

THE VENERABILE

CONDUCTED BY THE PAST
AND PRESENT STUDENTS
OF THE VENERABLE
ENGLISH COLLEGE
ROME

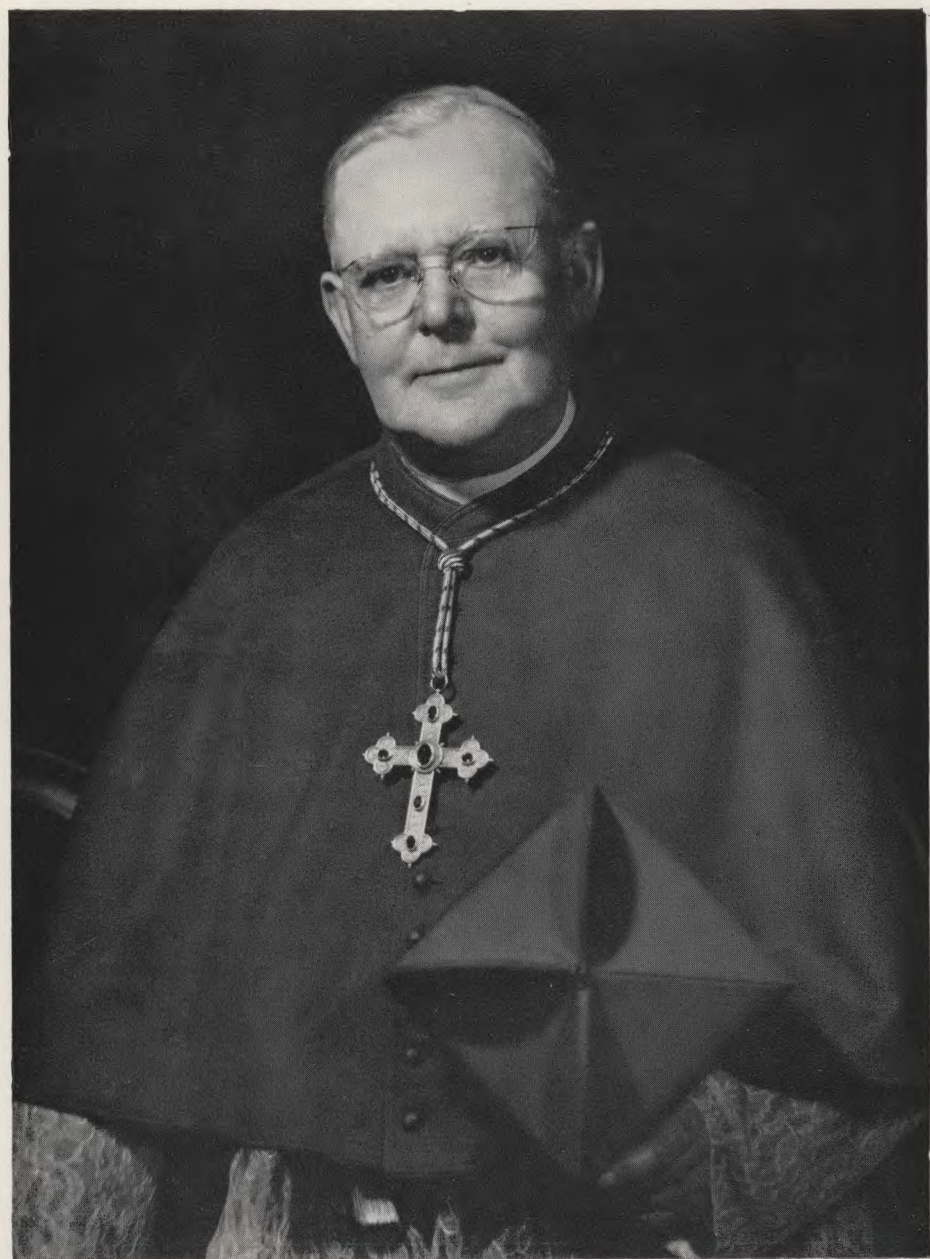
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EXETER

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CARDINAL GODFREY

It was with particular joy and personal pleasure that we welcomed the elevation of Archbishop Godfrey to the Sacred College of Cardinals. Indeed every member of the College must have rejoiced at the great honour bestowed on this former student and Rector, who now joins Cardinals Wiseman and Hinsley in the very select company of Rectors of the Venerable who have been raised to the Sacred Purple.

We in Rome were especially privileged and honoured to have His Eminence staying with us during these memorable days and to witness the various ceremonies and functions connected with the creation of a new Cardinal. Above all, we were grateful for the opportunity this gave us of expressing to His Eminence personally our congratulations, good wishes and the assurance of our prayers.

All who know the Cardinal will feel that this new honour is but a fitting crown to long years of loyal and loving service to the Holy See and the person of the Holy Father. Indeed this loyalty and love has been characteristic of his whole life and from it has stemmed his devotion to Rome and the Venerable.

As Rector, the Cardinal worked wholeheartedly to foster and uphold the spirit and traditions of that College which gave the Church and England forty-four martyrs, and strove to

inspire in his students the love of the Church and of the Pope that must have been theirs. Under his Rectorship the College buildings both in Rome and at the Villa were improved and enlarged, and countless hundreds of students, past, present and future will always be indebted to him for restoring the Church at Palazzola to its original beautiful simplicity. As Apostolic Delegate, then as Archbishop of Liverpool, and now as Archbishop of Westminster His Eminence has never ceased to show his deep loyalty, love and concern for the College and its fortunes. In all truth we can say that in the Cardinal we have a loyal son, true friend and loving father.

It is therefore with deep gratitude and pride that we recall our intimate connection with His Eminence, and while rejoicing with him on this happy occasion we would, once again, assure him in our turn of our devoted loyalty, our heartfelt good wishes and continued prayers that God may grant him every grace and blessing and many years in the enjoyment of this new honour for His greater glory and that of His Church throughout the world and most especially in England.

CONTINUITY

OCTOBER 9TH, 1958—NOVEMBER 4TH, 1958

With Pope John XXIII sitting firmly on the throne of St Peter as though he had sat there all his life, it is not easy to look back on the events of last October and November and to recall, not so much the details, as the prevailing moods and impressions of those days of grandeur. At this moment, only a few days after the Holy Father's dramatic visit to the Gregorian University, one is still caught up and enthralled by the magic of his personality. The measure of his success lies in his conquest not merely of the hearts of all who have met him but also of the admiration of that fickle amalgam of loyalties, the citizens of Rome. The responsibilities of life now seem sweetened by his apparently inexhaustible benignity and humanity, and not even the launching of a moonchik has seriously disturbed the mood of optimism. An uninformed observer might mistake the myriad anecdotes that cluster round his person for the day-to-day history of the Church. The historian of this period, nevertheless, will underline the solid continuity of ecclesiastical policy which the changes (or reversions ?) he has introduced have purposively reinforced. One remains amazed at the ease with which a great pontificate of nearly twenty years finally closed with the death of Pius XII in the early hours of 9th October ; and a new one slipped into being three weeks later with the election of John XXIII on the 28th.

I kept diary notes of the last days of the only Pope the vast majority of the House had ever known :

“The news on Monday (6th October) left us in little doubt that not even the vitality of Pope Pius XII could sustain such a shock. Yet one was still ready for a miraculous surprise, not, to be honest, hopeful . . . surely the Holy Father could not be asked to carry his burden for ever and ever. The words of St Martin on his deathbed could not be forgotten : *si adhuc sum necessarius, non recuso laborem*. But busy Rome had to go on as usual, and folk stopped to ask how their Father fared out there at Castel Gandolfo, fifteen miles to the south. The House was in Retreat and many prayers were offered for him.

When, however, the news came through that yesterday, Wednesday, he had suffered a further cerebral thrombosis, we all knew that the Pope was dying. His four doctors worked to overcome the crisis, but I imagine that even these men, who had seen him survive great shocks in the past, could not have hoped to do more than alleviate his sufferings. There was still a note of hopefulness in the bulletins on the Vatican radio every hour. Then came the bombshell. At about midday special editions of several papers were being sold in the city saying “The Pope is dead”, and that he died at 11 a.m. with a prayer for Rome and for peace on his lips. Everyone said a prayer for his great soul. But the Vatican radio did no more than repeat the last medical bulletin (9.30 a.m.) and insist that it was still valid.

Some of us thought that the news of the death was being delayed for a special reason, some that he was still alive. Eventually it became clear that the news was false and the police went round the city collecting the editions containing the fictitious account of the death. The British radio this morning said that the Pope did not recover consciousness after his second stroke. But the Vatican service gave no hint as to whether he was conscious or not, merely affirming that he was resting. It was not until the afternoon that the bulletins became more explicit, saying that the little hope entertained in the morning was there no longer, that the Holy Father’s condition was deteriorating hour by hour, his breathing faster, his pulse 140, his temperature 40°, his blood pressure dropping. We all felt we were assisting at his agony. In fact, at 10.30 p.m., Fr



POPE JOHN AT THE GREGORIAN

Pellegrino, the Jesuit Vatican announcer at Castel Gandolfo, told us openly that the Supreme Pontiff was approaching this agony.

I stayed up till midnight but no fresh news came. At 5.45 a.m. I dialled the special news service of the Rome radio and learnt that the Pope had died at 3.52 a.m. (2.52 in England). I posted the news on the notice-board, thus all the priests in the House were thereby able to celebrate Mass for one who had been not merely their Pope but also their Bishop. The bells of San Lorenzo tolled a peal after the Angelus at 6 a.m.—though I did not hear the bells of St Peter's which are said to have tolled immediately after the moment of death . . .'

The reaction to the news throughout the world is well known to all. Here in Rome the event absorbed the consciousness of the entire populace. Ones non-Catholic friends rang up to express their sympathy and shared the general mourning. Information was soon received that the Pontiff's body would lie in state, first at Castel Gandolfo and then be transported to Rome to lie in St Peter's in the nave of the basilica. The entire House joined the impressive procession from the Lateran down to St Peter's by way of the Colosseum and the Corso Vittorio—one of the most moving events of this historic time. Crowds upon crowds surged on the basilica to pay their respects and offer their prayers before the high catafalque. On the Sunday evening the hard-trying Roman police and units of the Army were unable to withstand the weight and pressure of the people endeavouring to enter the church before it closed, and for a few minutes the cordons broke : but one has nothing but praise for the way the Italian State handled their weary tasks.

The first of the Nine Funerals was celebrated in the Capella Giulia on the Saturday. The Burial took place on the afternoon of the Monday, the 13th. The B.B.C. were alive to the demands of their listeners throughout the world and a Sound and Television team were hastily commissioned to cover the ceremony. I had the privilege of giving most of the sound commentary, and from the radio balcony high up above the tribune of St Longinus was rewarded with a splendid view of what is, in fact, a committal service. Arriving there an hour or so before the official opening set for 4 p.m., one saw some of the intimacies denied to others—the last tribute of Monsignori Callori and Nasali Rocca, cardinals kneeling by the bier and

praying (the figure of Cardinal Léger of Montreal remains in the memory), the calm preparations of the Papal *cerimonieri* . . . The procession bearing the body from the nave started promptly at the appointed time. All the commentators, looking down on it from their vantage point, remarked with distress on the deterioration of the classical features of the Sovereign Pontiff. As for the two-hour ceremony, all the details—the *Rogito*, the *Elogio*, and the sealing of the three coffins—were executed with a surprising efficiency and suitable tranquillity, and closed quietly a few moments after 6 o'clock when the Sampietrini swung the heavy triple coffin down into the Confession and thence to its temporary resting place in the Crypt.

During these days the ecclesiastical machinery of the 'Sede Vacante' started to function with Cardinal Masella, the newly-elected Camerlengo, at its head: as more and more Cardinals arrived, so the size of the daily council increased. On the Thursday (the 16th) the Archbishops of Westminster and Liverpool arrived to represent the English Hierarchy, along with Bishop Petit (already staying with us), at the last three Solemn Requiems which terminated the period of ecclesiastical mourning. These three Requiems, celebrated by Cardinals Mimmi, Pizzardo and Tisserant (the Dean) respectively, took place at the Altar of the Chair before which, a short distance in front of the Papal Altar, rose the towering catafalque, a massive, baroque structure on the sides of which were the commemorative inscriptions composed by Mgr Bacci. In the light of after events it is worth recording that Cardinal Roncalli gave one of the five absolutions.

The Conclave was heralded to open on the 25th, and one was told of the extensive preparations going on inside the Vatican Palace and who among its residents had had to surrender his quarters. The highly unaesthetic chimney appeared on the wall of the Sistine. On the Saturday the Opening Mass of the Holy Spirit was celebrated in St Peter's itself. We were disappointed that we could not wave off an English cardinal in the afternoon when the Sacred College assembled at the Vatican Palace and Prince Chigi, the Marshal, closed and barred the doors against further ingress. Contrary to reports at the time the Chinese cardinal attended even though he had to be carried in on a stretcher. One heard later that a specially prepared chicken à la chinoise had been sent in to hasten his convalescence. The presence of Cardinal Wyszynski added another historic note to the gathering. In all fifty-one cardinals were engaged in electing

one of their number to the Papacy. Speculation, of course, was more than rife and there was much talk about the Malachy prophecy of 'pastor et nauta'. A perusal of the Italian press of those days will astonish the future chronicler; in fact, after it was all over, one weekly ventured to give the actual number of votes cast for the several candidates. The favourite—at least among ourselves and our acquaintance—was Cardinal Agagianian.

On Sunday came the first *fumata*, and the operators of the 'smoke' certainly were highly unskilled, with the result that Fr Pellegrino on the Vatican radio unfortunately committed himself to the assertion that we had a new Pope. From a vantage point on the College roof the colour was highly equivocal, and the story runs that Prince Chigi sent a very peremptory note into their Eminences bidding them make their signals clear. When it was certain that by the evening (Sunday) nothing definite had been achieved, the wiser brethren realized that the Armenian Cardinal had lost the leading position—many say that he gained thirty votes in the first scrutinies, very near to the necessary two-thirds majority plus one. On the Monday the names of Cardinals Ottaviani, Mimmi, Masella and Roncalli were vigorously mooted. From now on no one in Rome had the slightest doubt that an Italian cardinal would be elected, nor did many wish it otherwise, whatever may have been the feelings of more distant observers. This Monday was an uncertain day and there was much talk of a long conclave, perhaps a full week or even ten days. Most of the House frequented the piazza at the appointed times to see the smoke and felt the thrill of being in the middle of a Roman crowd on such occasions. Tuesday midday—the smoke-makers were getting more expert and the chimney spouted foul black smoke, the colour was unmistakable. Still no result but, by some mysterious telepathy, people were of the opinion that the evening would solve the intense curiosity of the world. When the smoke went up some few minutes after 5 o'clock, though the crowd hesitated to commit themselves after their previous experiences, it soon became clear that this double puff of seemingly white smoke was indeed white—there might be streaks of grey in it, but there was no second belch of dirty hue as on the other occasions—in other words, we did have a new Pope. Fr Nolan, the English-speaking announcer on the Vatican radio, very quickly agreed with this verdict, but poor Fr Pellegrino would not risk his reputation a

second time and even the lights inside the *Aula delle Benedizioni* did not convince him. The rush of the *conclavisti* out on to the terraces above the colonnade decided the issue. Great arc lamps illuminated the façade of the Basilica for the television cameras, and the atmosphere grew intense and electric. The arrival of the State troops and the bands increased the excitement. The Piazza became thronged and packed even though Rome was suffering from a one-day bus strike. Parliament suspended its sitting and the deputies rushed down to join the crowd. Sometime after 6 o'clock there was extra movement visible in the *Aula delle Benedizioni*, the balcony doors were pushed open, and all heard Cardinal Canali, in surprisingly strong tones, announce the election of Cardinal Roncalli, Patriarch of Venice, '*qui nomen sibi imposuit Joannem XXIII*'.

The temperature of the Piazza was now well past boiling point, and the Holy Father, when he appeared somewhat later, received a tremendous acclamation as his small figure was picked out by the brilliant lights of the cameramen. His first blessing came through in the thick, strong accents we now know so well. This first public act of his pontificate was simple and factual, a note that he has consistently preserved—and all was over; the crowds melted slowly away and, buzzing with conversation, bits and pieces of *camerate* strode back to the Via Monserrato.

The first date mentioned for the Coronation was 9th November, but in the event the Feast of St Charles was chosen as being the feast of a saint dear to the Holy Father. To prepare a coronation in so short a time was almost a miracle of improvisation. This time Catholic England was represented by the Archbishops of Westminster and of Birmingham, and Wales by the Bishop of Menevia. The Duke of Norfolk represented Her Majesty the Queen, arriving at Ciampino in a Heron of the Queen's Flight, a diminutive machine that looked like an air-taxi. It was raining hard at first light on the Tuesday morning and the weather was inclement throughout the day. The function started promptly at 8.30 a.m. with the long procession filing down the Scala Regia and passing through into the Atrium of the Basilica where the Pope received the homage of the Chapter. From the beginning to the end of the long ceremony the Holy Father showed no signs of tiredness. The inside of the church was splendid and rich in colour, and one was forcibly struck by the glory of the baroque in its finest conception. As the long line of court officers and dignitaries moved slowly towards the

Blessed Sacrament Chapel, one felt that no other setting was possible for so thrilling a spectacle. The ceremonies at the throne by St Gregory's altar appeared to take a long time : it seemed a pity that the 'liturgy of the burning flax' could not have taken place at the entrance to the apse. The scene that caught the imagination of all was the homage of the Cardinals and selected prelates. Here the Pope gave us a clear picture of the heart-warming traits in his strong character—his humility, gentleness and bubbling good humour. Cardinal Gilroy came down from the throne with a smile that decorated his face from ear to ear, and many were the whispered comments that the Holy Father murmured into the ears of his 'beloved sons' as he embraced them. One will always remember, too, the impressive figures of the deacon and subdeacon of the Mass, Cardinal Wendel of Munich and Monsignor Staffa of the Rota. Mgr Heard was in attendance on the Pope all the time ; while the Rector had an envied position among the prelates alongside the throne. Judging from the stories heard afterwards, the House saw parts of the ceremony from points of vantage—and some were well placed indeed ! The Papal Mass was very impressive—His Holiness sang it so easily and expeditiously, and one hopes he let Mgr Bartolucci know that he should not be kept waiting by excessively long motets or a protracted *Benedictus*. By midday the Piazza was full in expectation of the actual coronation on the balcony of the *loggia*. Mgr Dante, the Papal *cerimoniere*, was obviously dissatisfied with Cardinal Canali's positioning of the tiara on the head of Pope John and himself crowned him a second time. The only misfit on the balcony was the ugly television camera set in the corner. The 'Urbi et Orbi' was solemnly pronounced, and a new reign had solemnly opened. Bishop Petit had to rush off immediately—only to find his plane seriously delayed and time available for lunch with his 'chauffeur'.

The Holy Father appeared seldom at first in public—his critics, if he has any, might say it was the calm before the storm ! All his energy seemed bent on reconstituting the Sacred College and establishing himself firmly as Bishop of Rome. So many ceremonies have taken place since that day in November, from the Taking Possession of the Lateran to the visit to the University. Now he is well surrounded by scarlet, there is a full court and a full administration, and the liberating radiance of his substantial personality is sensibly felt throughout the Eternal

City. After his own audience His Eminence the Cardinal presented both us and the Beda to His Holiness, and one sensed that he recognized our love and loyalty ; in his words to us even the race of Vice-Rectors had a special word of commendation. Will he visit us here ? His example so far does not make that impossible to envisage. Perhaps he might prefer an afternoon drive round to Palazzola. If we repair the famous track down to the Villa a little, perhaps he might stand on the terrace overlooking the Lake and wonder whether, after all, we have not the better position. At least it is something to dream about, and the Holy Father, being an historian, knows the traditions of the Venerable and is aware of the depth of loyalty to the Holy See that has marked its history through four centuries.

ALAN C. CLARK.

PILGRIMS AND THE HOSPICE

Some 377 Englishmen came on pilgrimage to Rome in the Holy Year of 1350.¹ Ignorant of language and custom, they fell easy victims to the Roman landlords. Complaints were made, and as a result the English Hospice was founded in 1362. From then until the Reformation, a continuous stream of pilgrims used the Hospice.

Although there is little record of it before the middle of the fifteenth century, it seems to have been a thriving concern. New houses were bought, and a second hospice started in Trastevere. Other property was acquired to endow it. An annual collection was made in England for its needs—known as the *firma Angliae*. The hospice was taken under royal protection and the royal arms together with an inscription recording the proud claim to sovereignty over France were set up over the entrance.² Margery Kempe, the lacrymose mystic from Norfolk, was received at the Hospice in 1416, and praises the kindness with which she was treated, until the accusations of the chaplain of her party turned the authorities against her, and she was forced to leave.³ (She was invited to return when her name had been cleared.) In 1445 by a Bull of Eugenius IV the Warden was given licence to administer the Sacraments to all Englishmen in Rome, and at the request of the English at the

¹ G. B. Parks, *The English Traveller to Italy*, p. 356. Cf. licences granted to pilgrims and attendants. There are probably others of whom no records survive.

² Cf. Gasquet, *History of the Venerable English College*, p. 37. The arms and inscription are still preserved in the College. The latter reads: 'Haec conjuncta duo, successus debita Legi, Anglia dant Regi, Francia signa suo. MCCCXII. Laurentius Chance me fecit.' The date indicates that the inscription was made at the end of the reign of Henry IV.

³ THE VENERABLE, (Nov., 1942.) x1, 42-49

Curia the privilege of right of cemetery for that nation was also granted.⁴ There is a bare mention of the Hospital of St Thomas in the account of Rome in 1450 by John Capgrave.⁵ But it is only at the end of the fifteenth and beginning of the sixteenth centuries that records are comparatively abundant, and from them we can get some idea of the life of the Hospice and the way in which the pilgrims were treated.

Holy Years were naturally peak periods for pilgrimages. In December 1499 a special meeting of the Confraternity of the Hospice was held to prepare for the invasion of the following year, and Edward Scott was asked to assist the Warden in the administration on account of the great labours involved.⁶ Scott was an efficient administrator, who had already been Warden, and was to be again. He was responsible for the careful, painstaking inventory of 1496, when all the goods of the Hospice were listed. Spalding, the Warden, was ageing and died in the course of the year, and most of the work must have fallen on Scott. In 1500 it is estimated that 750 English pilgrims visited Rome, and in the next Holy Year, 1525, 439.⁷ Not all those could have stayed at the Hospice, and the poor were sometimes given money when there was no room left. The number that could be accommodated can be gathered from the inventory of beds and bedding. In 1501 there were thirty-seven bedsteads, of which four were 'running beds' (possibly trundle beds, on wheels), and they were probably all double beds.⁸ There were also thirteen feather beds, though it is said that four were 'but feeble'. The Hospice could therefore sleep a little over a hundred people.⁹

⁴ College Archives, Membrana 1445. 23.3. 1445

⁵ Capgrave, *Ye Solace of Pilgrims*, ed. C. A. Mills, Oxford 1911, p. 157. Capgrave describes the building of the Pantheon. The structure was supported on a mound of earth in which money had been buried. When it was complete, people were invited to cart away as much earth as they liked and they were rewarded by the money they found. He says he saw a vault made in the Hospice in the same way.

⁶ English College Archives, *Lib.* 17, f. 28 r.

⁷ Parks, *op. cit.*, p. 374 sqq.

⁸ *Ibid.*, p. 372. *Lib.* 17, f. 45 v. The entry in *Lib.* 17 gives the distribution of beds:

'in the gentylmens chamber vj arynnyng bed j in the yemens chambre xvj in the womens chamber vj arunnyng bed j in the custos chambre j a runyng bed j in the seruants chambre iij arunnyng bed j in the chapellayns chambre j

In the tresor hows a flate beddsteade aftyr italy fascion' (Vestments and plate were kept in the treasure house). Parks corrects the sum to 34. He takes the numbers vj in the gentlemen's and women's chambers, and iij in the servants' as *inclusive* of the 'running beds', and brackets in the 'flat bedstead' in the treasure house. But it seems that the 'running beds' should be taken as additional, and the bracket in the MS does not extend to the treasure house bed: 37 would then be correct.

⁹ Thirty-seven bedsteads (with 36 mattresses!), 13 feather beds, all presumably for two, also 12 'saccons' (which seem to have been some kind of straw mattress), and the bed in the treasure house. The mattresses belonged to the bedsteads, but the saccons may have been used independently for servants of pilgrims, or when the Hospice was crowded.



Such a number would only be present during Holy Year, and in Holy Week at that. Normally there would have been ample room.

The size of the tables in Hall is not given, so no estimate can be made of the seating capacity. The greatest number of guests recorded at any one time was on Passion Sunday 1525, when 169 were present.¹⁰ They were not all living at the Hospice.

Amongst the pilgrims there was a distinction between *nobiles*, who paid for their keep, and *pauperes*. The lists of pilgrims from 1504-07¹¹ give 506 pilgrims, of whom 138 were *nobiles*. In 1514, fifteen out of eighty-three were *nobiles*.¹² The *nobiles* included clergy, professional men such as lawyers and doctors, captains of ships, rich merchants and gentry. In 1514 Thomas Cromwell was among their number. Many of them would have come on business, to obtain favours from the Holy See, or to study, but they would normally undertake the pilgrimage at the same time. The poor men were mainly small tradesmen, servants and some sailors. These were treated with less respect, eating and drinking and sleeping apart from the others. In the gentlemen's chamber with six or seven beds there were six chests; the yeomen's room with sixteen beds had but one chest.¹³ The Hospice owned eight pairs of fine Roman sheets for the gentlemen, and sixty-eight pairs of canvas sheets for the others,¹⁴ and in 1502 imported twenty ells of Normandy canvas to make new ones.¹⁵ Similarly in the hall there were three tablecloths of diaper for daily use at the gentlemen's table, besides four others, wrought with crosses, roses and fleurs-de-lis for special occasions. The yeomen's table was covered with two cloths of tyke.¹⁶

Yet even the gentlemen must have lived in a proximity and familiarity which would be intolerable to us. Perhaps a visiting abbot would be invited to sleep in the Warden's chamber, but for the rest one imagines them as a very crowded company

'of sondry folk, by aventure y-falle

¹⁰ Parks, p. 371.

¹¹ College Archives, Lib. Instrumentorum I. Parks, pp. 368-9.

¹² Lib. 13, f. 99-100.

¹³ Lib. 17, f. 47 r.

¹⁴ Ibid., f. 45 v.

¹⁵ Ibid., f. 39 v.

¹⁶ Ibid., f. 46 r.

In felaweship . . . like Chaucer's Knight and Friar and Shipman : among them merchants, perhaps, and 'men of lawe' who had

'shapen hem to Rome for to wende,

Were it for chapmanhode or for disport', or genuine pilgrims who while in Rome would make for the Hospice, as at Canterbury, 'the holy blisful martir for to seke

That hem hath holpen . . .'

Like its patron St Thomas, the Hospice did not refuse help to its clients '*whan that they were seke*'; in fact the Hospice was at times a hospital in the modern sense. Amongst the items noted as missing in 1499 was a sheet used for Master Lessy's two men, who were hurt at Viterbo when their master was slain, and who came to Rome to the Hospice for help.¹⁷ They were also lent money, twenty-two ducats, which was a large sum, for the Warden's salary for the year was only twelve ducats.¹⁸ But they had to leave as pledges 'a grette owche and a little owche off golde', with two rings of gold, one of them having a turquoise set in it.¹⁹ Other sheets were written off as used for Robert Burnham and Robert Soudyer, two sick pilgrims. The day-to-day accounts for 1480 to 1484 frequently note the presence of infirm pilgrims. On one occasion the authorities seem to have been a little inhospitable. A pilgrim suspected of the plague was given a sum of money '*ut citius recederet in partes*'.²⁰ But there was reason for fear. In 1482, eighteen people died in the Hospice '*ex peste*',²¹ and were buried in the church. Other pilgrims were paid to carry the bier.

The cemetery of the church was certainly in constant use. Not only pilgrims but also notable Englishmen in Rome were buried there. The greatest of these was Cardinal Bainbridge, whose tomb in the present church is the most impressive remaining memorial of the Hospice. The spectacular funeral of John Sherwood, Bishop of Durham, is described by Johann Burckard, the Papal Master of Protocol at the time. 'John, Bishop of Durham, Ambassador of the King . . . Henry . . . died on the Wednesday evening [14th January 1493-4]. He was borne from his abode to the church of the English Hospice, where he was to

¹⁷ *Lib.* 17, f. 26 v. Cf. THE VENERABLE, ^{x11, 3-16} (Nov. 1944): *Prologue to the Liber Ruber*, for other examples of sick pilgrims.

¹⁸ *Lib.* 18, f. 76 r.

¹⁹ *Lib.* 17, f. 31 r. An 'ouch' is a jewelled clasp or buckle.

²⁰ *Lib.* 18, f. 77 v.

²¹ *Ibid.*, f. 147.

be buried, attended by the households of the Cardinals of Naples, Recanati, Benevento and Siena, and by the Chamberlain of the Cardinals. Fifty funeral torches preceded the coffin, which was followed by nine persons in funeral garb, by his chaplains, and by many others in black (though not funeral) clothes.²²

Sherwood had been in Rome since 1475, and had been a Chamberlain of the Hospice since 1476. He must have been a wealthy man, for he rented the most expensive house in the Hospice, paying eighty ducats a year for it, when most house rents were ten to twenty ducats. Another Ambassador buried in the Hospice was John Gigli, Bishop of Worcester. He wore when he was buried a pair of bishop's gloves of red cloth belonging to the Hospice. His nephew Silvester Gigli promised to replace these gloves, but does not appear to have done so.²³

One of those who died of the plague in 1482 is described as John '*clericus hospitalis*'. This may have been some poor English clerk who undertook clerical work for the Hospice while continuing his studies. In the same year a *clericus hospitalis* was paid a salary of over six ducats.²⁴ In May 1480 Thomas Oritt, *clericus hospitalis*, was ordained and given money to return home, and again in September another cleric was given money for the same reason.²⁵ It is interesting to think that the Hospice may have been undertaking some of the duties of a seminary. Most of the officials had degrees in theology or canon law, and would have been able to teach. In the Middle Ages clerics were often trained in bishops' households, working the while as secretaries, and it is possible that some such system may have obtained at the Hospice.

Few if any of the pilgrims walked all the way;²⁶ but even so the journey was not easy. Most travelled in winter, the Hospice being fullest from December to June, and the Alpine passes would have been full of snow. The travellers seem to have preferred to risk the snows rather than the heat of Italy in the summer, when plague and disease spread easily. Moreover many wished to be in Rome for Easter and this would mean leaving England in January or February, while those going on to Jerusalem would be able to reach Venice by May or June when the galleys left. The two commonest routes were over the Mont

²² Parks, p. 537.

²³ Quoted by Parks, p. 307.

²⁴ *Lib.* 17, f. 21 r.

²⁵ *Lib.* 18, f. 100 r.

²⁶ *Ibid.*, f. 37 r.

Cenis or through Germany to the Reschen Pass and down to Venice. Some of the pilgrims may have had to beg, as Margery Kempe did when she was abandoned by her party. A French merchant, Boni, travelling from Avignon to Rome in about 1350, gives a list of places to dine, and of places where one could stay the night. It took him twenty-three days, and he finishes by dining 'with great joy in old Rome'.²⁷

The Hospice food may have lacked variety, but it seems to have been substantial. Meat was given every day except Fridays and Saturdays, which were days of abstinence.²⁸ Beef and mutton predominated, with pork as an occasional substitute. In Lent there was fish every day, including Sundays, and many of the usual kinds appear—tench, eels, tunny, etc. In fact, Lent seems to have put the kitchen staff on their mettle. Inventories give us some minor details of the cooking; 'Item a lytyll fork of yerne [iron] to make tostys of brede and to roste appallis withall. Item a chaffyng dish to butter fish withall' can stimulate the imagination.²⁹ Bread, flour, salt and oil were accounted for separately. Food was eaten from vessels of pewter, trenchers or quaders. In 1502 part of the *firma Angliae* was received in the form of seventy-two pieces of pewter vessel, sent out in the royal ship *Sovereign*.³⁰ The Hospice possessed its own vineyards near Rome, from which daily supplies of wine were drawn. For festive occasions, wine was imported from Corsica, Calabria and Terracina.

In the food accounts, Christmas, Easter and Pentecost pass unnoticed, but there is a separate entry for the feast of St Thomas. On this day all the English in Rome were entertained. In 1481 the feast cost twenty-two ducats, 4 *g*, 4 *bol*, and apart from the food, there were payments to the archbishop who sang a solemn Mass, to the singers, to the trumpeters of the King of Naples and the trumpeters of the Pope, and to organists.³¹

²⁷ *Lib.* 18, p. 530.

²⁸ Cf. *Lib.* 18, f. 102. This gives the accounts for the week 7th to 14th May 1481: '*Domca in carne bovum iii g in carne mulon. ii g iii bol in carne vituliu viii bol in herbis ii q.* (Monday-Thursday is much the same.) '*Vend in pisce recente ii g i bol in butiro ii bol ii q in sinapio ii q in ovis ii g*' (Saturday's is similar).

It is somewhat difficult to work out the monetary system used. In *Lib.* 17 the individual *lunus* are ducats, *carleni*, *bolondini* and *quaterini*. Here in *Lib.* 18 'g' replaces *carleni*. There were 10 *carleni* to a ducat *de camera*, and 12½-13 to a ducat of gold. In general there were 8 *bolondini* to one *carl.*, and 2 *q.* to 1 *bol.*, but these ratios seem to vary.

²⁹ *Lib.* 17, f. 48 v.

³⁰ *Ibid.*, f. 39 v. The *Sovereign*, weighing 800 tons, was the famous ship built for Henry VII, and one of the largest then in existence. The King used it both as a warship and for trading. It may have been a mark of Henry's interest that it should carry the plate for the Hospice.

³¹ *Lib.* 18, f. 96.

In 1511 there is mention of incense bought for seven cardinals who were present at the Mass.³²

We gain an impression of crowds in the church and hall on these occasions. All was bustle and hurry. Guests and visitors were everywhere, and the harassed servants could not keep an eye on everything. Things sometimes disappeared: in 1501 the Warden had bought four diaper towels for drying priests' hands in the sacristy, and one was lost on St Thomas's Day.³³ Wine was carried from the kitchen to the hall in great brass pots—not the easiest things to lose, yet one vanished on the feast-day.³⁴

Above all, it was in the church that the splendour and colour of the feast would have been most apparent and it is worth trying to recapture the scene.

Although the church survived until after the Napoleonic wars, no picture of it exists except as a detail in maps of Rome dated 1593.³⁵ There is also a ground-plan dating from 1630,³⁶ and a description of it in 1662.³⁷ From the time of the Hospice we have accounts of repairs³⁸ and inventories of church furnishings; but there is nothing which shows us exactly what it looked like. It occupied the site of the present church, and a cortile separated it from the dining hall. The present kitchen is on the site of the old hall and probably preserves the actual structure as it is thought that this part of the College was not rebuilt by Cardinal Howard. All the Hospice buildings were on the eastern side of the church. The present main cortile did not exist; there were houses owned and rented out by the Hospice in its place. The church seems to have been built mainly of brick and some form of cement, and brick columns, with capitals and bases of tibertine stone, supported the roof.³⁹ At the end of the nave there was a choir-loft, as wide as the nave and about

³² Lib. 13, f. 106 v.

³³ Lib. 17, f. 33 r.

³⁴ *Ibid.*, f. 26 r.

³⁵ See opposite p. 349. Contrary to what is often said, the church was in use for a short time after the Napoleonic wars. In 1820 one of the students, William Kavanagh, died, and in Lib. 551 it states '*et sepultus ad partem Evangel. Capellae majoris prope locum ubi sedere solebat Vice-Rector*'. What happened to his body when the new church was built? The coffin and tomb would not have been destroyed, as the others are said to have been, by the French. The church was finally condemned as unsafe in 1826.

³⁶ Cf. THE VENERABLE, Nov. 1944. X 11, 48-50

³⁷ *Ibid.*, Oct. 1926. III, 31-38

³⁸ *Ibid.*, April 1931: Lib. 17, f. 20 v. V, 177-178

³⁹ Lib. 17, f. 20 v. gives an account of repairs to the church: '*Item tota ecclesia debet esse strata lateribus planis convenientibus ut moris est. Item debet incolari vel cementari tota ecclesia a parte inferiore solummodo*'. Cf. Article 14: '*Item omnes collune debent esse ex lateribus cum basibus et capitibus ex lapide tibertino*'. A cellar was made under the church and repairs were carried out in the roof; the choir-loft and library were built. The reconstruction work, in which the church was almost entirely rebuilt, cost 1000 ducats. Cf. THE VENERABLE, April 1931. V, 177-178

ten feet in depth. Here ^{were} they had 'a pair of organs standing upon a carved table fixed to the wall, four small desks hanging, to set books upon to sing, and six folding chairs of timber to sit upon'.⁴⁰ Above the left-hand aisle was the library. In 1500 there were seven altars,⁴¹ of which four were dedicated to St Thomas, Our Lady, St Nicholas and St Catherine. One would imagine that the high altar would be dedicated to St Thomas, but this is not clear in the inventories where both are mentioned separately. Moreover there is a bull of Gregory XIII granted to the College in 1579 making the altar of St Thomas, '*quod maioris non est*', a privileged altar. The Lady altar was decorated with a frontal of white damask with a red cross in the centre. There were several images of Our Lady in the possession of the Hospice; they may have been either pictures or statues. One in the sacristy is described as being made of alabaster⁴² and standing in a tabernacle. The statue of our Lady on her altar wore a silver crown; or rather, a half-crown, as the inventory ingeniously admits.⁴³ It was given by 'Katrjn English woman', the wife of Hankyn Stonspall.

Little is said of the other altars. They all seem to have been flanked by curtains. There was an image of St Catherine, and at the altar of St Nicholas a 'bankett', which appears to have been a gradine, as it was used for putting candles on. It was painted with the Trinity and the Twelve Apostles.

The Blessed Sacrament was reserved in the wall, and its presence indicated by a lamp of latten or brass. Beneath it was a table covered with a cloth of red baudkyn lined with buckram, and set in the wall was an iron plate for votive candles.

There ^{were} ~~was~~ two carved benches in the middle of the nave, and three plain ones at the side; at three of the pillars there were kneeling-desks, and one of them had chained to it a parchment containing the seven penitential psalms, the *Litany*, *Placebo* and *Dirige*. By St Thomas's altar were a stool and desk, to which were chained a Life of St Thomas, a 'portose'⁴⁴ of Roman use, and a book called '*Manipulus Curatoris*'. A high desk stood in front of the main altar, used for reading the *Epistle* and chanting the *Salve*. The latter was a daily ceremony⁴⁵ so our nightly

⁴⁰ *Lib.* 17, f. 43 v.

⁴¹ *Ibid.*, f. 43.

⁴² *Ibid.*, f. 43 v.

⁴³ *Ibid.*, f. 42 r.

⁴⁴ This is spelt variously as 'portose', 'portowse' or 'porthouse' and means a breviary—cf. French '*portehors*', Latin '*portiforium*'.

⁴⁵ *Lib.* 17, f. 43 r.

anthem is a tradition which goes back beyond the foundation of the College.

The liturgical colours were rather different from modern usage. Blue was worn, as it still is in Spain; there were no purple vestments—white was the colour for Lent. The vestments were made from splendid materials of oriental origin: baldachin or baudkin, a rich brocade from Baghdad; damask from Damascus, and sarcenet or Saracen cloth (both silks of various kinds with raised patterns). The blue vestments were of camlet, a costly eastern stuff of silk and camel's hair. The Hospice also owned a chasuble of cloth of gold on a blue ground, with alb, amice and maniple to match, but no stole.

The church was a feast of colour in cloth and drapings and in painting. Everything possible was done to add to the glory of the scene on such occasions as the feast of St Thomas. For the celebrant there was 'a rede cheseble braynchyd with gold with a very fyne albe and amese and stole and fanne [maniple]' with tunicles and appparelled amice and alb to match for two other ministers. If a bishop he would wear the Hospice mitre 'set with perlys and counterset stonys estemyed at a 150 doketts'.⁴⁶ Hired trumpeters in the organ-loft sounded forth as he entered, and the church in its festive robes of all colours seemed to join in the fanfare. Twenty hangings emblazoned with various coats of arms festooned the walls, while on each side of the church were suspended seven banners bearing the arms of England. Above, the ceiling was ornamented with a regular design.⁴⁷ From the beam-ends painted heads of saints looked down, while here and there the arms of England stood out in relief and colour.⁴⁸ The congregation too was clad in bright robes. Burckard describes Sir John Kendall, Turcopolier of the Knights of Rhodes and a Chamberlain of the Hospice, as dressed in 'robes of red taffeta with a white cross in the centre before and behind', and accompanied by his pages bearing the banner of his Order—red with a white cross in the centre.⁴⁹

As the bishop walked up the aisle he would see before him the high altar decorated with its own curtains and frontlets. Highest above it hung a red cloth of baldachin with a yellow

⁴⁶ *Lib.* 17, f. 21.

⁴⁷ *Ibid.*, f. 20.

⁴⁸ The College still possesses four of these beam-ends, which have been placed in the Cardinals Corridor. It is not certain where exactly they were in the church.

⁴⁹ Cf. Parks, p. 307. Burckard's description of the robes of Sir John Kendall.

lining.⁵⁰ Below, on the front of the altar, were two cloths of green silk lined with blue, wrought with images of the life of St Thomas.⁵¹ At the foot of the altar stood two great candlesticks, over seven feet high, made of polished latten. On the altar itself were two others of latten about three feet high, and also eight small candles of wood, carved and painted white and gold, with the Trinity on them.⁵² The missal rested on a cushion of tawny silk. If John Sherwood, Bishop of Durham and Chamberlain of the Hospice, was pontificating, he would possibly have used one of the old handwritten Sarum missals, rather than a modern printed one.⁵³ If so, the Mass itself would have differed a little from ours. It began with the intoning of the '*Veni Creator Spiritus*', and the Offertory prayers were reduced in length. There was also a proper sequence for the feast of St Thomas. Sherwood may well have used the costly chalice of silver and gilt, weighing twenty ounces one quarter, presented by the Duchess of York.⁵⁴ It was not as heavy or valuable as that given by the Abbot of Abingdon, but the rank of the donor made it worthy to be used on such occasions. Sherwood was supposed to be a Yorkist sympathiser. He had received the Earl of Rivers, the brother-in-law of Edward IV, when he had visited the Hospice in 1475. His brother, William Sherwood, had been sent by the Hospice on a mission to Richard III in 1484.⁵⁵ (It is possible that Henry VII's somewhat high-handed action in taking over the government of the Hospice and appointing the Warden was caused by the fear that it would become the centre of Yorkist intrigue in Rome.)

After Mass on St Thomas's day the whole congregation would retire to the hall. Beakers and glasses stood on a credence just inside the door. The high table was arrayed with the plate of the Hospice, candlesticks of silver, again given by the Duchess of York, and also a basin of silver with a rose engraved on the bottom. There was wine from Corsica, Terracina and Calabria; as the bishop drained his cup he would read on the bottom '*Vinum laetificat cor*'.⁵⁶ It was the great day of the Hospice,

⁵⁰ This was replaced in Lent by a cloth with *Christus passus est pro nobis* embroidered on it.

⁵¹ The Hospice possessed other frontlets for the high altar. One was 'stained' with the Trinity, St Christopher and St George; another, of gold and velvet was given by Richard Fenrother, and bore his arms a rother or rudder, and his name.

⁵² *Lib.* 17, f. 43 r.

⁵³ Cf. Inventory of Books, *Lib.* 17, f. 50 r. The Hospice had eleven handwritten Sarum missals and two printed Roman ones.

⁵⁴ *Lib.* 17, f. 21 r.

⁵⁵ *Lib.* 18, f. 172.

when England's saint, patron of ecclesiastical immunities, was remembered by all Englishmen in Rome.

Such was the Hospice at the turn of the fifteenth century. Everything possible was coloured and painted. A tabernacle of white wood was bought in 1500 for twelve ducats : the Hospice planned to paint it with scenes from the life of St Thomas, and were prepared to pay as much as a hundred ducats for this.⁵⁷ There was no stinting in decoration or necessities at this time. Under the wardenship of Hugh Spalding, Robert Shyrborn and Edward Scott the Hospice was at the height of its prosperity. There was careful management, as the detailed inventories prove, but money was spent freely on repairs and improvements. In 1497 Shyrborn spent 1000 ducats in repairing the church which was finally consecrated in 1501. Scott replaced worn-out mattresses, sheets and cutlery, mainly with money given by Sherwood's executors. But with the Reformation the Hospice ceased to be useful. In the sack of Rome in 1527 it lost most of its plate and rich vestments. By 1538 decay had set in, and the Pope had to send Cardinal Pole to restore some semblance of order. It was a much impoverished institution that Gregory XIII handed over to Cardinal Allen.

GEORGE HAY.

⁵⁶ *Lib.* 17, f. 21 v.

⁵⁷ *Ibid.*, f. 42 v.

SHEEP AMONG THE WOLVES

The Rev. John Burgon, Fellow of Oriel, was an earnest and happy man, utterly at home in the tranquil world of the mid-Victorian Established Church. As he sat in his study, surrounded by the reassuring bulwarks of Walter Scott and Cicero, and his own *Ninety Short Sermons for Family Reading* he could see the weather-worn stone of Houghton Conquest church beyond the cedars on the lawn. While his wife walked up the garden path, returning from an errand of mercy to some grateful cottager, he could well reflect on the dignity, the well-ordered propriety of it . . .

The grimy terraces of Dunfermline, with their rows of identical boxes of sooty brick and peeling paint, are only rivalled for their depressing effect by the pock-marked granite of that town's public buildings. But no depression clouded the brow of the Rev. Jacob Primmer as he sat in his parlour in Chalmers Street. Over the harmonium hung a stirring print of a triumphant Elijah watching the priests of Baal being consumed by fire, and as he peered through the lace curtains onto the unadorned façade of the Townhill (National) Church of Scotland, Mr Primmer seemed only to see the shining walls of Jerusalem, stoutly defended by the Kirk against the barbarian masses of Sassenach Ritualists and Papists who milled about it . . .

Apart from the almost total lack of a sense of humour, Mr Burgon and Mr Primmer had one thing in common ; one thing only which stretched across the thorny barriers of caste and history which divided them—they both spent some time in Rome, and they have both left their impressions of the city to us.¹

¹ *Letters from Rome* by John Burgon, Murray 1862. *Jacob Primmer in Rome* by Jacob Primmer, Dunfermline Citizens' Office 1897.

From the moment of his departure to take up a brief incumbency of the Anglican church in Rome, situated at that time just outside the Porta Flaminia (though the present structure in the Via Babuino was soon to follow), Mr Burgon was the traditional English *laudator temporis acti*. Writing to 'My Dearest Little Girls' (who were well-versed apparently in both Greek and Hebrew!) he says: 'A journey to Rome no longer affords scope for romantic adventure . . . it is quite distressing to see the avenues for a picturesque incident so effectively blocked up . . . and mighty convenient though the railway may be, to spin along at the rate of nearly twenty miles an hour is no way to understand even the general features of a country'.

Mr Primmer's approach is, predictably enough, rather less sophisticated, even though written thirty years later. 'When it got abroad that I was going to Rome, many bade me farewell, "We shall never see you again". "They will not suffer you to live." But I knew that Papists, though capable of any deed, were very cowards!' However, he provided himself with a letter from Campbell-Bannerman, the Secretary for War, in case of danger! Moreover he evidently found adventures where Mr Burgon had not, for, after describing how he once survived unscathed a visit to Ireland, he records that he 'arrived at King's Cross and there met my FIRST ADVENTURE!' This was the temporary loss of his portmanteau. Then 'saw a water-cart in Mile End Road with "Water Free" painted on the end. How unlike Popery!' Eventually, after telling us with satisfaction that the three Puseyite nuns on the same train had their luggage searched at every border, while his was untouched, he came in sight of his destination.

The reactions of the Presbyterian and the Anglican to the Roman Campagna, though not entirely dissimilar, make an interesting comparison. For Mr Burgon 'the scenery grew more hopelessly uninteresting every mile we went, but I took refuge in the thought that we were beholding the very sight which must have saddened the heart of every soldier turning his back on the joys of the Capital to start for Greece, Africa, Britain or Gaul'. The road was 'so EXECRABLE' that they were forced to 'despatch our viands in an Osteria of the humblest description'. Mr Primmer, however, though no more impressed than Mr Burgon by the scenery, was not the man to miss the chance of drawing a moral even from the Campagna. '. . . a striking

contrast between the Lothians of Scotland and the Roman Campagna. The Lothians, with barren soil, ungenial climate and sullen skies, have been raised to a condition of the highest fertility and prosperity. Evangelical piety has made the population manly and godly. Popery has made the Campagna a plague spot and a curse, cf. Isaiah xxiv, 11-13.'

He must have been a powerful preacher, for he says that when he returns to Scotland with the truth about Rome, 'in this age of hypocrisy and shams, all the owls will begin to moan, the bats to flap their wings and dart about, the frogs to croak, the crocodiles to shed copious tears, while "Charity, charity" exclaims the sluggard!' He must have been rather abashed to record that he actually survived the epic journey, especially when, after writing to a friend that he had slipped and fallen on the steps of the Mamertine and been helped up by a Friar, the *Dunfermline* newspapers carried the headline: 'The Rev. Jacob's Adventure in Rome. Tumbles Headlong into Dungeon. Rubbed by a Monk. Excluded from the Vatican!'

One of the greatest difficulties of the English visitor to Rome in the last century, secure in his superiority over all whom he encountered, was what to make of the obvious piety of the benighted creatures. In Mr Burgon's early letters he shows a tolerant sadness at seeing these poor people: 'How will it fare with us when, in a Roman Catholic country we behold the unlettered hind bowing devoutly before an image? . . . Shall we go straightway and remonstrate with the man on his idolatry? I think not, for we shall not succeed in convincing him of his error. For this reason I abstained religiously from ever saying a chance word that could unsettle anyone's faith—yet a sad chill must inevitably sink on the heart of anyone who reflects on what he sees, and he will carry away a strange sorrow.' Nevertheless, after spending a Lent in Rome he feels bound to say, in a later letter, 'Whatever my own personal convictions may have been—whatever, on such occasions, the prevailing sentiment cannot but be, of a man whose religion is symbolised by that most Catholic of all manuals, the English Book of Common Prayer . . . I repeatedly witnessed acts of devotion which moved me to tears.' And after recording a peasant woman's devotion in kissing the toe of the statue of St Peter, 'It was very heathenish—but it was very beautiful'.

No such sensibility leavened the redoubtable Mr Primmer's sense of duty. Observing one day a little girl who resisted when

her father lifted her up to kiss the toe of the same statue, he saw with delight that the parent eventually gave up the struggle. 'We walked after them and said, "Well done, you are a brick, and must be a regular iconoclast, and ought to be a Scotch lassie!" and taking two halfpence placed them in the little conqueror's hand.' We can imagine the bewilderment of the parents, and it is pleasing to read that 'the giving of this penny cost us some trouble, as all the beggars of the neighbourhood made after us'. Later he overheard a woman say to her husband, 'I will never kiss a thing like that—I am an American citizen!' and approaching her, Mr Primmer said, "You are quite right. It is awful to see such idolatry" . . . We then went with them further and pointed out some of the abominations of the place for them.'

Most unfortunately, neither Mr Primmer nor Mr Burgon has left a visit to the English College on record. The former, indeed, gave the Venerabile a very wide berth, for, on a visit to the British Embassy, undertaken partly to discover whether it was really true that the Duke of Norfolk and Lord Halifax had only left their cards there, although they had had audiences with Leo XIII, and partly to get tickets to a Papal function in St Peter's, he was told to apply for the tickets to Mgr Giles, Rector of the English College . . . 'I said to myself, "Yes, and let him know who I am, and then he would bestow on me the same help the wolf gives the lamb!"' Mr Burgon, though mentioning the great kindness shown to him by the Jesuits of the Collegio Romano when he was visiting the Kircherian Collection, only refers indirectly to the English College by criticizing one of the works of a recent Rector. In deploring the 'peculiar mawkishness of the Romish writers' he quotes Dr Baggs' *The Papal Chapel Described* written while he was Vice-Rector, "Or haply, descend we into the Catacombs" is no unfair sample of the way they begin a paragraph'.

Mr Burgon, one suspects, found the spectacle of English Roman Catholics a good deal more distasteful than Italian ones. For the latter he could make allowances—after all it was not entirely their own fault that they were foreigners. This tolerance broke down, not surprisingly, when he came across keen English converts, quoting from *The Second Spring*! But in Rome he is more than generous in some of his admissions. 'There are a hundred things in the Romish method, which, however alien to our own national tendencies and sympathies, however

undesirable and unworthy of imitation among ourselves, are yet tolerable and even commendable in their own place—among a people whose veins are unconscious of Anglo-Saxon blood . . . Dissent has given me many a precious hint at home. Shall not Romanism give me a single useful hint abroad ?’

So we may leave Mr Primmer heartily relieved to return to Dunfermline, his last wish being for some Italian John Knox to complete the great work of Cavour. Mr Burgon, on the other hand, was genuinely sorry to leave, having found it possible ‘to be an English-Catholic—aye, to the very backbone—in Rome, and yet to feel no bitterness whatever against the people ; but on the contrary to wish well to them very heartily’.

JOHN LETHBRIDGE.

MARY WARD AND HER ROMAN SCHOOL¹

[Some thirty years ago there appeared in these pages a short historical sketch by Mother Salome Oates, I.B.V.M., entitled 'The Venerable's Bond of Union with Mary Ward'. In the present article Mother Edelburga Eibl, I.B.V.M., throws more light on Mary Ward and her first school in Rome, and proves with conclusive evidence that Barbara Ward, Mary's sister, was buried in the English College.]

When, on 18th October 1621, Mary Ward set out with five companions on the long and difficult journey from Belgium to Rome, she had a single aim in view—to obtain the final Papal ratification of her Institute. In spite of all the opposition she had aroused in England, the foundress confidently expected a speedy settlement of her affairs in the Eternal City. In fact, however, she was not to leave Rome for many years, and was to establish a house there and open a school. How did it come about that events in Rome ran so completely counter to her plans? To be sure, after their arrival on Christmas Eve, Mary and her companions were admitted to an audience with Pope Gregory XV as early as Holy Innocents' Day.² The Holy Father did not conceal his interest and pleasure, and received the petitioners with great benevolence. For a time it seemed as though the little group's friendly reception by the Supreme

¹ This article is an abridged translation of *Die erste Schule der Englischen Fräulein in Rom*, which appeared in *Jahrbuch* 1957-58, *Institutum Beatae Mariae Virginis*. We are very grateful to Mother General for permission to reproduce it here. The translator was Nicholas Coote.

² *Italian Life of Mary Ward*, MS. in General Archives I.B.V.M., Rome, chapter on 'Arrival in Rome and Audience with Gregory XV', p. 53.

Pontiff and his powerful nephew, Cardinal Ludovico Ludovisi, would herald the rapid approbation of the Institute.³ But the Sacred Congregation of Bishops and Religious, which was entrusted with the examination of Mary's request,⁴ considered that the confirmation of her society would be incompatible with the existing canonical regulations for women's orders.

Modelled on the Society of Jesus, Mary Ward's Institute had two features, which, though familiar to us in the modern religious congregations, were in the early seventeenth century quite unknown in the Church. The Institute was to be a closely-knit apostolic order, ruled centrally by a system of vows made directly to the Superior General, and its members were not to be restricted in carrying out their far-reaching aims by the strict enclosure which Trent had imposed upon all convents of religious women. It was around this question of enclosure that the opposition finally hardened.

From 18th May 1622 onwards there ensued a series of frequent exchanges between the Congregation and Mary Ward.⁵ Eventually Cardinal Giovanni Battista Bandini,⁶ who was in charge of the case, proposed to recognize the Institute provided its members became oblates after the model of the noble ladies of Torre de' Specchi in Rome.⁷ Mary Ward was faced with a momentous decision. The Oblates of Torre de' Specchi did indeed live without an enclosure, but they took no vows, only a form of oblation. Thus they were not a distinct order of nuns, but tertiaries of the Benedictines of the Olivetan Congregation. A 'yes' to Cardinal Bandini's proposal, however attractive it might be, would have meant giving up the essential features of the order she had planned. She needed time to reflect upon the question, to discuss it and to pray about it.

At this stage it became obvious that a long time would elapse before the battle for the confirmation of the Institute was decided, and that Mary Ward herself would have to remain in Rome until she had received the final decision of the ecclesiastical authorities. Meanwhile she would make the best of the situation by founding a school in Rome. But there was another, more compelling reason which decided Mary to enter upon this

³ Brief of Gregory XV to the Infanta, Archivio G. di Bagno, Mantua, *Lettere del Sig. r Card. Ludovisi*. 1621, 1622. *Nuntiatura di Fiandra*. Cc. 2; Card. L. Ludovisi to the Nuncio in Brussels and to the Infanta, *ibid*.

⁴ Philip IV to Gregory XV, *Bibl. Vat. Capp.* 47, fol. 13r, 14v.

⁵ *Ibid.*, Mary Ward to Cardinal Bandini, 20r; 38rv, 39v.

⁶ *Ibid.*, Mary Ward to a Cardinal, fol. 15rv.

⁷ *English Life*, MS. in General Archives I.B.V.M. Rome, chapter on 'Fortitude', p. 190.

hazardous enterprise. At the very time she was striving to obtain the approbation of her order, serious accusations were being brought against her by some of the English clergy.⁸ These accusations had taken the form of memorials to the Holy See. Mary's answer to these attacks would be to justify herself by deeds not words. By generous and humble work for the young girls of the city she would prove to the Pope and Cardinals the solid worth of her institute. She would demonstrate in Rome how the apostolic work of unenclosed women was compatible with a life bound closely to God by solemn vows.

Mary Ward and her companions were homeless and practically penniless. They were barely conversant with the Italian language and as yet quite unfamiliar with the character, manners and customs of the Roman people. How could they hope to succeed in the venturesome task of founding a new school in the Eternal City? To make matters more difficult still, the years 1622 and 1623 had seen a famine in the city,⁹ and Gregory XV was at this very time preparing a Bull forbidding the erection of new convents except after positive proof that the necessary resources were available.¹⁰ A severe epidemic, too, threatened the health of them all and struck down Barbara, Mary's sister. Yet in spite of all these difficulties the English ladies decided to take on the risk. They knew that the fate of the Institute was in the hands of Providence, and they were content that it should be so.

At the end of June 1622, therefore, the English ladies drew up two petitions for the foundation in Rome of an establishment with a school. One petition was sent to the Holy Father, the other to the Secretary of the Congregation for Bishops and Religious.¹¹ Both these petitions were examined by the Cardinals when the Congregation met on 1st July. In the first petition Mary Ward and her friends gave as the reason for their request the serious charges brought against them. They wished to show that any accusation of levity or ambition was totally unfounded, and they hoped to prove this by steady and disinterested work

⁸ Dom Robert Sherwood O.S.B., to the Pope, *Bibl. Vat.*, *Capp.* 47, fol. 64r, 65v. Memorial of the English Clergy to the Holy See, *ibid.*, fol. 68r-72r, 73v.

⁹ G. B. Memmi S.J., *Relazione de' Provvedimenti presi in Roma a Beneficio de' Poveri nella Carestia del 1622* (Roma 1764), pp. 3-6.

¹⁰ *Regesti di Bandi etc. relativi alla Città di Roma ed allo Stato Pontif.*, Vol. III, Pubbl. de Governatore di Roma (Roma 1764) pp. 229-30.

¹¹ The English Ladies to Pope Gregory XV, *Bibl. Vat.*, *Capp.* 47, fol. lar, 2v; to Mgr L. Campeggi, Archives of the I.B.V.M., Munich-Nymphenburg, Letter 8.

in their school.¹² The second request contained a typically frank reply to Cardinal Bandini's offer of recognition as a community of Oblates. For all the goodwill that had prompted the offer, Mary asserted, it struck at the very heart of the Institute which God had committed to her care. Any final reply would need deeper reflection and much prayer. Yet as she did not wish to leave Rome before the matter had been finally concluded, she made so bold as to request to be allowed to open a free school in Rome. Permission was eventually granted, but on what date is not certain.¹³

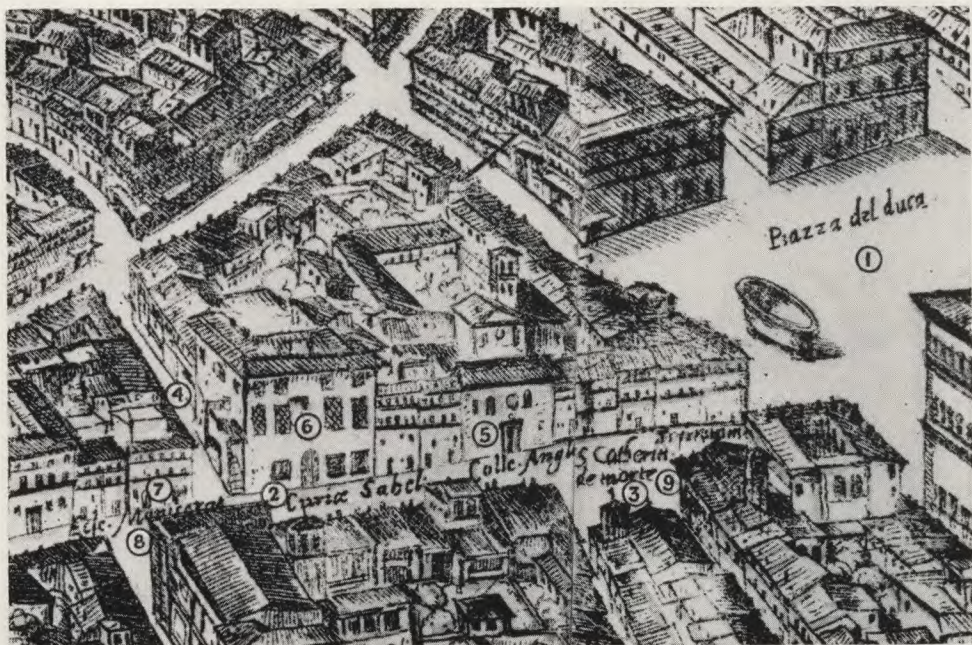
It would seem, however, to have been given before the end of October 1622, for on the 29th of that month the foundress asked Mother Barbara Babthorpe, the provincial at Liège, for new members for the house at Rome.¹⁴ This Mary Ward would have found neither necessary nor advisable, had she not already received permission to open the school. Thus it can reasonably be assumed that the English Ladies opened their school in 1622 at the beginning of the new scholastic year. The school was to be a free day-school for girls. The only schools then run by religious for the poorer children were restricted to boys. In founding such an establishment Mary Ward was breaking new ground.¹⁵ It is not surprising that in the circumstances the opening of the English Ladies' school was awaited with eager expectation.

¹² Mary Ward was to do likewise in her letter to Cardinal Borghese, *ibid.*, Letter 28, dated 29th February 1625.

¹³ An enquiry concerning the subjects the English Ladies were disposed to teach must have reached them before 14th July, for on this date Mary Ward wrote a reply to Cardinal Bandini (*Bibl. Vat., Capp.* 47, fol. 36r). In a memorial dated 19th July (M. Ward to Cardinal Bandini, *ibid.*, fol. 19r) she offers to support at her own expense a supervisor to be appointed by the Church authorities. In further letters of 18th and 19th August (M. Ward to Cardinal Bandini, *ibid.* fol. 17r; 21r) the English Ladies again drew the attention of the Congregation to their petition about the school. Finally, after the meeting of 19th August, Cardinal Bandini sent the request on to the Cardinal Vicar with a short comment on the proposal of the foundress, that he might give an affirmative reply to the request of the English Ladies and henceforth keep a watch on their activities: the Pope and Cardinals would have nothing to urge against granting the petition. (Report on the visit of the English Ladies to Pope Gregory XV, *ibid.*, fol. 2v.) With regard to the official permission of the Rome Vicariate allowing the school to open, one document is lacking. That Mary was informed, is confirmed by her letter (mentioned above) to Cardinal Borghese, and by another from the English Agent, John Bennett, who in 1622 speaks of the school as an establishment already in existence. (John Bennett to an addressee in England, *Arch. Rom. S.J., Anglia*, 32/II, fol. 169rv.)

¹⁴ Archives I.B.V.M., Munich-Nymphenburg, Letter 7.

¹⁵ In 1597 the first *public* school for the children of Rome had been founded by St Joseph Calasanctius: by now it already catered for over a thousand boys. Only the so-called 'Regional Schools' were available for girls who had been turned away from the 'Conservatories', or boarding-schools for girls, of which there were never enough to meet the demand. The regional schools were distributed according to the ecclesiastical districts of Rome, and were subject to the Cardinal Vicar. They were entrusted to good women who instructed the younger girls and boys at their own homes in the most important prayers, the alphabet and simple handicrafts. Not until 1655 did an edict of Pope Alexander VII lead to the erection of thirty communal schools for girls to complete the system of Conservatories.



Mary Ward's First Roman School

From a plan of Rome by Antonio Tempesta 1593

- | | |
|-----------------------------|-------------------------------|
| 1. Piazza Farnese | 5. English College and Church |
| 2. Via Monserrato | 6. Curia Savelli |
| 3. Piazza della Rota | 7. Mary Ward's School |
| 4. Via Montoro | 8. S. Maria di Monserrato |
| 9. S. Girolamo della Carità | |

Three documents have come down to us which enable us to fix with certainty the site of Mary Ward's first school in Rome. A death register of the parish of San Lorenzo in Damaso¹⁶ records that '*Signora Barbara della Guardia [Ward] Anglese*' died on 25th January '*a Corte Savella*' and was buried '*al Collegio d'Inglesi*'. The official census of members of the same parish at Easter 1623 gives the names of the English Ladies then living in Rome, again under the title of Corte Savella;¹⁷ while still more particular information concerning their house is to be derived from a decree for the closing of the school, dated 12th November 1624 or 1625.¹⁸ According to this, Mary Ward and her companions lived in the house of a certain Dominus Pontius '*in conspectu carcerem curiae de Sabellis*'. This name indicated the court buildings and prison of the Princes Savelli. This family, as hereditary Marshals of Rome and of the Conclave, had from ancient times possessed the right of private administration of justice. The Curia or Corte Savelli¹⁹ adjoined the English College, and stood on the corner where to-day the narrow Via Monserrato meets the even narrower Montoro. Until as late as the seventeenth century the Via Monserrato took from this palace the name of Corte Savella, as did the whole group of houses round the tribunal: the Via Montoro was likewise known as the '*Vicolo di Corte Savella*'. Thus if the house of Dominus Pontius was situated opposite the dungeons of the Curia Savelli, we can be fairly certain it stood at the angle of the Monserrato and the Montoro. All the houses behind the Curia were in fact the property of the English College and those next to the church of Santa Maria in Monserrato belonged to the Spaniards.

A study of the details of the Rome city plan of 1593 (see opposite page) reveals that Dominus Pontius would have been the owner of a stately two-storied house. This would have made possible the provision of several classrooms, together with living accommodation for Mary Ward's community. They were already twelve strong, so this would not have been without heavy demands on the available space. The community consisted of the four mothers and lay-sisters who had accompanied the foundress

¹⁶ Archivium Generale del Vicariato di Roma, San Lorenzo in Damaso, *Morti* 1 (1591-1643), fol. 99r.

¹⁷ *Ibid.*, *St d'An.*, 1623-24, fol. 12v.

¹⁸ Staatsbibliothek, Munich, Cgm, 5393, fol. 76-78.

¹⁹ N. Del Re, *La Curia Savelli*: Studi Romani V (1957), 390-400: and U. Gnoli, *Topografia e Toponomastica di Roma Medioevale e Moderna*, Roma, 1939, p. 88 and p. 183. (See also THE VENERABILE, May 1957, pp. 83-87, for a short account of Corte Savella.)

to Rome, as well as a priest, Henry Lee, and a nobleman, Robert Wright. We have no knowledge of the remaining four members of the group at the time of their arrival at Corte Savella.

It may often have been difficult for Mother Margaret Horde, the Bursar, to produce the rent for the house. In a letter to Mother Winifrid Wigmore at Naples, dated 18th January 1624,²⁰ it is actually Mary who laments: 'Would to God they had the 200 crowns to pay for the house rent in Rome, which is due in a fortnight'. But the English Ladies found particular pleasure in the favourable position of the house directly next door to the English College. They often visited the church for Mass, or for confession to Fr Edward Coffin S.J., a former student of the College, who was confessor there for nearly twenty years after being banished from England. Among the nearby churches were those of San Girolamo della Carità and Sant' Eligio degli Orefici, both very dear to Mary Ward, for it was in them that she received special lights from God during the Holy Year of 1625. In the direction of the city it was but a few minutes to the Cancelleria, the residence of the Cardinal Vicar. St Peter's, too, was just across the Tiber and, in the opposite direction the tomb of St Ignatius at the Gesù could be reached in a short time from Corte Savella.

There is little information about the English Ladies' programme of teaching and education in Rome. We learn from two letters of Mary Ward²¹ to Cardinal Bandini that they wished to teach reading, writing and handicrafts, and to train the girls in modesty of mind and of behaviour. When Mary Poyntz deals with the Roman school in her English life of the foundress,²² she mentions the education of the girls in virtuous conduct and the endeavour of the teachers to bring out the natural gifts and aptitudes of their charges. The Ladies thus made it their concern to do full justice to the individual character: the girls, so Mary Poyntz continues, were to be taught to earn their living in an honourable and upright way. Since the sack of 1527, Rome, in spite of the innumerable good works of the Church and of saintly persons, had been a city in which vice abounded and beggars and idlers lived shamelessly on the generosity of others. In such a place the English Ladies' programme of education and instruction was of the highest social and moral value.

²⁰ Archives, I.B.V.M., Munich-Nymphenburg, Letter 15.

²¹ July 14th and 19th, 1622. Cf. footnote 13.

²² *English Life*, chapter on the 'Opening of a School in Rome', pp. 54-55.

Although there is no mention of religious instruction at the Roman school, there are many documents which show that in the other houses of the Institute the catechism took first place. Apart from this we know that there was at the time a very strong movement, inspired by Pius V and the decisions of Trent, for the dissemination of Catholic teaching by means of sound religious instruction. The Confraternity of Christian Doctrine, for example, organized catechism and Gospel teaching every Sunday afternoon in the parish churches of Rome, and specially appointed inspectors supervised these classes. At San Lorenzo in Damaso, the parish church for Corte Savella, this good work had, since 1611, been in the hands of a congregation of secular priests which enjoined on its members regular instructions in religion for the boys and girls of the parish. In view, therefore, of the high esteem in which religious instruction was held both by the Church and by the Institute, it is most unlikely that the English Ladies omitted catechism classes in their Roman school; though it is, of course, quite conceivable that they sent, or had to send, their pupils to the common religious instruction in the parish church. This would probably account for their not mentioning religious instruction as being part of their curriculum.

When the school opened in the autumn of 1622 the teaching staff consisted of Mary Ward, Winifrid Wigmore, Susanna Rookwood and also, perhaps, Margaret Horde.²³ Barbara Ward, the fourth member of the faithful band, was now already on her deathbed. Winifrid was entrusted with the position of headmistress until her departure for Naples in May 1623. She possessed an outstanding flair for girls' education and a remarkable facility in learning languages. Susanna's time and energy were already partly engaged in looking after Barbara Ward, and Margaret Horde kept house. The devoted activity of these four women seems to have rapidly increased its scope, for at the turn of the year 1622 Barbara Babthorpe had to be asked to

²³ It is interesting to note that several of the Ladies had relatives in the English College. Edmund Sale (*alias* Neville) is said to have been a connection of Mary Ward's. He was at the College from 1621 to 1626 when he entered religion (*Lib. Rub., Annales, Pars I.*, 1621, 620). Robert Wigmore (*alias* Campian), a brother of Winifrid's, had been there from 1610 to 1613 (*ibid.*, 1610, 487), while Richard, another brother had spent three years at the College, leaving in 1617 to join the Jesuits (*ibid.*, 1614, 528). Robert Rookwood (*alias* Rawley) who seems to have been a brother of Susanna Rookwood was admitted in 1620, and was ordained on Holy Innocents' Day 1621, the day Gregory XV received Mary Ward and her companions on their arrival in Rome. Rookwood went to England in 1626 (*Ibid.*, 1620, 612). Mary Poyntz's younger brother, John Poyntz (*alias* Campian) entered the College as a convictor in 1621, and left in 1624 to join the Jesuits (*ibid.*, 1621, 624), while Ralph Babthorpe (*alias* Smith) was a convictor from 1611 to 1615 and also joined the Society (*ibid.*, 1611, 497). Barbara Babthorpe is said, like Barbara Ward, to have been buried in the Church of the English College.

bring new members from Liège to Rome.²⁴ The *Status Animarum* book of San Lorenzo gives confirmation of the rise in numbers before Easter 1623.²⁵ Besides those already mentioned it lists Mary Ratcliffe, Elisabeth Cotton, Margaret Genison, Elizabeth Keyes and a certain Mauritia. This latter may have been an Italian servant. Two further names are almost completely illegible and are totally dissimilar from any known names in the Institute. Almost all the first followers of Mary Ward were of aristocratic family. Their fidelity to the Faith and the virtue and maturity of their characters had already received considerable testing through the persecution in England and through the oppression undergone by the Institute at that time. Their teaching skill and educational abilities had already been proved in the other houses of the Institute. In October 1623 the Roman school had to sacrifice two of its teachers to the house at Naples: Margaret Genison and Susanna Rookwood, to whom she entrusted the office of superior.²⁶ To make up the numbers other sisters were summoned from the North in the course of the years 1623 and 1624: Mary Poyntz, Joyce Vaux, Mary Clayton, Jane Brown and a lay sister, Hester.

Lastly we must cast a glance at the school life of the English Ladies in Rome. To judge from the house rules which Mary Ward sent to Cardinal Bandini,²⁷ teaching must have begun early in the morning and continued into the late afternoon after a two-hour break at midday. Every morning the doors were opened to admit a troop of little Roman girls, 'black-haired, wide-eyed, not always clean and far from well-behaved'. They never ceased to be astonished at the tall slim blue-eyed teachers who welcomed them with 'attractive, winning, reassuring friendliness', and were always on time to start the lessons. Though school equipment was necessarily simple, everything was kept scrupulously tidy and clean. The solid well-planned instruction was conducted in an atmosphere of cheerfulness and freedom. These distinguished foreign ladies knew how to arouse interest and show understanding, and they were always ready to help the children, their parents and indeed the whole district. The reputation of the English Ladies' school soon spread throughout the city. This was echoed in a letter of recommendation written at Mary Ward's request by

²⁴ Cf. footnote 14.

²⁵ Cf. footnote 17.

²⁶ Archives, I.B.V.M., Munich-Nymphenburg, Letters 10-14.

²⁷ *Ibid.*, Letters 9-25.

Cardinal Friedrich Eitel, Count of Hohenzollern and Sigmaringen for the house at Naples.²⁸ In it we read : ‘ . . . finally, a few months ago, several of them came to Rome, where they conducted themselves no less virtuously than in other places, and show great zeal in the education of youth, to such an extent indeed, that their blameless and perfect conduct and the pleasing manner of their bearing and behaviour edify all who know them and arouse their admiration.’ The school, though at first branded by the enemies of the Institute as ‘criminal’ and ‘impossible’, was now recognized by many as a most fruitful enterprise. The twenty-five spies whom Cardinal Millini had, according to his own admission to the foundress, set on the school in the house of Dominus Pontius, could report nothing but good. Perhaps it was one of these who, though certainly not among the friends of the English Ladies, coined the saying preserved by Mary Poyntz : ‘If the school of the English Ladies continues to make such progress, the bad houses of Rome will soon disappear’.

Beyond this our sources are silent, and no more is known about the first school of the English Ladies in Rome except that it came to a sad and early end when it was closed by the Cardinal Vicar. This action came as the result of the general suspension of the Institute and caused deep sorrow to teachers, parents and pupils alike. The first evidence of the dissolution is contained in a postscript to a letter of the agent in Rome of the English clergy, Thomas Rant, to Cardinal Magalotti.²⁹ Speaking of the dissolution he tells us that ‘they may stay in Rome if they will, but . . .’ the words ring out sharp and hard ‘ . . . their Schole is tooke away’.³⁰

‘They may stay in Rome if they will . . .’ To-day, three centuries after the closing of the first school of the English Ladies, we can see the result of the patience and obedience of the foundress in the large and flourishing school of the Institute on the Via Nomentana, which is the true successor of Mary Ward’s small struggling school at the house of Dominus Pontius close by the English College.

M. EDELBURGA EIBL I.B.V.M.

²⁸ *Empfehlungsschreiben des Kard. Friedrich Eitel Graf von Hohenzollern und Sigmaringen*, Staatsbibl., Munich, Cgm. 5393, 221-22. Dated 1623.

²⁹ Westminster Archives, Vol. XIX, n. 50, p. 151.

³⁰ A second mention of the dissolved school is to be found in Rant’s instruction to his successor in the agency, Mr Blacklo on 26th September 1625 (Westminster Archives, n. 82, pp. 247-50). The text of the Decree of the Cardinal Vicar (see footnote 18) has not yet been established.

WISEMAN AND SEVILLE

II

A PROPHET HONOURED

. . . para conservar la mem6ria de tan ilustre sevillano.

'A magnificent bay, canopied over by a deep brilliant sky, that is reflected in broken masses on the ever-heaving waters, stretching inwards . . . as far as the eye can reach . . . with the one side closed in by low hills covered with a succession of villages of sparkling whiteness . . . and on the other . . . by the beautiful city, rising like Venice from the very water—such is the first view which a traveller has of Spain, on entering it from the South' at Cadiz.¹

Some four decades had passed since Nicholas Wiseman had set eyes on his native land, and it is thus that he describes his return to Cadiz, 'fairest of ocean-cities', out of which he had sailed for England as a boy. Now, in the December of 1844, he was making his way back to Seville as a bishop and scholar of European reputation. Yet it was above all as a fellow-citizen that Seville welcomed him. 'I am here in my native city', he writes, 'after upwards of forty years, and yet all that lapse of time (although I was too young to remember anything of it) does not seem to have made me a stranger here. On all sides I meet persons, clergy and laity, who welcome me as a fellow-townsmen, and who perfectly remember my family, and who overwhelm me with kindness, and do all to make my brief stay here enjoyable and interesting to me.'²

¹ *Spain*, in *Essays on Various Subjects*, London 1853, Vol. III, p. 28.

² Ward, *Life and Times of Cardinal Wiseman*, Vol. I, p. 421.



EL EMN. S^º D^º NICOLAS WISEMAN, CARDENAL DE LA S^ª IGL^a ROMANA
ARZOBISPO DE WESTMINSTER, NACIO EN SEVILLA EL DIA 3 DE AGOSTO DE 1802

Throughout the twelve days of his visit to Seville, Wiseman was the object of the greatest enthusiasm and admiration. The 'authorities and corporations, clergy and aristocracy', in fact all the city notables called on him. 'The people followed him everywhere, calling him', so it is stated, 'their wise man and apostle.' This is borne out by Wiseman's own account. 'We have seen a bishop', he writes, obviously referring to himself, 'though a stranger, as soon as recognized, surrounded by a crowd, which it required some gentle violence to penetrate—the churches which he visited at chance-hours, filled as if by magic in an instant, and even the street, if he went on foot from one to the other, literally blocked up, by people who had left their shops and their work to show their respect. Beads held out to be blessed, indulgences requested, blessings and prayers implored, expressions of affectionate respect lavished on every side, nay, more, tearful eyes, and the question again and again asked, "When shall we have a bishop? Why will you not stay with us?"'³

Wiseman's visit was singularly well-timed. A bishop, a renowned Catholic scholar and writer, and a native of Seville, Wiseman's very presence was calculated to occasion the greatest enthusiasm among all sections of local society; for Seville, like the rest of Spain, was just beginning to recover from a long series of persecutions, and Wiseman's presence must have brought increase of hope, new confidence of eventual victory and a sense of solidarity with the Universal Church. The Archbishop of Seville, Cardinal Cienfuegos, after eight years of exile still ruled his see from Alicante.⁴ Less than a year before Wiseman's arrival the sentence of banishment on Cardinal Cienfuegos had been reversed and the government had invited him to return to his flock. But the indomitable old prelate, now crippled by paralysis, was unable to return and was still obliged to govern his diocese from afar. It is hardly surprising in these circumstances that the people would not let Wiseman out of their sight. With his 'tall majestic stature and distinguished manner, united with a gentle, frank and liberal character' Wiseman must have seemed to them a living symbol of Catholicism Roman and resurgent.

³ *Essays*, Vol. III, p. 62.

⁴ Fortunately for Seville the Bishop of the Canary Islands had been banished there, and by the delegation of the Archbishop was able to supply for him by conferring orders and administering confirmation.

Each day he spent in his native city Wiseman made a point of visiting the parish church of Santa Cruz, to pray and perhaps to offer Mass there. Seville brought back to him memories of his parents, and he was often to be found in the cathedral—on whose altar his mother had offered him to God as a child—and especially in the chapels of the *Virgen Antigua* and of the *Reyes Católicos*. He would surely have visited the church of San Isidoro, which had so many connections with his family, and where his father, James Wiseman, together with his first wife Mariana Dunphy and two of their children, lay buried in the Blessed Sacrament chapel.⁵ Nor would he have failed to call at the Calle del Aire to look around the house where he was born and spent his early childhood. What is certain, however, is that Wiseman administered the sacrament of Confirmation in the church of the Sagrario: an event which must have caused much pleasure in Seville.

Seville itself made a profound impression on Wiseman. 'I have been greatly delighted with everything', he writes to Dr Russell of Maynooth, 'enjoying a delicious climate, more like spring or autumn than winter, surrounded by orange trees in full bloom.'⁶ Speaking of Seville shortly before his death, he confided to a Spanish priest that he 'remembered as in a happy dream its skies and its beauty', adding 'how much I wish to return there. I wish . . . to visit Seville once again . . .'

Wiseman's visit though short was a busy and instructive one. Some say that he had been entrusted with an important mission connected with the church in Spain, though they give no proof of this assertion.⁷ Wiseman himself gives some hint that this might perhaps be the case in his Essay on Spain first published in the *Dublin Review*. 'It was our intention', he writes, 'to have laid before our readers the great question now agitating Spain, regarding the restoration of Church property. And it was further our desire to justify what we have said of the schismatical tendencies of the late government. But we forbear, partly because we have already transgressed the bounds of all

⁵ Cf. *Events in the Life of James Wiseman*, pp. 1-2, 'My dear Child, Maria de la Salud departed this life on . . . 21 Octo^r 1783 . . . and was buried in the Parish Church of San Ysidoro . . .' p. 9, '29th April 1804 my beloved daughter Alicia departed this life . . . her remains were interred in the Parish Church of Sⁿ. Isidoro with the relicks [*sic*] of her mother in the Capilla del SSM^o'. Also p. 11, where Xaviera, James's second wife, writes of him: 'His remains were interred in the Capilla of SSM^o in the Church of St Ysidoro with his former wife and children'.

⁶ Ward, *op. cit.*, Vol. I, pp. 421-2.

⁷ So Carbonero y Sol, *La Cruz de Sevilla*, 1865, tomo I, p. 541, and Carlos Ramón Fort, *España Sagrada*, Madrid, 1879, LI, Cap. 10, No 318.

discretion, in the length of this article [it is 155 pages long !] and more still because the questions involved in both matters have become delicately perplexed by the state of the negotiations between Rome and Spain.'

Whether or not Wiseman was officially involved in these negotiations, he certainly made it his especial study to discover as much about these problems as his privileged position would allow. Setting out his intentions at the beginning of his article Wiseman manifests the thoroughness with which he carried out his aims. 'We have had opportunities', he writes, 'of conversing with the prelates of that country [Spain] whether exiles, or in their sees, and with the administrators of more than one vacant church ; we have sought the acquaintance of its ecclesiastics . . . some distinguished for learning, virtue, and discernment : we have visited seminaries, colleges and schools ; we have considered every institution of charity as deserving minute inspection . . . We have therefore spent hours in hospitals, asylums, orphanages, and workhouses . . . We have penetrated into the sacred recesses of many religious houses, and drawn both edification and hope from the virtues which we have there discovered. Finally, we have made the enquiry . . . into the state of religion in Spain, our principal object while visiting the country under conditions peculiarly favourable, which enabled us to converse with persons of all parties, of various professions, and of different ranks, and which put us on a footing of intimacy and familiar intercourse with many, both able and willing to give, or procure, us every information we desired.'⁸

Wiseman certainly carried out his programme, and he has left records of visits to such institutions as the Caridad and the Cuna in Seville, the Hospicio and two other hospitals in Cadiz, as well as of conversations and interviews with men and women of all classes of society, together with detailed and documentary evidence of the political and religious situation. The result of this enquiry was to show that the Spanish church had stood up to persecution with commendable heroism, not least among its bishops. This verdict, he hoped might 'tend to alter the ideas of many people—Catholics, I mean—respecting the character of the present Spanish Church and the dealings of a liberal government with religion'.

While Wiseman studied to do justice to the Church in Spain, the citizens of Seville were bent on doing honour to their

⁸ *Essays*, Vol. III, pp. 155 and 14-15.

distinguished visitor. At a session of the Ayuntamiento on 28th December 1844 it was agreed to ask Wiseman to 'allow a portrait of him to be made, to be placed among the distinguished sons of this city'. Wiseman sat for the portrait, which was painted by José Maria Roldán, and finished by 21st February. It was approved and paid for by the city fathers, and hung in the Gran Salón de Sesiones.⁹ The Ayuntamiento also approached the University, suggesting that they might award Wiseman the Doctorate of Theology. The Rector of the University was at first hesitant over the technical point that the Government had not given explicit approval to Wiseman's academic qualifications, but on further discussion with the Claustro it was decided to petition the Queen to grant the degree. The Queen, Isabella II, acceded to the desires of the University and Ayuntamiento and the degree was conferred *in absentia*, the proxy being Don Fernando de la Puente, a personal friend of Wiseman's and an old Ushaw man, later to become Cardinal Archbishop of Burgos. The ceremony took place on 9th March. 'Rarely has the degree of doctor been conferred with more pomp and solemnity', asserts Carbonero y Sol, 'and it may be affirmed that never did a greater number of doctors come together.' Wiseman, wishing to show his gratitude to Seville for the honours showered on him, presented the library of the University with copies of all his works, which he autographed '*A la Universidad de mi querida patria—El Autor*'.

In 1850, when Wiseman was raised to the Sacred College, the event did not pass unnoticed in Seville. On 5th November, while effigies of the new Cardinal were being burnt on English Protestant bonfires, and Wiseman himself was in Austria grappling with the painful news of the hostility his appointment had caused in England, the Seville city fathers were becoming embarrassingly aware that their portrait of Bishop Wiseman was now outdated. At a session of the Ayuntamiento they decided to give the portrait a change of vesture to bring it up to date. Cardinal's robes were accordingly painted over the episcopal purple, and the inscription was reworded to include Wiseman's newly conferred dignity. A copy of the altered portrait, to be hung in the Sala Capitular, was also commissioned.¹⁰

⁹ *Archivo Municipal de Sevilla. Colección Alfabética: 'Lápida'*. Expediente No. 536. Año 1865-7. i. Sesión 28 de Dic. 1844. ii. Sesión 21 de Feb. 1845.

¹⁰ *Archivo Municipal de Sevilla. 'Lápida'* etc. Sesión 5 Nov. 1850. It would appear that there are five portraits of Wiseman in Seville: viz. in the Gran Salón de Sesiones, the Sala Capitular, the Biblioteca Colombina, the University, and finally at Fabiola 5. This last is a copy of the altered Roldán, and is reproduced opposite p. 354 by kind permission of the Marqués de los Ríos.

With the possible exception of the University portrait, painted by Eduardo Cano, these portraits are anachronisms, in that the features are those of Wiseman as he was five years before becoming a Cardinal!

In the years that followed Wiseman was always seeking an opportunity of returning to Seville, but was never able to find the time. In 1862 he went so far as to make definite arrangements for a visit, but was forced to change his plans on being called to Rome for the canonization of the Japanese martyrs. 'I wish . . . to visit Seville once again. How much I wish to return there!' But death was to intervene before he could translate his wishes into action.

Another honour which Wiseman received from Spain came to him personally from the Queen. Wiseman is widely held to have been one of the leading figures in the movement for the definition of the dogma of the Immaculate Conception, and it was perhaps in this connection that Isabella II bestowed on him the Collar of the Grand Cross of the Order of Charles III. This was an order of which, says a panegyrist, 'for being consecrated to the Immaculate Conception . . . as well as for its distinctive motto *Virtuti et Merito*, none was more worthy . . . than Cardinal Wiseman'.¹¹

At Wiseman's death there was a feeling in Seville that that some permanent memorial should be erected to his memory. The Cabildo of the Ayuntamiento met to discuss this question and decided that a stone plaque should be placed on the house where Wiseman was born. The text of the inscription was accordingly composed and approved. It was further decided that the part of the street in which the house stood should henceforth bear the name of Wiseman. Nevertheless, although the street was to have been called *Calle del Cardenal Wiseman*, a later report states that 'in view of the difficulty in correctly pronouncing the said name' it was to be called *Fabiola* instead, 'after the name of the most notable work for which we are indebted to this learned prelate'.¹²

Wiseman's birthplace, thenceforth to be known as *Fabiola* 5, was at that time in the possession of Don Roberto González

¹¹ José Pulido y Espinosa, at the Real Academia de Arqueología, on 1st June 1868, before the Infante. For the text of this Elogium see *Biografía Completa Eclesiástica*, Madrid, 1868. Vol. XXX.

Morgado in *Prelados Sevillanos* also gives an elogium of Wiseman. Taking his text from Terence when he asks 'conveniunt nomina rebus saepe suis?' he launches forth into the following quaint scholastic extravaganza. *Nicolaus Patricius Esteban Wiseman Strange*: *Nicolaus* 'the conqueror of the people', for Wiseman's great victory in gaining the affection of the English people. *Patricius* 'the noble', noble by birth and by his achievements. *Esteban* 'the crowned one', as Archbishop of Westminster and Cardinal of the Holy Roman Church. *Wiseman* 'el sabio', wise man or sage, in whom the Spanish proverb is patently verified: Wisdom never comes to a wicked soul. *Strange*, though a 'foreigner' Wiseman was never really absent from his 'true home, which always kept a place in his affections, and to which he gave proof of his love by coming to visit her from afar'.

¹² *Actas Capitulares 1868 del Ayuntamiento de Sevilla*. Sesión ordinaria de 17 de Noviembre de 1868.

Español, grandfather of the present owner, who readily agreed to the Alcalde's proposal that a plaque should be placed on the wall of the house. Two years later, on 5th January 1867, the Alcalde announced that the plaque was ready to be put into position.¹³ It was let into the wall to the right of the portico and bears an inscription which may be rendered as follows :¹⁴

ON THE 2 [*sic*] OF AUGUST 1802
 WAS BORN IN THIS HOUSE
 CARDINAL WISEMAN
 ARCHBISHOP OF WESTMINSTER
 THE LIGHT OF THE CATHOLIC CLERGY
 AND HONOUR OF HIS NATIVE LAND.
 THE MOST EXCELLENT AYUNTAMIENTO
 ORDERED THAT THIS STONE BE PLACED
 TO PRESERVE THE MEMORY OF SO ILLUSTRIOUS A SEVILLIAN.
 1865.

But these permanent memorials to Wiseman pale beside the spontaneous surge of feeling at the Cardinal's death. Nicholas Wiseman died in London on 15th February 1865. As soon as the news reached Seville it was decided on all sides to celebrate the Cardinal's exequies with the fullest possible pomp and ceremonial. The Metropolitan Chapter met at once and made swift preparations for a Solemn Requiem to be held in the cathedral and for '*suntuosos funerales*', sending the municipal authorities an invitation to take part. The Ayuntamiento eagerly accepted, and at an extraordinary session on the evening of 18th February an act of convocation was issued to all the authorities, senators, deputies to the Cortes, generals, staff

¹³ *Archivo Municipal*, '*Lápida*' etc. v. *Cabildo del Ayuntamiento* 21 Feb. 1865. The *expediente* also includes the correspondence between the Alcalde and Don Roberto González Español, and the approval of the wording of the stone.

See also the Archives of the Marqués de los Río for three letters of the Ayuntamiento to Don Roberto (1st and 13th March 1865 and 5th January 1867 ; and for a copy of the answer to the first letter, dated 4th March 1865.

¹⁴ EL 2 [*sic*] DE AGOSTO DE 1802 NACIÓ EN ESTA CASA EL CARDENAL DE WISEMAN, ARZOBISPO DE WESTMINSTER, LUMBRERA DEL CLERO CATÓLICO, Y HONRA DE SU PATRIA. EL EXCMO AYUNTAMIENTO MANDÓ PONER ESTA LAPIDA PARA CONSERVAR LA MEMORIA DE TAN ILUSTRE SEVILLANO. 1865.

This text is the same as that earlier approved, with two exceptions : the last line originally read '*para conservar tan gloriosa memoria*', and the date of Wiseman's birth was correctly stated as 3rd August. It is unfortunate that the incorrect date 2nd August (which is followed by most biographers) should thus be perpetuated on the wall of Wiseman's house ! That the 3rd is the correct date is plain from Wiseman's baptismal entry (see *THE VENERABLE*, Nov. 1958, p. 269) which explicitly states that he was born on the 3rd, and from the evidence of James Wiseman's diary (*Events*, p. 8) which reads : 'On the morning of the 3d Augt. 1802 ½ hour past midnight my wife Xaviera was delivered of a son who was baptised the following day . . . by the names of Nicolas etc. . . .'

officers and other military officers, magistrates, grand crosses, doctors of the University, *maestranes*, all public servants and local notables to augment the pomp of the Requiem for the repose of the soul of 'one of the most celebrated sons of the capital of Andalusia'. The municipality undertook to defray the cost of '*música decorosa*' at the ceremony, and invited the Captain-General of the district to provide full military honours appropriate to the exalted rank of the late Cardinal.¹⁵

On the morning of Monday, 20th February 1865, five days after Wiseman's death and three days before his burial, there took place in Seville a Solemn Mass of Requiem 'for so renowned a son of Seville'. Seville Cathedral, that 'most noble temple of Christendom' in which Nicholas Wiseman had been offered to God as a tiny child, was now the scene of a magnificent public tribute to his memory. Around the monumental catafalque which bore the insignia of a Cardinal and Bishop were assembled the clergy and authorities of the Andalusian capital, the Senate of the University, the Conciliar Seminary, and all the notable persons of the district, together with a vast concourse of the ordinary faithful of Seville, to whom Wiseman's visit twenty years before had meant so much. The Mass was celebrated by the *Maestrescuola* and the music and singing were of the greatest solemnity. When the Office and Mass for the Dead had been completed the four absolutions were given by mitred prelates, and the fifth by the Cardinal Archbishop of Seville. Thus, we are told in a contemporary account 'were unfolded the majestic solemnities of our Holy Church, without sparing a single expense, so satisfying the desires of our eminent prelate and his chapter, amply interpreting those of the clergy, authorities and faithful of Seville, to honour by every possible means the memory of so eminent and noble a man, and to implore the divine mercy for the eternal repose of his soul'. Surely the wishes of Nicholas Wiseman, who always cherished memories of Spanish grandeur and who found his joy in the splendid ceremonial of the Church, could not have been better interpreted than they were in his native city: for Seville carried out instinctively the desires of one who had insisted on his deathbed: 'I want to have everything the Church gives me, down to the Holy Water. Do not leave out anything. I want everything'.

BERNARD LINARES AND BERNARD TREVETT.

¹⁵ For all details concerning the Seville 'funeral' see *La Cruz de Sevilla*, 1865, tomo I, Leon Carbonero y Sol: *Biografía y Funerales del Cardenal Wiseman*.

NOVA ET VETERA

A LETTER OF ST CHARLES BORROMEO

For the first time we print in *THE VENERABILE* the original text of the letter written by St Charles Borromeo to the Rector of the College. The occasion was the visit of a party of English College men en route for England. They stayed with St Charles for some days in Milan. Among the company were three future martyrs—Edmund Campion, Ralph Sherwin and Luke Kirby.

The original is preserved in the College Archives, and on 8th November last was taken by Cardinal (then Archbishop) Godfrey to His Holiness Pope John XXIII. The Holy Father showed much interest, and was pleased to accept as a gift a copy of this letter which for ever links the memory of the 'Cardinal of Saint Praxedes' with the College and its Martyrs.

Molto Ro. Pre.

Furono da me visti, et ricevuti volentieri quegli Inglesi chi passorno di qui l'altro giorno, come meritava et la bonta loro, et la causa per la quale haveano preso quel viaggio. Se poi nell' avvenire V.R. ne inviera in casa mia degli altri ; assicurisi pure, ch'io mi sforzero di raccogliarli con ogni charita, et che mi sara carissimo havere occasione di usare l'officio del'hospitalita tanto conveniente al Vescovo, con i catholici di quella natione. Intanto a V.R. mi racc.do di cuore. Di Milano l'ultimo di Giugno 1580.

*Al piacer suo
Il Card.le di Sta. Prassede.*

Pre. Alfonso Agazzari ; Rettore del Collo. Inglese.

REGINALD, CARDINAL POLE

THE FOURTH CENTENARY OF HIS DEATH

To mark the occasion of the fourth centenary of the death of Cardinal Pole the College sang a High Mass in his memory at Santa Maria in Cosmedin, Pole's titular church. The Rector was the celebrant and the Vice-Rector preached the panegyric. Among the congregation were many distinguished guests from the English community in Rome.

The Vice-Rector traced the vicissitudes of Pole's career as 'the last ecclesiastical statesman of the Europe that had been one and undivided'. Though Pole may not have seen that the advent of nationalism rendered impossible any simple return to the social framework preceding the break with Rome, it might well be held that 'his foresight and patience were more than adequate to restore and rebuild on new foundations'. On several occasions Pole came very near success in his efforts to re-unite Europe : these 'moments when he almost succeeded are moments of great tragedy. The tragedy was, however, almost inevitable given the internecine struggles of Catholic kings and princes inspired by political ambition.'

'We see him, then', the panegyrist concluded, 'as first and foremost a devoted son of the Church who, like a former occupant of the See of Canterbury, Stephen Langton, was not always appreciated by his masters—yet whose loyalty was unimpeachable. We see him also as one of the finest sons of England, a Plantagenet whose honour and integrity redeemed many of the sins of that guilty house. His anniversary coincides with the accession of Elizabeth I, and England to-day is celebrating the era inaugurated by that royal lady. Her advent, however, closed a great chapter in the history of our country. Yet not entirely. The priests and laymen who suffered under the persecutions for which she must bear responsibility, could look back to the days when Reginald Pole was at Canterbury and be comforted with the memory of a courageous, spiritual and humane bishop. Here in Rome we have a special memory of him, and to this day nearly a hundred Masses are said every year at the English College for the repose of his soul. For he was the Warden of the Hospice, its forerunner, both in 1538 and again in 1548, his first term of office running for six years. Many of his books are still in the library of the college. It is right therefore that we especially should take on the solemn duty of celebrating

his memory, not merely because we are of the same blood but also because his house is now ours. May his spirit also be ours. Other countries have their great figures from the past, men devoted to God and to their king ; but the sixteenth century saw no greater examples of this fusion of loyalty to Church and to King than in our realm of England. At the forefront stands Reginald, Cardinal Pole, and in this Mass of St George, patron of England, we pray that God will reward him in eternity for his life spent *pro Petri fide et pro patria.*'

CARDINAL RICHAUD AND THE COLLEGE

It is with great pleasure that we record in these pages our appreciation of the courteous gesture made by His Eminence Cardinal Richaud, Archbishop of Bordeaux, when he gave us a mention in his speech on receiving the biglietto.

He acknowledged Cardinal Godfrey and the College in the following kind words :

Il m'est agréable de recevoir pareil message aux côtés du prélat distingué, auquel échoit le même honneur et qui fut Recteur du Collège Anglais de Rome, ce séminaire des Martyrs dont, par une touchante coutume, avec tous les autres séminaristes de la ville éternelle, je saluais autrefois les membres avec respect.

COLLEGE DIARY

THE VILLA

JULY 1st 1958, *Tuesday*. The usual rumours circulated about our not being able to break with Rome by this date, but here we are again at the Villa, with the cloister cluttered up with luggage of all descriptions. Of course, the slow worm travelled in its owner's pocket, while the cage went in the car. There are a few empty rooms in the new wing in spite of the fact that we have been unable to shake off one illustrious member of the OND—after ten years one gets used to living abroad.

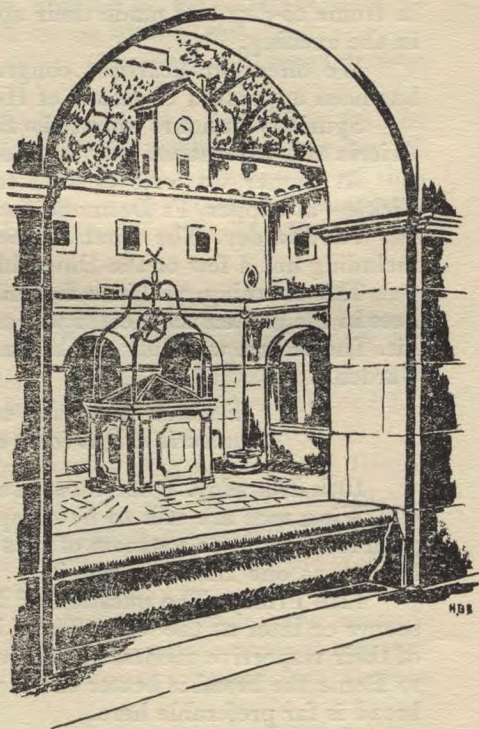
2nd *Wednesday*. The spaghetti seems to have suffered from its journey to the Villa, but the Madre has provided us with a set of indestructible napkin rings, not unlike cross-sections of aluminium piping.

People are starting to be secretive about the destinations of their evening walks—with the result that two *camerate* found themselves at Nemi this evening.

The Vice-Rector left for England to-day to assist at the opening of Southwark Cathedral.

3rd *Thursday*. Fr Wilfrid Buxton arrived this morning.

The Mezzofanti Society has been galvanized into action, and a list has gone up for classes in Russian, Spanish, Italian and German. After hearing the reading of Avancinus, the Rector suggested that Latin classes could be held with profit.



The sforza—'Wanting the scythe, all uncorrected, rank,
 Conceives by idleness, and nothing teems
 But hateful docks, rough thistles, kecksies, burs'—

in other words, it has produced a veritable undergrowth, including one thistle some five feet high. In fact, the condition of the sforza, coupled with the cold and the wind, has induced some to kick a football round this morning.

4th *Friday*. The Rector has started work on the steps, taking the opportunity to inveigle those returning from Nemi to help with the weeding. Rash promises of 'to-morrow morning' were mumbled as they hurried tankwards. He is also aiding two notoriously active theologians to continue the path from the golf-house to the pergola, but volunteers to carry up the stones from beside the Tank are few and far between.

5th *Saturday*. We are slowly being surrounded by religious houses. First of all there was the Centre for a Better World. Now an enormous, 300-room Retreat House for the Paulists is under construction. More disconcerting, our privacy down at the Lake is threatened by the building of a road from the Via dei Laghi to the lakeside for the water events of the 1960 Olympics. Indeed for the last two years hydroplanes have been creating an incessant whine both morning and afternoon.

6th *Sunday*. *Prosit* to Messrs Bowen and McNamara who were ordained in Rome to-day and made their appearance at the traditional Benediction in the evening.

We offer our heartiest congratulations to Bishop Cunningham who has been appointed Ordinary of Hexham and Newcastle.

Spurious rumours about the *Sagra del Porco* caused many to walk to Ariccia this afternoon, only to find that the festa is to be held next week.

At dinner we were pleased to welcome Fr Elcock and Mr Bernard Tickle—at supper, Fr Desmond Swan.

7th *Monday*. The First Masses brought a large number of visitors, including not a few of the Downside Community.

This morning, within a few minutes of the appearance of a swarm of bees in the garden the Rector was on the scene with a full set of bee-fighting kit. The swarm was duly smoked and boxed, and transported to the Nuns' Garden.

*'hi motus animorum atque haec certamina tanta
 pulveris exigui iactu compressa quiescunt.'*

10th *Thursday*. Once more we are rained upon while repairs on the Old Wing roof are still to be completed. Casual wanderers on the Albano path look up to see a stream of tiles winging their way overhead to the lake below—as one Irishman put it.

11th *Friday*. The question of Rome and Rocca bread is always raised sooner or later at the Villa. There is no agreement about the exact nature of their respective merits, but all readily admit that when one first returns to Rome the bread is better there, whilst when one arrives at the Villa the bread is far preferable here.

12th *Saturday*. The B.O.A.C. cricket match.

14th *Monday*. The Storming of the Bastille and the opening of the Tennis Court—the latter having undergone an almost unbelievable transformation. It now resembles the handsome photograph which appeared in a recent number of *THE VENERABLE*.

Dr Jones arrived from England to-day.

15th *Tuesday*. After lying fallow for a year the Opera springs to life with new vigour. The producer is seen on the Wiggery counting out the steps whilst humming the choruses.

The recently acquired tape-recorder, presented to the College by a generous donor, is being well used by the Italian classes who are replaying broadcasts from the Italian radio.

Mgr Collins has come to spend a fortnight with us.

17th *Thursday*. The Golf Course was opened this afternoon by Mr Bernard Tickle and Fr Elcock. Old Venerabilini say that the sforza is more overgrown than it used to be, but agree that a motor-mower might well be impracticable.

18th *Friday*. The tape-recorder is being put to use once more. This time the Vice-Rector played back the British Overseas Service news after supper—following the Middle East crisis : he added a few words of his own at the end of the recording.

19th *Saturday*. H.M.S. *Girdle Ness* arrived to play cricket with us after having first gone to the College in Rome by mistake.

20th *Sunday*. Welcome to Frs Taylor, Crossling and Kendal, who arrived on motor-cycles from England.

21st *Monday*. A large group went down to the hermitage for the traditional play-readings, musical items and so forth. At least we all believed it to be traditional, but most of our guests are unaware of this.

Mgr Collins has definitely condemned the turret clock, and suggested an electric master-clock run on batteries to take its place. Mgr Park is here for a short holiday.

23rd *Wednesday*. In the last few weeks one who has shown signs of preferring animal to human company has been engaged on building a bee-hive and is frequently asked when are we to have the honey for breakfast. But the bees were short-lived and now he has turned his attention to exterminating wasps on the sforza. In the garden another fishpond has been excavated at the top of the iron steps.

24th *Thursday*. Returning from the seaside this evening, the Rector was heard to remark that he must warn the students against sunburn.

26th *Saturday*. The Embassy Match, and a great social occasion. To the children the Rector distributed sweets, having spent many hours beforehand counting them out into separate bags.

30th *Wednesday*. The majority of the College, following the example of the Saint of the Day *qui ad montem sanctum alacriter ambulavit*, went to Tusculum to attend the Masses celebrated by the Senior and Deputy Senior Students.

31st *Thursday*. Mgr McKenna is here.

AUGUST 2nd *Saturday*. The College was woken up a little earlier than usual this morning : a party of trippers somehow made their way into the garden some time before the waking bell. In spite of a cool reception they returned to have breakfast outside the chapel.

3rd *Sunday*. The heat has just about reached its peak to-day. As an experiment those who so wished were allowed to do spiritual reading anywhere outside the chapel, provided that they were back in chapel for the Prayers for England. This caused so much coming and going that after a day's trial it has been abandoned.

There were Girl Guides in the garden after tea to-day.

4th *Monday*. The mostly lively and keenly contested cricket match is still the North *v.* South. This year the North won, though there are doubts as to its being the better side.

5th *Tuesday*. The Feast of Our Lady of the Snows. High Mass was sung by the Rector.

Rumours of drastic rearrangements of rooms on the Common Room Corridor in Rome are filtering through. Some of the bigger rooms are being divided into a larger number of smaller ones. Occupiers will be compensated for lack of space by the installation of washbasins and running water. We hear that the taps are to be connected to the hot water system, but that there will be no hot water coming through for a number of years.

Fr Alec Jones and Fr Pritchard are here for a holiday.

7th *Thursday*. The match against Propaganda caused much excitement by ending in a tie, the score being sixty a side.

8th *Friday*. One of the local *vigili di fuoco* spotted a fire down at the lakeside early this afternoon and came to the Villa for help to put it out. He found the house immersed in its siesta and was unable to rouse anybody, so he went to fight the fire single-handed. He returned some hours later, bloodshot and dishevelled, having finally extinguished the fire.

10th *Sunday*. The Infirmarians nearly had to be treated for shock to-day when the patient they were treating fainted before their eyes. No one was more surprised than the patient himself.

12th *Tuesday*. We had a visit this morning from old Fra Ruffino, the Capuchin who comes begging from the Convento on the Albano side of the lake. He finds it more difficult to get about these days and was glad to be given a lift here in a van.

13th *Wednesday*. News reached us to-day of the engagement of Princess Doria Pamphili. Many generations of students of the College are deeply grateful to the Doria Pamphili family for permission to walk in the grounds of their Villa. We are glad to take the opportunity of expressing our thanks, and we wish the Princess many years of happiness.

14th *Thursday*. Five guests arrived to-day : Fr Pledger at dawn, Frs J. Buckley and M. O'Leary at midday, and Mgr Elwes and Fr P. Bourne at dusk.

15th *Friday*. *The Feast of the Assumption*. The weather remained perfect for the Rocca function ; but this year we sweltered without the accompaniment of the band. However, the Cantors made valiant attempts to drown a record of Mario Lanza blaring from a radio shop, by singing the

'Te Deum' at the tops of their voices. They cannot claim to have had complete success.

17th *Sunday*. After a false start grapes have begun to make a regular appearance at table.

18th *Monday*. Giobbe has for a long time promised to give us *cozze* and has even offered to come over to show the nuns how to cook them. The Vice-Rector rashly promised that we should have them on the feast of Our Lady of the Snows, but they did not materialize; since then the Vice-Rector's life has not been worth living.

19th *Tuesday*. There was a gita to-day to make way for to-morrow's dress rehearsal of the Opera.

20th *Wednesday*. A surprise visit from the Parroco and Vice-Parroco of S. Lorenzo in Damaso coincided with the dress rehearsal. They were hastily taken off to be entertained elsewhere.

21st *Thursday*. Fr Tierney arrived in time for the first performance of the Opera.

PATIENCE

or

BUNTHORNE'S BRIDE

By W. S. Gilbert and Arthur Sullivan

<i>Colonel Calverley</i>	.	.	.	.	Mr Steele
<i>Major Murgatroyd</i>	.	.	.	.	Mr Budd
<i>Lieut. the Duke of Dunstable</i>	.	.	.	Mr McNamara	
<i>Reginald Bunthorne</i> (a fleshly poet)	.	.	.	Mr White	
<i>Archibald Grosvenor</i> (an idyllic poet)	.	.	.	Mr Burke	
<i>Mr Bunthorne's Solicitor</i>	.	.	.	Mr Hine	
<i>The Lady Angela</i>	.	.	.	Mr Rice	
<i>The Lady Saphir</i>	.	.	.	Mr Trevett	
<i>The Lady Ella</i>	.	.	.	Mr Linares	
<i>The Lady Jane</i>	.	.	.	Mr Hately	
<i>Patience</i> (a milk-maid)	.	.	.	Mr O'Sullivan	
<i>Chorus of Rapturous Maidens</i> : Messrs Smith, Robinson, Ibbett, Sharratt, Corley					
<i>Chorus of Dragoon Guards</i> : Messrs Philpot, O'Neill, Hathaway, Richardson, Dearman, Newns, Tuck, McGarry					

Conductor and Musical Director	.	.	.	Mr Howell
Pianist	.	.	.	Mr Murphy

The Opera was produced by Mr Needham

The wind and the rain which had all day been threatening to take part in the opera finally decided to do nothing about it. I felt agreeably hardy as, without benefit of zimarra or blanket, I settled in my deckchair, nursing a glass of hot wine, to admire the fairy lights and the well. You

may remember that before the war this usually remained just a well ; now it regularly becomes a fountain, a very impressive fountain with real running water. Equally impressive and to me equally novel was the magnificent scenery, showing a village so mellow and mature that no one would dream that two days ago it existed only in the minds of the scene-painters. It is so fashionable to lament the absence of an orchestra, but within inevitable limits the pianist served us well, whether as accompanist or soloist. If the audience talked during the overture, that was only because Venerable audiences always talk during the overture. As the traditional hum of conversation mounted, the wine circulated, the lights dimmed and twenty years were as yesterday. Except that there was nothing traditional about the choice of opera. *Patience* was produced only once before the war, and that occasion I had always understood was looked on as a mistake, chiefly owing to chorus difficulties. Contadine we could manage, or little maids from school, or sisters and cousins and aunts, but lovesick maidens were beyond us. Now there moved pensively into the cortile a troop of languishing ladies, for all the world as though they were in retreat and were looking for a goldfish to meditate on. The aesthetic draperies and pre-Raphaelite instruments were missing, but in a rather musical comedy style the dresses were good. I cannot quite get used to so many too-heavy wigs, but you could hardly present Burne-Jones young ladies in Eton crops. It speaks well for the make-up men that among the chorus I recognized a famous lady poet and a priest's housekeeper I used to know ; homely perhaps they were but at least the name of St Trinian's did not so much as cross my mind. They sang clearly and in tune, with an intensity which was always bogus without ever becoming burlesque. It seems ungrateful but it is unavoidable that their pale posturing should be eclipsed by the superb braggadocio of the Dragoons, whose entrance was like a sunrise. Their fierce moustaches and complexions, their movements and their carefully concocted uniforms brought vulgar and exhilarating life and colour to the stage. They were a triumph. What keeps this opera fresh is not the tilting at an aesthetic convention which is as dead as its original exponents, but the way Gilbert uses this to laugh at hypocrisy and deflate pretension. The Dragoons are as much a target as the maidens, as becomes clear when the Colonel explains what makes a Heavy Dragoon such a paragon of military virtue. This is one of the more difficult patter songs, but our Colonel not only sang it clearly but confided in us so engagingly that we almost thought he was being modest. While hearing the catalogue of their excellence the chorus preserved the cheerfully blank gaze of the professional soldier in expansive mood.

But this is Bunthorne's opera and now he arrived in the throes of composition, watched by his attendant train of ladies with an eagerness which their modern counterparts would reserve for an international rugby match. For personal reasons Bunthorne could not display the usual lock of white hair, but he had the air severe, the cynic smile, the costume chaste, and of course the eyeglass, that were expected of him. There is a temptation to play this part in a way reminiscent of Ko-Ko ; our Bunthorne had obviously not even felt such a temptation. He was parodying the poets of

the nineties with assistance from Gilbert, not just having fun with Gilbert's parody. It was most effective. In addition he was able to cope easily with all the demands of both music and dialogue. There was throughout a lack of by-play which left the dialogue to make its own impact unaided. This was, I imagine, part of a self-denying ordinance on the part of the producer who did not, perhaps, want to bite off more than he could chew. At least we could not complain that soloists and choruses were so caught up in intricate steps that they had neither breath for their notes nor eyes for the conductor. It was probably a wise decision. Certainly the ensemble, with the Dragoons singing 'Now is not this ridiculous' and the maidens 'In a doleful train' could hardly have been better, as they sounded as though they had thrown all musical restraint to the wind and then proved they had not by coming in cleanly together on the last note.

Two more solos and two duets took us up to the finale. The Colonel charmed us again with his song in praise of the British uniform; while Bunthorne explained his recipe for attracting admiration. If Bunthorne shows himself a conscious humbug, Grosvenor is an unconscious one. A large young man, this Grosvenor, who writhed and wriggled like a conger eel, but a conger eel with aesthetic tastes. When he sang 'Prithce pretty maiden' with Patience their voices blended pleasingly. Patience and Angela, too, gave us an engaging 'Long years ago'.

The finale kept the story developing to the end. Burnthorne was led in, bound with rose garlands and fern; Lady Jane with dignified frenzy gave us an interesting interpretation of what is meant by a Daphnephoric bound; we were fleetingly introduced to Bunthorne's solicitor, who smiled toothily before he was driven off by the curses of the Dragoons and came a realistic cropper in the cloister. The Duke who so far had had little scope for more than a brief display of gangling charm now showed that he too could sing. The rest of the finale hurried us through solos, recitative and a delicate sestette to a resounding ensemble. With this we had almost finished with the choruses, and would have cheerfully delayed the parting by demanding an encore of everything they had sung so far. The opening of the second act belongs to Lady Jane. Lady Jane was not massive nor particularly plain; she had not the booming voice of the Gilbertian contralto. Yet she imposed her own interpretation on us by the authority of her acting, until we could not imagine Lady Jane ever being different from this one. Grosvenor sang 'The Silver Churn' very tunefully and continued to show his considerable talent as a comedian. His gestures and grimaces were at times near to burlesque, but, as Lady Saphir might have said, 'Oh what precious burlesque!' Saphir, Ella and especially Angela continued to get the best out of rather thankless parts.

So far we have rather overlooked Patience herself. Patience is the personification of commonsense, in contrast with the affectation of everyone else. This Patience was a cool, self-possessed person, who spoke soothingly and sang top notes as though they were the easiest thing in the world. Her first solo showed a little nervousness but she was able for all the later demands on her and the second act solo was especially good. It was a great moment when Bunthorne and Lady Jane danced and capered their way

through 'So go to him and say to him'. They deserved their encore, as did the three officers in their attempts to acquire an Early English manner. This trio provided what, in retrospect, seems the funniest few minutes of the evening. There is a quintet in most of the operas and 'If Saphir I choose to marry' is one of the best of them; in fact, it was the highlight of the opera, largely owing to the scope it gave the Duke, a most mellifluous nobleman. I had never noticed before what an important part the Duke plays, but this Duke made each of his appearances memorable by his delightful voice and acting. He was, of course, greatly helped by his two colleagues, the Colonel, an old hand, and the Major, whose puzzled and lugubrious expression remains vivid months later. The rather limp ending was made less improbable than usual since Bunthorne looked as though witchcraft might be among his hobbies; while it seemed that a good curse might give Grosvenor at least a severe chill. Anyway the ending is enlivened by their duet, an energetic affair accompanied by some excellent clowning. The too short finale left the whole cast still in good voice and but for the late hour we might have persuaded them to do the second performance at once. Looking back, I remember a performance of excellent general standard in which it was difficult to single out any one actor or singer. The cast and all the men behind the scenes combined to produce an entertainment worthy of a great series.

JOHN PLEDGER.

22nd *Friday*. Sir Marcus Cheke came to lunch. We were also pleased to welcome Fr Hamilton.

23rd *Saturday*. In the afternoon we played the return match against B.O.A.C. for which they kindly provided the tea. We were greeted by remarks of 'Do you always have tea out here?'

24th *Sunday*. *Clubs, Diamonds, Hearts, in wild disorder seen*

With throngs promiscuous—in other words, the Whist Drive was held this evening. This time it was Clerics versus Laymen. Mr McNamara won for the Clerics, sharing the prize with Mr Bowen who was acting as a Layman. Mr Hay won the booby prize of 70 lire.

25th *Monday*. The swimming sports were held this morning and the water was none too warm. The Victor Ludorum was Mr Corley. The Obstacle Race provided the most amusement.

26th *Tuesday*. *Settembre, andiamo. E' tempo di migrare*

Ora in terra d'Abruzzi . . . all' Adriatico selvaggio.

The first long-gita parties left to-day.

27th *Wednesday*. After bidding farewell to the last of the Theologians, Philosophy went on a day gita—one of the lake cams ending the day by attending the Audience at Castel Gandolfo. The highlight of the evening was Fr Pledger's rendering of old panto songs.

28th *Thursday*. Professor Dionisi, recent contributor to THE VENERABLE, paid us a visit accompanied by the curator of the Nemi Museum, an artist and a photographer. They covered the Roman tomb with red chalk and photographed it in colour. In the afternoon, helped by a student, the party investigated the Grotta di Gasperone, the cave behind the rock which overlooks the Tank. Nothing exciting was found.

31st *Sunday*. The Madre produced a magnificent blackberry pie—the result of the efforts of a party of students on the sforza.

SEPTEMBER 1st *Monday*. Eggs for breakfast to-day! The Subiaco and Assisi parties left at first light, in the pouring rain. For those remaining there was a performance of *Richard II* at Propaganda Villa in the afternoon.

4th *Thursday*. This morning the news reached us that two Theologians had been sighted in Rome. Curiosity was satisfied at 3 p.m. when the hunters, shooters and fishers arrived back from Sardinia, having run out of money.

6th *Saturday*. The homecoming of the Theologians started early in the afternoon.

7th *Sunday*. A volley of shot about the ears of those wandering in the garden after Mass announced the advent of the hunting season. The culprit, while admitting the existence of a '*Vietato l'ingresso*' notice, pointed out that there was none saying '*Divieto di caccia*'.

8th *Monday*. Scripture reading was resumed to-day, beginning aptly enough with the Ten Commandments.

9th *Tuesday*. Half of us went to the Americans for the day and were royally fed and entertained. After lunch we saw the film *Julius Cæsar*. Meanwhile, at Palazzola, the nuns, unaware of our absence, had prepared food for the whole house.

10th *Wednesday*. Gita day. Once more Anzio and the lake are the favourite spots, though some of the truer Venerabilini are still combing the Latin Vale and Monte Porzio areas.

12th *Friday*. We were pleased to welcome Canon Donnelly, Canon Bell, and Fr Coonan.

Various competitions including Golf, Handball and Athletics are being organized to revive the flagging spirits of the House. The weather still holds but there is precious little time in the evening to play a round of golf, as the light soon fails.

13th *Saturday*. As there may be above seventeen more students at the Villa next year, various speculations are circulating as to how they are to be accommodated. The Rector is clearing the old library upstairs of books, with a view, it is said, to making it into a bedroom or even two.

The visit to the Scots, who entertained us with a first-class performance of *Julius Cæsar*.

To-day saw the arrival of Fr Lyons.

14th *Sunday*. To-day we played the Americans at golf—foursomes I believe is the term. They were generally far superior to us, though we did manage to win one round at least.

Canon Tootell is staying with us.

15th *Monday*. To-day we greeted Mgri Cashman and Hemphill of Menevia who are staying here for just over a week.

16th *Tuesday*. At last one of the many moles in the garden has been caught. After causing much admiration among the students it was set upon by Fritz who finished it off in a few moments.

Canon J. Meagher arrived to-day.

17th *Wednesday*. We returned from the gita to see the Villa enveloped in smoke, and feared it was really on fire, only to find that the smoke was coming from a bonfire in the Nuns' garden. The Nuns, by the way, are having a new crazy-pavement terrace built to serve as a yard for drying the biancheria.

18th *Thursday*. To-day one of our most promising golfers went round in thirty-five, which considering the present condition of the fairways and the greens can be taken as a record. Only the rough is in perfect condition.

20th *Saturday*. *Prosit* to Messrs Loftus, Lang and Mooney who were ordained deacon at San Marcello to-day.

The return match against the Embassy took place this afternoon.

Frs B. Murphy-O'Connor and Scantlebury arrived to-day.

21st *Sunday*. The Vice-Rector left for England at the crack of dawn to take part in a meeting of Anglican and Catholic theologians at Selwyn College, Cambridge.

22nd *Monday*. The second performance of the Opera was attended mainly by the Americans, who, judging by their applause and laughter, enjoyed themselves immensely.

23rd *Tuesday*. The Scots' Visit, and as usual a very successful one. As usual also they looked at their watches to find that they had less than threequarters of an hour to get home—no easy proposition even when it is light and feet are steady.

24th *Wednesday*. Four of our number whose courage outdid their commonsense rose at some fantastically early hour and walked to Subiaco. They reached their destination, but arrived back late for supper, mainly because one of them was taken ill on the way.

26th *Friday*. The Faete sunrise party set out silently at 3.50 this morning. They reached the summit to find clouds and mist obscuring any view they might have had of the sunrise. At any rate they did not forget the tea this year, and we were all shown colour slides of a previous year's Faete dawn on the terrace in the evening.

27th *Saturday*. Visit from the Americans. Golf, tennis, swimming for most, though some preferred to sit and talk.

28th *Sunday*. This year fifteen people went down to the hermitage to sing First Vespers of St Michael.

29th *Monday*. Messrs Smith and Wilcox won first prize at the Whist Drive this evening, with Mr Linares claiming the booby—free tickets at the next Raffle.

30th *Tuesday*. *Chi Lo Sa?* is as desperate for ideas as ever. It has become so much the fashion to put up emergency notices on the board calling for last minute ideas that they now have to put up 'emergency' emergency notices.

OCTOBER 2nd *Thursday*. Parties have been going into Rome day by day to help re-establish order out of chaos in the College. We cannot believe the rumour that we are to have the first few weeks off the Gregorian to do the final clearing up.

There was the usual farewell celebration to-night—the last night of the Villa. On arriving at the Pergola in search of hot wine, one of the Superiors

was welcomed perhaps a little too effusively in the dark by those with poor eyesight.

3rd *Friday*. Those who walked into Rome were dismayed to arrive there on a day of abstinence, but sorrow was turned into joy when the Rector was presented with the fish the Senior Student had harpooned on Wednesday, and the remains were passed round for the students to taste.

Most of us caught the 8.20 bus into Rome to-day, except perhaps the individual who remained to sit alone at the piano in the echoing cortile to bring the Villa to a close with a slow nostalgic rendering of 'God Save the Queen'.

ROME

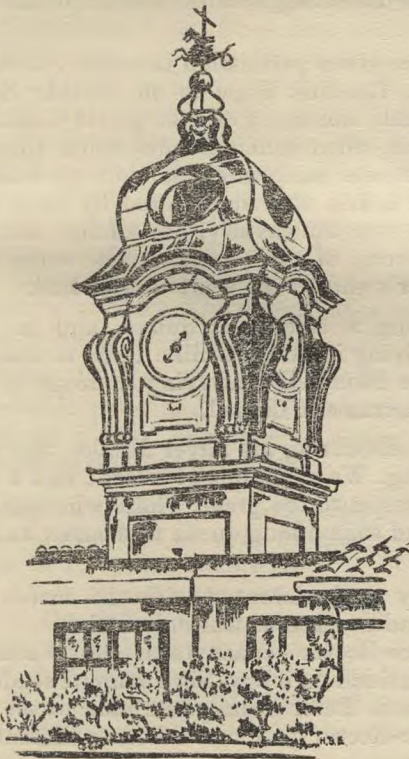
OCTOBER 4th *Saturday*. The new men were plunged into full-blown October devotions—except of course for the three Oxford men who arrived yesterday, and who made a point of showing the new arrivals (including some of the first year theology) to their rooms.

5th *Sunday*. The new rules for rugby have been posted on the notice board. We wonder if Rugby Roma will take these into account? A heavy thunderstorm somewhat upset both the conversion prayers and the reader at lunch. Those in the Common Room corridor were surprised to find that hot water actually flows from their taps on both nights.

Bishop Rudderham and Fr O'Connor are here. They are representing England at a Congress of the Apostleship of the Sea.

6th *Monday*. We were invited to a highly amusing performance of *Twelfth Night* at the American College this afternoon. It was played in the modern, or rather, in the most ancient style—having the very minimum of scenery. We understand that the producer was advised by a fellow student who had been to the Edinburgh Festival this summer.

We were dismayed to learn from the Americans that the Pope had had a cerebral thrombosis this morning and had been anointed.



7th *Tuesday*. With the good news that the Pope's condition had improved we plunged into retreat with good heart, knowing that Fr Anstruther would not fall short of our expectations—for his Easter retreat last year is still fresh in our memory.

We were very sorry to see Sister Corona leave us to look after children in Assisi. We presented her with a rosary and a gold medal in remembrance of so many years' service at the Venerabile.

8th *Wednesday*. The sacristans are obviously still unaware that Fr Anstruther is a Dominican. When he started his mass no cruets were available, and he had to give up all idea of saying mass *à la Dominicaine*.

A second thrombosis caused some papers to announce the Pope's death, but the Vatican Radio announced that his condition is unchanged.

9th *Thursday*. On our way down to meditation we read on the notice board that the Pope had died at 3.52 a.m. Fortunately the news came in time to enable all the priests to offer Mass for the repose of his soul. Yet, though the news was sad, no gloomy spirit pervaded the house. There is no apprehension when a holy man goes to claim his reward, especially after bearing so courageously the burden of the Papacy—a heavy burden, even for one so virile and active as Pius XII.

Cardinal Masella was elected pro-Camerlengo, as the late Pope had not appointed one.

10th *Friday*. After lunch we were given permission to break retreat to take part in the funeral procession. The first Pope to die outside Rome since the days of Pius VI, and probably the first to die at Castel Gandolfo, Pius XII was driven to the Lateran, then taken in procession through the streets of Rome to St Peter's. It was dusk when the cortège reached St Peter's Square, where the Papal hearse was illuminated by huge arc-lights, which threw ghostly shadows over the cavalry, the soldiers and the Swiss Guards. Then, after the ceremony of the reception, the coffin was translated quite suddenly to St Peter's and we all went sadly home.

11th *Saturday*. The Rector sang a solemn Requiem, and in the afternoon we went to see the Pope lying in state. Unlike 1939, it was not difficult to get in, probably because Pius XII was lying in front of the Confession and not in the Blessed Sacrament Chapel.

12th *Sunday*. Fr Flynn who is celebrating his Silver Jubilee this year sang Mass in the College this morning. We came out of retreat half a day early as the Rector considered the suspense too great. Those who went to the lying-in-state this afternoon found such a long queue that many turned back in despair.

13th *Monday*. St Edward's Day was celebrated with the customary *pranzone*, but there were no guests and no film, as was only fitting.

There is some doubt as to the Vice-Rector's exact status, *Sede Vacante*; and as to the amount of purple he is entitled to, if any. Six fortunate students were invited to the burial service in St Peter's, and were able to see the ceremony at close quarters. The Vice-Rector gave a two-hour commentary on the service for the B.B.C.

15th *Wednesday*. The winter programme starts from to-day onwards, although the Gregorian has not yet opened. So far most people's study has consisted in searching newspapers and periodicals for pictures of themselves involved in Papal functions.

Fr P. J. Moore is in Rome and has visited us on several occasions.

16th *Thursday*. The representatives of the Hierarchy of England and Wales for the late Pope's Funeral arrived to-day : Archbishop Godfrey with Mgr Worlock ; Archbishop Heenan and Bishop Petit.

17th *Friday*. To-day is the first of the most solemn days of the Novendiali, marked by a University Requiem at Sant' Ignazio, celebrated by Archbishop Confalonieri. The news that the Gregorian is opening on 23rd October and not on 4th November has been confirmed.

The Deputy Senior Student, we may note in passing, has exhausted two bell-ropes this semester already. The latest one is swathed in insulating tape and plastic-covered wire, with a large brass washer to crown the *magnum opus*.

19th *Sunday*. To-day is the last of the Novendiali, and not that of the Pope's lying-in-state as one of the English newspapers would have it—for his body has already been laid in a plain sarcophagus in the crypt opposite the Clementine Altar. Most of us went to the Solemn Requiem in St Peter's. Unfortunately only fifty tickets were provided, but most of the other thirty students found some way of getting in.

Several *camerate* went to pay their last respects to Cardinal Costantini this afternoon. He was lying in state at the Holy Office. Cardinal Costantini was a familiar figure to many of us. He was often to be seen taking a stroll in Castel Sant' Angelo Gardens or in the Forum, and he will be remembered by many for his cheerful informal speeches to the College after the functions at San Lorenzo. *Requiescat in Pace*.

This evening we had the St Edward's film *Always a Bride*, an amusing character comedy. The Vice-Rector was very taken by the cabaret song : '*Moi, je t'aime toujours*'.

20th *Monday*. The 'German' Catechism has been offered us at a very reasonable price and many, including the Rector, have put their names down for a copy. We hope to notice an improvement in the standard of College sermons as a result.

21st *Tuesday*. The Gregorian started with no introduction at 8.30 this morning, but we were delighted to find that all lectures have been cut down to forty-five minutes.

Large queues were seen to-day outside the Vatican Post Office waiting to buy the *Sede Vacante* stamps. These were also being sold by suspicious looking characters at double the price in the Piazza. Most of those interested had to buy them later at the philatelists.

The Wiseman Society offered us a talk on *Secret Hiding Places*. The speaker gave some very short answers to questions from the floor. The phrase 'And why not?' has passed into the College vocabulary.

Archbishop Godfrey returned to England to-day and Archbishop Heenan will follow to-morrow. Bishop Petit is staying until after the Conclave.

22nd *Wednesday*. The servants just managed to put the new stair-carpet down in time for Cardinal Gracias whom we were honoured to entertain at lunch to-day.

To the Choirmaster's great delight the Madre blew one of the main fuses in the kitchen, thus putting the organ blowers out of action for the next few days.

23rd *Thursday*. The Catacombs Mass—which was well attended.

One member of the OND beat a hasty retreat from the Martyrs' Chapel when he saw the pulpit erected for a sermon—he need not have worried, for the Rector's absence postponed the sermon till to-morrow.

The College played its first game of hockey to-day. Unfortunately there was no referee, and one of the older players had a few choice words to say to an opponent who was using his stick as a primitive kind of scythe.

24th *Friday*. The papers are giving their last predictions on the Conclave. One paper says, '*Papa italiano - conclave corto*', which supports the opinion that they may elect a transition Pope till the number of Cardinals has risen.

25th *Saturday*. The Cardinals went into Conclave this evening following the unexpected death of Cardinal Mooney only a few hours before.

The last semblance of privacy has disappeared from the tank with the felling of the famous fig-tree—presumably to make way for the new changing cubicles.

26th *Sunday*. Feast of Christ the King. *Prosit* to Messrs Loftus, Lang and Mooney who were ordained to-day by Archbishop Traglia at San Marcello. Also to Mr Philpot who received the Diaconate, and to Second Year Theology who were admitted to First Minor Orders.

Mr Nobel Wilson of the B.B.C., who visited us yesterday, is worried lest there be an early election, as the lines he requires to England will not be open this morning. The *fumata* this evening was white first of all but then turned grey, yet it was difficult to be sure as it was already dark and the light shining on it did not help. Fr Pellegrini, on the Vatican Radio, had his audience on tenterhooks for nearly half-an-hour before giving up all hope of its being white. Of course the experts say that the decisive thing is whether straw is burnt with the voting papers, and thus the volume of smoke is more important than the colour.

After supper the film *The Pride and the Passion*, an adaptation of C. S. Forester's *The Gun*, took us through much picturesque Spanish scenery.

27th *Monday*. The first Masses were all celebrated on the High Altar of the College Chapel this morning. We were very glad to welcome to lunch the parents and relatives of the new priests.

28th *Tuesday*. Although the University refused to give any lectures off to see the *fumata*, the professors found less than a third of the *auditores* present by third lecture. Fr. Bortolotti gave an impromptu lecture on the election of a Pope. This evening the Piazza was very crowded. At 5.10 two short puffs of greyish smoke went up. Some turned in their tracks and left the Piazza, but the crowd was electrified when a light was seen near the loggia. Then the Carabinieri marched in and we knew there had been an election. Cardinal Canali, our Protector, announced Cardinal Roncalli as the new Pope. His Holiness came out at 6 p.m. to give his first blessing *Urbi et Orbi*.

29th *Wednesday*. We all dutifully returned to the Gregorian at 8.30 this morning to find two of the three main doors closed—*scholae vacante* to replace the *sede vacante*.

This evening Group Captain Cheshire, v.c., addressed the Literary Society, giving us a very informal but highly informative talk about his Homes, both in England and abroad.

NOVEMBER 1st *Saturday*. All Saints. All sorts of rumours are going round about the Coronation. We are told that we shall be unable to procure tickets for the ceremony as only 6,000 have been issued—that the actual coronation may take place on the Loggia following the innovation of Pius XII, or again that it may not. In fact some think that it would be better to see it on TV as Propaganda are going to do.

2nd *Sunday*. Archbishops Godfrey and Grimshaw are here for the Coronation.

The 'secrets of the conclave' are now being revealed in various enterprising newspapers, complete with the number of votes for each session.

3rd *Monday*. All Souls' Day transferred. Also the Rector's birthday transferred—with *paste* for tea. Our congratulations to the Rector who was forty-nine yesterday.

4th *Tuesday*. After an early Mass and breakfast, we rushed off in a sizeable drizzle to St Peter's where the function started at 8.30. After the Homage done by the Cardinals and Bishops, the Pope sang Mass which was notable for the bilingual epistle and gospel, and for the fanfare played during the consecration. The actual Coronation on the Loggia was almost an anticlimax, as it only took a few minutes with M.C's standing in the way most of the time. The English College were to be seen almost everywhere except in the nave for which they had tickets.

5th *Wednesday*. The face of Rome is gradually changing as more English traffic lights make their appearance. They were first sighted some years ago at such places as the Teatro Marcello, but now they have made their way into the centre of old Rome, in front of Sant' Andrea della Valle. These threaten to curtail the freedom with which we jay-walk to the Gregorian.

6th *Thursday*. Premiations were held this afternoon—this time many more Cardinals attended. One of our philosophers received a silver medal for his licentiate. The Westminster students were unable to be present as they were otherwise occupied at Castel Fusano with Archbishop Godfrey.

Mr Hair, the Governor of Wormwood Scrubs, gave the Literary Society the inside story on *Prison Reform* and told the Vice-Rector that he did not believe in retributive justice.

7th *Friday*. The hint dropped by Fr Anstruther in our last retreat has come true—he is now succeeding Fr Alfred as our spiritual director. His first conference in this new capacity broke all records by finishing before time.

8th *Saturday*. Archbishop Godfrey obtained an audience for the Westminster students to-day. The Pope said that he was pleased to see so many *giovanotti* at his coronation—we are not sure whether he was making an oblique reference to the presence of certain of the English College in the *assistenza*.

9th *Sunday*. We celebrated the coronation officially to-day. Archbishop Godfrey sang the Pontifical Mass, most fittingly of the Dedication of St John Lateran. After lunch both the Rector and Archbishop Godfrey made speeches—the latter, referring to his visit to the Pope, said he was very impressed by the Holy Father's simplicity in welcoming him with the remark '*Mi hanno messo qui*'.

10th *Monday*. We were pleased to welcome to supper this evening Bishop Suhr of Copenhagen.

11th *Tuesday*. We provided the schola for the Requiem at San Silvestro this year. Fr Anstruther kept up his reputation for short sermons.

The Debating Society met for a two-day session, and the motion 'In the opinion of the House it is time films ceased to remind their audiences of the Nazi atrocities of the Second World War' was defeated by three votes.

Archbishop Godfrey has left for England.

12th *Wednesday*. For some days there has been a number of workmen hanging off the roof at the end of ropes renewing the tiles and guttering, but unfortunately they did not bargain for the torrential rain that fell to-day.

A number of us went to one of the S. Cecilia Concerts which are being held this year in the Pontifical Auditorium in the Via della Conciliazione—a very modern hall designed especially for acoustics—the seats are very comfortable, too.

13th *Thursday*. First Year had their introduction to a low Mass in a Roman parish church when the Rector celebrated Mass at the tomb of St Philip Neri in the Chiesa Nuova.

It gave us great pleasure to entertain the Royal Navy once more to lunch, and to chat with them later in the Common Room over a glass of wine.

16th *Sunday*. The Rector gave us a day of recollection to-day—the main theme of his conference was that it was time we settled down again however important the events taking place on our threshold.

17th *Monday*. This morning the Rector sang a Mass of Thanksgiving at Santa Maria in Cosmedin on the occasion of the fourth centenary of the death of Cardinal Pole. S. Maria in Cosmedin and SS. Nereus and Achilles

were both held by Cardinal Pole as titular churches at different periods. The Vice-Rector preached a panegyric to a distinguished congregation.

18th *Tuesday*. There was extra wine at lunch to celebrate the announcement of twenty-three new Cardinals including Archbishop Godfrey. He is expected to be here for Christmas to receive the Red Hat.

Not content with our play last Christmas, many went to see *Witness for the Prosecution* at Sant' Eugenio cinema.

20th *Thursday*. Long afternoon. Those going to the Villa were warned to make a 'small' diversion to avoid treading on the new crazy paving—one imagines students climbing up the rock face with crampons and ropes to reach the sforza. One of the energetic (or should we say—of the more energetic) members of the OND changed into immaculate sporting outfit immediately he reached the Villa and was somewhat put out as he rounded the archway to see the handball court piled up with rubble.

21st *Friday*. The Pio Latino College held a private concert in the Aula Magna at the Gregorian in honour of their centenary.

22nd *Saturday*. A *rappresentanza* went to Sant' Agostino to attend the burial service of Commendatore Freddi, our late *ragioniere*. The Rector said Community Mass for him yesterday. *Requiescat in Pace*.

23rd *Sunday*. The Rank Organization was so grateful to the Vice-Rector for his help in negotiations that they gave him a copy of their film of the Pope's coronation, which was shown to-night. This is the first time the wide screen was used, but unfortunately it had to be hung lower owing to the vaulted ceiling, making it difficult for the smaller brethren to see.

In the morning the Pope took possession of the Lateran: several *camerate* from the College watched the ceremony.

25th *Tuesday*. St Catherine's Day, the Holy Father's birthday, and a *dies non*. Philosophers' Concert was once more a great success. There were three speeches from First Year during coffee and *liquori* after lunch.

PHILOSOPHERS' CONCERT

FIRST YEAR SONG

AT THE TAILOR

<i>Customer</i>	.	.	.	.	.	Mr Tully
<i>Mr Mapleton</i>	.	.	.	.	.	Mr Corbould
<i>Mr Johnson</i>	.	.	.	.	.	Mr P. W. Jones

Produced by Mr Hine

BACKSLIDE INTO HISTORY

<i>Emperor</i>	.	.	.	.	.	Mr Newns
<i>Vespal Virgin</i>	.	.	.	.	.	Mr Purdue
<i>Soothsayer</i>	.	.	.	.	.	Mr Hodgetts
<i>Slave</i>	.	.	.	.	.	Mr Feben

Gladiators :

<i>Hercules</i>	.	.	.	.	.	Mr McGarry
<i>Ajax</i>	.	.	.	.	.	Mr Lowe

Produced by Mr Newns

FASHION PARADE

The Models Messrs Oura, Wilcox, Armour, Gath
Produced by Mr Oura

AT THE PSYCHIATRIST

Miss Manderson Mr Hately
Dr Jameson Stritch Mr Convey
Produced by Mr O'Loughlin

SEVEN AGES OF MAN

Bard Mr Butler
Actors Messrs Hine, Ibbett
Nurse Faithful Mr O'Brien
Produced by Mr Coote

IN THE ARMY

Lt Black Mr Chestle
Sgt Blanco Mr Burns
Pte Smith Mr Sharratt
New Recruits :
Algernon Ponsonby-Browne Mr Garnett
Sid Mr Dearman
Bert Mr J. Howell
Produced by Mr Chestle

TOPICAL SKETCH

Three Illustrious Churchmen

Messrs O'Neill, O'Sullivan, Bennett
His Grace Mr Pateman
Charles, a social menace Mr Corley
Treasury Agent Mr Hately
Cardinal Mr Allen
Perfect Waiter Mr Brand
Well-known Mgr Mr Oura
A Future M.C. Mr Oura
A Future S.S. Mr Ellwood
Mr Oggitts Mr Hodgetts
B.Sc. (Cantab) Mr Gallemore
Students back from England
Messrs Coughlan, Finn, J. Howell, Armour
Swiss Guard Mr Corbould
Yet another Student Mr Feben

Produced by Mr Budd

Pianist : Mr Dearman

General Producer : Mr Budd

26th *Wednesday*. *Dies scholae* to-day instead of the usual holiday for St John Berchmans. After yesterday's festivities there were not a few nodding heads in the *aulae* this morning.

27th *Thursday*. The Shah of Persia made his triumphal arrival in Rome this afternoon. Protocol difficulties were doubled for the Italian police as the Pope had also arranged to go to the prize-giving at the Lateran University (where he studied theology). The rumour that the Pope is willing to receive any college in private audience has now been magnified into the news that he will visit all colleges in person. This is somewhat confirmed by his unexpected and informal visit to Propaganda College.

28th *Friday*. Many Americans were absent from first lecture this morning; but they appeared later explaining that their buses had been held up by the Shah of Persia. It is interesting to note that the Persian flags hanging in the streets are so like the Italian ones that most people thought the owners had put them up sideways by mistake.

A talk was given to the Wiseman Society on *St Bernard*.

29th *Saturday*. The hooks in the *vestibolo* have been renumbered and a few added, so it may be that the College is to expand even further.

DECEMBER 1st *Monday*. College Martyrs. The feast was celebrated in the usual style. In the evening Doris Day fans were a little disappointed that she did not sing much in *Teacher's Pet*. The theme of the film, the struggle of education against experience and the latter's eventual triumph, is one that was accepted heartily by all.

3rd *Wednesday*. Gita day. As it was raining most of those who had planned the more open air type of gita hastily changed their destinations to the Villa or some other more shelter-providing spot. We were delighted on return to find the heating on.

4th *Thursday*. Messrs Dearman and Brand represented the College by opening the Matricola with a piano duet arrangement of Beethoven's *Egmont Overture*. We were in charge of all the refreshments as usual, one of the organizers making a fleeting appearance as he crossed over the stage for no apparent purpose. Others attended the defence of Fr Barnabas Hearn's thesis at the *Biblicum*.

5th *Friday*. The Salone has been turned upside down and new bright red curtains have been installed in the Cardinals' Corridor. Unfortunately it seems that Archbishop Godfrey will not be able to receive the *biglietto* in the College, but there will be other occasions when Vatican visitors will penetrate upstairs.

6th *Saturday*. There has been some concern about fitting in all the private guests for the Christmas plays as the cinema seats, though they may appear to be smaller, do not in fact give the Common Room a larger capacity. At least that is what the experts assure us. Eventually it was decided that we will fit them all in as we have done in previous years—statistics or no statistics.

8th *Monday*. The Pope celebrated the feast of the Immaculate Conception by saying a dialogue Mass for the pilgrims from his native Bergamo. The Mass was also attended by quite a number from the College. The Holy Father visited the Piazza di Spagna and St Mary Major's in the afternoon.

9th *Tuesday*. Archbishop Godfrey and Mgr Worlock returned once more to Rome to-day.

We hear that among the books in the Anglican Theology section of the Gregorian University may be found a copy of the Westminster Hymnal. Fr Abbott is here for three days on his way to the African Mission.

11th *Thursday*. A mysterious and malodorous exhalation in the Martyrs' Chapel has driven us to the main chapel for our spiritual reading. The cause cannot be traced.

13th *Saturday*. Bishop Cashman arrived to-day with Mr Bartlett, Archbishop Godfrey's *gentiluomo*.

14th *Sunday*. The Hula Hoop has made its appearance in the Navona Fair. As so many of our soccer matches have been rained off, it would be quite an idea to order in bulk to keep the College fit. We are informed that Fr Buckley is already taking lessons in this native art.

15th *Monday*. That to-day is a day to be remembered is evident, Fritz was wearing a red collar. The whole College turned out to see Cardinal Godfrey receive his biglietto at the Cancelleria this morning. The Rector read the biglietto. We were flattered to hear the College mentioned by Cardinal Richaud in his speech. Upstairs at the Rota, some of us were there to hear Mgr Heard read out the biglietto for Cardinal Jullien.

16th *Tuesday*. The *visite di calore* continued to-day, though the most important guests, including some twenty of the 'old' Cardinals, came yesterday. We maintained the old Roman custom of receiving the Cardinals with torchbearers in ferraiuole, though this is a custom which is disappearing elsewhere in the City.

17th *Wednesday*. Cardinal Godfrey received his red biretta in the Private Consistory which was held this afternoon. He returned at dusk to a cortile illuminated with spotlights and crowded with cheering students.

18th *Thursday*. The Public Consistory started at 9.30, and many of us had better tickets than usual. Some left St Peter's after the Red Hats had been conferred, not realizing that the Cardinals would return in solemn procession to make their thanksgiving during the singing of the *Te Deum*. At 6 p.m. the Red Hat was brought to the College by two monsignori, and presented to the Cardinal at a short ceremony in the newly decorated *piano nobile*. One of the prelates who presented the hat made a speech in English to which the Cardinal replied.

19th *Friday*. This afternoon the Gregorian held a formal reception for those new Cardinals who had studied in this great centre of world learning. The polyphony items were accompanied by the S. Cecilia orchestra. We

provided some singers, who unfortunately had to have a practice during the ceremony yesterday morning, but they were repaid by being able to watch it on the TV at the Biblicum.

20th *Saturday*. Forty Hours started this evening.

21st *Sunday*. To-day we had a special tea in honour of the twentieth anniversary of Cardinal Godfrey's consecration.

This year we have been given a Christmas tree by Medi's granddaughter, Daniela. It is so big that it will have to be cut down before being set up in the Common Room.

23rd *Tuesday*. It is interesting to note that the courses which the Gregorian has been wont to call *hodierna problemata* are now classified as *specialia problemata*. During what would have been the last lecture before Christmas, there was a carol service, followed by the Pope's Christmas message which was played over loudspeakers in the Aula Magna.

24th *Wednesday*. *Prosit* to Bishop Cashman who was ordained twenty years ago to-day by Cardinal Godfrey, just after the latter's consecration.

25th *Thursday*. *Christmas Day*. To celebrate Christmas the Pope said Mass in St Peter's, blessed the crowd from the loggia, and then paid a visit to the Bambino Gesù hospital on the Gianicolo.

The Christmas pantomime was held to-day *coram Cardinali*. We were pleased to have Mr Sherwood among the audience, especially as he provided the hula hoops that were used.

CHRISTMAS PANTOMIME, 1958

ILLI NOBILISSIMO PRAESULI
QUI HONORIBUS NUPER CUMULATUS
NATIVITATEM DOMINI
NOS INTER SOLEMNI RITU CELEBRAVIT
GULIELMO CARDINALI GODFREY
NUGAS NOSTRAS
HUMILITER
DEDICAMUS

THE BABES IN THE WOOD

<i>Titus, a wicked step-father</i>	. . . . .	Mr A. White
<i>Marion, his daughter</i>	. . . . .	Mr O'Brien
<i>The Babes :</i>		
<i>Gertie</i>	. . . . .	Mr Purdue
<i>Bertie</i>	. . . . .	Mr Trevett
<i>The Robbers</i>	Messrs Walsh, Burke, Papworth, Brand	
<i>Angostura, a witch</i>	. . . . .	Mr Needham
<i>Joeby, the witch's son</i>	. . . . .	Mr Robinson
<i>A Noble Steed</i>	. . . . .	Messrs Smith, Newns
<i>Dozabelle, a fairy</i>	. . . . .	Mr Mooney
<i>Prince Igor Ikumbak</i>	. . . . .	Mr Lloyd
<i>Gidalong Li Tel Daudi, his minister</i>	. . . . .	Mr P. Howell

Gentiluomini :

<i>Seamus O'Pudor</i>	.	.	.	.	Mr Ellwood
<i>Sig. Cullucattfatti</i>	.	.	.	.	Mr Hine
<i>Colonel Bogey</i>	.	.	.	.	Mr Hodgetts
<i>Soldiers</i>	.	.	.	.	Messrs McNamara, Murphy, J. Howell, McGarry, Coughlan, J. White, Lowe

Pianists : Messrs Robinson, Brand

Produced by Mr Rice

26th *Friday. Boxing Day.* The Pope added to his list of engagements a visit to the Regina Coeli prison, a place to which even the Governor of Wormwood Scrubs was denied entrance.

27th *Saturday.* Cardinal Godfrey took possession of SS. Nereus and Achilles this afternoon. The Cardinal had earlier mentioned that he was very pleased to have such an ancient church, which has had connections with Cardinal Pole and Cardinal Baronius, and even, it is said, with St Peter himself.

That same evening we turned from the sublime to the ridiculous to see the improbable comedy *The Naked Truth*.

Fr Paul Clark arrived to-day to spend his holiday with us.

28th *Sunday.* To-day the Pope received the Cardinal in a farewell audience—after which His Eminence introduced the College and a number of students from the Beda to His Holiness. The Holy Father said a few informal words about unity, asking us to act with esteem and charity towards our fellow countrymen, and ended by telling us how he still has at his bedside the books Cardinal Godfrey gave him some years ago, to help him to improve his English.

A reception in honour of the new Cardinal was held in the evening in the College. Nearly a hundred guests were present.

29th *Monday. St Thomas of Canterbury.* On St Thomas' Day 1938, the College Church saw the first Pontifical Mass of the newly consecrated Archbishop Godfrey. To-day, on the twentieth anniversary of that occasion, Cardinal Godfrey once more celebrated Pontifical High Mass in our Church of St Thomas of Canterbury.

At noon to-day we had the first College photograph for some years. We all gathered in the cortile and waited in the relative cold while planks were brought up from the cellar to add more tiers to the group. When eventually the photographs were taken, the photographer seemed to extract the film, tear it off and throw it away—but we know Sig. Makula to be quite reliable.

The record number of distinguished guests at lunch to-day included : Their Excellencies the British Ambassador, the British Minister to the Holy See and the Australian Ambassador ; Mgri Heard, Moodie, Duchemin, Hemmick, Mostyn, Carrol-Abbing and Ashworth ; Abbot Williams,

Fr Muñoz Vega S.J. (Rector of the Gregorian), Sir D'Arcy Osborne and Mr Charles de Winton.

In the afternoon we enjoyed the performance of *Dry Rot*—an extremely amusing farcical comedy.

ST THOMAS' DAY CONCERT, 1958

MINISTRO A SECRETIS FIDELI
ILLUSTRISSIMO DOMINO WORLOCK
QUEM ITERUM ITERUMQUE ROMAM PETENTEM
SEMPER LAETIUS HAC IN AULA EXCIPIMUS
SCAENAS NOSTRAS
DEDICAMUS

DRY ROT

By John Chapman

<i>Colonel Wagstaff</i>	.	.	.	.	Mr Budd
<i>Mrs Wagstaff</i>	.	.	.	.	Mr Coubould
<i>Susan, their daughter</i>	.	.	.	.	Mr Oura
<i>Beth Barton, a maid</i>	.	.	.	.	Mr Ibbett
<i>John Danby</i>	.	.	.	.	Mr Coote
<i>Alfred Tubbe, a bookmaker</i>	.	.	.	.	Mr Burns
<i>Fred Phipps, his runner</i>	.	.	.	.	Mr Dumbill
<i>'Flash' Harry, a horse thief</i>	.	.	.	.	Mr Sharratt
<i>Alberto Polignano, an Italian jockey</i>	.	.	.	.	Mr Linares
<i>Police Sergeant Fire</i>	.	.	.	.	Mr Grimshaw

Produced by Mr Chatterton

30th *Tuesday*. We gave Cardinal Godfrey and Mgr Worlock a vociferous send-off, but were unable to give the Cardinal our presentation—a water-colour of his titular church—as it is still being painted. To-night we saw our first cinemascope film on the new wide screen *The Bridge on the River Kwai*. All agree that it was well worth it and thank the anonymous donor.

31st *Wednesday*. New Year's Eve in the College was eventful enough, for one man has had his ankle in plaster ever since. Outside the College the fireworks were as loud and as frequent as ever, although two pyrotechnic factories have been closed down because of the lethal character of their products.

JANUARY 1st 1959. *Thursday*. The stagemen are to be congratulated on producing a very convincing interior of a submarine for the play *Morning Departure*. It took two men several hours to paint the 1700 rivets which gave the final realistic touch to the set. They used so

much material that a refectory motion had to be sent round to cover the extra expense.

NEW YEAR'S DAY CONCERT, 1959

MORNING DEPARTURE

By Kenneth Woollard

<i>Li-Cdr Stanford D.S.O., R.N.</i>	.	.	Mr Brewer
<i>Lt Manson, R.N.</i>	.	.	Mr Garnett
<i>Lt Oakley R.N.V.R.</i>	.	.	Mr Thomas
<i>Lt McFee R.N.R.</i>	.	.	Mr Rand
<i>Petty Officer Barlow</i>	.	.	Mr Cooley
<i>Leading Seaman Hillbrook</i>	.	.	Mr Corley
<i>Stoker Marks</i>	.	.	Mr Bennett
<i>Stoker Snipe</i>	.	.	Mr Lethbridge
<i>Able Seaman Higgins</i>	.	.	Mr Philpot
<i>Commander Gates R.N.</i>	.	.	Mr Nash
<i>Commander Whately R.N.</i>	.	.	Mr Steele
<i>Captain Fenton R.N.R.</i>	.	.	Mr Hay
<i>Captain Marshall R.N.</i>	.	.	Mr Curtis Hayward
<i>Brackley</i>	.	.	Mr Lang
<i>Telephone Operator</i>	.	.	Mr Feben

Produced by Mr Parker

2nd *Friday*. The Rector Magnificus of the Gregorian summoned us back to our studies to-day. Of course we realize that we lost a lot in October and may miss a few more days in the near future, but the prospect of attending four lectures the day after a play is a shock to the student system.

A red carpet outside Mgr Heard's room calls to mind that he is now Dean of the Holy Roman Rota since the elevation of Cardinal Jullien to the Sacred Purple.

3rd *Saturday*. *Kind Lady*, thought by many to be a Russian play, turned out to be an American adaptation of a story by Hugh Walpole.

KIND LADY

A Drama

By Edward Chodorov

<i>Mr Foster</i>	.	.	Mr P. W. Jones
<i>Mary Herries</i>	.	.	Mr Hateley
<i>Lucy Weston</i>	.	.	Mr O'Sullivan
<i>Rose</i>	.	.	Mr Armour
<i>Phyllis Glanning</i>	.	.	Mr Dazeley
<i>Peter Santard</i>	.	.	Mr Cunningham
<i>Henry Abbott</i>	.	.	Mr Butler

<i>Ada</i>	.	.	.	.	Mr P. J. Jones
<i>Doctor</i>	.	.	.	.	Mr Creasey
<i>Mr Edwards</i>	.	.	.	.	Mr Richardson
<i>Mrs Edwards</i>	.	.	.	.	Mr Kelly
<i>Aggie Edwards</i>	.	.	.	.	Mr Allen
<i>Gustav Rosenberg</i>	.	.	.	.	Mr Chestle

Produced by Mr Creasey

5th Monday. 'The Opera crosses the Tiber to see the Pope' reports an English paper, for the Holy Father has once more broken free from the Papal Palace—this time to attend a musical arrangement of *Murder in the Cathedral* in the Pontifical Auditorium.

6th Tuesday. *The Epiphany*. The procession that tours the city showering gifts on the traffic-police was enhanced this year by a band which struck music out of anything from a saucepan to an umbrella. As this is the one day in the year when no motorist will be fined for blowing his horn they all take full advantage of the truce to raise a din so deafening that it is superfluous for the police to blow their whistles.

The third performance of the Opera was generally judged to be even more of a success than at the Villa, in spite of the fact that wine was drunk only during the interval.

As we settle down after the Christmas holiday we look forward with interest to the first year of John XXIII's pontificate. The Holy Father has already given us proof that he intends to make much of his rôle as Bishop of Rome. But apart from his pastoral care for the faithful of his diocese, he promises to devote special energy to the union of East and West; nor is he going to neglect the development of Christian dogma. We are confident that in the years to come he will reap in abundance what has been sown by his holy predecessors, and will prove an outstanding figure in the annals of the Papacy.

PETER J. JONES.

PERSONAL

Past members of the College will join us in extending cordial congratulations to His Eminence Cardinal Amleto Giovanni Cicognani on his elevation to the Sacred College. Before diplomatic appointments took him abroad Mgr Cicognani was a frequent visitor to the Venerabile. We wish him many fruitful years in his new dignity.

It is our very welcome privilege to congratulate Mgr Heard on his appointment as Dean of the Holy Roman Rota with the personal title of *Eccellenza*. The College is greatly honoured to be for the second time this century the home of the 'Lord Chief Justice' of the Roman Church. We are glad that Mgr Heard's long years of devoted service have been so signally recognized, and we trust that he may be spared to direct the work of the Rota for many years to come.

It is with particular pleasure that we congratulate the Rt Rev. Mgr W. E. Grasar on becoming a Domestic Prelate. Mgr Grasar was Vice-Rector from 1939 to 1946.

We are glad also to congratulate the Very Rev. Mgr R. J. Foster (1930-34), Vice-Rector of Oscott, on his appointment as a Privy Chamberlain.

We also add our sincere congratulations to the Very Rev. Canon J. Meagher (1902-09) on his appointment as a Canon of the Liverpool Chapter.

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

July 1958 : Rev. W. Buxton (1938-45), Mr Bernard Tickle, Rev. M. Elcock (1930-37), Rev. D. Swan (1940-47), Rev. L. W. Jones (1924-31)

July-August : Very Rev. Mgr Canon J. Collins (Westminster), Rev. M. K. Taylor (1949-56), Rev. B. Crossling (1949-56), Rev. J. Kendal (Hexham), Very Rev. Mgr T. G. McKenna (1934-41), Very Rev. Mgr J. Park (1926-33).

August : Rev. A. Jones (1930-35), Rev. G. Pritchard (1927-34), Rev. M. O'Leary (1937-44), Rev. J. C. Buckley (1937-40), Rev. J. Pledger (1936-43), Rt Rev. Mgr V. Elwes (1922-25), Rev. P. J. Bourne (1950-57), Rev. P. Tierney (1944-51), Rev. V. Hamilton (1942-49).

September : Very Rev. Canon J. Donnelly (1916-23), Very Rev. Canon B. Bell (Shrewsbury), Rev. E. Coonan (1933-40), Rev. B. Lyons (Shrewsbury), Very Rev. Canon F. Tootell (1925-32), Rt Rev. Mgr Provost F. J. Cashman (1920-27), Very Rev. Canon J. E. Hemphill (1919-26), Very Rev. Canon J. Meagher (1902-09).

September-October : Rev. B. G. Murphy-O'Connor (1947-54), Rev. B. Scantlebury (1942-48).

October : the Rt Rev. J. E. Rudderham, Bishop of Clifton (1923-27), Rev. J. J. O'Connor (Liverpool).

October-November : the Most Rev. W. Godfrey, Archbishop of Westminster (1910-17), the Most Rev. J. C. Heenan, Archbishop of Liverpool (1924-31), the Rt Rev. J. E. Petit, Bishop of Menevia, Rt Rev. Mgr D. Worlock (Westminster).

November : His Grace the Archbishop of Westminster, the Most Rev. F. J. Grimshaw, Archbishop of Birmingham (1919-26), Rt Rev. Mgr Worlock.

December : His Eminence Cardinal Godfrey, Rt Rev. D. J. Cashman, Bishop of Cantano (1933-39), Rev. R. J. Abbott (1947-54), Mr A. A. J. Bartlett.

December-January : Rev. W. P. Clark (1934-41).

We were also very pleased to entertain the following guests :

July : Very Rev. Mgr E. G. Dunderdale, Rev. G. Seaston, Rev. Fr Walsh, Mr H. Pierce (1950-53), H.E. Sir Marcus Cheke, Very Rev. Mgr Ryan, Rev. Fr Curran.

September : Rev. G. Seaston.

October : Rev. P. J. Moore (1946-53), Very Rev. Canon J. A. Thompson (1926-29), Rev. W. Ruhman, Wing-Comdr R. Grant-Ferris M.P., Rev. A. Wellard, Rev. Agnellus Andrew O.F.M., Mr Nobel Wilson, Rev. H. Dodd, Rev. P. Crehan, Col. J. C. Fullerton, Major J. D. Utley.

November : Rev. G. Cottrell, Rev. P. McEnroe, Rev. Agnellus Andrew, Sir A. J. H. Doughty-Tichborne Bt, Rev. P. Dine, the Rt Rev. J. T. Suhr O.S.B., Bishop of Copenhagen, Mr Douglas Woodruff.

December : Mr P. Smith, Col. Griffin, Commander J. Rae R.N., Mr P. Nichols, Rev. P. Catcheside I.C., Rev. M. Canavan I.C., the Rt Rev. J. D. Scanlan, Bishop of Motherwell.

FIRST YEAR 1958

In October, and later also in November, we were able to offer a very warm welcome to the new First Year : Messrs James Brand (Westminster), David Corbould (Southwark), Peter Coughlan (Shrewsbury), Anthony Pateman (Nottingham), Peter Purdue (Liverpool), Anthony Hodgetts (Birmingham), Patrick Burns (Lancaster), Francis Gath (Leeds), Paul Lowe (Brentwood), Michael Feben (Portsmouth), Leo O'Brien (Shrewsbury), Joseph Howell (Liverpool), Michael Convey (Nottingham), Peter Armour (Lancaster), James Finn (Southwark), Ian Gallemore (Leeds).

COLLEGE NOTES

THE VENERABLE

Editor : Mr Trevett
Sub-Editor : Mr Chestle
Sixth Member : Mr Butler

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

ASSOCIATION FOOTBALL

At the end of November we could look back with satisfaction over the first two months of the College soccer season. There had been regular House games and the Secretary had experienced no difficulty in finding players. In addition the College side had played, and won, three matches. In fact the only disappointment during that first period came when a Navy side cancelled a match at the very last minute with the excuse that their side was not strong enough to play the English College! No doubt past players will take pleasure in hearing of our fame in the Mediterranean.

Unfortunately during the second two months of the season we were able to play on only one Friday afternoon! Not a week passed without rain, so that every Friday the groundsman at Gelsomino gave the same depressing reply to our enquiries about the state of the pitch—waterlogged. We sincerely hope that this bad spell will soon come to an end.

Apart from the recent lack of games the College soccer appears to be in a very healthy condition. We have been strengthened by the presence of new members from England and this coupled with one or two positional changes has resulted in a powerful side which has defeated the Servites, the Carmelites (twice) and the Spanish College, scoring 16 goals against 4. Another indication of the encouraging outlook for the future may be taken from the fact that the 'Under 22's' beat the 'Over 22's' by a substantial margin, and that Philosophy beat Theology. But in case we should become too confident it must be recorded that the 2nd XI lost one match and drew the other against the Carmelites.

The College XI is : Messrs J. Howell ; Burns, Cunningham ; McGarry, Corley, Rice ; McNamara, O'Neill, Gath, Creasey, Walsh. Mr Rice is the captain.

We are grateful to Mr Ashdowne who refereed many of the House games and two of the College matches.

GERALD CREASEY.

RUGBY FOOTBALL

It would certainly seem that rugby in the College is fast losing ground. To date we have only managed to arrange five House games ; at the most only a dozen or so have wanted to play. Had it not been for reinforcements from Propaganda, the Scots and the Rosminians, we would not have been able to play at all. At the moment we cannot raise a team of our own capable of giving any Italian XV a decent game. Even with some stiffening from the Holy Ghost Fathers, we were trounced 26—6 by Rugby Olimpico in our only outside function of the season so far. Few new rugby players have been coming to the College in recent years, but the real reason for our decline is that a large number of players have, for one reason or another, given up the game.

We hope for better things in the coming half of the season, but the outlook is unfortunately far from bright.

TIMOTHY RICE.

OBITUARY

COMMENDATORE BRUNO FREDDI

As a fledgling philosopher I thought Freddy was his Christian name. He was a mysterious figure, this round-faced heavy-framed man whom we often met issuing from the *computisteria* as we raced downstairs on our way to Rosary. He would politely lift his trilby to us, the whole eighty of us, one after another : that is how we knew he had wavy—almost crimped—hair : murmuring *buona sera, buona sera* interminably and smiling as we swept past.

We understood vaguely that he was the College lawyer and wondered at Mgr Hinsley's passion for litigation that he should need the services of his legal adviser regularly three times a week. Later, I discovered that he was also the accountant and general go-between where the flat-dwellers were concerned. Only Freddi could convince Count Paolozzi that his bathroom didn't need doing up any way : after all, it wasn't as if a bathroom were a place you used like a kitchen or a bedroom. I used to listen in amazement as he gradually dissuaded tenants, when some of their requests seemed quite reasonable. And after they had gone, he used to assure me that I didn't really know these people. Given a chance, they would turn the College into a sacred cow and milk her. Fancy, wanting a bathroom redecorated when it was less than fifteen years since it was last done !

It was, of course, when I was Vice-Rector that I came to appreciate Freddi. He had a real affection for the Venerabile. He used to bewail that the Italian clergy were not the urbane, cultivated men that these English students proved themselves to be. He seemed to imagine that we all stemmed from the stately homes of England. He defended our interests *à l'outrance*—and perhaps beyond. Once, at the Villa, he spent an entire morning in the cortile watching an Opera practice, clapping his hands and exclaiming at every slice of business as producer or character thought it up, constantly startling me with some graphic Italian phrase.

Faithful, devoted Freddi. The night before the Exodus I handed our affairs over to him. Tears poured down his broad cheeks. Suddenly he planted a wet kiss on my forehead and then pushed me away with his face averted, like any Hollywood starlet. But with Freddi it was completely genuine. The College owes him much : when officials become affectionate friends, the institution they serve is indeed fortunate. How I hope he has found calm in the serenity of the Beatific Vision. May he rest in peace.

RICHARD L. SMITH.

THE VERY REV. CANON C. CAMPION

The obituary of the late Canon Christopher Campion has unfortunately to be held over until the November issue.

Requiescat in pace.

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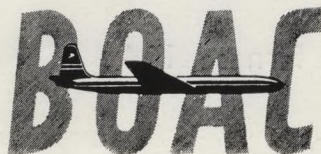
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