature appears on all the Wiseman entries. Don Felix was a man of some literary fame in Seville as the author of a poem entitled '*La Inocencia Perdida*', while Fray Buenaventura, whose name before entering religion was James Ryan, may have been an uncle of Nicholas, and was known in Seville as a 'holy, wise and illustrious Capuchin'.¹⁴

The infant was named Nicholas after his godfather, Patrick after the uncle who was his sponsor, and Stephen because the day on which he was born (3rd August) is commemorative of

¹² Most authorities and her husband (*Events, passim*), give Wiseman's mother's name as Xaviera, and she signs herself 'X. Wiseman' in a letter of 14th October 1826 (XI, 24 in the College Archives). The marginal note of Nicholas's baptismal entry calls her Xaviera. As she had a sister called Francisca, it appears probable that the denomination *Francisca* Xaviera is a *lapsus calami* on the part of the parish priest—especially as he has made a definite slip in the marginal note of the marriage entry of Patrick Wiseman and Francisca Strange, where he pairs off Francisca with Diego, who was a witness !

¹³ Santa Cruz Archives, *Bautismos, Libro IX*°, f. 107v, 4th August 1802, and *Events* (p. 8). The writers are grateful to Don Narciso Perez Romero for his courtesy and assistance in all matters concerning the Wiseman records at Santa Cruz, and for permission to photograph and reproduce Wiseman's baptismal entry.

¹⁴ For Don Felix Reynoso, v. Carbonero y Sol, *La Cruz de Sevilla*, 1865, tomo I. For Fray Buenaventura, v. Morgado, op. cit., and Brady, op. cit., p. 371. *Events* (p. 8) : 'fr Buenaventura de Irlanda (alias James Ryan)'. Morgado, however, states that Fray Buenaventura was James Wiseman's brother and, following Aceves, Nicholas's '*tio carnal*' : this is difficult to reconcile with the name of Ryan. There do not seem to be many records of Fray Buenaventura, perhaps on account of the loss of a great part of their library by the Seville Capuchins in the French invasion of 1810. Fr Ambrose de Valencia (*Los Capuchinos de Andalucía en la Guerra de la Independencia*, Sevilla 1910), gives among the list of lost books one entitled '*Vida del V.H.º. Buenaventura de Irlanda*'. But the designation 'Hº' (Hermano, Brother) would not seem to apply to Wiseman's uncle, who was a priest—priests being designated as 'P' in the catalogue.

St Stephen. Born in the first half-hour of 3rd August 1802, within a matter of hours of the election of Bonaparte (soon to emerge as the Emperor Napoleon I) to the post of First Consul of France, Nicholas could well appropriate to himself the sonorous lines in which Victor Hugo celebrates his own nativity :

'Ce siècle avait deux ans ! Rome remplaçait Sparte.

Déjà Napoléon perçait sous Bonaparte.

Alors dans [Séville], vieille ville espagnole,

Naquit . . . un . . . enfant . . . cet enfant . . . c'est moi.'

Surely, Wiseman has a better right to these lines than Hugo who was born a full five months before the election ; and Seville is much more a '*vieille ville espagnole*' than Hugo's native Besançon !

The year 1802 was an eventful one in the domestic history of the Wisemans. A month before the birth of Nicholas, on 7th July, one of Diego's daughters by his first marriage, Maria Wiseman Dunphy O'Donoghue, was married to a Thomas Joseph Tucker, a native of Cadiz and son of Joseph Tucker and Francisca Downey.¹⁵ The Sunday after Nicholas was born, Diego's brother Patrick married Francisca Strange,¹⁶ the sister of Xaviera Strange. Their son Patrick James was born in the following year, and was baptized at Santa Cruz.¹⁷ 1804 saw the death of Nicholas's half-sister Alice, who was anointed and died on 30th April, and was buried at San Isidoro on 1st May.¹⁸ But it also saw the birth of a sister for James and Nicholas, Francisca Xaviera Teresa ('Frasquita'), who was born and baptized on 27th August.¹⁹

The last Wiseman entry in the registers of Santa Cruz is a sad one. It records the death of James (Diego) Wiseman, Nicholas's father. On 2nd January 1805, while 'sitting at table with a party of friends, celebrating the birthday of his eldest daughter . . .' he was 'seized with an Apoplectic fit which in a few hours deprived him of life'.²⁰ The priest was called in immediately, and Diego was given the last anointing ; he was too ill to be able to receive Viaticum. He died that day, and was buried two days later (on 4th January) in the parish of San

¹⁵ Santa Cruz, *Desponsorios*, Libro VII°, f. 36, and *Events*, p. 7. The letter in the College Archives (XI, 24) from Xaviera Wiseman to Dr Gradwell, Rector of the English College, contains a request that Nicholas show Tucker, his brother-in-law, the sights of Rome.

¹⁶ Santa Cruz, *Desponsorios*, Libro VII°, 36v. and 37, 8th August 1802.

¹⁷ Santa Cruz, *Bautismos*, Libro IX°, f. 110, No. 4, 18th March 1803.

¹⁸ Santa Cruz, *Entierros*, Libro IV°, f. 39, 1st May 1804, and *Events*, p. 9.

¹⁹ Santa Cruz, *Bautismos*, Libro IX°, f. 117v., No. 25.

²⁰ *Events*, p. 10. This was almost certainly written by his widow.

Isidoro.²¹ Xaviera his widow was left with the three children : James, who was just under four years old, Nicholas, who was not yet two and a half, and Frasquita, a babe of four months. Upon Diego's death his brothers Patrick and Charles stepped in to support his widow and children, while Fray Buenaventura did much to console them. It appears that Diego's business affairs had not been going well. Morgado tells us that Nicholas's family had been '*ricos comerciantes*', but that they had lately fallen on hard times. It has been said that the family were engaged in the wine trade, but Carbonero y Sol stoutly denies this, though he does concede that, even if they were, this would not dull the glory of Wiseman's name !

The Irish colony in Seville, among whom Nicholas spent his early years, seems to have been a close-knit society, though by no means impervious to Spanish influence, especially in matters of religion. There was probably a certain amount of inter-marriage, but there is no conclusive evidence of Spanish blood in the Wiseman family. It was presumably into this society—of Wisemans, Shees, Walshes, Becks, Morfis and Blanco Whites—that William Jacob was introduced during his visit in 1809. Within the next few decades, however, the troubled state of the Peninsula, together with the anti-English measures, seem finally to have broken up the little colony, so that in 1839 a Mr Beck was 'almost the only survivor of the Irish merchants' in Seville. The condition of the country at this time may be gauged by the fate of Diego Wiseman's country 'estate' and orange-grove, which Nicholas's uncle, 'to secure from confiscation as English property, made over to someone, who dishonestly took possession of it and sold it' (Ward, I, 312).

The impact of Catholic Spain upon Nicholas's impressionable mind was deep and lasting, as he himself bears witness in the Dedication to Cardinal Cienfuegos of his dissertation on the Protestant Missions, and in his *Essays*²² where he reflects that 'perhaps early and vague impressions, mingled with the recollections of childhood, which nothing had been able to efface, may have brought it home to our conviction that faith and deep religious and moral feelings were there [in Spain] implanted'. Nicholas's mother-tongue was Spanish. Speaking at Waterford in 1856, he recalled how he 'arrived in this neighbourhood without being able to form a sentence, or perhaps to

²¹ Santa Cruz, *Entierros*, Libro IV^o, f. 42v.

²² *La Sterilità delle Missioni intraprese dai Protestanti*, Roma 1831. *Essays*, Vol. III, p. 7.

‘speak ten words’ of English. It was at his Waterford boarding-school that he first learned English. Referring in the same speech to the circumstances in which he left Spain, he continues, ‘. . . if Providence had not sent me from the country of my adoption, which my parents had made their home, in consequence of those wars of invasion which for a while made Spain no longer habitable, and if I had not been brought hither, I cannot tell what might have been my course’. ‘I arrived in England at the age of from six to seven years, but I spent a short period in London : then came directly here.’²³

From these words it would appear that Wiseman arrived in England in 1808 or 1809, yet there is some variety of opinion among his biographers regarding the exact date of his departure from Spain. The date most commonly given is 1807, and all who go into detail agree that the journey to Portsmouth was made aboard the frigate *Melpomene*. Morgado says that Nicholas’s uncles Patrick and Charles sent Xaviera to England with the children so that they might study there : while Carbonero y Sol tells us that the crossing to Portsmouth was ‘quite a difficult one’.²⁴

²³ *The Sermons, Lectures and Speeches Delivered by Cardinal Wiseman . . . during his Tour of Ireland*, Dublin, 1859, p. 338.

²⁴ The *Melpomene* (Captain Parker) was a thirty-eight gun frigate captured from the French off Calvi in 1794. Taken into the Royal Navy, she was in commission until 1814, and saw service first in the Channel, then, after 1805, in the Mediterranean and West Indies, and finally in the Baltic. During her first tour of service in the Mediterranean she joined in the blockade on Venice. She left Trieste on 23rd September 1807, Malta on 3rd October, Gibraltar on the 16th, and the Fleet off Cadiz on the 17th of the same month, and arrived at Portsmouth on Thursday, 12th November. If the Wisemans joined her on this occasion it might have been either at Gibraltar or Cadiz. Unfortunately the log of this journey gives no information concerning passengers ; neither do the ship’s muster book nor the Captain’s letters contain any reference to the Wisemans. However, although the names of all passengers should be inserted in the muster books, it does occasionally happen that this is not done, presumably where the passengers have been fed in some way without drawing rations.

The other possibility is that Xaviera and the children were aboard the *Melpomene* when she sailed from Cadiz on New Year’s Day 1809. She had come to Cadiz together with the *Diamond* from Vera Cruz in the West Indies, with a treasure of ‘four millions and a half of dollars. The *Melpomene* and *Diamond* performed the voyage to Cadiz in the most astonishing short time of 36 days . . .’ arriving at Cadiz on Christmas Eve. There she took aboard a Mr Lisle, ‘King’s Messenger, charged with dispatches from the Central Junta, at Seville, whom he left on the 29th’ of December. But once again the log, muster book and Captain’s letters for this journey contain no word of the Wisemans. In the face of this lack of evidence the most that can be said is that the earlier of the two journeys is the more likely, since Nicholas and James seem to have spent two years at a school in Waterford prior to returning to England, in or before the March of 1810.

At some part of the *Melpomene*’s earlier tour she re-took a British brig ; on her later tour she captured a French schooner off Ushant. So Wiseman may have seen some action while aboard.

For the movements of the *Melpomene* and the events during her voyages, v. *Hampshire Telegraph and Sussex Chronicle : Or Portsmouth and Chichester Advertiser*, Monday, 16th November 1807, p. 2, col. 5 ; p. 3, col. 1 and col. 2. Monday, 29th February 1808, p. 3, col. 4. Monday, 16th January 1809, p. 3, col. 3. For the details of the *Melpomene*’s log the writers are grateful to the Deputy Director of the National Maritime Museum, Commander W. E. May, R.N., as also for the details of the ship’s muster book and Captain’s letters, from the P.R.O.

Once back from Ireland, Nicholas and James were admitted to Ushaw on 23rd March 1810. James, who was a year older than his brother, left Ushaw on 21st February 1817 in the course of his '*secunda classis litt. humaniorum*'.²⁵

A year after this, 'the splendid temptation' presented itself to Wiseman, and he was selected as one of the first students of the re-constituted Venerabile. For Nicholas, *Rome remplaçait Sparte*, and 18th December 1818²⁶ found him an enthusiastic member of the College which his own *Dublin Review* was later to epitomise as preserving 'rather distinctively, its *national*, in subjection to its Catholic characteristics'.

While in Rome Wiseman, in his successive rôles as student at the Collegio Romano, ripetitore, Vice-Rector and Rector of the English College, and Professor at the Sapienza, and as a scholar of world-wide reputation, must have had ample opportunity of becoming acquainted with many Spaniards, clerical and lay. That he took an interest in the land of his birth and valued the friendship of Spanish clerics is shown in the grateful Dedication of his *Dissertation*, mentioned above. Morgado tells us that Wiseman had many friends in Seville, and that he corresponded with the Cardinals Cienfuegos, Romo and Tarancón y Lastra, while he was a great friend of Don Fernando de la Puente Primo de Rivera, an old Ushaw man,²⁷ who was a parish priest in Seville before becoming Cardinal Archbishop of Burgos. Yet, in spite of these many Spanish connections it was not until 1844, when he was Coadjutor of the Midland District and Rector of Oscott, that Wiseman was able to return once more for a visit to his native Seville. It was in fact to be his only opportunity of re-visiting this great Spanish city whose pride it was to number him among the most illustrious of her sons.

BERNARD LINARES AND BERNARD TREVETT.

(*To be concluded*)

²⁵ Ushaw College, Diary No. 1 (MS.).

²⁶ English College Archives, *Catalogue of Members of the English College at Rome according to the time of their arrival*.

²⁷ Ushaw College, Diary No. 1, under 1st August 1823.

ROMANESQUE

63—THE FICKLE JADE

A monk once said to me, in his eyrie on the Aventine, 'Of course, I quite see the attractions of living down on the Campus Martius, with cinquecento Rome at your doorstep, and I can appreciate that you live in perhaps the least changed and the least changeable part of Rome, but surely you must admit that the views from here take a bit of beating'. We then admired the panorama spread beneath us in all directions, from the Janiculum across the Campagna to the Albans and Sabines, round to Soracte, Monte Mario and the Dome. We gazed out across the Baths of Caracalla and the umbrella pines of the Villa Mattei to the statues, whirling in the heat-haze, on the Lateran ; and I knew a pang of envy.

Immediately, the vision of the Monserrato canyon's sheer but affectionate walls arose to correct my sense of values. Rome is not at her happiest when thus admired from a height. She is an intimate city, a city of glimpses, whose beauty is designed to be suddenly, almost accidentally seen in a narrow street or sunlit cortile : a fickle jade through a half-drawn curtain. That is why the Via dei Fori Imperiali and the Via della Conciliazione are not Roman at all, however desirable they may be for the requirements of modern traffic. They reflect merely the ideas of Mussolini, the plainsman, who forgot that even the mighty Via Sacra was a narrow and crowded street on which the tumbril of the Vestals was the only wheeled vehicle allowed. I do not think much of an eternal city one can't get lost in—which should

have been Sixtus IV's reply to Ferrante of Naples when the latter lost himself sightseeing ; but unfortunately it wasn't, and Sixtus started to tear things down in all directions. Not only Rome, but the wide sweep of the Campagna is no longer what it was. The green desert, so beloved of our grandparents, in which Belli said he saw nothing for ten miles except an ox-cart with its driver murdered beside it, is no more ; it has been turned by the inexorable influences of the Risorgimento and Marshall Aid into a new desert of skeletal apartment buildings, already uncomfortably close to Frascati.

It is as true as ever that the city must be glimpsed to be enjoyed most, and the Venerabile, owing to its position and its curious shapelessness, is as good a place as any from which to catch the glimpses.

Every aspect of the Cappellar' has been discussed exhaustively in the pages of this magazine, but it never loses its endless fascination, for it lies singularly exposed to the College eye, which surveys its scarcely concealed secrets as from an ivory tower. It sums up Rome ; it is a densely concentrated microcosm of the city's vitality and brutality. It is the Rome of Martial and Dante in its lupine scuffle for existence. From the garden, the crude wall is suggestive of any desert fort or casbah from Kano to Bokhara, with the steady thud of washing, a curse followed by a scream, all against a siren background of '*Nel blu, dipinto di blu*'. From the upstairs windows the illusion is rather that of having overturned an antheap.

'Guardamo li gattini, amico caro.

Li piu belli s'allevano ; e li brutti ?

*E li poveri brutti ar monnezzaro.'*¹

Who did they make hats for, anyway, and what sort of hats ? Was the Via dei Cappellari a sort of seicento Piazza Minerva, with the forbears of Gammarelli and Berbiconi all turning out cardinals' hats, and those floppy ermine-trimmed scarlet caps the Popes wore ? Or did they make those splendid feathered affairs that the princes sported ? One thinks of Belli, although he was a Trasteverino, and his sonnet on the occasion of Gregory XVI solemnly presenting a pair of his bedroom slippers to a missionary departing for India.

Then there is the view from the Captain's Bridge. Someone or other said that when you have seen the Farnese and the

¹ Belli, *La Bellezza*. *Ar monnezzaro* = to the rubbish heap. (Nojantri dialect.)

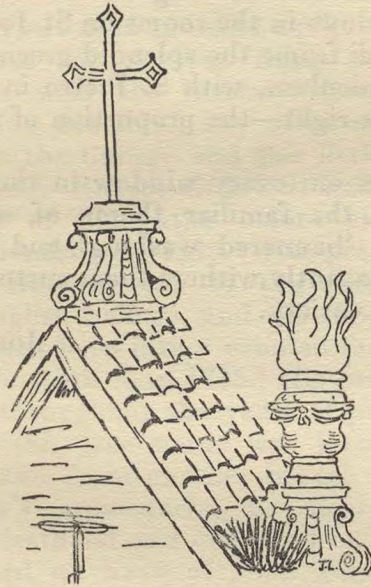
Cancelleria you have seen the complete Roman Renaissance—furnishings, philosophy and all. The College has splendid views of the top storeys of each, including Michelangelo's superb entablature on the Farnese, quite the most exciting in Rome (unless you except the griffins on the frieze of the temple of Antoninus and Faustina, supported by its onion stone columns). It is going to fall down soon if they don't do something about it; it has developed a pronounced bend on the front façade, and looks likely to crash down into the Piazza Farnese. I often wonder how much of the Colosseum we can see from the



College, because all the travertine of the Farnese and the Cancelleria came from there—in the case of the former, only what Paul III's nephew Alessandro could take in a single day; quite a busy day: he employed four thousand men. At night the little hidden windows in the vast roof become apparent; perhaps they are servants' quarters. To the left the sky is dominated by the dome of S. Carlo ai Catinari—wooden dish-makers—while over to the right lies a distant view of St Mary across-the-Tiber. Farther right again is the ugly back view of the loggia of the Palazzo Falconieri, so obviously designed to be seen only from the Tiber that one feels that Borromini would have

had no sympathy for those who complain of its ugliness from the back. To the baroque architect, if you look anywhere but where you are supposed to look it is your fault and nothing to do with him!

The foreground is filled with S. Girolamo's flaming urns, ablaze towards exam time with precarious antirrhinums. I have never quite known which is the window of St Philip's room, which his biographer said had 'the agreeable nickname of the Home of Christian Mirth', but I hope it is the one with the



Virginia creeper trailing from the bars. Detail is always more satisfying in these intimate views; the latest addition is the openwork trellis built on the roof-garden of one of the flats in the nuns' cortile, which fills up a little patch of sky between the Bridgettines' campanile and the buildings at the entrance of the Baullari. And then, from the window at the end of the Monserra', if you climb on to the sill and squint through the bars you can, by pressing your head hard into the top right-hand corner, gain a glimpse of Cavo, greenly inviting twenty miles away.

If one cares to undertake the long journey down to the end of the Monserra', one is rewarded with a sight of the cross of

Raphael's tiny S. Eligio—St Eloi of Blois, who told King Dagobert that his trousers were on back to front, to which the monarch courteously replied, according to the old song :

*'C'est vrai', lui dit le Roi,
'Je vais le remettre à l'endroit.'*

The plane-trees on the Lungotevere form a background of green, while on the façade of S. Maria in Monserrato in the foreground our Lady dandles her Son on her knee, while He saws vigorously at Montserrat. It is one of those intriguing Italian saws that one can still see in the vestibolo when the workmen are in—a sort of wooden frame and bits of string.

From the windows in the rooms on St Joseph's the Fontana Paola and Garibaldi frame the splendid greenery of the old Villa Corsini on the Janiculum, with S. Pietro in Montorio there to get the proportions right—the proportion of at least one church to every view.

And so it goes on, every window in the College offering a new variation on the familiar theme of stonecropped roofs, domes, campanili, 'bannered washing' and B.E.A. Viscounts, and if age very pleasantly withers them custom certainly cannot stale their infinite variety.

JOHN LETHBRIDGE.

THE OLD TAR OF CLAUGHTON

During the war, we used to make a pilgrimage to Claughton every year. It was an obvious thing to do: Claughton claims many links with the martyr-priests who worked in Lancashire. But I do not think any of us were aware of more recent ties between the College and this little parish. Yet such ties exist: from 1809 Robert Gradwell had been curate and later parish priest of Claughton before his appointment as Rector of the Venerabile in 1818.¹ His predecessor as parish priest was John Barrow, one of the more unconventional products of the English College, and the subject of this article.

John Barrow was born into a yeoman family at Weston-in-the-Fylde, Lancs, on 13th May 1735.² His family had remained true to the Faith throughout the years of persecution. Blessed William Harcourt (his true name was Barrow), martyred at Tyburn in 1679, came from another branch of the family, and our John Barrow's great-uncle, Fr Edward Barrow, was convicted of his priesthood and outlawed in 1717.

The first record we have of John Barrow is that of his admission to the Venerabile on 17th February 1749, at the tender age of 13 years 9 months. It always comes as something of a shock to recall that the College accepted such youthful students for the humanities. The *Liber Ruber* contains the following entry (No. 1399):

'Ioannes Barrow Lancastrensis Filius Edwardi Barrow et
Annae Hull Catholicorum, natus die 15 [?] Maii 1735,

¹ Robert Gradwell's successor was his brother Henry, who spent the whole of his priestly life in the parish, dying in 1860. He was succeeded by his nephew Robert Gradwell (junior) who also remained at Claughton until his death in 1906. 1809-1906: ninety-seven years! There can be few parishes with so long a family connection.

² Gillow gives 13th May as Barrow's date of birth. The *Liber Ruber* (C.R.S., Vol. XL p. 206) gives 15th May, which is apparently a correction for 12th May. The 13th therefore seems a happy mean, especially since our Claughton pilgrimages also fell on that date!

baptizatus sed nondum confirmatus venit ad hoc Collegium die 17 Februarii 1749 et admissus est inter Alumnos suae Sanctitatis ab Emmo. Cardinali Lante Protectore sub R. P. C. Maire Rectore. Missus est ad Scholas Humaniores.’

Marginal entries add that he was confirmed on 26th December 1750, and that he took the College Oath on 14th July 1754. On 15th June 1756 he left the College. That is all we know of Barrow’s seven years at the Venerabile, though we can deduce from the dates that he would still have been a student of philosophy when he left.³

It is in the period immediately following his departure from Rome that the unconventional first makes its appearance in Barrow’s life. He returned to England, but not to his home; for at Portsmouth he fell in with a press gang, and was compelled to serve for several years in one of His Majesty’s ships. The Seven Years’ War was in progress at the time: what action Barrow saw we do not know, but during this period he was severely wounded in the hand, perhaps at the battle of Quiberon Bay.

Although the salt got into his blood during these years, Barrow remained an unwilling sailor, and when a chance arose of leaving his ship he took it. Written tradition tells us that when the Fleet was anchored off Dunkirk, possibly in 1761, he managed to slip through a porthole and swim ashore. He was soon recaptured and had to face a court-martial. This would be no mere formality, for the penalty for desertion could be hanging, and would be at least two or three hundred lashes. The story tells us that he hit upon the brilliant expedient of speaking nothing but Italian, and kept this up so well that it became obvious that he could not be a British subject, let alone a British sailor. He was therefore acquitted. The President of the court informed him of this fact, but the prisoner remained unmoved. The President repeated his statement patiently, and the prisoner turned in a worried way to his interpreter and enquired, ‘*Che dice?*’⁴

³ Kirk (*Biographies of English Catholics in the Eighteenth Century*, edd. Pollen and Burton, 1909, s.v. BARROW) states this definitely, without quoting any sources.

⁴ This story appears in various books, all probably dependent on Barrow’s reminiscences to Robert Gradwell (senior). Hoping to find an independent source to check it, I enquired at the Public Records Office, where there are full details of all naval courts-martial of the period. The relevant volume was away for repair, but I was allowed to examine another volume (P.R.O. Adm. 12, Ind. 4775-4776), which contains a *Digest of Admiralty Records of Trials by Courts-Martial from 1st January 1755 to 1st January 1806*. Luckily this listed all cases alphabetically under the charges involved, for Barrow’s naval years were spent almost certainly under an assumed name. There were records of acquittals in two cases of desertion at Quebec in 1760: these hardly seemed to fit the bill. The only other case of desertion in which the prisoner was found not guilty occurred in 1759:

After things had blown over Barrow returned home for a while, his first visit there since 1749. Then, in November 1761, he travelled to the Continent as escort to two young ladies who were entering the convent of Poor Clares at Gravelines, where his own sister had recently been professed. A few days later he travelled to Douai, where one of his brothers was already a student, and there recommenced his studies for the priesthood. He must have entered Theology almost immediately, for when he took the Douai oath on 24th May 1764 he was already in his third year of Theology.⁵

On 26th June 1766 he left Douai as a priest. On his way northwards through England he visited his Vicar Apostolic, the aged Bishop Petre, then living at Shorley. He completed the whole journey from London to Claughton on horseback, 'forced to bump down with irrepressible pain', as he observed in a letter written many years later.

Claughton was a mission which had formerly been attached to Claughton Hall, the seat of the Brockholes family—hence its full name of Claughton-le-Brock. There was a small church there, and Fr Barrow was well content with his lot. He took up residence on 13th July 1766, and in a letter written many years later to an old schoolfellow he refers to himself as 'the Old Tar of Claughton' and adds, 'where I have been and hope to remain while my old timbers stick together'.

Fr Barrow was a man of determined ideas and outspoken nature : this came out chiefly in his letters, as we shall see shortly. In his parish also he was determined that things should be arranged in accordance with his own ideas. On two occasions he carried out considerable alterations to his church : the second of these was in 1794, when he considerably enlarged the building, such open extensions having been permitted by the Act of 1791. On that occasion the church at Claughton received the form which it substantially retains to this day.

He also became Overseer of the Roads for the Claughton area, and we are told by Gillow that his industry was such that the roads of Claughton soon became 'the wonder of the

'Christopher David Butler of the *Dunkirk* was tried for Desertion' at Portsmouth, 'and acquitted ; no sufficient evidence having been produced to support the charge'. This entry does contain the name 'Dunkirk' ; I suppose one could make up a far-fetched theory of oral tradition changing the ship-name *Dunkirk* into a reference to the place at which the incident happened. But the only factor which would really support this is that deserting at an enemy port does seem a remarkably risky business. In the remaining records of desertions in 1755-1806 and in the digests of trials for Desertion to the Enemy and for Absence without Leave for the same period, there was nothing remotely resembling our case.

⁵ *Douai Diaries*, ed. Knox, London 1878, p. 73.

neighbouring townships'. It is obvious that Fr Barrow kept an eye on roads in general, for he comments in a letter to his brother, 'The last time I was at Wigan the road was almost impassable, and the weather having continued bad ever since what must it be now?' In this connection we learn from an article that Mgr Robert Gradwell (junior) contributed to the *Catholic Family Directory*, 1885⁶ an anecdote which will serve as an introduction to the more forceful side of Fr Barrow's nature :

'His demands upon the farmers for supplies of stone for the new roads became so frequent, that loud murmurs expressed their discontent. On one occasion a farmer named Hotherstall so far lost his temper as to threaten to shoot "Old Barrow" when next he came across him. This soon got to Mr Barrow's ears, and at once he accepted the challenge, ordered out his horse, took down his brace of pistols, and lost no time in riding to the spot where he expected to find Hotherstall. Arriving where the men were busily employed in collecting road metal, he called out : "Is Jack Hotherstall here ?" and at once offered him one of the pistols, retaining the other for himself. As might be expected the grumbler was not prepared for such an encounter ; he silently withdrew, and the work of roadmaking went on apace.'

In the light of this tale we can sympathize with the Vicar of Chipping, who beat a hurried retreat when he learned that Fr Barrow was out with a horsewhip and looking for him. One also feels sympathy for a Parliamentary candidate named Cawthorne, who at the time of the Parliamentary elections of 1783 owed some money to the Secular Clergy Common Fund, of which Fr Barrow was Treasurer. On nomination day this gentleman's debt was still unpaid, and just before his nomination Fr Barrow arrived at the hustings with the Sheriff's officer and had the unfortunate candidate arrested for debt. Mr Cawthorne's supporters were naturally alarmed at this turn of events, and hurriedly passed round the hat until they had collected enough to discharge the debt. Fr Barrow returned happily to Claughton, and the chastened candidate was just able to get in his nomination.

Barrow, an old Douai man as well as a Roman, also took a leading part in the purchase of the land on which Ushaw College now stands. We also find his name in the Douai list of writers. No published works of his remain, but his correspondence

⁶ Quoted in *Old Catholic Lancashire* by Dom F. O. Blundell, o.s.b., Vol. I, pp. 145 sqq. This is also the source for the anecdotes in the paragraph that follows.

amply bears out the truth of Gillow's comment: 'There was a power and directness in his use of his native tongue which simply riveted the reader's attention. He may sometimes have shown scant courtesy to the wishes or commands of his own Bishop, but he insisted that everybody else should be obedient and deferential to ecclesiastical authority.'⁷

The more important of his extant letters are connected with the doings of the ill-starred Catholic Committee, which caused so much trouble at the time of the Bill of 1791. Briefly, to set Fr Barrow's letters in focus, we can recall that in 1782 a committee of Catholic noblemen and gentlemen was formed, its object being to obtain further relief for the Church in this country. Some measure of relief had been given a few years earlier by the Act of 1778. In itself, the aim of this Catholic Committee was very laudable, but the members of the Committee set about things in an unfortunate way. They thought that Catholics could well recommend themselves to their Protestant fellow-countrymen by showing a greater independence of Rome, and by disclaiming some of the doctrines falsely attributed to them by the populace. To further the first of these ends they issued a circular recommending the restoration of the Hierarchy, feeling that Diocesans would be less dependent on Rome than were Vicars Apostolic. They overstated their case. In 1785 we find Bishop Walmsley writing: 'I am informed, but I cannot say with full authenticity, that at a meeting soon to be held of the Catholic Committee, a new oath is to be proposed, formed and so worded as to exclude the Pope's spiritual jurisdiction in this kingdom. They want, as I am told, to change Vicars Apostolic into Ordinaries in order to diminish our dependence on the See of Rome, and by degrees to shake it off entirely.'⁸ Bishop Walmsley also mentions a few other aims of the Committee, including the celebration of the liturgy in English.⁹

It soon became very unpopular with the clergy, especially when it proposed the foundation of a college in this country to

⁷ Gillow: *Bibliographical Dictionary of English Catholics*, s.v. BARROW.

⁸ Quoted in Ward, *The Dawn of Catholic Emancipation*, I, p. 100. Much of the general information in this section of the article is taken from Ward's detailed treatment of the Committee and its actions.

⁹ In this connection we may mention that one of the members of the Committee was Sir John Throckmorton of Weston Underwood, friend of the poet Cowper. In one of Cowper's letters a year or two later we find a reference to this very point. He had been discussing some other matter with Throckmorton when this gentleman turned to his chaplain and observed, 'That is just as absurd as our praying in Latin'. Cowper comments: 'I could have hugged him for his liberality and freedom from bigotry, but thought it more decent to let the matter pass without any visible notice'. (E. V. Lucas [ed.] *A Selection of Cowper's Letters* [O.U.P.], p. 263.)

replace the venerable colleges on the Continent. To allay this widespread distrust, the Committee co-opted three clerical members : Bishop James Talbot, V.A. of the London District, who never took more than a nominal part in the doings of the Committee, and soon disassociated himself from it entirely ; Bishop Charles Berington, Coadjutor of the Midland District ; and Fr J. Wilkes, O.S.B. The two latter were chosen for their known anti-Roman views.

In 1789, to further the movement for Catholic relief, Lord Stanhope, a Protestant, suggested that the process might be accelerated if the Catholic body published a disclaimer of certain erroneous doctrines widely imputed to them by Protestants in England. He himself proposed a text for this 'Protestation', and it was accepted by the Committee. It was also intended to incorporate these disclaimers into an oath which Catholics might take.

This 'Protestation' makes fairly startling reading, and it caused a great deal of controversy, especially as the language used is at times very intemperate. In denying the temporal power of the Pope, for example, and his infallibility (not, of course, a defined doctrine at that time), 'impious and heretical' are among the milder adjectives used. Moreover, in trying to put themselves on an equal footing with other religious bodies claiming toleration, the Committee members showed themselves ready to be called 'the Catholic Dissenters of England', and later adopted the still more unfortunate title of 'Protesting Catholic Dissenters'. By 1790 there was a distinct threat of schism as the 'Catholic Dissenters' began to distinguish themselves from 'Papists'. Some extremists were willing to accept emancipation for themselves, allowing 'Papists' who refused the oath to come under the full (and probably renewed) rigour of the Penal Laws.

Naturally enough, the clergy did not accept all this silently. The original 'Protestation' was signed by the Vicars Apostolic and by many clergy, including Fr Barrow. When, however, the further plans of the Committee became known with the publication of the proposed Bill and Oath, it was necessary for the Vicars Apostolic to take action. A certain vagueness of language could be tolerated in a draft Protestation, but such language and ambiguity could not be permitted in the text of an official oath.

As the controversy became general, writing on both sides became more and more acrimonious. So befogged did some of the

issues become that excellent men could be found on both sides, those on the 'anti-Papal' side being misled by a true zeal for the betterment of the Church's position in this country. It is with this controversy that we return to Fr Barrow.

Not much of his correspondence on this matter is extant, but such as there is suffices to give us a clear idea of his views, and of his method of controversy.¹⁰

In a draft letter to his brother, dated 10th February 1790, we find him defending an earlier letter he had sent to another of his brothers, Fr Richard Barrow, then in charge of the mission at Wigan, and a Jesuit until the suppression of the Society. In that letter he had apparently deplored the *severity* of the Bishops' condemnation of the actions of the Committee, though he admits the duty both of the Bishops to condemn and of the Committee to submit. Surprisingly enough, in view of what we know of his character, he seems to have felt that milder measures might have got better results.

'About three weeks ago I was asked whether I should have any objection to petition our B—p to insist that all the P—ts in his district should condemn the execrable Oath. My answer was, that I thought he had a right to do so, to prevent schism and to secure the foundations of the schismatics if any proved refractory because the 4 VV:AA had publicly condemned it, whose sentence is supreme in this nation and stands firm and irrevocable till repealed by the H. See.'

He agrees that he had condemned the action of the Bishops, 'and of Comana in particular' (Bishop Gibson, titular Bishop of Comana, was V.A. of the Northern District) because 'they ought to have soothed the Devils of the Committee with every politeness possible, because from their connections, fortunes, etc., they had it in their power to do much mischief, as is evident from the consequences; much less ought our B—p to have treated them with haughtiness. Notwithstanding all these errors of pride, ignorance, etc. their sentence demands submission from every degree of Catholics and especially from our Cloth, till it be reversed by a higher Tribunal, which will never be the case if our Faith is such as was taught by the Apostles, Fathers of the Church, General Councils [*sic*] and by the Catholic Church to this time.'

¹⁰ By the courtesy of the County Archivist at Preston, Mr R. Sharpe France, M.A., F.S.A., I have been able to study transcripts of the drafts of Fr Barrow's letter to his brother, and of the letter (quoted at length later) to Bishop Berington. Other letters alluded to are quoted in part in Gillow, op. cit.

Having advocated mildness, he turns to a condemnation of the Committee : it was not from any love of them that he condemned the Bishops' way of acting. 'To what low ebb is religion reduced in this Nation, when we are to be taught by petty lawyers, by blundering and half-witted lords and gentlemen and by two schismatical P—ts whose only merit, at least of one, is good eating and drinking.'

The phrase 'petty lawyers' is directed at Charles Butler, the Secretary of the Committee. Like Milner, Barrow disliked Butler intensely and, again like Milner, he never hesitated to proclaim the fact. A letter of his to Butler ends, 'Yours without the least respect, J.B.'

'Two schismatical priests' is a slight exaggeration when applied, as was the writer's intention, to Bishop Berington and Mr Wilkes. It is true that Mr Wilkes was later suspended (in a totally different connection), but he submitted and finished his life as an excellent monk. It is true that, owing to his dealings with the Committee, Bishop Berington had the greatest difficulty in getting the normal faculties when, a few years later, he succeeded as V.A. of the Midland District. Nevertheless neither of these gentlemen could be called schismatics, and both had many excellent points. Berington always had the loyalty and affection of the clergy of his district, and in this very year, 1790, the Staffordshire clergy published a special statement in defence of their Coadjutor.

It was to Bishop Berington that Fr Barrow drafted a letter in the October of 1790. He had written to him on an earlier occasion a letter with the courteous conclusion, 'Yours with the utmost contempt, John Barrow'. The present letter ended more conventionally, but the contempt remained, as the following extracts will show.

'MY LORD—I have, at last, got a sight of your long, elaborate, unmeaning letter addressed to the Lancashire Brethren, who so laudably condemned the execrable Oath of which you seem to avow yourself the invincible champion.' (A reference, no doubt, to the petition referred to in the letter quoted above.) 'But, you must permit me to tell you, that neither the undeserving ornament of a Mitre, nor the flimsy badge of a Parisian D.D. tacked to your unimportant name, will ever make me or my brethren, who have the honour to oppose your unwarrantable measures, advocates of your dangerous condemned doctrine.'

Barrow then admits that he had signed the original Protestation, moved thereto by the episcopal and other signatures thereon. Like so many others, he had realized that the Protestation was not couched in strictly orthodox terms, but had presumed that any Oath would be properly and carefully worded 'to the satisfaction of the most scrupulous'.

'Had you [Bp Berington], Mr Wilkes, and the rest of the blundering Committee performed this promise, the good, the virtuous, the sound Catholic would not have reason to be scandalized at your unwarrantable conduct. When these circumstances are considered, you have little reason to reproach us in Lancashire on this score : *for at that period of the business we looked upon you as one of the guardians of our Faith and Morals.*'

In the letter which had occasioned this philippic from Fr Barrow, Bishop Berington had tried to explain away some of the less palatable articles in the Oath. To these arguments Barrow replies : 'Either the words of the Oath have no meaning, or you think you have a right, from the importance of your Mitre, to explain it as you please ; or, what is more probable, notwithstanding you are a Parisian Doctor, you either know not or care little about a sound form of word, as study and application to your Profession, both now and when in the Seminary never suited your genius. Good eating and drinking and a dissipated life in running from one Convent to another then chiefly engrossed your time : and from what we can learn, you do not seem, at present, disposed to break the indulged habit.'

Then he turns from this rather unworthy—and not very well-founded—personal attack to the main point at issue, the Oath's attitude to the Holy See. Once again his arguments are a mixture of the personal and the general.

'That no difficulty is raised in the Oath upon any Article of Catholic Faith in the breast of one who has no Faith, I can easily conceive : and this may probably be your case, as the rage of the time, particularly at Paris, seems to be the wish of all denominations, to banish from among us every appearance of a revealed Religion : and if you partake of this evil Spirit, we do not wish to share it with you. But is there no difficulty in the Oath upon any article of the Catholic Faith, where you utterly deny the spiritual jurisdiction of the Pope or confine his spiritual powers within such narrow limits, as no sound Catholic hitherto ever attempted to do before you. This honour, this gentleman-like

Faith, this necessary condescension to the Times, are reserved to Mr Charles Berington, a Parisian Doctor and B—p, and to Mr Wilkes, a Monk of the Order of S. Benedict, whose names are to be handed down to the latest posterity with immortal honour! This is the Oath, that may safely be taken by a conscientious Catholic! This is the Faith, that you swore to maintain, when you were consecrated B—p! This is the Faith, that a Minister of the Gospel is to preach to the Flock committed to his charge!

Once again he returns to the attack with a comment on the Address of the Staffordshire Clergy already referred to. In this they had championed Berington and Wilkes, 'one for his moderate and manly character : and the other, by his manifold endowments'.

'Is a manly character, if you have such, or manifold endowments, not specified, to give Law in matters of Faith? Luther and Calvin, for aught I know, were in possession of Manly Character and manifold endowments; and were they on that score Orthodox? I do not hereby wish to draw a parallel between the Living and the Dead: my meaning is, only to point out the fulsome flattery without the shadow of an argument to prove their assertion.'

For good measure he inserts here a few pungent comments on the Staffordshire Clergy: 'Though I am not acquainted with all of them, I formerly was with many of them. This, however, I will be bold to say, that a few of them have more than once betrayed rotten hearts; and some of them were never famed, even for Moderate Abilities. The truth is, you and your cousin [Rev. Joseph Berington, also connected with the Committee] had no difficulty to soothe those of your own principles: and found it an easy task to deceive the Weak and the Ignorant.'¹¹

A little later he concludes: 'A Watchman to the House of Israel have I given thee: and thou shalt hear the Word out of my Mouth, and shalt tell it them from Me. If when I say to the Impious, dying thou shalt die, thou tell him not, nor speak that he may be turned away from his impious way, and live; the same impious man shall die in his iniquity: but his blood I will require at thy hand': Ezech. iii, 17. Does it not behove you to make the proper application, while it is in your power? If herein I have expressed my sentiments with some warmth, it is only to

¹¹ Fr Barrow was not averse to repeating his effects. Many of the passages in this letter to Berington appeared in very similar form in a letter written to his brother in the preceding February.

assure you of the execration of the Oath, of its Abettors and your conduct. Wo to the Man, by whom the Scandal cometh ! I remain, My Lord, Yr Hble Servant, JOHN BARROW.'

'If herein I have expressed myself with some warmth . . .' a classic understatement ! Yet Fr Barrow's letter is no more heated than many other letters written on both sides in this unfortunate controversy. On the Roman side the future Bishop Milner always wrote very forcefully indeed, and many of the Cisalpine party were quite as outspoken, and also were needlessly disrespectful to the person of the Holy Father in their attempts to minimise the prerogatives of the Holy See. Frankly, we cannot but deplore the animus with which Fr Barrow wrote, typical though it is of his age, for such letters widened rather than narrowed the gulf between the two parties, and the scandal of disunity in the English Catholic body did nothing to help the Church in her struggle for emancipation. However, we must admit in all fairness that Fr Barrow was moved by nothing other than a deep devotion to the Holy See, and for that much may be pardoned him.

Rome had been not unnaturally alarmed by the anti-Papal sentiments expressed by so many leading English Catholics : this alarm was not diminished by the similar troubles in Italy which made it necessary for the Pope to condemn the Synod of Pistoia in the Constitution *Auctorem Fidei* published a few years later. This Synod erred on the questions of the rights of the Holy See as well as in much else. (It is interesting to note that the question of vernacular liturgy came up there, as well as at Weston Underwood ! Cf. Denzinger 1533.)

Consequently the Holy See was not slow to recognize and encourage those who supported her, and in due course the sword-like pen of Fr Barrow came in for commendation. He seems to have written to Rome, as did many clergy at this time, to protest his loyalty to the Holy See. On 20th August 1790, Cardinal Antonelli, Prefect of Propaganda, wrote to Fr Barrow as follows :¹²

'Reverendissime Domine,

Literae Dominationis Tuae pietatis, religionis, et summae erga sanctam hanc sedem obsequii plenae, mihi majorem in modum gratae, atque acceptae extiterunt. Ex iis enim Luclenter perspexi quantos in vinea ista excolenda Labores sustinueris, quamque

¹² For a transcript of this letter I am indebted to Fr Edmund Whiteside, the present Parish Priest of Claughton.

uberes animarum fructus Deo adjuvante perceperis ; quibus nunciis nihil a Sacra hac Congregatione audiri jocundius potest. Quamobrem tuum zelum, prudentiam ac pro Catholicae Fidei puritate servanda vigilantiam plurimum in Dom no commendans, Tibi persuasum esse cupio, praeclaros istos sensus, quibus tuae Literae refertae sunt, Eminentissimis Patribus fuisse probatissimos, nec quidquam a nobis praetermissum iri, quod ad Catholicos istos sancte, puriterque regendos pertinere visum fuerit. Interim Deum precor, ut Dominationi Tuae fausta, ac felicia omnia concedat.

Romae, 21 Augusti 1790

Dominationis Tuae studiosus

L. Card. ANTONELLUS, Praefectus.

With Rome behind him Fr Barrow could happily pursue his battle, and doubtless he did so, though no other letters of his on this topic seem to be available to-day.

Meanwhile he continued to care for his parishioners at Claughton : one feels that, for once, the term 'benevolent despot' is justified. His wish, already quoted, that he might remain at Claughton while 'my old timbers stick together', was granted, though he needed, as we know, the assistance of a curate in the latter years of his life. His last curate, Robert Gradwell (senior), who was also his successor, often testified to Fr Barrow's zeal and priestliness, as well as to his character, typical of many of the old country rectors of his day both in its directness and in its loyalty to Rome.

John Barrow died at Claughton in February, 1811,¹³ and was buried at the nearby mission of Newhouse. Stories about him lived on among his parishioners, and were collected by the Gradwell brothers and by their nephew during the years that followed. Perhaps the most characteristic incident of which they tell is that quoted by Dom Blundell,¹⁴ which may make a fitting tail-piece to this article :

'One Sunday morning some singing was going rather awkwardly in the chapel, and amongst the singers was one unlucky wight who made a most unhappy noise. Fr Barrow, having had his ears sufficiently grated during the earlier portions of the service with this man's "vocalisation", finally lost all patience, and turning round from the sanctuary, said : "Will ta hold thy noise ! Thou roars worse than Sandham's bull."'

RICHARD L. STEWART.

¹³ As with Barrow's date of birth, so with his date of death. In the *Obituaries* from the *Laity's Directory* collected in C.R.S., Vol. XII (p. 111) we find it assigned to 4th February 1811. The *Liber Ruber* (C.R.S., Vol. XL, p. 206) says 'Decessit Claughton 14 feb 1812'. Kirk, Gillow and Dom Blundell (op. cit.) all give 12th February 1811.

¹⁴ *Old Catholic Lancashire*, Vol. I, p. 158.

NOVA ET VETERA

A DISTINGUISHED VISITOR

From the *College Diary* for December 1926 :

'12th *Sunday*. Two illustrious members of the episcopate at dinner : Mgr Roncalli, Bishop of Areopolis and Apostolic Visitor to Bulgaria, and Mgr Kurteff, the newly consecrated Uniat Bishop for that country, who brought a touch of the East into the refectory by dining after his own hierarchical manner, and therefore failing to remove his "ecclesiastical shako". Their Lordships were introduced to us afterwards in the Common Room by the Rector, and the occasion made for one or two speeches. Mgr Roncalli addressed us (not without a prefatory reference to cigarettes and the holy Capuchin who smoked *una sessantina per giorno*) on the pitiful history of Catholicism in Bulgaria. Mgr Kurteff nobly seconded by a speech in French.'

ROMAN ASSOCIATION MEETING 1958

This year's meeting, the eighty-ninth, took place at Blackpool on Tuesday, 6th May, with Mgr R. L. Smith in the Chair.

The progress of the Appeal for the College was again reviewed. So far £18,757 has been raised, of which £12,000 has been sent to the Rector. Roughly ten per cent of the parishes in the country have contributed. The agents, where appointed, have worked very hard. It was decided not to discuss closing the Appeal until at least another year had elapsed.

There were two places open for competition this year for bursaries held by the Association. This year's successful candidates were Mr A. J. Pateman (Nottingham) and Mr P. Burns (Lancaster).

A benefactor in Australia has given £3,200 to the Association.

It is proposed to approach all members of the Association this year for further personal support for the College Appeal, on the basis of an annual donation for seven years.

Our next meeting will be at Oxford. The dates are 19th and 20th May 1959.

Mgr Winham is to be our next President.

J. T. MOLLOY, *Secretary*.

ASSOCIATION APPEAL FOR THE COLLEGE

The following is a summary of contributions either sent to me, or notified to me in detail by the Treasurer or College Authorities as received by them, before 31st July 1958.

	£	s.	d.
1. <i>Previous Appeal to members of the Association</i>	362	13	0
2. <i>The present Appeal :</i>			
(a) <i>Personal gifts from the Hierarchy</i>	. 4,020	10	0
(b) <i>Personal gifts from the Clergy</i>	. 1,893	1	11
(c) <i>Personal gifts from the Laity</i>	. 1,212	12	7
(d) <i>Result of appeals held in parishes (see details below)</i>	. 11,379	14	1
(e) <i>Interest</i>	. 150	0	0
	<hr/>		
	£19,018	11	7
	<hr/>		

Details of Section 2 (d) above, by dioceses :

	£	s.	d.
<i>Westminster</i>	2,299	19	7
<i>Liverpool</i>	897	7	2
<i>Birmingham</i>	1,386	15	8
<i>Salford</i>	2,000	18	2
<i>Shrewsbury</i>	1,541	7	5
<i>Southwark</i>	755	2	3
<i>Hexham and Newcastle</i>	661	16	10
<i>Leeds</i>	348	1	2
<i>Lancaster</i>	251	10	5
<i>Nottingham</i>	600	7	8
<i>Northampton</i>	55	14	7
<i>Middlesbrough</i>	68	17	7
<i>Portsmouth</i>	56	13	4
<i>Clifton</i>	250	18	3
<i>Brentwood</i>	136	4	0
<i>Cardiff</i>	25	0	0
<i>Plymouth</i>	3	0	0
<i>Menevia</i>	40	0	0
Total	£11,379	14	1

J. T. MOLLOY.

COLLEGE DIARY

JANUARY 7th 1958, *Tuesday*. Twelve days of Christmas have left us ready for the austere greeting the College gives us this morning. There are absent-minded bits of Yuletide bric-à-brac, of course, but the dominant note is uncompromisingly ferial.

In the evening, we assisted at Benediction given by Cardinal Masella at S. Andrea della Valle.

8th *Wednesday*. 'The silenced preacher yields to potent strain,
And feels that grace besought his prayer in vain'—
sermon classes have begun again.

9th *Thursday*. During the evening Common Room Fr Purdy regaled us with 'The Hole in the Wall', so that another generation may be familiar with the classic. The Rector was present.

10th *Friday*. We bade farewell to Mgr Iggleden, Fr Purdy and Fr Paul Clark, who left for England.

12th *Sunday*. Fr R. Foster was here for High Mass. Although not staying in the College, he is a frequent visitor during his holiday in Rome.

Our thanks to Fr Rope, for so generously providing cakes for tea.

After supper, a film, *Yangtse Incident*, the story of the adventures of H.M.S. *Amethyst*.

14th *Tuesday*. The Grant Debating Society devoted its first meeting of 1958 to deciding how much support the Labour Party deserved from Catholics.

15th *Wednesday*. Disputations at the Gregorian. Theologians wrestled with the Sacraments and Faith, while Philosophers straightened out their Ethics elsewhere.

The Grant continues to debate.

16th *Thursday*. Community Mass said this morning by the Rector at St Robert Bellarmine's altar in S. Ignazio.

After lunch, a gramophone performance of the *Messiah* in the North-West Passage.

19th *Sunday*. Day of Recollection, with conference by the Rector. A fine, fairly warm day, with strains of 'Cieli Azzuri' wafting their way from the Cappellar' to underline the fact.

20th *Monday*. With the help of ten students from Propaganda College we managed to have a House game of rugby. Considering the difficulties of finding players, obtaining a pitch and contending with the weather, a House game that actually takes place leaves all concerned (and especially the Rugby Secretary) with a definite sense of achievement.

In the evening we assisted Cardinal Masella at Benediction in the Gesù, as part of the Church Unity Octave.

21st *Tuesday*. About half the College attended the film *Blackboard Jungle*, which was arranged by the English-Speaking Students' Film Circle, to familiarize us with the behaviour of American schoolboy delinquents. It was a film which made one reflect; among other things, on what a comparatively easy time we give the Gregorian professors.

22nd *Wednesday*. A football match against a Navy team from Her Majesty's Ships *Corunna* and *Alamein*, at present lying in Civitavecchia. The sailors were afterwards entertained with conversation and refreshments in the Common Room.

All this took place against a steady background of activity—of boots being greased, waterproof clothing being begged, borrowed or—otherwise from the props cupboard, and so forth. These are the usual signs that

23rd *Thursday* is the day of the Terminillo gita. All those resolute and fortunate enough to be going ski-ing (and it must be about half the College) emerged, 'Disguised like Muscovites, in shapeless gear', at 6.30 after an early Mass and a suggestion of a breakfast. The bus arrived in time to give all who wanted it seven full hours on the slopes. The snow was undoubtedly fast, as could be deduced from the number of people travelling downhill in postures not to be found in the text-books. It was a grand day for breakages and loss of equipment: several skis slid over precipices, mercifully unaccompanied by their owners. While an ex-Editor and Diarist was tearing his trousers at Terminillo, a crypto-hearty in First Year walked jauntily up the hardest face of Soracte, umbrella furled, cassock immaculate, coat hanging gracefully from shoulders *parfaitement à la mode*. And Not a Hair was Out of Place.

24th *Friday*. The ski-ers of yesterday are the shambling Chelsea Pensioners of to-day. One old soldier only discovered the extent of his paralysis when a full tureen of soup dropped from his lifeless fingers into his lap.

26th *Sunday*. The Rome Zoo was admitting all at a reduced fee this afternoon, and not a few members of the College could be seen extending their knowledge of wild life.

27th *Monday*. A House rugby game, again with the help of Propaganda. More difficulty in finding a pitch, but at length one was found, in time to have a twenty-minute game.

28th *Tuesday*. A Wiseman paper in the evening on 'Personal Relations in the Works of Stephen Potter'. This is just a long way of saying 'One-Upmanship'; and perhaps the talk itself was a practical demonstration of the speaker's thesis.

A member of Second Year Philosophy went into hospital with gastric trouble.

29th *Wednesday*. The table-tennis competition reached the final to-day.

30th *Thursday*. Fr Gill, Fr Copleston and Fr Risk to lunch.

FEBRUARY 1st 1958 *Saturday*. End of first semester lectures. We now have a lecture-free week in which to prepare adequately for exams.

2nd *Sunday*. Blessing of the candles, followed by High Mass of the Sunday. The Senior Student went with the Rector to present a candle to the Pope.

In the evening there was a witty Literary Society talk in reminiscent vein by Mr Cecil Roberts.

3rd *Monday*. Transferred Feast of the Purification. There was no High Mass, as the blessing of candles had taken place the day before. After supper the Rector gave the St Blaise blessing of throats in the Martyrs' Chapel.

7th *Friday*. 'Tranquillity ! the sovereign aim wert thou
In heathen schools of philosophic lore' ;

the second semester started to-day, with the usual riot of applause.

Fr Basil Wrighton came to lunch.

We heard the news of the air disaster to the Manchester United team. One of those killed was Mr William Whelan, who had presented the College with a full set of football shirts.

9th *Sunday*. Fr Dyson s.J. came to lunch.

The College XI played Propaganda College.

A Literary Society talk by Fr Cunningham s.s.p. on the Church in America kept us laughing for three-quarters of an hour, and also gave us much material to ponder on.

10th *Monday*. An electricity failure just before Meditation entailed groping one's way into church. There were those, of course, whose ocular inactivity at this hour is such that they didn't even notice that the lights were off.

H. V. Morton's *A Traveller in Rome* finished to-day.

A rugby team made up entirely of members of the College defeated the C.U.S. ragazzi.

11th *Tuesday*. The anniversary of the Lateran Treaty, and also the centenary of the Apparition of Our Lady at Lourdes. For the Lateran treaty we had a holiday from the University, while to mark the feast day we had Solemn Benediction before supper. It was also the anniversary of the Vice-Rector's ordination, for which he kindly gave us cakes for tea.

12th *Wednesday*. Fr Copleston to lunch. In the evening about twenty members of the College attended an orchestral concert at the Argentina Theatre, which included works by Mozart, Beethoven and Tchaikovsky.

13th *Thursday*. The chapel took on the appearance of the catacombs during Community Mass, as a power cut plunged us once again into candle-light.

At 6.15 p.m. Quarant' Ore at S. Lorenzo in Damaso. High Mass of Exposition was sung by the Rector. Supper at 8.15.

14th *Friday*. A large number of business-like cinema seats appeared on the ground floor. They are to replace the well-loved, cosy, but fast disintegrating wood-and-raffia chairs that have so long graced the Common Room. Some of these, rumour has it, are to go to the Villa.

15th *Saturday*. We improved our acquaintance with the cinema seats to-day, as we carried them up seven flights of stairs to the Common Room level.

16th *Sunday*. Abbot Williams and Dom Peter Flood O.S.B. came to lunch.

In the evening, the Shrovetide Concert. The producer of the one-act play is to be congratulated on giving us very amusing entertainment. His cast battled manfully with the Welsh dialect, overcoming it with a convincing variety of interpretations. A topical sketch by the OND was an innovation warmly to be commended; they appeared to enjoy it as much as the audience.

SHROVETIDE CONCERT, 1958

SONG

Non Nobis, Domine (*Kipling : original music by Quilter*)

Messrs Tweedy, Moakler, Davis, McNamara, Mooney,
Steele, Howell, Walsh, Rice, Needham, Grimshaw,
Richardson, O'Sullivan, Dearman, Butler, Hatley

Pianist : Mr Robinson

Director : Mr Burke

FLUTE SOLOS

Siciliano e Giga (*from a Sonata in F by Handel*)

Allegro and Largo Cantabile

(*from the Sonata in G by Mr Curtis Hayward*)

Soloist : Mr Curtis Hayward

Accompanist : Mr Davis

PLAY

A HUSBAND FOR BREAKFAST

By R. E. Mitchell

<i>Aholibah Jones</i>	.	.	.	.	Mr Nash
<i>Isaiah Jones</i>	.	.	.	.	Mr Chatterton
<i>Moses Roberts</i>	.	.	.	.	Mr O'Loughlin
<i>Mrs Morris the Bakery</i>	.	.	.	.	Mr Kelly
<i>Miss Pugh bach</i>	.	.	.	.	Mr Trevett
<i>Capt. Hughes</i>	.	.	.	.	Mr J. White
<i>Hugh Parry the Post</i>	.	.	.	.	Mr P. J. Jones

Producer : Mr Dumbill

SONGS

Who were the Yeomen ?

(*from 'Merrie England' by German*)

Dry Bones . (*arr. Gearhart, and executed by the
Augmented Skiffle Tender and Bar Group*)

SKETCH

THE OND GO WEST

Messrs Swindlehurst, Lightbound, Brewer, Short, Curtis
Hayward, Ashdowne, Thomas, De Rosa

17th *Monday*. Gita day, on which we dispersed in all directions in search of exercise, antiquity or food as the fancy took us.

18th *Tuesday*. Carnival costumes were not much in evidence to-day; perhaps it was the weather. The American College celebrated *mardi gras* with a band show, which many of us attended. In the evening, the film *House of Secrets*, which gave exciting, if improbable, entertainment.

19th *Ash Wednesday*. High Mass and Imposition of Ashes.

20th *Thursday*. Community Mass was said by the Rector at S. Maria in Aquiro. It was an event of such importance, apparently, as to occasion a paragraph in *Il Quotidiano* which added, for good measure, that the Rector had delivered an impassioned fervorino on Our Lady of Lourdes.

In the afternoon the Rugby XV suffered a muddy and unambiguous defeat at the hands of C.U.S.-S. Gabriele.

Conference by the Rector in the evening.

21st *Friday*. A Grant Balloon Debate, in which Freud tipped Epicurus, Sartre and Nietzsche out into the void.

The presence of a veterinary surgeon at lunch gave rise to fears concerning the College cat. It was known by the evening that these fears had been justified . . .

22nd *Saturday*. A shrewd blow was struck in a left-bank direction when the Litany was sung in plainchant instead of one of those traditional gay little tunes.

23rd *Sunday*. Day of Recollection. Conference given by Fr Alfred.

25th *Tuesday*. We have started the Life of St Ignatius in the Refectory.

Fr Connelly arrived for a stay at the College.

The Vice-Rector gave a Wiseman paper on 'The Layman : a new estate in the Church ?'

28th *Friday*. Heavy rain, bouncing back with enthusiasm, made first lecture optional.

Spice was given to conversation this evening by the publication of the House Appointments for the year.

MARCH 1st *Saturday*. Feast of St David. Congratulations to Mr Alastair Russell and Mr Bruno Bradley on their ordination to the priesthood; to Mr Bowen and Mr McNamara on the subdiaconate; also to Messrs Trevett, Chatterton, Rice, Nash, Jones, Robinson, Needham and Linares on receiving the first tonsure.

Solemn Benediction before supper, with *Te Deum* and Kissing of Hands of the new priests.

2nd *Sunday*. First Masses. Community Mass said by Mr Russell, and the Sunday High Mass sung by Mr Bradley. Solemn Benediction in the evening.

The St David's Day film, *The Sweet Smell of Success*, was enjoyed by some.

4th *Tuesday*. The March Public Meeting started, and we saw the début of the new Senior Student—and shortly afterwards, of his Deputy.

The Grant held a debate on the Government's policy regarding the use of atomic weapons.

5th *Wednesday*. There were disputations at the University this morning, and the strain of high argument continued after lunch, as the Public Meeting entered its second lap.

6th *Thursday*. Colonel Fullerton, the Military Attaché, came to lunch. In the afternoon a College XV was played and defeated by the ex-Cusini.

8th *Saturday*. The Vice-Rector left for Malta—twice. The first attempt took him as far as Naples, where he was turned round and flown back in time for supper. By 11 a.m. the following day they had provided a plane capable of flying to Malta, and off he went. 'Quite a saga' was how he described it all.

At 5.30 p.m., a Holy Hour at S. Lorenzo in Damaso for all the clergy in the parish, which we attended.

9th *Sunday*. The weather has turned bitterly cold. After supper, a lively Literary Society talk by Fr Damboriena S.J., on the problem of Protestantism in South America.

10th *Monday*. 'Ecco lo sno', as one servant put it. Not enough for *Prima Nix*, of course. 'Mais où sont les neiges d'antan !'

12th *Wednesday*. Feast of St Gregory the Great. The College assisted at the function at S. Gregorio. It snowed in real earnest to-day, but this did not prevent the opening of the swimming season on the traditional date.

A number of us went to S. Andrea for a Holy Hour preached by Cardinal Ottaviani as part of the Rome Lenten Mission.

13th *Thursday*. The Grant debated whether England would be converted by intellectual or popular propaganda.

14th *Friday*. We heard to-day of the death of Bishop Halsall; the Community Mass was offered for him. *Requiescat in pace*.

The Scots match in the afternoon, attracting a fair number of spectators, who saw us beaten by three goals to nil.

16th *Sunday*. Laetare Sunday, so we have a spot of organ at Mass.

A film, *Mr Drake's Duck*, kept us laughing for some considerable time.

18th *Tuesday*. About eight members of the College played in a Gregorian University XV against C.U.S., and we won by six points to three.

The College assisted at the Station Church function at S. Lorenzo in Damaso at 5.30, with Litany and Procession.

Fr Connelly left for England.

19th *Wednesday*. Feast of St Joseph. High Mass sung by Fr Buckley. In the morning there was a Catholic Action rally in the Piazza of St Peter's at which the Holy Father presided.

Caffè and liquori after lunch, and a film in the evening, *Brothers in Law*, which we enjoyed very much.

21st *Thursday*. Feast of St Benedict. Mgr R. L. Smith arrived.

22nd *Friday*. The College garden, which has probably been given more attention in the last few years than ever before in its secluded history, is receiving its spring dose of compost. The consequent gaiety of the garden

during the summer months amply repays the work of the gardeners, and is much appreciated by everyone.

23rd *Sunday*. Fr French, of the Beda, was ordained yesterday, and said his first Mass in the chapel this morning. He afterwards gave his blessing to his many friends here, and officiated at Solemn Benediction in the evening.

Mgr A. N. Gilbey, the Cambridge University chaplain, was here to lunch.

Mgr Smith talked amusingly to the Literary Society, describing his experiences as a member of the Control Commission for Germany after the war.

24th *Monday*. Fr Godfrey Anstruther O.P., came to lunch.

25th *Tuesday*. Feast of the Annunciation. There was a Mass for all the students of the University at S. Ignazio this morning, to celebrate the centenary of the Apparitions of Our Lady at Lourdes.

After an early lunch, there was an outing to the Villa, with tea provided in the Common Room. Two new dogs have been taken on Villa strength. One is large, one is small, and both are bouncy.

26th *Wednesday*. Fr René Arnou S.J., Dean of Philosophy at the Gregorian, told us that he would be leaving us shortly. He has been appointed provincial Superior of the specialized Jesuit communities in the Roman province, such as the Vatican observatory and the Gregorian itself. Fr Arnou is known to many generations of students, who will all wish him every blessing in his new office.

28th *Friday*. Volunteers are white-washing the Tank, which heralds the approach of summer—or at least, the proximity of Easter.

Mgr Smith left to-day.

29th *Saturday*. Alarums and excursions at the University to indicate our good wishes to the professors for the Easter holiday.

The weather is hot, oppressive and overcast.

More compost.

30th *Sunday*. Blessing of Palms and Procession. Heavy rain in the afternoon deterred most people from attempting the Seven Churches' Walk.

The Retreat began at 7.15, under Dom Peter Flood O.S.B.

APRIL 2nd *Wednesday*. Retreat ended with *Te Deum* after Community Mass.

A most entertaining Literary Society talk from Fr Joseph Christie S.J., on his impressions of the Church in America gained during a recent visit.

3rd *Maundy Thursday*. Evening Mass sung by the Rector, and Stripping of the Altars.

4th *Good Friday*. Stations of the Cross at 3 p.m., and the Good Friday function at 6. Fr Buckley was *Hebdomadarius*.

5th *Holy Saturday*. The Bishop of Chichester, Dr Bell, came to lunch.

The Easter Vigil service at 9 p.m., celebrated by Mgr Heard. There was a collation at 11.30, and we went to bed at midnight.

6th *Easter Sunday*. The Rector sang the Mass of the day at 9.30. At noon the Pope gave his address and blessing *urbi et orbi* from the loggia.

Solemn Benediction at 4 p.m.

After supper a film, *Treasure of the Sierra Madre*: a story of tough men in a tough country, with a plot sufficiently tough to withstand the transposition of the order of two of the reels.

7th *Monday*. Third Year and above crept away into the dawn, not to be seen again until Saturday evening. First and Second Year have a day gita, and a great peace settles over the whole establishment—broken only by a continuous stream of pilgrims.

8th *Tuesday*. The Rector was out blessing flats belonging to the College. He also blessed the second-hand furniture shop across the Via Monserrato.

9th *Wednesday*. Cold and wet. A gita day, on which the majority formed a party to spend the day in the comparative comfort of the Villa, with home-cooking and candle-light.

10th *Thursday*. A Catholic Association pilgrimage is in Rome, consisting largely of schoolchildren, and we are helping to show them round.

The weather is still bad.

We had a film in the evening, *The Beast with Five Fingers*, which was a sufficiently absorbing thriller.

11th *Friday*. We again showed the pilgrims round, through pouring rain and bitter cold.

12th *Saturday*. Gita transferred from yesterday. The weather was also transferred. In the evening the rest of the House returned in various degrees of humidity from their expeditions to the peninsula and off-shore islands. If they are not exactly bronzed by the sun, their reminiscences do not seem to have suffered.

13th *Sunday*. A happy misunderstanding produced coffee and liquori after lunch. There was Solemn Benediction after tea, attended by a group of Osterley students who are here with Fr Tigar S.J. We entertained them in the Common Room afterwards.

We were invited by the American College to their production of *Oklahoma* this afternoon, but as no one was sure of the time of the performance most of us arrived too late.

14th *Monday*. We are now on the summer programme, which brings with it the promise of heat and exams, both of which seem far enough away at the moment.

16th *Wednesday*. Heavy rain all day, culminating in a thunderstorm which put out all the lights, while water poured in from the balcony to the top corridor.

18th *Friday*. Disconsolate groups in the Common Room after lunch and supper were caused by a breakdown in the postal arrangements. We had been thwarted of our mail by a strike of the City's postmen, fortunately of only one day's duration. All the same, good news did get through to-day: Friday evening walks are to be optional. This will allow those who need it more time for Confession.

19th *Saturday*. Dom Wulstan Phillipson O.S.B., came to lunch.

The College has been making its own peculiar contribution to the Geophysical Year. For several evenings now Common Room circles have been enlivened by the launching of home-made sputniks, ingeniously

fabricated from matches and silver paper. A suggestion that a larger one be constructed to accommodate Fritz has been scotched from above.

20th *Sunday*. Quite a number of pilgrims came to lunch, and was shown round the College by the indefatigable archivists. In the evening we had the film *Across the Bridge*. The plot, by Graham Greene, and the acting were of a high standard, and the film was well received.

21st *Monday*. Fr Morris came to lunch.

Signs of subdued but purposeful activity among Props men and Electricians suggest that something in the way of a concert may be approaching. One's best shirt has disappeared, and wires stretched along corridors are a continual hazard to the pedestrian.

23rd *Wednesday*. St George's Day. High Mass was sung by the Rector.

At lunch the guests were the Archbishop of Cape Town, the Bishop of Brentwood, Mgri Mostyn, Duchemin and Clapperton, Fr Smith, Fr Kennedy, and Fr McMorrow. There was Solemn Benediction after tea.

Following an early supper we had this year's

THEOLOGIAN'S CONCERT

SONG FOR ST GEORGE'S DAY

Messrs Davis, Moakler, Burke, Rice

THE ADMIRABLE CRICHTON (Act II)

By Sir J. M. Barrie

<i>Hon. Ernest Woolley</i>	.	.	.	Mr Steele
<i>Rev. John Treherne</i>	.	.	.	Mr Hay
<i>Lady Mary Lasenby</i>	.	.	.	Mr Lang
<i>Lady Catherine Lasenby</i>	.	.	.	Mr Philpot
<i>Lady Agatha Lasenby</i>	.	.	.	Mr Smith
<i>Crichton</i>	.	.	.	Mr Loftus
<i>Tweeny</i>	.	.	.	Mr A. White
<i>Lord Loam</i>	.	.	.	Mr Ashdowne

Producer : Mr Nash

SONG

Old King Cole . Messrs Davis, Moakler, Burke, Rice

PIANO RECITAL Mr Robinson

TOP YEAR SKETCH

24th *Thursday*. A *Dies Non*, luckily, after last night's activities. At 9.30 we had the Votive Mass of St George in the Basilica of S. Domitilla sung by last year's Senior Student. Despite the unusual verve with which we sang, or perhaps because of it, a large collection of wrens in the rafters

high above kept up a loud and continuous commentary on the proceedings. We had the photograph in the garden afterwards, and the absence of Fr Rope was felt with keen regret.

25th *Friday. Festa della Liberazione.* A holiday for all Italy except us. No shops, no post, the buses are decorated, but lectures are as usual.

Fr Alfred gave us what has turned out to be his last conference as Spiritual Director.

26th *Saturday.* There are a remarkable number of swifts about this year: the sky is quite black with them. We hope this will result in a proportionately smaller number of flies.

27th *Sunday.* Third Year Theology left to start the subdiaconate retreat. A certain mild curiosity is displayed in the performances of the people now taking over the duties of M.C. and the reading of Avancinus. Nothing sensational has happened so far, alas.

At a Beatification in St Peter's this evening, the crowds were kept locked in the basilica for twenty minutes after the ceremony was over. Everyone was able to return in time for supper, however, and found that the Vice-Rector had come back from his grand tour of Malta and England.

29th *Tuesday.* Yesterday's rain resulted in a wonderfully clear day, and there was a splendid view of the Albans, Sabines and Abruzzi from the Janiculum. The gentleman with the telescope was giving good value for money.

The Bishop of Salford came to supper.

30th *Wednesday.* A heartfelt Wiseman paper on racial relations in South Africa, entitled *It Tolls for Thee.*

MAY 1st *Thursday.* Feast of St Joseph the Worker. A mass exodus of all Superiors from lunch to give the Rector a fitting send-off as he leaves Ciampino. He starts his holidays to-day.

As we grind away at philosophy and theology, and thesis sheets are coming hot from the press, Keats lovers are observing that nightingales can be heard in Pamphili.

2nd *Friday.* Mgr Shaw, and Fr Harold Rigney s.v.d., came to lunch. Before supper Fr Rigney, who was Rector of the Catholic University of Peking prior to his expulsion by the Communists, gave us a harrowing conference on the persecution of the Church in China.

3rd *Saturday.* Second Year Theology are having a day of recollection.

It is Cup-Final day, which means that little groups of people are standing tensely about the Common Room, as the wireless describes each breathless minute. At supper half of them will be effervescent, and the others will be quite unapproachable.

Mgr Iggledden arrived.

4th *Sunday.* Congratulations to Messrs Bowen and McNamara on receiving the diaconate; Messrs Loftus, Lang, Mooney and Philpot the subdiaconate; and Messrs Wigmore, Steele, Hay, Burke, Magner, A. White, Murphy, Howell, Smith and Walsh the orders of exorcist and acolyte. The orders were conferred by Archbishop Traglia in the chapel of the Lateran Seminary.

We had a film, *Tiger in the Smoke*, a thriller that took place mainly in the fog or at night, creating a similar mental condition in the audience, but building up an appropriate tension. The burst of daylight at the end dispelling all confusion seemed almost an anticlimax. The film was the mundane part of the celebration of the feast of the English Martyrs, which has been transferred to

5th *Monday*. High Mass at 9, sung by the Vice-Rector. Mgr Shaw and Fr White w.F. came to lunch, which was at midday. Afterwards, into buses and off to the Villa for the annual cricket match against the Beda. The result was a draw.

Solemn Benediction at 9.30.

7th *Wednesday*. Fr Pitt and Fr Grech arrived. There is a heat-wave on at the moment, and over half the House found some vicarious consolation from a Wiseman paper on *Ecclesiastical Nudists*.

9th *Friday*. A very diverting 'musical evening', with instrumental recitals and songs, mainly comic. A good time was had by all—all, that is who were able to get into the Music Room.

11th *Sunday*. Day of recollection. The conference was given by Mgr Iggleden.

12th *Monday*. Rogation procession before Mass to-day, to-morrow and Wednesday.

13th *Tuesday*. Feast of St Robert Bellarmine. High Mass at S. Ignazio for all the students of the University, and general Communion.

Fr Lescher arrived.

14th *Wednesday*. We heard with deep regret of the death of Fr John Veal of the Beda College; he died in hospital after less than two days' illness. He was a frequent visitor here, and we know that the College has lost a good friend. *Requiescat in pace*.

15th *Thursday*. Ascension Day. High Mass was sung by Mgr Iggleden.

16th *Friday*. Fr Veal's funeral was held at S. Silvestro. The Requiem Mass was sung by Mgr Duchemin in the presence of a large congregation. Mgr Iggleden left for England.

The Vice-Rector gave us a conference.

17th *Saturday*. Much colder to-day, with heavy rain. The Tank was drained for a quick clean.

18th *Sunday*. At St Peter's this evening the Schola took part in a polyglot service, as a part of a novena for Church Unity. Motets were sung in Latin and Slavonic.

On the balcony after supper, practically the whole College listened to a recording of *My Fair Lady*.

20th *Tuesday*. There is a new book for refectory reading: *The Wise Man from the West*, which promises to make us fully conversant with the manners and habits of sixteenth century China.

Fr Pitt left for England.

22nd *Thursday*. Fr J. O'Connell came to lunch.

24th *Saturday*. Beginning of the Whitsun recess—'holiday' is hardly the word for lecture-free days at this time of year.

The Literary Society had a Business Meeting and elected a new President and Secretary.

There has been a lottery in aid of the Missions brewing up for some days now, for which it has been difficult to avoid buying tickets. The draw was this evening, the prizes being chocolates for the smokers and cigarettes for the non-smokers.

25th *Whit Sunday*. A pilgrimage from England was present at the High Mass, which was sung by Fr Anglim.

Guests at lunch were Canon Malone and Fr Thompson, both of Northampton diocese.

After supper, the Whitsun film, *Campbell's Kingdom*, which seemed to suit the mood of the House, and infuse some of the energy that would undoubtedly be needed on the morrow.

We provided the *assistenza* for Pontifical Vespers at the Chiesa Nuova, in preparation for the feast of St Philip Neri.

26th *Whit Monday*. Gita day. It was only the incorrigible peripatetics who took to the road. Most of us sought water, fresh or salt, at Fregene, Bracciano or Albano. After awful warnings from on high, given the previous day, the effects of sunburn were not so great—or at least, not so evident.

The day was fittingly closed by a gramophone recital of Beethoven's Fifth Symphony.

27th *Tuesday*. The main interest was in the result of the Italian elections which have been taking place over the week-end. Although all the results had not yet come in, it was clear by the evening that the Christian Democrats had been returned.

A scirocco is with us.

29th *Thursday*. After many years as Spiritual Director of the College, Fr Alfred Wilson C.P., is returning to England, having finished his term of office as Procurator of his Order. At lunch to-day we bade him farewell in a speech by the Vice-Rector, to which Fr Alfred replied. We shall all miss him a great deal, and it was no empty formula when we sang *Ad Multos Annos*.

A number of us went to the funeral of Cardinal Stritch, who died yesterday.

30th *Friday*. Alarm and despondency has been caused in a large part of the House by a sudden change in the dates of exams, which are anything up to ten days earlier than had previously been stated.

At supper, Fr Alfred presented us with *spumante* and ice-cream in retaliation for yesterday.

31st *Saturday*. The panic subsides, and the brethren sleep quieter in their beds, as the University decides that first thoughts are the best, and reverts to the original dates for the exams.

Our congratulations to Fr Buckley, who successfully defended his doctorate thesis this afternoon.

Frs J. Lyons, T. Morton and J. Cahill of the Shrewsbury diocese arrived to-day.

JUNE 1st *Trinity Sunday*. High Mass was sung by the Vice-Rector. The guests at lunch included H.E. the Australian Ambassador to the Quirinal, Mgr Philip Hughes, Fr Swain S.J. and Mr Day from the British Embassy.

2nd *Monday*. Italian Armed Forces Day. The whisper of low-flying jets has been forming a soothing background to our lectures for the past few days. The climax was reached to-day—a *dies non perforce*—and morsel-munching students perched on vantage-points about the College watched the Italian Air Force hot on the trail of the sound-barrier.

Fr Tyler came to lunch.

3rd *Tuesday*. The prophets were right: this afternoon we had Top Year tea, on a carefully chosen non-spaghetti day.

Mgr Ashworth was not here for tea to-day.

4th *Wednesday*. The summer has now officially arrived, for to-day we moved into the Martyrs' Chapel for Meditation and Mass, thankful for any cooling zephyrs that may find their way in from the cortile.

5th *Thursday*. Corpus Christi. The Mass at the convent of the Little Sisters of the Poor was sung by the Vice-Rector, and there was the usual procession round the piazza of St Peter-in-Chains.

7th *Saturday*. The Tank is getting yet another clean. There is a dearth of water, and it is taking much longer than usual to fill.

8th *Sunday*. The second Community Mass is henceforth a Low Mass. Libers have been shut with a sigh—of relief or nostalgia as the case may be.

9th *Monday*. The biennial excitement of being weighed. The results, duly tabulated on the Common Room board, always give matter for contemplation. Can it really be true that one of First Year lost two stone . . . and still has so much left?

10th *Tuesday*. Last day of lectures. At 11.10 we banged a final desk, uttered a valedictory war-whoop, and migrated to S. Ignazio for a sermon from Fr Marcozzi, followed by Benediction given by the Rector of the University.

11th *Wednesday*. From this day forth, life is grim and life is earnest, and the bread of idleness that we ate in the spring is coming home to roost in the summer (old Irish proverb).

12th *Thursday*. Major exams starting. *Irrungen, Wirrungen!*

13th *Friday*. Feast of the Sacred Heart, and therefore no exams.

The draw was made for the Villa room-list, thus occasioning a certain tension in the Common Room after lunch. The Villa will be by no means full this year, so that even the First Year man lowest on the list will have some choice.

After supper there was a private showing of a cine-film by a member of the OND.

15th *Sunday*. The normal sleepy Sunday atmosphere is exaggerated by the silence that descends on us at the time of exam preparation. On Sundays even the flapping of ferraiuola'ed students off to face the examiners is stilled.

17th *Tuesday*. At lunch to-day we celebrated Fr Buckley's academic successes. Abbot Williams was among the guests, and we had a speech from the Vice-Rector, to which Fr Buckley replied. Mr Swindlehurst, who has just achieved a like distinction in the realms of Law, was also included in the toast, and spoke in a reply of well-judged length.

18th *Wednesday*. The Rector returned at 4 p.m., appearing at the door, suitcase in hand, just as we were going into Rosary.

19th *Thursday*. A party was given by the British Minister to the Holy See, to which a certain number of us was invited.

20th *Friday*. Fr Buckley left for darkest Africa, and Third Year Philosophy for even darker England, if the weather reports are anything to go by. One thoughtful philosopher took the University Delegate's mark-card home with him: doubtful ethics, this, and even more doubtful psychology.

21st *Saturday*. St Aloysius, so no exams. The longest day in the year is still too short for most of us.

Fr Collier arrived.

23rd *Monday*. Fr Kenny arrived, to defend his doctorate thesis.

Fr Collier left at lunch-time.

24th *Tuesday*. Most of those taking licentiates have left now, although one or two of Top Year still linger, unable to tear themselves away. We have now dispensed with the two bottom tables in the refectory, and crowd ourselves together for mutual support and companionship.

25th *Wednesday*. This worrying time of year tends always to find a popular tune to express itself in. Two years ago it was *The Velvet Glove*—obviously a reaction from strenuous intellectual effort into fatuity; last year it was *It takes a worried man to sing a worried song*—self-analytic and introspective; now it is *Volare, cantare; nel blu, dipinto di blu*—which is sheer escapism.

27th *Friday*. A high wind, sufficient to break windows here and there.

28th *Saturday*. A cricket match at Acqua Acetosa against F.A.O. In the words of one of our opponents, 'the Church made 120'. We were saved by the clock, as time expired with F.A.O. one run behind with five wickets in hand.

29th *Sunday*. SS. Peter and Paul. The Rector said the second Low Mass, and gave First Communion to Medi's granddaughter Daniela. She was confirmed later in the morning, also in the College.

30th *Monday*. The Villa advance party leaves to-day. General packing and hustle among those who have finished exams. There are a few still to test their conversational abilities *coram magistro*: the grand finale is to-morrow, when all will be able to sigh, happy in the knowledge that the Gregorian is fifteen miles away for the next three months.

JAMES WIGMORE.

PERSONAL

We offer our very sincere congratulations to His Lordship Bishop Cunningham (1939-43), Auxiliary of Hexham and Newcastle, on his nomination by the Holy See as Ordinary of the diocese. We assure him of our prayers and wish him many fruitful years. We also extend our congratulations to the Right Rev. Mgr D. J. Cashman (1933-39) on his appointment as Auxiliary Bishop of Westminster.

The Right Rev. Mgr R. L. Smith (1922-29) has been made a Canon of the Lancaster Chapter, and the Rev. A. Ibbett (1923-30) has been appointed a Canon of the Portsmouth Chapter. The Rev. A. C. Iggledden (1933-40) has been made a Domestic Prelate. We send our very best wishes to them all.

Ad Multos Annos to the following who are keeping their Silver Jubilees : in July, the Rev. G. Pritchard and the Rev. R. Flynn (both 1927-34) ; in November, the Right Rev. Mgr T. B. Pearson, Auxiliary Bishop of Lancaster (1928-34), the Rev. J. Wroe (1927-36), the Revv. S. Hodkinson, B. Cunningham, T. Marsh (all 1927-34), the Revv. R. Foster and M. Grace (1930-34), and the Rev. A. Jones (1930-35).

We have had the pleasure of welcoming the following guests to the College :

January 1958 : the Rev. R. J. Foster (1930-34).

February-March : the Rev. B. Connelly (1948-55).

March : the Right Rev. Mgr Canon R. L. Smith (1922-29).

May : the Right Rev. Mgr A. C. Iggledden (1933-40), the Rev. G. Pitt (1933-40), the Rev. M. Grech (1947-53).

June : the Rev. J. Lyons (1928-35), the Rev. T. Morton (Shrewsbury), the Rev. J. Cahill (Shrewsbury), the Rev. D. Collier (1947-54).

June-July : the Rev. A. Kenny (1949-57).

The appointments of post-graduate students and Top Year are as follows :

- The Rev. A. Kenny returns to Oxford University.
- The Rev. C. Lightbound to the Cathedral, Shrewsbury.
- The Rev. J. Short to St Edmund's House, Cambridge.
- The Rev. C. Rand returns to Rome for Theology.
- The Rev. J. Tweedy to St Cuthbert's Grammar School, Newcastle.
- The Rev. C. Murtagh to St Joseph's, Copnor Bridge, Portsmouth.
- The Rev. A. Russell to St Mary's, Cadogan Street, Chelsea.
- The Rev. A. Davis to Holy Cross, Plymouth.
- The Rev. B. Bradley to St Alphege, Bath.
- The Rev. P. Moakler to Our Lady of Grace and St Teresa, Chingford, E.4.
- The Rev. M. Downey to Our Most Holy Redeemer, Keyham, Plymouth.

We would like to congratulate the Revv. M. Buckley (1947-51) and A. Kenny (1949-57) on their gaining the Doctorate of Sacred Theology, and the Rev. O. Swindlehurst (1948-58) on his Doctorate of Canon Law.

The Senior Student from March 1959 will be Mr George Hay. The Deputy Senior Student will be Mr James Wigmore.

COLLEGE NOTES

THE VENERABLE

Editor : Mr Steele
 Sub-Editor : Mr Trevett
 Fifth Member : Mr Chestle

Secretary : Mr Chatterton
 Under-Secretary : Mr Dumbill
 Sixth Member : Mr Tully

LITERARY SOCIETY

Mr H. A. F. Hohler, British Minister to the Quirinal, addressed the Society on 'The Red Army in Soviet Politics'. By tracing the history of the Red Army he showed what a dominating part it has come to play in Russian political life, equalling in importance the Administration and the Secret Police.

Mr P. Nichols, *The Times* correspondent in Rome, entertained us with a very diverting series of reminiscences, to illustrate the eventful career of a news-man on the Continent.

H.E. Sir Marcus Cheke, speaking on 'Portugal and Salazar', sketched the history of Portugal, to give an intelligible background to the resuscitation of political and social life that is developing under Salazar's rule. Sir Marcus spoke from a wealth of learning and experience that were fully appreciated.

In the New Year, Mr Cecil Roberts looked back on his life as a war correspondent in the First World War, as the editor of a provincial newspaper, as an author, and as the survivor, as he put it, of twenty-two lecture tours in the United States. The anecdotes he produced at every stage of the talk were gems, and kept us very pleasantly entertained.

We have had several talks on various aspects of life in America. Fr J. Cunningham, parish priest of S. Susanna, the Church for American Catholics in Rome, spoke on 'The Church in America'. He described the vitality of Catholicism in the States, and the 'big business' methods used to attract converts and to build up Catholic life.

From Fr Damboriena S.J. we heard about the alleged Catholic persecution of Protestants in Latin America. It was a great pleasure to welcome one of the professors at the Gregorian, for the first time in many years, to the Literary Society. He described the viciously anti-Catholic governments that came to power in the Latin Americas in the nineteenth century, and pointed to the vestiges of this secularism as part of the explanation of the present-day situation.

Mgr Canon R. L. Smith described his work in Germany on the Control Commission. He entitled his talk 'In a Madhouse', to stress the chaotic state of affairs, and told us of the blunders and misunderstandings that were of all too frequent occurrence.

Fr Joseph Christie S.J., had recently spent a year in the U.S., and was able to develop Fr Cunningham's story of Catholicism in that country. His main theme was that the Church 'over there' was an accepted part of the national life, taking itself, and being taken by others, completely for granted.

The President for 1958-59 is Mr Lang. The Secretary is Mr Budd.

PRIVATE SOCIETIES

THE GRANT DEBATING SOCIETY started the year with the Motion that 'The Choice of Boarding-School Education for Children below Fourteen should be the Last Resort of Catholic Parents'. This was well attended and debated with enthusiasm. Boarding schools were dismissed by 28 votes to 12. The debate on 'The British Labour Party Deserves no Support from Catholics' was also a vigorous one, provoking many to air their views. The supporters of the Motion drew logical conclusions from Party manifestoes when compared with the Church's social teaching; the Opposition softened the pill of *Realpolitik* by showing the practical comprehensiveness of the Labour movement. The Motion was carried by 16-14. We had two rather dull debates: 'The Present Policy of the Government Regarding Defence and the Use of Atomic Weapons is to be Deplored', defeated by 15 votes to 2, and 'England will be Converted by Intellectual rather than Popular Propaganda', defeated by 8 votes to 2. As the voting indicates, they were not well attended, and there was little life in either. We had a very successful Balloon Debate, in which suitably dressed defenders of Epicurus, Nietzsche, Freud and Sartre contested their right to stay in the balloon with the claim that 'My Theory of Morality has been of most Benefit to Mankind'. We may or may not have learned some ethics but we certainly had a good laugh. Freud hypnotised us into submission, and remained firmly installed in the balloon.

The year saw an increased interest in the Debating Society, after people had been invited to 'sign on' for one of a number of subjects. At the same time, lethargy is still the main enemy, and there is a regrettable tendency to vote according to the views of the voter rather than the quality of the speeches.

The WISEMAN SOCIETY enjoyed one of its busiest sessions for many years. Three papers were given before Christmas and four afterwards. Of these seven, four were contributed by new members. Meetings were well attended, usually by over half the House, and a wide range of subjects was covered. We began with a paper called '*Sacrificium Laudis*; some Observations on the Canon of the Mass', read by Mr A. White, who spoke on the history and development of the present Canon. Mr Tweedy on '*Insight: a Study of Human Understanding*', gave an account of the fundamental principles governing the process of knowing and judging as formulated by Fr Bernard Lonergan S.J. 'Personal Relations in the Works of Stephen Potter' was the title of Mr Trevett's paper, which worked out the principles of 'Gamesmanship' and 'Lifemanship' to their logical conclusions and showed the rather alarming psychological and social consequences which might result from them. The Vice-Rector's address 'The Layman: a New Estate in the Church?' provided the background for an appreciation of the Lay Apostolate, based chiefly on the social teaching of recent papal encyclicals. 'Towards a Catholic Novel', by Mr Tucker, presented a thoughtful analysis of the truly 'Catholic' elements in the novels of Greene and Waugh. Mr Lethbridge's talk, 'It Tolls for Thee', was an impassioned *cri de coeur* on apartheid and the colour problem in South Africa. The final paper of the year was 'Ecclesiastical Nudists', a light-hearted attack on the critics of Canon Law, by Mr Lightbound.

The appreciation and thanks of the society are due to these members for providing so many interesting and enjoyable evenings.

The new secretary is Mr Trevett.

The MEZZOFANTI SOCIETY was again not over-active, having held only one meeting; but this was a most enjoyable 'musical Mezzofanti'. A crowded audience listened to a programme ranging from lively Italian and Russian ballads to a spirited '*Joannes, nunquam, minime, non*'. The evening was closed with a community song, 'One Man Went to Mow', in Swahili.

The organizing of foreign language classes during the *villeggiatura* has now become a recognized part of the society's activities. Classes in Italian, German, Spanish and Russian are being enthusiastically attended and successfully run. Let us hope that this is an *augurio di successo* for the coming season.

SPORT

ASSOCIATION FOOTBALL. The second half of the season was rather disappointing, both from the number of games played and the results—or rather, the Result: no matter how many games are won, the season must be considered a failure if the Scots game ends in a defeat!

We played only six more House matches after January; a hot spell just before Easter combined with bone hard pitches made most people chary of giving up the Friday afternoon siesta. In the closing game of the season, the North beat the South 4—1 in a match remarkable for the lack of serious physical injury to either side.

The 'A' team won their match against the Holy Ghost Fathers 3—1, finishing the season with the record :

Played 3. Won 2. Drawn 1. Goals For 11, Against 4.

The 1st team overcame Propaganda on their small pitch, after a truly tremendous game. We had been losing 0—1 at half-time, and our determination and power in the second half brought us victory in the closing minutes : the final score was 2—1. In our sixth and last game of the year we lost for the first time in thirteen months. After the Scots match the record was :

Played 6. Won 4. Drawn 1. Lost 1. Goals For 19, Against 14.

In October it looked, on paper, as if we were going to have a record season. Of the team that scored six against the Scots the season before only one had returned to England, and there were three or four other good players pressing for a place in the side. But as it turned out, only in the first game of the season were we able to field the strongest XI. Of this team, only six were fit enough to play in the Scots match. This is not to take away from the Scots' performance : they were tremendously fit to a man, and moved the ball among themselves with an understanding and skill which we could not achieve. It must be said, however, that there was an element of luck about their first two goals (the second of which came from a faulty back-pass, our besetting sin throughout the season. One can recall five other gift goals to opponents in this way.) We began the second half two goals down. A flicker of hope was quickly extinguished when a Scot appeared from nowhere to boot what seemed to be a certain goal off the line into the road. The Scots captain hammered in the last nail with a tremendous shot following a corner, giving them a clear victory of 3 goals to nil. And to crown it all, we lost our best football after the match !

Mr Buckle was captain for the first half of the season, Mr Rice for the second. Mr Creasey is secretary for the coming season.

The following have played for one or other of the teams during the season : Messrs Swindlehurst, Lightbound, De Rosa, Short, McNamara, Hay, Buckle, Walsh, Rice, Linares, Cunningham, Creasey, Tucker, St Aubyn, J. White, O'Neill, Allen, Dearman, Sharratt, McGarry, Corley.

RUGBY FOOTBALL. The second half of the season saw more House games, and some interesting outside matches. C.U.S.—San Gabriele were again too strong for us, winning 13—5, but the College provided the core of a Gregorian University XV which defeated University Roma 6—3. Our 17—3 defeat by the ex-Cusini was a fine, open game, and we could sense the addition of style and technique to the usual superb fitness of our opponents. Of the latter, two had been in the Italy XV which had been beaten only 11—3 by last season's powerful French side.

The selection was from those mentioned in the last issue, together with Mr McGarry. Mr Magner was referee in two of the matches.

We would like to congratulate Fr Seán Little C.S.Sp., on his Italian international cap, awarded *honoris causa*.

Mr Walsh is secretary for this year, Mr Rice for the coming year.

CRICKET. There are fewer of us at the Villa this year, so we have usually had to make do with only one House game per week. In fact, players have been so scarce that it was only with difficulty that we could play the North *v.* South match on August Bank Holiday. The North won by six wickets, their first win for four years, after a dour and rather colourless game.

Much of the slow scoring this season must be blamed on the field, which is in a shocking condition. Good batting simply does not pay when a powerful drive along the ground brings only a scampered single.

To make up for the small number of our House matches, we have had many more outside matches than usual. On 5th May the game with the Beda was drawn; at the close they had made 36 for 9 in reply to our 72. In June we played F.A.O. on a Roman football pitch. Our score of 120 should have been enough, but some very loose bowling nearly lost us the match: stumps were drawn with our opponents only one run behind with five wickets left.

An enjoyable game with B.O.A.C. at the Villa resulted in an easy victory for us by 97 runs, after we had declared at 142 for 6. Our bowling was much tidier than in the previous match, and the fielding was first-class. A game with H.M.S. *Girdle Ness* ended with another victory for us by 7 wickets. Their innings collapsed in face of some good fast bowling, after their star batsman had been run out for 23 by a fine throw from mid-wicket. In the Embassy match at the end of July, our opponents could make little of our leg-spinner, who took 4 for 7. We passed their total of 43 for the loss of 3 wickets. Our match with Propaganda on 7th August held all the excitement that could be wished. By lunch they had collapsed for 60 to our spin attack (both bowlers took 4 for 9), and we had replied with 9 for 1 wicket. After tea wickets fell with depressing regularity, and at 30 for 8 all seemed lost. Our number 10 came in, took 11 off the first over he received, and completely changed the course of the game. There followed a sterling partnership of wholehearted aggression at one end, and rigid defence with an eye for the short single at the other. The aggressor's concentration seemed to wilt when, in attempting a big hit, his bat disintegrated; shortly afterwards he was clean bowled, and the scores were level. Next ball, a disagreement over a sharp single found one batsman stranded in mid-pitch. The ball was returned smartly and, amid tremendous uproar, the South African wicket-keeper uprooted all three stumps to tie the match.

The following represented the College this year: Messrs Bowen (capt.), McNamara, Steele, Magner, Murphy, Walsh, Rice, Budd, O'Neill, Hathaway, Hatley, Sharratt, Tully, McGarry, Corley. Mr Dearman was umpire, and Mr O'Loughlin the scorer. The secretary is Mr Rice.

TENNIS. The court had a much more generous covering of weeds this year ; these are really our biggest problem. Two unexpected thunderstorms delayed the opening by disturbing the surface, which took some time to be corrected. Despite a few remaining hollows it is playing very well, though through lack of water it becomes very sandy at times, and in places it is beginning to wear thin.

We greatly appreciate the gift of a new net. The old one had done yeoman service ; it had been put to a wide variety of uses in its long career, and from being a lot of holes strung regularly together it had become a series of extended gaps.

Four new racquets, bought by the Public Purse and obtained through the good offices of Fr Basil Walker of Upholland, have been a great boon. The old ones still in use lack rubber hand-grips, which makes it very difficult to play with them for any length of time. We hope gradually to increase our stock as time goes on.

Twenty-one hours play per week are available. It is a popular game, and the court is usually booked well in advance.

The secretary is Mr Chatterton.

GOLF. The cutting of the greens was made easier this year by the Rector's kind gift of two hand-sickles. Our thanks are due to those who spent some of their free time preparing the course. On the whole the greens are in good shape, though two had to be shifted a few yards because of the moles. A couple of heavy showers early in the season brought up tufts of grass here and there, but the greens still allow of scientific putting.

In mid-July Mr Bernard Tickle, the Rector's brother, kindly opened the course ; Fr Elcock also took part in the game.

We would like to thank Mr Sherwood of B.O.A.C. for giving us several dozen good second-hand golf-balls ; this will considerably cut down next season's expenses. A special club-rack is being made which will make the selection of clubs much easier, and will take up less space than dozens of loose clubs.

Although a large number of our regular golfers are in England this year, it is hoped that the forthcoming competitions will reveal fresh talent, especially among new members.

The secretary is Mr O'Sullivan.

HANDBALL. By the end of last season the side of the court nearest the rock-face was in a very worn and crumbly condition ; as a result the game itself had suffered. Now the offending spot has been entirely relaid, and the play has improved enormously, giving those who possess any skill a chance to use it. This explains to a great extent the rise in the popularity of the game. Thanks to the labours of Mr Sharratt we have enjoyed the luxury of leather balls, which are more pleasant to play with and much kinder to the hands than the bullet-like adhesive ones.

The secretary is Mr Budd.

SWIMMING. In line with tradition, the tanking season opened on St Gregory's Day, when some four people braved the snow to enter the water. Somewhat surprisingly, only one of them caught a cold.

Although it is not as hot as last year, the numbers who use the Tank have increased; at the Villa, quite a large number of learners are to be seen trying their strokes at the shallow end. The Gala is to be held shortly, if the weather holds.

The Tank-man is Mr Hine.

THE LIBRARY

The Librarians wish to thank Fr W. Boulton who, in response to our appeal, has kindly presented us with his set of war-time magazines. We are also most grateful to the anonymous donor of the latest edition of the *Encyclopædia Britannica*.

We gratefully acknowledge gifts of books from the following: Their Lordships Bishop Martin C. O'Connor and Bishop Fulton J. Sheen; the Right Rev. Mgri W. T. Heard and A. N. Gilbey; the Very Revv. J. B. Janssens S.J., Alfred Wilson C.P., and V. Smith S.C.A.; the Revv. Godfrey Anstruther O.P., Joannes Lipski, and H. E. G. Rope; Prof. Louis Allen, Mr Donald Attwater (in memory of Robin Attwater), Miss Marjorie A. Lane, Mr Lancelot C. Sheppard, Mr and Mrs D. A. Sherwood, Mr John M. Todd, and the St George's Study Group, Taunton.

We are also grateful to the Rev. A Hulme for presenting us with a copy of his new book *Morals and Money*.

OBITUARY

THE REVEREND G. WORSLEY D.D.

Dr George Alister Worsley died suddenly at St John's, New Ferry, Cheshire, on 27th April 1957. Two years previously he had had trouble with his heart, and earlier in the year it had recurred in more serious form; but immediately before his death he had seemed to be improving, if only temporarily.

Fr Worsley, after early studies at Ushaw and the seven-year course in Rome, was ordained in the College chapel on 6th March 1927 by Archbishop Hinsley (whose first ordination it was). After taking his Doctorate he was posted to St Werburgh's, Chester, whence he was transferred to Shrewsbury Cathedral in 1932. He was given his first parish in 1935: St Winefride's, Neston. At the height of the air-raids, early in 1941, he was transferred to St John's, New Ferry, where he remained until his death.

As time goes by, the incidents of College life fade with the years, but the characters of our companions leave a more durable impression. This impression is perhaps a truer estimate, one that penetrates to the very personality of a man; and it would explain why, meeting one whom we have not seen for years, we find him just the same. Your contributor experiences this when thinking of George Worsley: as a student and as a priest he was ever the same. Looking back, one remembers a quiet student, but certainly one of the community and with a mind of his own; a little reticent, but with no ambiguity in the expression of his mind when he did speak. There were a certain order and neatness in his life, just a little unusual in a young student. A townsman, he preferred the City to the Villa and was somewhat impatient of the comparative roughness of country life.

We can see all this again in the priest, but now on a different level; now it was apparent in the zeal with which he worked for the beauty and decorum of God's house. The hymn comes to mind '*Coelestis Urbs Jerusalem, Beata pacis visio*'. He had a vision, and would build the Heavenly Jerusalem

also on earth : in charge of two parishes, he left both churches things of beauty. Neither was he content with mere building ; having made a beautiful thing, it was to remain so, and Fr Worsley's church occasioned admiration for the care so obviously spent on it. His own comfort, the presbytery, did not matter so much ; his church was all-important. He was anxious about the decorum of God's house, and when necessity arose he did not hesitate to say so : '*Scalpri salubris ictibus*'. But if cold marble needed attention, the living stones must have greater care, must be fashioned and laid in order : '*Aptisque juncta nexibus*'. His people sensed how right he was, and spoke of him as a good priest. His administration of the parish was marked by that desire for order and search for beauty which seemed to be part of his character, and to which he was moved by that common-sense spirituality which finds perfection in doing perfectly what the Church would have her pastors do.

The church was crowded for the Dirge and Requiem. We hope our prayers have helped him into the possession of that order and vision of that Beauty which involves us in no disquiet, being Infinite.

G. HIGGINS.

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