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FROM HOSPICE TO COLLEGE

II

The one serious interest of the English exiles in Rome in the 1570's was the reconversion of England by force of arms. Morus Clynnog, while still at Louvain in 1561, had written to Cardinal Morone, the Cardinal Protector of England, urging that the King of Spain should intervene to dethrone Elizabeth and replace her by Mary of Scotland. It was, he maintained, quite untrue that the English could not abide a foreign monarch: better to go to heaven under foreign leadership than be dragged to hell by an enemy at home.²³ Clynnog's rival, Dr Morton, was no less insistent that the Pope should attempt the 'reduction' of England by force. In 1569 he travelled to England with Papal letters of credit to report on the possibility of excommunicating the Queen. He left England shortly before the rebellion of the Northern Earls in November of that year, and on his return to Rome Pope Pius V instituted proceedings against Elizabeth. Most of the residents of the Hospice—Goldwell, Clynnog, Henshaw, Daniel, Kirton and Brombrough—turned out to give evidence with him during the excommunication process. On 25th February 1570 the Queen was placed under the ban of the Church by the bull *Regnans in Excelsis*.²⁴

In 1572 Pius V was succeeded by Gregory XIII. From the beginning of his reign Pope Gregory, undeterred by the failure of the rebellion of the Northern Earls and the fiasco of the Ridolfi plot, busied himself with schemes to give effect to the

²³ Calendar of State Papers, Roman (C.S.P.) 1, 60; Meyer, *England and the Catholic Church under Queen Elizabeth*, 241.

²⁴ Pollen, *The English Catholics in the Reign of Queen Elizabeth*, 142-59.

excommunication by having Elizabeth dethroned. His nuncio in Spain, Niccolo Ormaneto (a companion of Clynnog's in the household of Cardinal Pole²⁵) pestered Philip II with plans for the invasion of England, which were coolly received by that cautious monarch.²⁶

The English refugees urged the Pope forward. From Louvain in August 1572 Dr Allen and Dr Parker, supported by half-a-dozen other émigré apologists, wrote to press the Holy See to bring England back within the unity of the Church. In October of the same year, Sir Francis Englefield, once a member of Queen Mary's Council, urged the Pope to take council with Bishop Goldwell and Dr Morton concerning English affairs. With two other nobles, he wrote a letter accrediting Dr Nicholas Sander, a theologian of highly bellicose temperament, as representative of the English exiles in Flanders. After some months in Rome, Sander went to Spain in the autumn of 1573, armed with letters from the Cardinal of Como, Gregory XIII's Secretary of State. Obedient to instructions, the nuncio Ormaneto joined Sander in pleading with Philip II to undertake the *impresa*, as the invasion of England was tactfully called in the diplomatic correspondence of the time. Philip professed himself enthusiastic, but insisted that nothing must be attempted unless it was absolutely certain to succeed: look at the disastrous results of the Bull of Pius V! Ormaneto suggested that the English Catholics would accept Don John of Austria—Philip's bastard half-brother—as King of England, if he could be persuaded to marry Mary, Queen of Scots. Philip did not follow up the suggestion; Sander discovered, as he later impatiently remarked, that 'the king of Spaine is as fearefull of warre as a child of fyre'.²⁷

In 1574 there arrived in Rome Dr Owen Lewis, Archdeacon of Hainault, sent to prosecute a lawsuit for the diocese of Cambrai. At this time he was forty-two years old. Like Giblet and Brombrough, he had been a fellow of New College; shortly before the change of religion he had taken his B.C.L. Skilled in both the theory and practice of law, he had since been Professor of Canon Law in the newly-founded University of Douai, and *officialis* of the court of Cambrai. More talented and more energetic than any other Briton then in Rome, he soon acquired

²⁵ Vat. Lat., 136.

²⁶ C.S.P. II, 39, 45, 53 and 134; Pollen, op. cit., 273.

²⁷ C.S.P. II, 53, 134-5; Pollen, op. cit. 191; C.R.S. 26, 13.

great influence in the Curia. In a short time he was made Referendary of the Segnatura, and became undisputed leader of the English colony in Rome.²⁸

Lewis, abetted by his compatriot Clynnog, threw himself into the projects for the invasion of England. Early in 1575 he made the acquaintance of another English exile newly returned to Rome. This was Thomas Stukeley, ex-pirate and veteran of Lepanto, a man of legendary courage and well-authenticated insolvency. 'During his aboad in Rome', says Father Persons, Stukeley 'joyned himself strongly with Mr D. Lewis, praysinge him to the Pope for the cheefest Cleargyman of our nation, and the Doctor againe the said Stukeley for the cheefest Knight and Souldier.'²⁹

For several years Stukeley, who had imposed on St Pius V, had been attempting to interest Philip II in wildcat projects. He had besieged him with plans to burn the English navy, plans to establish a Spanish viceroy in Ireland, plans to conquer all England north of the Mersey in six months with 6,000 men. Now, under his influence, Clynnog too turned his attention to military matters. In the early months of 1575 he submitted to the Vatican a detailed project for the conquest of England. According to this plan the Pope, under the pretext of an expedition against the Turks, was to fit out a fleet in a Mediterranean port and man it with 6,000 assorted Italian soldiers at his own expense. This fleet, under the command of Marcantonio Colonna, was to sail through the straits of Gibraltar, and then collect a further 4,000 French and Spanish troops and surplus armaments as it coasted from one Biscayan port to another. It was to embark not only soldiers, but also a Legate *a Latere*, a Papal nephew, Don John of Austria, a set of brand-new English bishops culled from the clerical exiles, and scions of every royal house of Europe to be enriched with dukedoms from the spoils of the English heretic nobility. On landing in the Menai straits, the Legate was to publish Pius V's sentence on Queen Elizabeth and offer a plenary indulgence to all who joined the Papal army. The English Catholics were to be armed, and the heretics overthrown; the Anglican clergy were to be imprisoned, the Queen dethroned, and Mary Queen of Scots proclaimed sovereign of England, Scotland and Ireland. The English exiles were to be rewarded with riches to be

²⁸ On his influence at this period see, for example, C.S.P. II, 242.

²⁹ C.R.S. 2, 186.

confiscated from the heretics. In particular, Stukeley, 'a man most skilled in naval warfare, sent hither by God for the solace of the afflicted church' was to be awarded an Irish dukedom with revenues to match. So perfect was the scheme that it could hardly fail.³⁰

In spite of warnings from the nuncio in Venice, who knew Stukeley of old, Gregory XIII and the Cardinal Secretary lent eager ears to these rash proposals. In June the Pope blessed a set of crucifixes for Stukeley, attaching to them an indulgence of seven years and seven quarantines for all who took part in hostilities against enemies of the faith. He granted a plenary indulgence in the event of death during such hostilities, and conceded fifty days for each time a prayer was made before these crucifixes for the liberation of Mary Queen of Scots, and for the reduction of the realms of England, Scotland and Ireland to the Catholic faith.³¹

Don John of Austria, whom Stukeley interviewed in Naples, was also favourably impressed. King Philip was more circumspect. Distrusting the firebrands in Rome, he sent Sir Francis Englefield, then at his court, to advise the Holy See about the *impresa*. In November the Pope wrote to Dr Allen, summoning him from Douai to join his advice to Englefield's. Allen tried to excuse himself, but was persuaded by an enthusiastic letter written on Christmas Eve, by Owen Lewis. Sander was suggested by Stukeley as third adviser, but he was wisely kept in Spain, and had to content himself with supporting Allen and Englefield by letter.³²

While waiting for the English advisers to arrive, the Cardinal Secretary of State busied himself searching in the archives to discover Papal rights over England and Ireland. The Spanish nuncio—a former Collector—gave advice on Peter's Pence, and recommended the abolition of Praemunire. The plot was not yet hatched, but the chickens were counted with gusto.³³

Meanwhile, other Englishmen, with other ideas on the best method of converting England, had arrived in Rome from different parts of Europe. Robert Persons reached the city in May; in July he joined the Society of Jesus. Lord Morley arrived

³⁰ Arch. Vat., arm. lxiv, 28. I am greatly indebted to Mr J. H. Cleary for permission to make use of his copy of this paper.

³¹ C.S.P. II, 196, 208.

³² C.S.P. II, 214, 231, 234; Knox, *Allen*, 27.

³³ C.S.P. II, 240.

from Madrid in June, with letters of recommendation from Ormaneto and St Charles Borromeo. Prior Shelley set out from Venice in the same month to protest against any proposal to use force : instead, he volunteered to negotiate in person with the Queen on the Pope's behalf. On arrival in Rome, however, he fell ill, and when eventually the Pope agreed to use him as an Ambassador, it was to Persia, not to London.³⁴

Pope Gregory was distracted for a moment from his war-like schemes by a rumour that Queen Elizabeth had a thirteen-year-old daughter who might profitably be married to a Catholic prince. But when Englefield and Allen arrived in February 1576 he proceeded to a discussion of the proposed invasion. The English advisers were given a questionnaire to answer concerning the prospects and methods of a landing in England.³⁵

According to Fr Persons, there were three parties among the Britons then in Rome. On the one hand, Lord Morley and Bishop Goldwell sided with Prior Shelley, who, as we know, was in favour of peaceful negotiation. The others were all in favour of war, but apparently there was some difference of opinion between Allen and Englefield on the one hand, and Lewis, Clynnog and Stukeley on the other. Probably Lewis's party were still in favour of the scheme they had devised in the previous year, while Allen and Englefield appear to have been behind the somewhat different proposals which were eventually sent to King Philip.³⁶

These proposals were that 5,000 foot, plus artillery, should be sent to England, under a legate or nuncio, preferably before summer arrived bringing with it the danger that the invasion fleet would be becalmed. Philip did not consider the forces suggested adequate or the time for preparation sufficient. However, he agreed in April to contribute 100,000 scudi towards the invasion if it were postponed until the following year, and if his own part in the plan were kept secret so as not to give Elizabeth a pretext for war. But he was justifiably sceptical about the prophecies of support from Catholics in England, and insisted that the *bona fides* of the refugees in Rome should be thoroughly investigated.³⁷

The Papal diplomats with their English advisers chafed at the delay. Ormaneto, egged on by Sander, tried to get Philip

³⁴ C.S.P. II, 206-07 ; 212.

³⁵ C.S.P. II, 250, 260.

³⁶ C.R.S. 2, 64.

³⁷ C.S.P. II, 260.

to agree to a September invasion. However, in April 1576 the Cardinal Secretary of State had to agree to postpone the invasion until spring 1577. He decided to send Allen and Englefield home : their continued presence in Rome, he felt, would arouse the suspicions of Queen Elizabeth. Besides, in the Low Countries they would be better placed to send agents to England to enlist the support of leading Catholics for the invasion. Allen left, therefore, about the beginning of June.³⁸

Negotiations dragged on during the summer. In September, after repeated reminders from the Secretary of State, the first half of the promised 100,000 crowns reached Rome. Then the scheme petered out, for the Pope refused to start preparations until the rest of the money came, and the King refused to take any further step until Don John of Austria had settled the rebellion which had broken out among his subjects in Flanders.³⁹

The Council of War of 1576, however, had one positive and lasting effect. For it seems beyond doubt that it was at this gathering of Englishmen in Rome that it was at last decided to give effect to the scheme to turn the Hospice into a College to train students for the priesthood.⁴⁰ This was a project on which each of the three parties among the refugees was likely to agree. Prior Shelley had already suggested that the idle and factious chaplains should be turned out to make room for a school of English nobles. Dr Allen, as president of the overflowing seminary at Douai, was presumably enthusiastic for the project. But it appears to have been Owen Lewis, relying on his influential connections in the Papal court, and the temporary kudos brought by his association with Stukeley, who persuaded Pope Gregory to carry out the plan which had already been thrice proposed in vain.⁴¹

For some time, it appears, the plan was kept secret : but events moved swiftly. On 26th May 1576 Clynnog was elected

³⁸ C.S.P. II, 270.

³⁹ C.S.P. II, 283-9.

⁴⁰ The only explicit evidence is Fr Persons' : 'In the yeare of Jubiley aforesaid when there mett in Rome the aforesaid Mr D. Allen afterwards Cardinall, D. Saunders, D. Lewes, Sir Francis Inglefield and others above mentioned, considering with them of the best means of setting forward the cause of England, and namely by Seminaries, some speech was, that if the English Hospitell in Rome (wherein there were at that tyme some ten or twelve chaplaynes), might helpe that way to maintayne some schollers also, or be turned into a Colledge, it would be great furtherance to the cause' (C.R.S. 2, 83). This is supported by a weight of circumstantial evidence.

⁴¹ So much is agreed even by the sources hostile to Lewis (e.g. C.R.S. 2, 284 and 2, 90). The *Brevis Narratio* states : '*primo creditur propositum fuisse ab Archidiacono, Ill. Dno. Contarello Datario, ut iuniores aliquot studiosi praesbiteris veteranis in hospitii domo coniungerentur*' (A.R.S.I. Rom 156, 21). But the date (1578) and the motive (to spite the chaplains for refusing to elect his friend Price) which these sources attribute to Lewis cannot be correct.

Warden of the Hospice for the second time. At about the same time Allen left Rome with instructions to send students from Douai to continue their studies in Rome. Just a month later Cesare Spetiano, acting on instructions from Cardinal Alciati, the Vice-Protector of England, carried out a visitation of the Hospice (24th–26th June 1576). On 16th August, one month after Allen's return to Douai, the first batch of students left for Rome.⁴²

Spetiano's visitation gives us a glimpse of the Hospice at the end of its long history. He visited the Church on 24th June, and reported that the Blessed Sacrament was kept at the High Altar in a tabernacle of gilded wood. On the right of the High Altar, looking towards it, was the altar of Our Lady, at which Solemn Mass was sung every Saturday; next to that was the altar of St Edmund, King and Martyr. By the main door there was the altar of St John the Evangelist, which had been endowed by Cardinal Morone in memory of Cardinal Pole; Mass was said there each morning by the chaplain, Mr Thomas More, who received fifty gold scudi from the rent of a house by St Peter's tenanted by the *famiglia* of the *Maestro di Camera*.

The Visitor ordered that a picture of the Trinity should be erected behind the High Altar, which was then bare; that Cardinal Bainbridge's tomb should be moved from its present position in front of the High Altar to the wall on the road side, by the Lady Altar; that the side altars should be railed off and covered over with wooden canopies; and that a confessional should be installed on the pattern of those used in San Girolamo.⁴³

Two days after visiting the Church, Spetiano returned for the visitation of the Hospice itself. He assembled in the Hall seven of the resident confraters: Clynnog, Henshaw, Giblet, Crayne, Bernard, Brombrough and Bavand. (Daniel and Talcarne were absent.) He noted that many English people outside the Hospice complained that its present state was contrary to the statutes, and very wasteful, being burdened

⁴² Douai Diaries, 25, 110; V.L. 137. Spetiano's visitation is V.L. 180.

⁴³ In the sacristy there were *inter alia*, five chalices (one the gift of Bishop Goldwell, another presented by Robert Talcarne) and two pyxes (one again given by Goldwell); a crimson pall bearing the arms of England; a red silk pall with a fringe of gold and green silk, given by Lewis; another pall given by Cardinal Pole; two palls containing the history of St Thomas Becket; a chasuble of crimson satin given by Dr Morton; 3 copes, 26 albs, 18 amices and 11 surplices; tabernacle covers given by Goldwell, Prior Shelley, Lewis and Brombrough; a thurible and boat; a die for making hosts; and many liturgical books, both Roman and Sarum, including a 'Breviarium novum Plantini in 4^o' and a 'Missale pulchrum in folio extypis eiusdem Plantini', the gift of Sir Francis Englefield.

with the salaries of so many men. At one time, it was complained, all the English nobles who lived in the city were admitted to the confraternity ; now the nine residents kept the government in their own hands, 'with much murmuring of the said noblemen'. The confraters replied that the statutes were faithfully administered. All guests were asked about their religion, and required to produce letters of recommendation ; those who were ignorant of the truths of faith were instructed by the *maior capellanus*. For the present, the Visitor contented himself with ordering that the ten beds in the Hospice, which had been worn out by the influx of pilgrims for the jubilee of 1575, should be repaired.⁴⁴

Nothing was said yet about the possibility of admitting students into the Hospice. But the Visitor made a careful report of the revenues of the house, with a view to seeing how many more men they could support. The annual income was 1,450 scudi, all derived from rents on houses, with the exception of a gift of ten scudi a year from Morone, and the profits on four vineyards. The Warden received about twelve scudi a month, in victuals and cash ; he had a servant whose keep and salary amounted to four scudi monthly. Each of the chaplains received his board, valued at four scudi a month, and one scudo monthly in cash. Besides the Warden's servant there were four others, one to serve in church and read at table, one butler, one cook and one under-cook : these cost the Hospice 192 scudi a year. One hundred and eight scudi a year, it was alleged, were spent on the board of pilgrims visiting the Hospice. Altogether about 900 scudi were spent annually on the board and salaries of the inmates. Another 400 went on the expenses of the church, repairs to Hospice property, and salaries to non-resident officials such as the procurator, the doctor, the notary and the laundress. A further 140 crowns had been spent on extraordinary alms to pilgrims, and on entertaining the English colony, especially to the feasts on Trinity Sunday, St Thomas's Day and St Edmund's Day. It is an interesting commentary on the way the Hospice was managed in these last years of its life that less than ten per cent of its income was spent on the purpose for which the institution had been founded ; and that it took eight

⁴⁴ Earlier, it was alleged that the good beds from the pilgrims' rooms had been taken by the confratres and replaced with foul and worn ones (C.R.S. 9, 51).

priests, one layman, four servants and four other employees to cater for an average of three pilgrims a day!⁴⁵

The Visitor recommended that the 140 crowns spent on non-statutory alms and feasts should be saved, and added to the present annual surplus of fifty-three and a half crowns, to provide for the upkeep of a greater number of persons. No further steps were taken until the students began to arrive from Douai.

On 16th August 1576 Ralph Standish, William Holt, and two others named Madder and Hunt, left Douai for Rome. The reason given at the time for their departure was to gain the indulgences recently granted by Gregory XIII at Allen's request; but later the diarist noted that Holt, at least, had been sent to await a place in the College which had not yet been founded in Rome.⁴⁶ This group fared badly on its journey: they met plague on the way and had to winter on the wrong side of the Alps. They did not arrive until the following spring. Four others who set out in the following weeks also encountered plague and were forced to return. Later parties were more fortunate. On 1st October John Gower, Thomas Bell, John Mush, John Askew and William Lowe left for Rome, followed on 9th December by a distinguished party consisting of Drs Stapleton and White, Gregory Martin, William Sheprey and Blessed John Shert, then a deacon.⁴⁷

Stapleton's party must have arrived in January or earlier, since Dr White was safely back at Douai by 13th February. Gregory Martin was received into the Hospice and, now or later, became a confrater. This, as Fr Persons noted, 'was thought secretly to prepare some entrance for schollers also there, and so proved the sequell'. John Shert also took up residence; and by February the other party of five students had arrived as well. At Lewis's instigation, Pope Gregory decreed that these six scholars should live and study in the Hospice at the Hospice's expense.⁴⁸

To achieve this aim, it was necessary to break the monopoly of government which the chaplains had hitherto enjoyed. This

⁴⁵ Some of these details are taken from a paper printed by Tierney, ii, cccliv. I am assuming, as seems probable, that this paper was drawn up in connection with the Visitation. Certainly it dates from the same period.

⁴⁶ '... ut locum expectaret in ... Collegio ... nondum quidem constituto; sed statuerat iam Gregorius ... antiquum Hospitale in Seminarium convertere. De eo etiam admonuerat Alanum' (D.D. 25).

⁴⁷ D.D. 109, 111, 113.

⁴⁸ D.D. 119.

Cardinal Morone did by drawing up a new set of statutes, acting on the complaints made at the Visitation of the year previous. Henceforth, all English noblemen and Doctors resident in Rome were to be admitted to the confraternity, subject to the Procurator's approval. They were to attend all *congregationes*, supervise the keeping of the statutes, and be particularly vigilant to see that no outsider was enriched directly or indirectly from Hospice funds. For the next two years the Protector was to be informed of every *congregatio* so that he could send a representative. Votes at these *congregationes* were to be by secret ballot. The present chamberlains, Giblet and Bavand, were deposed; in future, it was decreed, chamberlains should be elected from non-residents, and for this year Alan Cope D.D. (a canon of St Peter's), and John Sanderson—two men who had not hitherto been connected with the Hospice—were chosen. Since Clynnog, the Warden, was in favour of the seminary project, there was now little danger of the chaplains' opposition being effective.

It was ruled that henceforth no outsider was to be admitted to meals in the Hospice, or to drinks with the fellows. Nobody was to be given any alms over ten julies without the express approval of the Protector, not even after a majority vote of the confratres.

Scholares convictores approved by the Protector are to be provided gratis with food and necessaries. Each person is to have his own room, with a bed to himself and modest furniture. Each chaplain and scholar, on entry into the Hospice, must take the Profession of Faith of Pius IV at the hands of the Warden; he must then, if a priest, celebrate Mass in the Hospice church or, if a layman, receive Communion from the Warden. All the scholars are to wear the same uniform.

Morone noted that the present Hospice chaplains would have been much more useful if they had known Italian. They could then have been given posts outside the Hospice and left room for younger men to complete their studies and seek employment in Rome or elsewhere. To prevent the present blockage from recurring, the young men now in the Hospice are to learn Italian: to this end an Italian spiritual reading book is to be read at table every day.⁴⁹

These statutes are interesting in two ways. First of all, they show that at this time Morone—and presumably Owen

⁴⁹ V.L. 176.

Lewis—did not consider that they were founding a specifically missionary College like Douai. The students, having finished their studies, were to find posts 'in Rome or elsewhere'. Secondly, they make it clear that Morone felt that there was no hope of the College taking root if the government of the Hospice was left in the hands of the chaplains. These aged dons, so long isolated in comfortable security, cannot have been expected to welcome the influx of young seminarists with alarmingly post-Tridentine ideals. It was as if All Souls had been ordered to remodel itself on the lines of Maynooth.

This decree of Morone's is the first official document establishing the Hospice as a house of studies. Its date, therefore—4th February 1577—has as good a claim as any other day to be considered the date of the foundation of the English College. But two years and many troubles were yet to pass before the Bull of Foundation could be issued. The events of those years will be the subject of a further article.

ANTHONY KENNY.

ROMANESQUE

66—GIAMBATTISTA'S WRONG

Their landlady stands under the bougainvillea and wrings her hands and mouths toothless auguries as they stream out in twos, sandwich lunches hanging uniformly from the right shoulder. *Buona passeggiata* with the nice Father. (Thinks . . . what ho, off the premises by ten, that's the stuff.) I go in front, Sister A on the offside of the crocodile, like an outrider; Sister B barking at the stragglers. Thus they must walk in formation, unless they leap over the garden walls. Sounds easy, doesn't it?

The sun is baking the people at the bus-stop, although it is still quite early. We arrive and stand unconcernedly all over the pavement, so that the unfortunate Romans are unobtrusively edged into the gutter. Two girls take several pictures of a rather ordinary palm-tree in the middle of the piazza, pointing their cameras into the sun. The bus arrives.

Sister, I think Sarah was left behind at the bus-stop. I say, I *have* got sore feet. Stop pushing. I didn't. Sister, will Father bless my St Peter's in a snowstorm? Then the beady eye, the point of the umbrella in the small of the back . . . Padre, if you have charged yourself of this Institute, will you ask the signorine to permit me to breathe, a thousand thanks . . . We proceed down the Nazionale amid a rumble of muttered grouings from the usual passengers, a lofty soliloquy from the conductor (when one desires to transport thirty-three babies, one hires one's own coach) and a shrill chorus of mental arithmetic from the Convent as it counts its money. As we round the corner into the Piazza Venezia, thirty people, neglecting to resurrect them-

selves by the apposite sustainers, are thrown into the laps of thirty more. The doors open : twelve people in, and four school-girls are accidentally hurled out on to the steps of the Banca Commerciale, a mute offering to Mammon. Did I say mute ? Sister, my feet *are* sore . . .

Into the Conciliazione, straddled across the footway like homebound revellers. A muffled 'Hoy!' from Sister saves the photographers from quick despatch as an Air Force lorry rounds the bend. Everyone mutters their disapproval of Italian drivers. They don't even take elementary care. They shouldn't be given licences. They probably haven't got licences. I am tempted to remark that in Manchester, or Cardiff, or wherever these paragons are from, it is not customary to stand in the middle of a main street to take photographs. Meanwhile, a uniform gasp of astonishment, all eyes to the Dome, and shutters whirr and click at an unbelievable variety of speeds.

Now we are in the purlieu of St Peter's, and like so many Sirens the *Oggetti Sacri* merchants exercise their guile. I gotta very nice Swiss Guard, how much dollars you got, I make big sconto. And postcards . . . and so within ten minutes we are relieved of forty thousand lire. Mum and Dad, all unwitting, are in *potentia proxima* to a mother-of-pearl rosary apiece and a bronze bust of the Holy Father ; and Grandma is to have a vermilion holy-water stoup, with our Lady of Lourdes. Later to-day I shall hand three notes of a thousand lire over a post-office counter in exchange for countless stamps ; and then these damsels will file past me and pour into my palm so many five lire pieces that I will walk home with a bias, like a bowl on a bowling-green.

Grouped round the great Confession, we sing 'Faith of our Fathers' from specially prepared hymn sheets. This, after the audience with the Pope, is the highlight of the pilgrimage, this precise homage laid at the feet of Peter. Two or three will write in their diaries to-night in a neat italic hand : '11.30 a.m. Sang Faith of our Fathers at St Peter's Tomb'. The same voices will sound to-night at the Trevi Fountain, and pennies will chink and slide into the water as the lazy evening crowds push through and the bus-driver sits and blinks impassively until they've done. Ask him to sum his passengers up and he will say without a whit of emotion, lifting a massive eyelid, '*Fantastiche*'.

We eat our sandwiches on the Janiculum, cheek by jowl with the Heroes of the Risorgimento. There is much talk of

blisters as the paper bags rustle and are crumpled up. Sister sweeps a gimlet eye across the gravel paths until she spots a litter basket . . . it is getting on, no precious moment must be wasted, off we go, two by two, down the steps, across the road (this takes twenty minutes) and off again into the afternoon haze: you can see us as we disappear between the buildings, moving more and more slowly, our cries of delight getting fewer and weaker as the heat beats up from the road.

Evening. The 62 stands and puffs and winks. No, I think: no more buses. We must ferry them home some other way. Stay here—Sister, can you keep them all here, don't let them buy any more stamps, hey, come back, no we're *not* going on the bus. I find the cab-rank in the Risorgimento: one taxi, with a huge beige driver, one only. Up the Via Salaria? Sure, Padre—Piazza what? Never 'eard of it. Hey, Giambattist'! *Dove* Piazza Alfredo Serafulo Piaggi? Soft on the evening breeze comes the reply, soft through a café door and two thicknesses of *Paese Sera* . . . Appia Nuova. 'E says Appia Nuova. Well he's wrong—Giambattista's wrong.

Between the stalls and the trees appear my charges, hemmed in and shepherded by the nuns. We thought it might save you time, Father, so we walked down from St Peter's. Father, I'm afraid we've lost Rose: the girls say . . .

The driver looks at the crocodile. It is still appearing. It swamps a Coca-Cola stand, and its tail buys three pieces of coconut and begins nonchalantly to munch. The driver smooths down his moustache, he's mesmerised by the shapeless hats which cling to the nape of the neck. *Padre, ci vorrebbe il supplemento. Fuori le mura*, you understand. And only five in my taxi—only five. Yes. Otherwise it is a contravention, I should be mulcted by the police. I'm sorry. No, not even six. (Then, as an after-thought) I should be processed.

A hum of loyal whispers sounds backstage, led by Sister. What should we do if Father wasn't here? We owe him a great debt of gratitude . . . It makes it all so easy.

Half-an-hour later we are standing at the bus-stop. It is later now, and cooler, and the wise Romans always travel when it is cool. The 62—here it is, Sister, here it is. This is ours. Quick! I say, don't foreigners *push*. I am rocking with fatigue. I mount the step at the head of the queue. I blush.

'Thirty-one, please.'

I hope Sarah met Rose somewhere. Two's company, after all.

By eight we are returned to base, staggering up the steps into the pensione, limp and loaded with paper parcels, the straw hats lifelessly flopping. The smell of some appetising goaty broth pervades the house : a quick ladleful of this and they will be off again—Rome by night, but another guide on shift. I hope he had a long siesta ; perhaps I shall meet him on the way out from the College. Perhaps I shall go to sleep on my way back and the conductor will wake me up outside some bleak bistro four miles the other side of Gelsomino. Perhaps . . .

ANTHONY PHILPOT.

NOVA ET VETERA

ORDEAL BY FIRE¹

On Thursday, 15th June 1595, the Blessed Sacrament was being carried in procession for the Forty Hours at the church of Sant'Agata dei Goti off the Via Panisperna. Suddenly a man darted forward and raising his hand, struck the monstrance to the ground. Immediately he was seized and bound to a pillar, until officers of the law arrived upon the scene and led him away to prison. The man was an Englishman, and his name was Walter Marsh.

A student at the English College some two years previously, Marsh had been sent away on account of ill health. When, in April 1594, he returned once more to Rome, he was immediately arraigned before the Inquisition on a charge of being a spy in the pay of the Queen of England. He was released by the good offices of Owen Lewis, the Bishop of Cassano, did penance for his crimes, and eventually announced his intention to lead a secluded life for the future and think no more of worldly things.

Now, within twenty-four hours of making this resolution, he lay in prison on the terrible charge of sacrilege. He could expect no mercy. Some years before, another Englishman, Richard Atkins, had been burnt at the stake for a similar

¹ Since the short article on Walter Marsh in *Nova et Vetera*, THE VENERABLE, Vol. XVI, No. 4, pp. 265-6, further light has been shed on his last days from three accounts kindly transcribed for us by Fr Godfrey Anstruther O.P. These are two news letters dated Rome, 17th and 21st June 1595, and to be found in *Urb. Lat.* 1063, ff. 386 and 397v, respectively. The third account is in 'The Motives of Richard Sheldon Pr. for his . . . renouncing of Communion with the Bishop of Rome', London, 1612.

offence. Yet, while awaiting his fate, Marsh continued to recite the Rosary and the Office of Our Lady—a fact which was put down at the time to ‘hypocritical simulation’. The real reason we shall never know—Walter Marsh is an enigma.

The news of the enormity caused great sorrow in the Eternal City. To Owen Lewis it must have come as a great blow, and the following Sunday he sang a High Mass at the College in reparation for the crime of his former protégé. A sermon was preached by one of the students (probably Richard Sheldon, later himself an apostate) ‘in praise of the Blessed Sacrament, detesting the heresy of the Englishman and in most vehement invective against the fact of his’.

Monsignor d’Ambruno, who had witnessed the deed and whose men had apprehended Marsh, at once referred the matter to the Holy Father. Upon being informed, Clement VIII was seen to weep. Then, sending to the Holy Office, he ordered that the case should be carried through with all despatch.

Meanwhile Marsh was waiting. Theologians and advisers were sent in to him, but failed to persuade him of his error. At length, on the afternoon of Saturday, 17th June, he was led from the Holy Office to the Campidoglio. From there he was taken in a cart down past Trajan’s Forum to Sant’Agata, where, at the very scene of his crime, his right hand was severed at a blow.

On Tuesday Walter Marsh was led out to die. On his head was placed a grotesque cardboard mask, crudely painted with flames, with gaping mouth and devil’s horns. The Roman people flocked to watch him as the cart passed through the streets. They saw the half-naked man with his horrific head-gear, writhing, as from time to time along the way, his flesh was seared and lacerated with red-hot pincers. Yet despite the pain of his burning body and mutilated arm, he refused to give in to the priests who accompanied him pleading with him to abjure his heresy. He faced his torments, if we may believe the word of Sheldon, with such great courage ‘that the Romans themselves did greatly admire him therefor’.

At length the procession reached the Campo de’ Fiori and the stake. Among the throng that pressed around it stood students from the College, several of them Marsh’s former class-mates, full of indignation at his atrocious crime. By the counsel of one student, probably William Cowling, Marsh had already been gagged; now he was bound to the stake and given

one last chance to recant. And for the last time he shook his head. The hooded executioners thrust torches into the pile of faggots, and smoke swirled round the man and spiralled up into the summer sky . . .

We can imagine the feelings of the students, now struck with awe, as the gruesome death-mask leered down at them through clouds of smoke. Behind the mask was the face of a man, once their companion, in his last agony. We look back now through the smoke of four long centuries upon this strange and in many ways apparently devout young man. Do we see there the grinning features of the hypocritical and satanic heretic, or are we to look behind the mask and think of him rather as yet another of those pitiful figures, an Englishman who, born after England had renounced the Faith, died bravely, but in a tragically mistaken cause ?

A VICTORIAN CONVERT

For the following we are grateful to Fr H. E. G. Rope.

James Robert Hope-Scott was one of the most distinguished lawyers and convert laymen of Victorian days. Born 15th July 1812, he was received into the Church together with Manning in 1851. His confidence in the Church of England was first seriously shaken by the affair of the Anglo-Prussian Jerusalem bishopric in 1841, and yet more deeply by the outburst of savage bigotry against Catholics in 1850 and the Gorham case in 1851. He died on 29th April 1873. He made his first visit to Rome in 1840-41, by way of Germany, where he visited Windischmann and Döllinger, and saw Nuremberg and Munich. In Milan he formed a friendship with the veteran Manzoni. In Rome he visited the General of the Jesuits, Fr Roothaan, armed with an introduction from the Austrian statesman, Count Senfft-Pilsach. They had a long conversation. His first impressions of Rome were a disappointment. He was unwell at the time, and a little unreasonable in expecting the Roman clergy to be expansive to a Protestant visitor whose intentions they knew not. The weather was also inclement in Rome that winter. Again, he was close-buttoned in Anglican prejudices. 'We cannot away with the Council of Trent', he told Fr Roothaan.

On Christmas Eve 1840 he wrote to Badeley : 'In other places where I have been, my letters have produced immediate results ; but here the extensiveness of the system, the occupation of the persons, and the general character of my countrymen have concurred to keep me still at a distance. Cardinal Lambruschini (one of Senfft's friends) I have seen once. The Father-General of the Jesuits twice, and have had most interesting conversations with him. Overbeck the painter I have also seen twice, and I have been exceedingly taken with him. But the only person who seems likely to be of any real service to me in ecclesiastical matters is Monsignore Baggs, the head of the English College . . . through whom I am in some hopes of acquiring the means of informing myself. I have applied to him to furnish me with an ecclesiastical "private tutor", if such a thing can be had, i.e. someone to instruct me in the liturgy, explain church offices, courts, customs, &c. As yet I have not got the man, but even when I get him I suspect the information will be rather of general interest than directly useful to me, since the Popedom seems in Italy to swamp the whole episcopal system. However, we shall see . . .'¹ On 29th December he continues : 'We were at the Pope's Chapel on Christmas Eve, and much disappointed. To-day we are to hear a sermon at the English College on St Thomas of Canterbury, who has been judiciously selected as Patron of the Congregation of Ecclesiastical Immunities.'² In such a mood he naturally came away without loss of prejudice. On 19th December 1844, he writes to E. Badeley from Rome : 'To-morrow we are to visit our English cardinal, Acton, and in the evening I hope to introduce him to one of the first advocates in Rome, with whom we may talk law.'³ 'Among old acquaintances here, I found Waterton the traveller and naturalist, who is a very amusing person, and a very strict Catholic. In the latter character, he gave me an interesting account of Tickell's reception into the Church of Rome at Bruges. He was himself present, and was much struck by T's devout and humble behaviour. To him and to another English R.C. I gave your "English Churchman" with Oakley's letter—Waterton is furious about it.'⁴

¹ R. Ornsby, *Memoirs of J. R. Hope-Scott*, 1884, I, xiii, 258.

² *Op. cit.*, 259.

³ *Op. cit.*, II, xx, 60.

⁴ *Op. cit.*, II, xx, 61.

THE LIBRARY STAMPS

The Villa Library has in the past year or two almost been transformed into a new library, owing to the generosity of benefactors and the fine new shelves installed by the Rector. The introduction recently of a new Library stamp for the Villa provides an occasion for reviewing the whole history of library stamps used in the College.

It is not remarkable that there are no records dealing with this very small matter; and without such information it is impossible to ascertain exactly when the various stamps first came into use. One can only guess these dates roughly from the dates of the books in which they are to be found. The earliest stamp to be used in the Rome Library dates probably from some time in the middle of the eighteenth century, and is of extremely rare occurrence in the Library. It is a small, neat design showing a somewhat short and stumpy St Thomas of Canterbury dressed in a cope, carrying a clumsy-looking crozier in one hand and raising the other in blessing, with his mitre on the ground beside him. The effect of the rather indistinct dagger or sword through his head is to make him look as if he were wearing a broad-rimmed English College hat. The oval frame is a black strip bearing the inscription in neat white letters: *Biblioth. Coll. Anglorum in Urbe*. It is surprising that this stamp seems to have been so little used; the older and rather barbarous practice of writing on the title-page remained more common until the Napoleonic period.

The next stamp was probably introduced in the years after the restoration of the College in 1818. It was a plain, circular stamp, with no picture, somewhat like a postmark in appearance, always printed in black, and proclaiming its purpose boldly in English: *English College Rome Students' Library*. It was used a great deal in books of its period, as well as in many of the older books, since the Library was evidently reorganized at this time after the confusion of the French occupation. Nicholas Wiseman, who was Librarian for a time as a student, and always took a great interest in the Library, may well have been in charge of the reorganization, and thus may have introduced the stamp himself. At any rate the stamp was certainly brought into use during his time in Rome, which extended altogether from 1818 to 1840. It had a long life, and continued in use even beyond the turn of the century.

Meanwhile there was a short-lived stamp which seems to have been used for a time in the 1870's, a curious design always printed in green, circular, but with the lettering carried in a series of curved strips within the circle; the general appearance suggests that of a football. It is doubtful, however, if it was originally intended as a Library stamp, since it calls itself merely a *sigillum* of the College, but it has found its way into a great many books.

There is also preserved in the Library the original block of a large oblong stamp, evidently pertaining to the early days of the *Beda : Colleg. Pii Anglican. In Urbe Bib. Com.* It must have been awkward to use in books, since the cross which is a prominent feature of the design appears to be upside down. Being a woodcut, it is very durable and still prints, after all these years, as clearly as when it was new. Perhaps there are more examples of this stamp in the *Beda* Library than in our own. Then there is also the stamp belonging to what was known as the *Play-room Library*, now found in a few of our books. It is a plain but very pleasing oval design (a horizontal rather than a vertical oval) and exhibits good clear nineteenth-century lettering.

Of the more recent stamps which portray St Thomas of Canterbury, there were until a few years ago two rival designs, both made towards the close of the last century. Both of them also exist in the form of College seals for embossing on documents, and the Library stamp form may have been copied from these. One of these is an extremely fine design, showing the saint in considerable detail wearing chasuble, pallium and gloves, tonsured, carrying his archiepiscopal cross in one hand and a palm in the other, and bearing the sword through his head. In spite of all this detail the picture is well-balanced and by no means overcrowded. The lettering round the edge, also, is good. The other stamp, which was more widely used in the Library, is unfortunately a far inferior design, in which St Thomas is wearing a cope, has his mitre floating in mid-air somewhere down at his side, and two palm-branches likewise poised in the air above his head. The figure is drawn on a smaller scale, and is altogether much less impressive than the other. It is just possible that the better design may have been made in a conscious attempt to provide something more worthy, since it seems to have come into use a few years later than its rival. If so, the alternative College seal would have been made for the

same reason. But in the event both stamps were in use in the Library for many years, until the outbreak of the last war.



The survivor of the two is now so worn and damaged that a new stamp has become necessary, and is now in use. The new stamp, which is printed in red, is reproduced here. It continues what may by now be considered the tradition, in portraying St Thomas. As a Library stamp it has great merit and is both simple and dignified.

Of the two Villa Library stamps the new one is likewise reproduced here. It carries a portrait of St Edward the Confessor, the patron of Palazzola, and is possibly the neatest and most decorative of all the stamps we have been describing. It is printed in green. The older Villa stamp has not been used for



many years, and seems to have been lost, probably during the war. It was a representation of Our Lady, seated with the Divine Child, bearing the two large letters 'C A' (Collegium Anglorum) in Gothic characters each side of her. It was a satisfactory but somewhat indifferent design.

Nothing is known of the designers of all these various stamps, except for the two new ones which are the work of one of the students. It is not unlikely that the same may have been the case with some of the earlier designs.

A MARTYR'S WILL

Blessed Alexander Rawlins (alias Francis Feriman) was born in the city of Oxford and started life as an apothecary. He was ordained at Rheims in 1590, and worked in Yorkshire until his capture at Christmas 1594. He was martyred at York, 7th April 1595, together with Blessed Henry Walpole. The document from the College Archives (*Scritt.* 21, 2, Letter 5), which we publish here for the first time, was apparently sent to Blessed Thomas Warcop, layman, hanged at York in 1597 for harbouring priests. It was written in York Castle about March 1595. The spelling and punctuation have been modernized.

'Jhesus & Maria

'Salutem in Xpo Jesu domino et M. Although to the judgement of the world you and I be separated (my co-partner for so I will, by God his grace call you, for that I have no just cause to the contrary), yet I verily suppose that we may be more comfortable now than if it happened to our enemies' contentment (for I am bound to believe *sic fuit voluntas Dei* or otherwise we could not have parted so suddenly). My care for you shall be that you may be so armed from the imminent dangers which daily as it were hang over you, for your long combat against your outer enemies the world, the devil and your own infirmities. The which, without the grace of God, your due regard, and the continual intercession of God His Church both militant and triumphant, you are not able to resist nor by any means to encounter. I have already written unto you my loving co-partner, as I think sufficiently, what way and course I could wish and advise you to follow First, although you are in the world, yet so live in the same not as a worldly man : and then I trust in God you may find your heartsease here in earth, & after this, you shall find greater comfort in the kingdom of Heaven. Our Saviour teacheth me to provide that all my necessaries be ready against my happy harvest that when I should come to work I have no impediments to trouble there, I being (to prevent all such occasions as may any way molest) moved to take this course, that is first to commit my soul to the Blessed Trinity, to our blessed Lady, to happy St John Bap., St Peter, St Paul, St Andrew, St Steven, St Lawrence, St Alexander, St Tho. of Cant. and St Vincent. And all the blessed martyrs. St Ann, St Mary Mag., St Helena, St Barbara, St Margaret and all the holy virgins and virtuous women that either lived or live ;

finally to all the whole Church of God both militant and triumphant in Heaven. My body to the wild and savage creatures to rack, rent & reave in sunder as it shall please God to suffer and no farther. Moreover that you so [. . . ?] request which I requested my daughter Ann your wife to fulfil for me, that was for sending to my god-daughter Ann ii pieces of gold, an Elizabeth Angel and other half os [. . . ?] that her mother may make it either in a cross or something for a remembrance of me that wish to her as my duty bound me. Next, as much to either of your own, the youngest to be first served, for that she is my god-daughter also. I have I thank God no more that I so much bound to provide for as these, and if I should live I would provide better for their souls how so ever I did for their bodies, and will now by God his grace do what I may. I think I willed that you should have the one of my gold rings & your wife the other. & if my silver ring be not lost let it be given to my god-daughter her mother for her self. Let your sister ffar [*sic*, fair ?] have that token I willed and tell her I will pray that God may cure her infirmity. I request you also to give unto the prisoners of Durham if there be any poor there xiijs viij^{ds}; if there be none poor then to York Castle. Also I request you to give to York Castle xl^s more when you may spare it. If any can justly ask anything, to pay it, but I suppose I am not indebted [a] penny to any, unless it be to John Sander [his] wife for the honey which was a q[. . . ?]; let her be paid. Abroad I verily believe I am indebted no more, but now since my coming hither I am indebted I know not how much, but not any thing that will be asked at your hands more than this: to my uncle James xl^s. Let it be paid to his own hands. I am more indebted to him but God shall repay the rest. I request you also to give vij^s iiij^d to xl poor Catholics to pray for me against that special time. I supposed to have given my books to my friends for tokens of remembrances but hath suffered them to be taken from me, because I used them no better when I had them. The rest of my books that are left am desirous that you may use them better than I have; do me only my journal I would have got or sent, & the corporal I for the altar I gave your wife when I came hither & shall send you the other for her self. Even such an other as it is but my desire is that every one should be contented and have that I promised as high as I can. I have no more to request you but that you will perform to my uncle James presently these xl^s, because I know not in

what need he standeth. For the rest you may do at your leisure when you can best spare it. What other reckonings is betwixt you & any, I can not speak of at this time, but God increase you both in spiritual & worldly treasure to his will & pleasure, & your most happy contentment. & send you a quiet end betwixt you & yours. This much for my charge I am requested to let you understand what my desire is, & if there be any money had of my brother Thomas which is my next brother & hath xx nobles of mine in his hands, let it be given to York Castle. Other greater debts I have due to me, but God forgive them. I will not specify them for that I suppose they will never be paid. I give to my own brethren & sisters but v^s, that is, to either of them xii^d, for that I think it too much for them, unless they were in other state than they are. And that v^s be taken out of the xx nobles my own brother oweth me. My co-partner, these things be ended. I hope I may say with many a happy soul departed in this happy case *Requiescamus in pace*. And thus I commend you to the tuition of the Blessed Trinity and all the heavenly company aforespoken & myself to your devotions.'

A RUSSIAN IN ROME

In the College Library there is a two-volume work entitled *Rimskiye Pis'ma* (*Letters from Rome*), published in St Petersburg in 1846. The author was A. N. Muravyov, a mid-nineteenth century traveller and man of letters, and something of an amateur theologian. We give below two extracts from the *Letters*.

The first, which is taken from Volume I, Letter IV, shows us that perhaps the Villa Doria Pamphili is not quite as typically Italian as one might think :

'The first three days of Holy Week were not marked by the Romans with any special religious services, and I took advantage of the fine weather to become better acquainted with the City. I wished to see it from every angle, and at the same time to enjoy the spring air in the nearby areas. Sometimes it was my good luck to come upon some green spot, in the Villa Borghese by the Porta del Popolo, or in the more distant and magnificent Villa Pamphili Doria which is on the other side of the

Tiber. It is considered the finest of all the Roman villas by reason of its vast extent and the abundance of its waters. In the pleasant company of some of my compatriots I visited this charming villa, and here, while enjoying their friendly conversation as we stood on the banks of a wide lake in a thickly planted pine wood, I was transported in thought to my dear homeland. But the baytrees and cypresses, and a whole border of luxuriant camellias reminded me that I was under an alien sky, and one single glance at the deep blue, cloudless vault above my head was enough to prove to me that I was in the beloved land of the sun, where the heavens look down more smilingly on the earth below.'

The second extract, from Volume II, Letter XVIII, describes an outing in the Albans :

'In the morning the thick mist covering the grim brow of Monte Cave [*sic*] prevented me from climbing to its lonely summit, where a monastery of hermits has annexed the site of the ancient temple of Jupiter Latialis ; from this spot there stretches out a vast panorama of the territories of Rome and Naples. But I was able to make my way through the thick woods round the enchanting shore of the Alban Lake, slumbering peacefully in its deep cup like a half-filled vessel of crystal water. Opposite Castel Gandolfo there rises upon a steep cliff ancient Alba, founded by Ascanius, son of Aeneas, and razed in the days of the Kings of Rome. To-day Palazzola stands, so the story goes, on the very site of the palace of the ancient rulers of Alba Longa. Now it is the abode of monks, who have entered upon the many-sided inheritance of the Roman conquerors. We did not continue our walk, to another little township, Rocca di Papa, but turned our steps through the woods towards the beautiful Lake Nemi, whose crystal waters have earned it the name of "Mirror of Diana". From here we returned to Albano, where once again we enjoyed the views from the garden of the Capuchin convent. Our return journey to Rome took us along a mountain road through the picturesque wood which shades the feudal town of Marino with its castle, and again past the monastery of the Basilian monks at Grottaferrata, and past the luxurious villas on the outskirts of Frascati which I wished to see once more.'

Indi^a m^o aug^o die xxvij.

Ego Johannes rex anglie dux de anglia
et nunc habitator in^o hinc ~~est~~ arcij
custos domus castalis et universitatis anglie
de dea anglie infirmus corpore sanus
tam mente et sp^o p^ona timens fut^o
mortis eventum hinc nichil p^o r^ontis
morte et mortuus hinc i^o quiete n^ois
m^oratu^o d^ored^o nolo p^oncio hoc p^o

THE WILL OF JOHN SHEPHERD

In 1923 Emilio Re published an extract of the will of John Shepherd in his *English Colony in Rome During the Fourteenth Century* (*Transactions of the Royal Historical Society*, Fourth Series, 19th April 1923). Recently the Archivists have re-discovered in the Archivio di Stato in Rome this will of the man whose house in the Via Monserrato became the English Hospice nearly 600 years ago. The first few lines of the will are reproduced opposite ; the transcription is as follows :

‘Indictione IIIa mensis augusti die XXVII
Ego Johannes petri anglicus dudum de anglia et nunc
habitor Vrbis in Regione arenulae custos domus
communitatis et Vniversitatis anglicorum de dicta
anglia, infirmus corpore sanus tamen mente et . . .
timens futuri mortis eventus . . .’

Abiding by the promise he made when the Hospice was founded three years before, John Shepherd proceeds to bequeath his all ‘pro reparatione et actatione domus universitatis Anglicorum de Anglia’ ; except ‘12d. each to three of Christ’s poor : to his wife Alice 15 gold florins and 10s. sterling (her marriage portion), the bed in which he lies, three gold florins received on his wife’s behalf by him as executor of Alena the Englishwoman and two gold florins owing to him’.

The will has not yet been fully transcribed, and a full account will be given in a future number of *THE VENERABLE*.

THE ROCK TOMB OF PALAZZOLA

Prof. Francesco Dionisi, whose article on the Tomb appeared in November 1959, is now of the opinion that the burial should be ascribed to the second century A.D., rather than to the second half of the first century, because the practice of burial replaced that of cremation in the second century.

ROMAN ASSOCIATION MEETING 1960

The ninety-first annual meeting was held at Leicester on 7th and 8th June with the Very Rev. Canon W. O'Leary D.D., V.F., in the chair.

The deaths of the following members were recorded: Mgr G. Winham, Canons W. Burrows and J. McNally, and Frs H. E. Calnan, B. Coleman and W. Lennon.

There will be a scholarship competition during the winter for two places at the College, to be taken up in the autumn of 1961.

The Appeal for the College to the general public has been at a standstill for a considerable time. It was decided to accept the fact that no more can be achieved by it, and so the meeting passed a motion declaring it closed. There remains still the approach which is being made to members on the basis of the 'seven-year' plan and the 'fifty pounds' plan. Members will continue to do their best.

Plans are going ahead to arrange with Upholland for a gravestone and suitable inscription for Mgr Macmillan. A former member of the Association, Fr Finnessey, is buried in the same grave.

Canon E. J. Kelly is to be the next President. The retiring block of Council members was re-elected. Mgr Mullin, now in Africa, has been replaced on the Council by Mgr R. L. Smith.

A grant of Delaney Money was again made to Top Year, and the seven new members who applied to join the Association were elected.

Next year's meeting will take place at Blackpool, on the Tuesday and Wednesday of Whit-Week.

J. T. MOLLOY, *Secretary.*

BLESSED JOHN WALL

II

In 1671 James, Duke of York, the heir to the throne, had become a Catholic. Ever since, a knot of Whig grandees, led by the Earl of Shaftesbury, had been conspiring to exclude him from the succession. With the support of the wealthy Puritan merchants of London, Shaftesbury had inflamed feeling against a Papist heir and intrigued secretly with William of Orange and the Duke of Monmouth as rival puppet Kings. In 1673 he forced through Parliament a Test Act which made a denial of Transubstantiation a condition of holding any office, military or civil. Rather than conform, the Duke resigned his post of Lord High Admiral. But the King, aided by the Earl of Danby and the Court party, fought back, and until 1678 Shaftesbury was unable to make any further headway. But that year his chance came with the Oates Plot. Nothing could have been more convenient to him and, knowing that the whole story was a monstrous tissue of lies, he deliberately fostered it with all the means at his disposal.

Titus Oates is one of the most grotesque figures in English history. Bandy-legged and bull-necked, with a slit mouth set in the centre of the circle of his low brow and vast chin, he was a master of abuse and an utterly unscrupulous liar. The son of an Anabaptist preacher, he was expelled from school and from two Cambridge colleges before becoming an Anglican parson. He lost his first living after a conviction for perjury, and was deprived of a naval chaplaincy for 'odious misconduct'. In 1677 he became a Catholic and went to the Jesuit college at Valladolid. Expelled from there and, given a second chance, from St Omers also, he returned to England in June 1678 and with Israel Tonge, the fanatical Rector of St Michael's in Wood Street, produced a *True and Exact Narrative of the Horrid Plot and Conspiracy of*

the *Popish Party* to murder the King, stage a French invasion and massacre all Protestants.

The King was at first merely amused, and having caught Oates in several bare-faced lies was inclined to dismiss the matter. But in the middle of October Sir Edmund Berry Godfrey, the magistrate with whom Oates had deposited a copy of his *Narrative*, suddenly disappeared and was found five days later in a ditch, run through with his own sword. This event drove London into madness. The most fantastic rumours spread like wildfire. A general massacre of Protestants, the burning of the City, the blowing-up of Whitehall were expected hourly. The Jesuits had already drawn up a list of candidates for the great offices of state. A troop of monks had arrived from Jerusalem to sing the *Te Deum* for the success of the Plot. Fashionable ladies carried daggers, specially manufactured and engraved by an enterprising jeweller. Lady Shaftesbury went about with a miniature pistol in her muff. Parliament met on 21st October, the day after Godfrey's funeral, and in spite of the King's continued indifference took up the Plot with zest. Oates was voted apartments in Whitehall and a handsome pension. He could be seen hobnobbing daily with the great lords of the Green Ribbon Club at the King's Head Tavern, whence Shaftesbury directed his 'brisk Protestant boys' of the London mob. The frenzy was so violent that the King was forced to make terms with it and publish a proclamation ordering all Catholics to leave London.

From this point Wall himself may take up the story. While waiting for death in Worcester Castle he wrote a *Narrative* of his arrest and trial, which was printed secretly after his martyrdom. This pamphlet, which gives a wealth of first-hand information such as no other martyr has left us, begins with the issue of the Royal proclamation on 1st November:¹

¹ *A Narrative of the Proceedings and Tryal of Mr Francis Johnson a Franciscan . . . Written with his own Hand as followeth. To which is annexed His Speech at his Execution.* 16 pp. The copy I have used is that in the British Museum (515 K. 25). There is another in the library of the Society of Antiquaries at Burlington House (Prattinton Miscellanea II, 35, 1). The *Narrative* was reprinted by Cobbett in *State Trials of England*, VII (1810), pp. 730-64. In addition, there is a MS. copy in Alban Butler's hand in the archives at Archbishop's House, Birmingham. At the end of it Butler has noted: 'This is writ in ye martyrs own hand in 26 pages in small folio, in a large hand in haste, as it seems, in white ink scarce legible'. This copy was used by Dom Bede Camm in his *Life of Blessed John Wall* (1931) pp. 26-53. The wording of it frequently differs from that of the printed copies. Some of its readings are certainly wrong, and it seems that Butler made his transcript rather carelessly. Where the meaning is affected by differences between Butler's text as given by Camm and the British Museum copy, I have made a note of the fact.

In *THE VENERABLE*, May 1960, p. 505, the date of Wall's ordination was given as 10th December 1645. This should have read 3rd December.

'I being at *London* on *All Saints-day*, when the Proclamation came forth to command all *Catholiques* to depart from thence by the *Friday* following, I obeyed, and came to a Friends house in *Worcestershire*, not intending² to stay there ; but the King's second Proclamation being presently published, That no *Catholique* should walk above Five miles without being stopt, and carried before a Justice to have the Oaths tendred, I asked Counsel of the wisest I could, both of Protestants (whereof one was a Lawyer) and another a Constable, as also of *Catholiques*, Whether that Proclamation did so strongly oblige, that it permitted me no longer to go further ? They all concluded it was not secure to go, so I resolved to obey, and stay where I was, and with good reason. First, because all *Catholiques* are obliged to obey the King's Commands in all things that are not against our Religion and Conscience, and His Commands in this nature are against neither. Secondly, Should I have disobeyed, and have been taken, in Penalty I should have suffered, which would not have been so directly for my Conscience and Religion sake, as for disobeying the King's Command.'

This house was Rushock Court, not far from Harvington. It was the home of Windsor Finch, a staunch Catholic, though the grandson of a Carolean Bishop of Worcester. Here Wall was arrested only a few weeks later.³ 'The Sheriff's Deputy came to the House where I was with six or eight men, to Arrest a Gentleman in the House for Debt : The Officers coming into the House in the morning, and not finding the person they came for, broke down all the doors, and among the rest mine, before I was out of Bed, and by a mistake Arrested me, instead of the other Gentleman ; and although the Deputy, coming into my Chamber, looking on me, told them they were deceived, for I was not the man they came for ; yet other Soldiers coming into my Chamber, one of them said he knew me : It seems he had been a Servant in the House seven Years before, therefore he said he would have me to the Justices, and bid his Companions secure me, and so they did, and would not let me go out of their sight, until they carried me before the Justice ; And this they did, without either Constable, or Warrant, Law or Justice.'

² For 'not intending' Camm has 'intending', which makes nonsense of the whole paragraph. *Life*, p. 26.

³ The house is identified as Rushock by Dodd, *Church History*, III, p. 311 (1742). Dodd wrote his *History* at Harvington, and probably had his information from Windsor Finch's daughter, Frances Dormer. The exact date of the arrest is not known. Wall says he came up for trial on 15th April, 'having been Committed five months before to *Worcester-Castle*'.

Wall was taken first before Mr Townsend of Elmley Lovett, a few miles south of Rushock, and then before Sir John Pakington at Westwood Park, two miles west of Droitwich. Though both Justices treated him courteously, they insisted that he should take the Oaths, and on his refusing committed him to Worcester Castle on suspicion of being a priest.⁴ In the New Year he was brought up before the magistrates in the Guildhall and asked whether he was a Jesuit. Though a Franciscan, Wall did not give a direct 'No'. There were four or five Jesuits then working in Worcestershire, any of whom might be arrested and not be able to deny the charge.⁵ Accordingly, Wall answered :

'It was an easie thing for me to say *No*, but by saying *No*, I might prejudice others, who hereafter being asked the same question, if they did not answer *No*, it might be an Argument that they were guilty, if they did not deny it, as others before them had done. Therefore I desired that what proof could be brought against me, might be produced against me ; and I would answer for my self : But I desired I might not be urged to answer *Ay* or *No*, to any thing, before some Witness or Argument came against me.'

Upon this, Wall was remitted for trial at the next Assizes and sent back to prison in the Castle. On Tuesday, 15th April, he was brought up for trial, 'because I refused the Oaths of Supremacy and Allegiance, and therefore was suspected to be a Jesuitical priest'. Mr Justice Atkins presided on the Bench. 'Four Witnesses were brought in against me ; Three of them were forced by Warrant to come in, whether they would or no, from several Towns, and were forc'd to speak all that they knew, had heard, or seen, concerning me ; neither I, nor any of my Friends knowing, that any would be compelled so to do, before the time of my Tryal was come. The fourth Witness came of his own accord for Lucre sake, who, the same day that I was first brought to *Worcester* Prison, offered himself to swear before the Mayor of the Town, that I was a Priest, before ever he came to see who I was.'

⁴ According to the British Museum text, Sir John asked Wall 'of what Calling I was'. According to Camm, the question was 'of what Colledge I was'.

⁵ There were eight Jesuits in Worcestershire and Warwickshire in 1678, of whom three are known to have been in Warwickshire : at Sutton Coldfield, Weston and Wootton Wawen. In Worcestershire, John Harvey was at the Earl of Shrewsbury's house at Grafton, Anthony Turner and Edward Beswick at Sir Isaac Gibson's, in the city of Worcester itself, and another, unidentified, at Thomas Berkeley's at Ravenshill. Foley, IV, pp. 31, 277, 282, 287 ; V, pp. 841, 845, 859-61. Anthony Turner surrendered to the magistrates in London the following February and was martyred at Tyburn on 30th June.

This man's name was Rogers. Dodd says that he came from Stourbridge and that 'as he had often been reprimanded by Mr *Johnson*, for his vicious life, but without any amendment; so he took this way of being revenged'. He deposed that Wall had heard his confession and given him Communion about two years before at his father's house, and that after he had become a Protestant Wall had told him 'he should turn back from whence he had fallen, else he would be damned'.

'I told his Lordship', Wall goes on, 'it was true, I had been at such a night at his Fathers house, and accordingly, as I was desired by him, I staid all night. But as for this Witness, I was a stranger to him, and he to me, as he confest himself. Then the Judge asked him, Whether he knew me before or no? For he declared publicly, That he never knew me, nor saw me before or since, till he saw me at *Worcester*, and yet he said the next morning he made his Confession to me, and I gave him the Communion at Mass as he supposed in my Chamber; but he said that none of all the Family was present at that time, only he and I alone; whereupon I desired the Judge to consider what possible likelihood could be of the truth in this his affirmation, that I should come to a house where I was acquainted with them all, Father, Mother, and Children, with all but this Witness who as he declared knew me not, nor ever had seen me before, what likelihood is there I should say Mass before him alone, hear his Confession, and give him the Sacrament, and to go away without any one of the Family (with whom I was so well acquainted) hearing, seeing, or knowing the least of this that past between him and me.'

'I therefore desired my Lord to ask him, Whether I spake of Confession or Communion? or what I said to him when I gave it to him? or whether I told him I would give him the Sacrament? which when the Judge had asked him, he answered, That indeed I never had spoken to him either about Confession or Communion to come to either; neither did he know what I said to him, when I gave him Bread like a Wafer; but he of his own accord did desire me to hear his Confession, and give him the Wafer which he took.'

'Whereupon the Judge asked how it came to pass that he, never having known nor seen me before, nor I spoke with him about Confession or Communion, how could he now tell who I was, or how could he desire such a thing of me who was a meer stranger to him, neither of us knowing any thing of one anothers

condition ; sure, said the Judge, we do not give the Communion on such terms.⁶ To which he answered, that his Father had told him, that if he would he might confess to me, and that I would give him the Communion. So although he had sworn before, that none in the house was witness, or saw him confess or receive, yet rather than be confounded, he would bring his Father into confusion, and accuse him as guilty of being the cause of what he did, which might be the ruine of his Family.'

'But the Judge taking no notice of what he had accused his Father, spake to me, and told me, by this it might appear, That I had taken upon me what belonged to the Priests Office, by hearing his Confession, and giving him the Wafer.' Wall replied that it was the duty of any Christian to help anyone who came to him for advice. 'The Judge replied that I went further; for, as he says, I gave him the Wafer or Communion.' To this Wall pointed out that it was the custom of the Church to distribute bread on Sundays and feasts, 'not consecrated as the Communion, but only blessed as holy water by the word and prayer . . . and such like hallowed bread thousands of men, women and children, take, and may carry about with them, and keep in their houses, and eat it at any time, and give it when, and to whom they would, to children, or others . . . and so possibly I have given it to the man that witnesseth here against me.' This custom has since dropped into disuse in England, but it is still kept up in France and in the Eastern Church.

'I proceeded therefore to answer his third Accusation against me, which was that I should have told him, that if he did not return to the Faith whence he had fallen he would be damned . . . I being at this man's Mother-in-law's house, who was of no Religion, no more than this Witness, and the Mother desiring to hear what Catholicks held, and the reasons for which we believe such points of Faith, I told her what we held, and shewed her the proofs for what we held in her own Bible, and when she made any difficulty whether such texts of Scripture were to be understood as we understood them, or in any other sense, I showed her out of the Protestant Practice of Piety, and out of the Protestant Common Prayer-Book, that not only Catholicks but all Protestants understood them in such a sense ; and she having those Books by her, I turned those places to her to read in her own Books, and so she did, and yet neither the Bible, nor Common-Prayer Books, nor Practice of Piety, could

⁶ Camm (p. 40) has '*they* do not give Communion on such terms'.

satisfie, or make her believe ; whereupon I told her, that if she were a Christian, she must believe something ; for, as she believed, so she should be saved : I told her also what the Bible declared to her, That without Faith it was impossible to please God . . . and desired her to read those words of our Saviour, where he saith, He that believeth shall be saved, but he that believeth not shall be damned ; which she did read ; and this Witness being then present, and I saying the same then before him, I suppose, from this text, he accused me that I should say, he would be damned, because I repeated, and shewed them our Saviour's words, as they appear in that place of Scripture.'

Rogers was now followed in the witness-box by his own father, whom he had just accused of the capital crime of priest-harbouring. 'The Judge asked him many questions, whether he had ever heard, seen, or known any such or such things of or from me : To all which questions he answered, No, he knew nothing against me ; so that the Judge seeing he shewed so much kindness, he asked him what he was ? He answered, a Catholick ; whereupon the Judge bade him go away, saying, He was too much my friend, and therefore he would not accept of him as a witness, but called the third.'

'This witness was an old man, and very deaf, who was forced to come against me by a warrant, swore⁷ against his will : The Judge asked him several questions, whether he heard me say any prayers ; he answered, yes, but he could not well understand or hear what they were, because he was so deaf ; he asked them whether they were English or Latin ? he answered, he could not well tell, he thought it was both ; and, I think, it might be neither, for ought he could hear, he was so very deaf : Then he asked him what cloaths I had on ? he answered, he could not well tell ; I had something on that was white, a Surplice he thought.'

The fourth witness 'was a young woman, who was also by violence forc'd to come and swear what she had heard, seen or known concerning me about the matter in question. The Judge asked her whether I had taught her any thing, whether she had been at Confession or Communion, what I said to her, what penance I gave her ; and he asked also the like questions of the old man, the former witness, to all which they were both very unwilling to answer . . . At last they owned that I had

⁷ Camm (p. 44) has 'sore'.

read in the Bible, and other Books to them, and that they had confest what troubled them, and had received something like a Wafer from me, and that they had believed what I read to them; yet they both declared publickly, that I did not bid them come to Confession, or take the Wafer or Bread; and when they took it, that I did not tell them it was the Sacrament, neither did they know whether it was or no.'

This concluded the evidence on which Wall was to be executed. He was allowed to speak, and pointed out how sketchy and inferential the case against him was. The law required proof that the Sacrament had been administered by someone who had taken Orders from a foreign power: no evidence had been produced to show either that he had given Communion, or that he had been ordained abroad. Priests never wore surplices at Mass, and if wearing one showed that a man was a priest, then all the choirboys at Protestant Cathedrals must be Popish priests too. To explain his beliefs and to give others spiritual advice when asked was the duty of any Christian.

'But for all this the Judge told the Jury, that they were to consider the Accusations of the Witnesses against me, as having done such and such things which Priests use to do; neither was it necessary that the Witnesses should prove me . . . positively to be a Priest; For, that (they not having seen me take Orders) they could not do, but it was sufficient they had seen me do such things, by which it might be presumed it was so.'

Before the jury retired Wall said he had one more favour to ask of the judge. 'Which was, that his Lordship would read a paper before them which I had ready, whereby I could prove, that the first and chiefest VVitness against me, which was *Rogers*, ought not in justice to be admitted as a competent VVitness against me, as the VVriting I offered the Judge would shew; which VVriting I gave to the Judge, and he read it over privately to himself, and seeing the hand of him that wrote it at the bottom, who offered to swear for me against *Rogers*, the Judge asked where this VVitness for me was, and why I had him not ready? I answered he was hard by in the Prison for Debt, if he pleased to send for him; but the Judge would not send for him. I then desired the Judge that at least I, or any else here present, might read my paper publickly, that all might know it was true, that I had such a sufficient VVitness for me against *Rogers*; but the Judge neither would let me, nor any else read it openly, but however I made bold to tell publickly all the

Contents of the Paper, which were word for word as the VVitness wrote it with his own hand and name at the bottom ; thus :

Memorandum, *That upon the 12th of December last past, or thereabouts, came three men to the Castle of VVorchester, and as they came up the stairs, Rogers desires one of them to call for one Mr Johnson, and see if he would answer to that name or not ; and entring into the Room, he asked where was Mr Johnson, and which was he, though he was at that time present in the Room, and none else but one man and my self drinking at the door, and in my Conscience knew him not.*

In witness to this I'll lay down my Oath. Henry Holland.⁸

The jury then retired, and despite this evidence returned with the verdict of Guilty. Wall was asked why sentence should not be passed, and answered that the case against him had not been proved. Atkins replied, rather impatiently, that the jury had found him guilty : there was no more to be said on the evidence, but that he was to be condemned as a priest. Wall pointed out that at the Restoration Charles II had issued a general indemnity, which extended even to the regicides : he could not therefore be guilty if he had been ordained before 1660. 'Whereupon he told me I was guilty, and presumed far to plead so resolutely, and with such confidence before him and all the Bench.'

Atkins then pronounced sentence of hanging, drawing and quartering. Wall bowed, and replied : 'Thanks be to God. God save the King ; and I beseech God to bless your Lordship and all this honourable bench'. To this Atkins answered : 'You have spoken very well. I do not intend you shall die, at least not for the present, until I know the King's further pleasure.'

'I was not, I thank God for it', says Wall, 'troubled with any disturbing thoughts either against the Judge for his Sentence, nor the Jury that gave in such a Verdict, nor against any of the Witnesses ; For I was then of the same mind, as by God's grace I ever shall be, esteeming all the best Friends to me in all they did or said that ever I had in my life, or ever shall have, except upon the like occasion. And I was, I thank God, so present with my self, whil'st the Judge pronounced the Sentence to deliver me to Death, that without any concern for any thing in this

⁸ Wall's *Proceedings and Tryal* were printed at a secret press, and there are some peculiarities which indicate that the printers were working with a very limited stock of type. The use of VV for W in the last paragraph is one. Another is the use of the italic upper case C instead of the Roman throughout p. 7. The first two and a half pages are mainly in italic ; from then till p. 13 is in Roman, and the last three pages italic again.

world, I did actually at the same time offer my self and the world to God.'

'After the Judge was gone from the Bench to the other end of the Hall, I stayed with the Keeper in the Hall, where several Protestant Gentlemen, and others, who had heard my Tryal, came to me, though Strangers, and told me how sorry they were for me. To whom, with thanks, I replied that I was troubled they should grieve for me, or my condition, who was joyful for it my self; for I told them I had professed this Faith and Religion all my lifetime, which I was as sure to be true, as I was sure of the truth of God's Word on which it was grounded, and therefore in it I deposed my Soul, and Eternal Life and Happiness; and therefore should I fear to lose my temporal life for this Faith, whereon my Eternal life depends, I were worse than an Infidel; and whosoever should prefer the life of their Bodies before their Faith, their Religion, or Conscience, they were worse than Heathens. For my own part I told them, I was as ready by God's grace to dye to morrow, as I had been to receive the Sentence of Death to day, and as willingly as if I had a Grant of the greatest Dukedom: So we sate talking half an hour, and I returned to the Prison, there to remain, as long as it pleased God and the King, whom God long preserve in all happiness.'

Whether as a result of Atkins' representations, or for some other reason, Wall was in May taken to London to be examined by Oates and his cronies, Dugdale, Bedloe and Prance. There was still no evidence for the Popish Plot, other than the fertile but inconsistent perjuries of this crew; and it was thought desirable that a confession should be obtained. Wall was strictly examined several times, but it was found impossible to implicate him in the Plot, and after his last examination Bedloe publicly assured him that if he conformed, his life would be spared. 'But I told them I would not buy my life at so dear a rate as to wrong my conscience.' One wonders what Bedloe made of such an answer. In a letter which he wrote after his return to Worcester, Wall describes this incident, and adds:

'How God will please to dispose of us that are condemned none know. Some think it is concluded we must all die; and yet because it will not appear grateful in the eyes of rational and moral men to see us die merely for conscience sake, I have been several times informed from London since I came down that, if possible, some will do their best to bring some of us, one way or other, into a plot, though we have all at London been declared

innocent after strict examination. God's will be done. The greater the injury and injustice done against us by men to take away our lives, the greater our glory in eternal life before God. This is the last persecution that will be in England : therefore I hope God will give all his holy grace to make the best use of it. All these things have been sufficiently prophesied long since, and I do no way question the truth : though it is like some will suffer first, of whom I have a strong imagination I shall be one. God's will be done in earth as it is in heaven, and in mercy bring me happy thither. I subscribe, Sir, your faithful servant, Francis Webb.⁹

Wall's 'strong imagination' was not mistaken. On 15th August Lord Chief Justice Scroggs and Mr Justice Atkins arrived at Worcester for the summer assizes. Two days later Wall was taken to their lodgings. 'Their Lordships discoursed with him about the Plot, and finding him to be a stranger to that black crime, they were civil in their expressions. Yet they told him he was to die for executing the functions of a Roman priest, and that he was to die within a few days without any hope of a further reprieve, unless he would take both Oaths and conform. The news was not unwelcome, for which he infinitely thanked their Lordships, and magnanimously resolved to shed his blood in God's quarrel, rather than swear and conform against the divine law and that of his conscience.'¹⁰

The following day, Monday, Wall was informed by his gaoler that he was to be executed on the Friday, 22nd August. Henceforth he was kept under strict guard and only 'some few friends and persons of quality' were permitted to see him. Among them was another Franciscan, Fr William Levison, who was allowed to see him for four or five hours on the Wednesday, during which time he heard his confession and gave him Communion.¹¹

Two felons were to be executed on the Friday, and that morning the Sheriff, Gilbert Nicholetts, offered to let him live until Saturday, if he had any objections to dying in such company. 'He humbly thanked this courteous officer, and told him that his blessed Lord and Master's example encouraged him to die on that day, and with such company' he was dragged

⁹ Wall to Charles Trinder, a Catholic lawyer, later Sergeant-at-Law, 18th July 1679. Printed in Challoner, *Memoirs*, II, § 206 (1742).

¹⁰ The True Honorer's MS. in the Franciscan archives at Forest Gate. Quoted by Camm, pp. 58-59.

¹¹ Letter of Levison, 25th August 1679. Quoted by Challoner, *Memoirs*, II, § 206.

through the streets of Worcester on a hurdle, escorted by the Deputy Sheriff's train band and a huge crowd. As the procession passed by, the Catholics of the city saluted him, and he blessed them and gave some money to the poor.

The gallows was on Red Hill, outside the city walls, on the London road. The two criminals were executed first, while Wall waited cheerfully below the gallows. When his own turn came, he kissed the ladder, the rope and the hangman's hand and gave him ten shillings.¹² Then from the ladder he spoke to the crowd for a few minutes on faith, hope and charity, proclaiming that he had come to die for the Catholic faith.¹³ 'This Faith was publisht at Rome. And St Paul writing to the Christians there, rejoyceth that their Faith was renowned in the whole World. And this is the Faith I confess and believe in, and which I dye for.' He spoke briefly about the Plot, declaring that all were bound to obey the King's laws, and that to break these laws or conspire against the King was as great a sin as Judas's betrayal of Christ. Then he prayed aloud for a short time, offering his life in satisfaction for his sins and for the Catholic cause. He ended :

'I beseech God to bless His Majesty, to give Him a long life, and a happy Reign in this world, and in the world to come. I beseech God to bless all my Benefactors and all my Friends, and those that have been any way under my charge. I beseech God to bless all Catholicks, and this Nation, and His Majesties Privy Council, and grant that they may Act no otherwise than what may be for the glory of God, who will bring to light and to

¹² These details are recorded by the True Honorer, who seems to have been at the execution. Camm, pp. 65-66.

¹³ There are three versions of this speech on the scaffold. That followed here is the one printed at the end of the *Proceedings and Tryal* (see footnote 1 above). It is headed: *The Last Speech of Mr Francis Johnson . . . Which he spake, for the most part, upon the Ladder, immediately before his Execution (but being interrupted), and that which he did speak, being taken by an unskilful Scribe, was printed by the halves, and so imperfect, that it was in some places Nonsense. To correct that Abuse, this which he left (written with his own Hand) is publish'd by a Friend.* The British Museum copy has the words 'left (written with his own Hand)' scratched out, and above a seventeenth century hand has written 'Did speake'. This correction seems to be a better description of what the text is, as this copy is less coherent than the second version, as if it had been tidied up less by the printer. This second version, that followed by Camm (pp. 66-73), is *A True Copy of the Speech of Mr Francis Johnstons, alias Dormore, alias Webb, alias Wall . . . Which he spake upon the Ladder immediately before his Execution, on Fryday last, August 22, 1679 : with Animadversions upon the same.* This is a four-page pamphlet, of which there are copies in the British Museum, at Harvington Hall and at Archbishop's House, Birmingham. (This last was formerly at Oscott.) The third version is a long literary text, not intended to be spoken, covering the same points as the other two, but in a much more elaborate fashion. There is a printed copy of this in the British Museum: an extract from it is in my previous article, *THE VENERABLE*, May 1960, p. 510. There is also a MS. copy at Archbishop's House, Birmingham. This is headed: 'MY LAST SPEECH It Please God for my RELIGION. Mr Johnsons speech left by hime in Writing who was executed att Worcester on Fryday August ye 22 (1679).' On the front page is the date 'Aug. 22 1679' and the words 'Benedict Conquest His Booke'.

judgement all both good and evil. So I beseech God that he will give them grace to serve him. I beseech God to bless the Parliament that is now in Election, that they may determine nothing, but what they themselves do hope to be judged by at the last day. I beseech God to bless all that suffer under this Persecution, and to turn this our Captivity into Joy ; that they who now sowe in tears may reap in joy.'

'I beseech God to accept the death of my Body, and to receive my Soul. I have no more to say.'

Here Gilbert Nicholetts spoke : 'I give you no interruption ; but only whereas you said, that you dyed for the Faith, that is not so, you do not dye for that, but because you, being His Majesties Subject, received Orders from the Church of *Rome* Beyond the Seas, and came again into *England*, contrary to the Law.'

Wall : 'That was pardoned by the King's Act of Grace.'

Nicholetts : 'That Act pardoned only crimes committed before the making of it, but not those done since, as your continuance in England was.'

Wall : 'I am sorry if I have given offence in anything I have said. My reason for it was because, when I was sent for to the judges upon Sunday night, Judge Atkins told me I died not for being concerned in the Plot, but for being a priest.'

Nicholetts : 'No, but for your continuance in England against the law, being a priest'.

To this Wall replied simply : 'God receive my soul'. The Sheriff continued : 'Sir, you may take your own time, and you shall have no interruption. Sir, will you be pleased to have your own time ?' Then the hangman, who had by now adjusted the rope round his neck, spoke to him :

'Sir, pray give the sign when you please to be turned off.'

To this Wall answered merely : 'I will give you no sign. Do it when you will'. They were his last words. Fr Levison was in the crowd and gave the last absolution as he was turned off the ladder.

That was the last persecution that would be in England. But it was followed by the sombre and sceptical eighteenth century, when the Church was no longer persecuted, but merely ignored as something antiquated and absurd : when its utter disappearance seemed only a matter of time. But throughout a handful of Catholics in Worcestershire remembered that a martyr had once lived among them and Mass was still said in

the places which he had known. To-day the cause of Wall's canonization has been opened in Rome, and Harvington Hall, which stands in the middle of the district where he worked, is a place of pilgrimage in his honour.

For wherever a saint has dwelt, wherever a martyr has given
 his blood for the blood of Christ,
 There is holy ground, and the sanctity shall not depart from it
 Though armies trample over it, though sightseers come with
 guide books looking over it ;
 From where the western seas gnaw at the coast of Iona
 To the death in the desert, the prayer in forgotten places by the
 broken imperial column.
 From such ground springs that which forever renews the earth
 Though it is forever denied.¹⁴

MICHAEL HODGETTS.

¹⁴ T. S. Eliot, *Murder in the Cathedral*.

THE SACRED SHIPS OF NEMI

In the month of November 1444 Cardinal Prospero Colonna, lord of the township and lake of Nemi, took the Notary Apostolic, Flavio Biondo, on an archaeological excursion to the little lake¹. There Biondo learnt, probably from the local fishermen, that a large ship lay beneath the waters. After 1444 the local tradition was that there were two ships at the bottom of the lake. Curious to find out why the ancients had built these two ships on a lake both small and hemmed in by steep volcanic cliffs, Cardinal Colonna entrusted the task of salvaging the ships to the learned and versatile Leon Battista Alberti, author of a book called *Navis*, which dealt with the characteristics of the ships of antiquity.² In the Holy Year of 1450 Alberti had iron chains fixed to the smaller ship by Genoese frogmen. To the chains were attached hooks with ropes, the ropes being pulled up on windlasses situated round the edges of a raft which was made out of empty barrels. This attempt to salvage the ship, which was buried in a layer of mud, did not succeed. All that was done was to wrench away a part of the prow. Among the objects recovered were some lead water-pipes, which according to Alberti had once been part of a large system of piping through which the water of the spring under the rock of Nemi was conducted to the vast and sumptuous edifices constructed on the ships floating in the middle of the lake. He supposed that the smaller ship was a cabin boat built by Trajan, because he thought

¹ *Scritti inediti e rari di Biondo Flavio*, with introduction and notes by Bartolomeo Nogara Rome, 1927, p. 157.

² Leon Battista Alberti, *De re aedificatoria*, V, 12. Parisiis, MDXII.

it resembled the famous flagship on board which Trajan sailed to the Persian Gulf.

Biondo was not present at the salvage attempt, and it was only in 1453 that he was able to examine the objects recovered from the ship and almost certainly preserved by Cardinal Colonna. Noticing the name of the Emperor Tiberius Caesar Augustus stamped on the water-pipes, he presumed that the ships had been built by that Emperor rather than Trajan.³ Biondo's opinion was shared by Pius II, who in May 1463 was able to examine some planks from the ship which were lying on the banks of the lake.⁴ On the other hand, the military architect Francesco De Marchi agreed with Alberti. In 1535 De Marchi dived several times to the bottom of the lake, accompanied by Guglielmo di Lorena, an eccentric character with a beard reaching to his waist. For the underwater investigations they used a primitive diving apparatus consisting of a conical container.⁵ In 1827 Annesio Fusconi, a hydraulic engineer, using a large Halley diving bell, recovered various pieces of material, among them some bricks stamped with the name TIB. CAES. (Tiberius Caesar).⁶ The most fortunate of the salvagers was the antiquary Eliseo Borghi, who in 1905 recovered from the bottom of the lake various objects, including some splendid bronzes, gilded and decorated with the heads of animals and a Medusa.⁷

In the course of the years 1928–1932 the lake was partially drained by powerful pumps, and on the muddy bottom there were revealed the hulls of the two ships. The smaller was originally 71.30 metres long and 20 m. wide, the larger of the two 73 m. long and 24 m. wide.⁸ Like other ships of ancient times, the Nemi ships were covered with sheets of lead fixed to the wooden structure with copper nails. As in the case of the *Syracusana* built by Hiero, tyrant of Syracuse, between the lead plates and the planking was placed a layer of waterproofed wool. Besides this, tow impregnated with resin was inserted between the planks, so that the inside of the ship was excellently protected against damp and corrosion. The deck of the ships

³ *Blondi Flavii Forliviensis Italia Illustrata, Regio III Latina, Basileae, MDLXIX.*

⁴ *Pii P.M. II Commentarii rerum memorabilium, Romae, MDLXXXIV.*

⁵ Francesco De Marchi, *Architettura militare, illustrata da Luigi Marini, Tom. II, cap. LXXXIV, p. 370 et seqq., Roma, MDCCCX.*

⁶ A. Fusconi, *Memoria archeologico-idraulica sulla nave dell'Imperatore Tiberio, Roma, 1839.*

⁷ Eliseo Borghi, *La verità sulle navi romane del lago di Nemi, Roma, 1901.*

⁸ Guido Ucelli, *Le navi di Nemi, Roma, 1950.*

was made of oak planks, with a covering of two-foot square tiles, while the upper deck, supported by wooden uprights and pilasters consisting of little cylindrical clay tubes, consisted of a flooring of polychrome marble fixed to the tiles with a layer of concrete. Originally there were cabins and other rooms on the upper deck with wooden roofs, which were covered with clay tiles plated with gilded copper. Other decorations of the fixtures and the ships themselves were clay ornaments on the roofs, fluted columns of red stone, little twisted columns of a violet colour, with Corinthian capitals, elegant wooden doors and gilded bronze balustrades topped with double heads of maenads, satyrs and Silenus figures. The ships must once have been a gorgeous sight with their gilded bronzes, ornamented with heads of lions, snarling wolves, panthers and Medusas, as well as with *manus protentae*—hands raised in an attitude of prayer—adorning the ends of beams and the tops of the rudders.

In the stern of the smaller ship were the sockets of two rudders, while the larger ship had two rudders in the stern and two at the bows, which shows that this ship could be towed from either end.

Along the sides of the larger ship were covered galleries, through which one reached the inside of the ship. In the case of the smaller ship entrance was made through the carved stern.

It is probable that neither ship had rowers. In my opinion, the Nemi ships, being flat-bottomed, would have been towed by ropes attached to small rowing boats. They were moored to the shore by means of blocks⁹ and secured by bronze hooks and iron rings fixed into the rocks along the lake shore.¹⁰ Usually the ships would have remained anchored by iron anchors with an adjustable weight,¹¹ and wooden anchors with a fixed lead weight, as in the case of the *Syracusana*.

In or near the ships have been found seven statuettes of *Lares* and priestesses, a statue of a crowned princess,¹² a *simpulum* or ladle, and other interesting objects. The water-pipes, on some of which the name CAESARIS AVG. GERMANICI is clearly visible, were arranged between the deck and the upper deck; these carried the water supply of the ship, and the flow was regulated by taps turned on a lathe to a high degree of precision.

⁹ The remains of a block are to be seen in the Museum at Nemi.

¹⁰ A bronze hook was seen by Flavio Biondo, while an iron ring was noted by Francesco De Marchi.

¹¹ After the recovery of the Nemi anchor, the so-called 'Admiralty Anchor' of iron with an adjustable weight was renamed the 'Roman Anchor'.

¹² Salomon Reinach, *Bronzes du lac de Nemi*, *Revue archéologique*, Tom. XIV, Paris, 1909.

The recovery of the hulls of the two ships demonstrated the technical perfection achieved by the shipbuilders and artisans of classical times. Modern technicians have expressed admiration for the cross-joints, the fitting of the beams and the dovetailing of the planks, and have been surprised to learn that the construction of these ships was based on the same principles as are employed in modern shipbuilding. The non-technical observer is struck by the unusual length of the iron and copper nails, some of which are 60 cm. long and weigh 1.300 kg. It is interesting to note that the copper nails used in the *Syracusana* were far heavier, weighing 3.25 kg.

Particular interest was aroused by the discovery of ball-bearings with a fixed axis. These were used for the easy adjustment of circular platforms.

From the time of the Renaissance scholars have been asking two main questions : firstly, who built the Nemi ships ? Secondly, why were they built ?

I will briefly indicate the answers put forward to the first question. The ships have been attributed not only to Tiberius and Trajan, but also to an unknown magistrate of the Republic, to Julius Caesar, Augustus, Claudius and Caligula.¹³ The present opinion is that they were built for Caligula ; I prefer to credit them to Claudius,¹⁴ but the question remains open.

¹³ A. Kircher, *Latium*, Amstelaedami, 1671. J. R. Vulpius, *Vetus Latium Profanum*, Patavii, 1736. Fra Casimiro da Roma, *Memorie istoriche delle Chiese e dei Conventi dei Frati Minori della Provincia Romana*, Roma, 1744. Ellis Cornelia Knight, *Description of Latium or La Campagna Romana*, London, 1805. A. Nibby, *Itinerario di Roma e delle sue vicinanze*, Roma, 1838. Idem, *Analisi storico-topografico-antiquaria della carta di Roma*, Roma, 1849. L. Canina, *Gli edifizii di Roma antica*, Roma, 1848-56. C. Maes, *La gran nave (maggiore del Duilio) o villa natante di Tiberio ora sommersa*, Il Cracas, Roma, 1892. Idem, *Trionfo navale ovvero prossima estrazione delle navi romane del lago di Nemi*, Roma, 1899. E. Giuria, *Le navi romane del lago di Nemi*, Roma, 1902, 1903, 1904. Idem, *I progetti per le navi romane del lago di Nemi*, Roma, 1926. C. Ricci, *Le navi di Nemi*, Roma, 1927. U. Antonielli, *Polemica Nemorense—Le navi, il lago, l'Imperatore, ecc. . . (Rassegna Italiana)* Roma, 1931. Lucilla Mariani, *Le navi di Nemi nella bibliografia*, Roma, 1942. Francesco Dionisi, *Un romanzo archeologico—Le navi sacre di Claudio nel lago di Nemi*, Roma, 1956.

¹⁴ Both theories hinge on the interpretation of the letter which precedes the inscription CAESARIS AVG. GERMANICI on some water piping preserved in the Museum at Nemi. The experts who attribute the ships to Caligula read it as the letter C, the abbreviation for Caius ; I believe it to be the remains of the letter B, part of TIB, the abbreviation for Tiberius. On the first interpretation we get C. CAESARIS AVG. GERMANICI, the name of Caligula ; on the second interpretation we get TIB. CAESARIS AVG. GERMANICI, the name of Claudius.

Against my interpretation it may be objected that the official title of Claudius was Ti. Claudius Caesar Aug. Germanicus. But the omission of the word 'Claudius' appears also in a fragment of a Greek letter, written by a magistrate in the time of Claudius (C.I.G. 3831 a 15).

My hypothesis more easily accounts for the fact that Biondo read the name of TIB. CAESAR AVG., that Pighius noticed the title Ti. Caesar Augustus Germanicus, that Fusconi traced the inscription TIB. CAES. on the iron surrounds of some of the bricks from the ships, and finally that Nibby saw the letters CAISAR on the iron frames of the ships' tiles, because it was during the reign of Claudius that the old form 'Caisar' came into use again to replace the form 'Caesar'. All piping with inscription recovered from the time of the Renaissance up to 1929 came, as I pointed out in my

On the second question too the experts are divided. Some think that Nemi ships were imperial pleasure boats (*naves lusoriae*); others consider they were sacred ships. It has even been suggested that they are not ships at all, but the remains of a floating villa, pontoon bridges or rafts, plumbing works for therapeutic baths, movable bathing pools, floating spas, landing stages, or floating kiosks! Those who hold them to be ships have called them fast cargo boats, ships for bringing water to Genzano (which did not exist at that time!), ships intended for the combatants or spectators of mock sea battles, naval training vessels on the secret waters of Lake Nemi—an assortment of suggestions, some of which are really ridiculous or completely untenable.

Following Ridolfino Venuti, who suggested that the temple of Diana was built on a 'moving ship', the hypothesis that the Nemi ships had a sacred character was advanced at the beginning of this century by Vittorio Malfatti, Rodolfo Lanciani, Eliseo Borghi and Lucia Morpurgo. According to some scholars, the boats were connected with the worship of Diana; according to others, with the cult of Isis. A new theory was put forward by Guido Di Nardo.¹⁵ According to this, the crater of Nemi formed the gateway to Tartarus; in earliest times, there was a ship dedicated to Hades there; later Caligula built two ships for the cult of Isis; on one of them was a small round temple of Diana, where the Emperor would annually contract a mystic ritual marriage with his sister Drusilla. Ugo Antonielli, from once believing that Caligula used the Nemi barges for orgies, later supported the view that the Emperor built the two ships for special religious ceremonies. Nowadays the best authorities think that they were used for the worship of Isis.

None of these theories is convincing, because they do not satisfactorily explain why the imperial ships were built on the little lake of Nemi rather than on the larger Lake Albano, near which the Emperor's Villa stood. And if they were sacred ships, why were the shrines set up on them, and not in the groves

book mentioned above in note 13, exclusively from the smaller ship. We may suppose that Biondo omitted to copy the name Germanicus, just as Pius II omitted to copy out that of Augustus, and that the name they read was therefore a part of the title of Claudius. But if we are to read the name of Caligula on the tubing recovered between 1905 and 1929, why has all the tubing recovered from the same ship in previous centuries carried only the name of Tiberius Claudius? Moreover, it is unthinkable that a humanist such as Biondo should have been unable to read a Latin inscription correctly!

¹⁵ Guido Di Nardo, *Mito e preistoria alle origini di Roma*, Genova, 1939.

sacred to Diana? I believe that my new theory provides the most logical answers to these questions.

Consider first of all the sacred nature of Lake Nemi, to which Ovid¹⁶ bears witness. In earliest times there were in fact three deities worshipped in the area: Diana Aricina, the Roman virgin goddess of hunting; Egeria, another virgin, goddess of the oak and of springs and, like Diana, patroness of maidens and brides; and the local god Virbius, Diana's companion and identified with chaste Hippolytus. We can therefore reject the idea that a Roman Emperor who was also, in virtue of his position, Pontifex Maximus, would have profaned the lake dedicated to the purest divinities of the Roman Olympus with ships designed for debauchery.

Diana was identified with Trivia and with Persephone, queen of the Underworld. And so the lake, as well as the nearby woods, was sacred to the goddess of the nether world.

Seneca relates that the Emperor Caligula, after the death of his beloved sister Drusilla, retired 'in Albano suo', that is, to the Imperial Villa at Albanum, not far from Lake Nemi. During this period of mourning, Caligula built temples¹⁷ to honour the memory of his sister, whom he deified under the title of Panthea, which means 'all holy', 'all divine'. From the words of Seneca we may reasonably deduce that Caligula built a shrine also in the vicinity of Nemi, especially as the area was sacred to the Goddess of the Underworld. Suppose we say that it was Caligula who built the Nemi boats. If the statue of the crowned princess or priestess represents Drusilla, we can conclude that shrines to the divine Drusilla Panthea were erected on the ships. But if the statue represents Antonia *Minor*, the lovely and virtuous mother of Claudius, that would confirm my theory that it was Claudius who had the ships built to pay reverence on them to the Shades of his mother and of his other deceased relatives.

It is not only the presence of *Lararium* statuettes that points to the sacred nature of the Nemi ships. A passage in Tacitus leads to the same conclusion: in A.D. 49, after the suicide in prison of the disgraced Junius Silanus, who had been engaged to Octavia, the daughter of Claudius, the latter ordered the Roman *Pontifices* to hold services of atonement and expiation according to the ordinances of king Tullus Hostilius

¹⁶ Ovid, *Fasti*, III, 264.

¹⁷ Seneca, *Ad Polybium de Consolatione*, XI, 17, 4-6.

near the sacred grove of Diana, so as to avert the anger of the gods from the Imperial family and from Rome.¹⁸

This highly interesting passage deserves careful examination. These services, which were to turn away the gods' anger from the Emperor's family and from Rome, were not to be held in the venerated temples of the City, even though the celebrants were the Roman *Pontifices*, but in the vicinity of a distant grove dedicated to Diana of Nemi. Would it not be astonishing if the Pope to-day told the Cardinals and bishops in Rome to conduct ceremonies of prayer and expiation for Rome and for the Pontiff not in St Peter's or in one of the City's other venerable basilicas, but in a shrine which was not in Rome at all? Our surprise would be even greater if these ceremonies were to take place only near to but not actually in this non-Roman shrine. We would want to know the reason for the Papal decree. What reason could Claudius have had for giving similar orders to the Roman *Pontifices*? Evidently, the holy grove of Diana was the most appropriate spot for such services of atonement and expiation, and near it there must have been something of particular sacredness and of even greater suitability for them.

When the bed of the lake was partly drained and the ships were salvaged, two anchors were discovered in that part of the lake-bed nearest to the sacred grove and temple of Diana. The finding of the anchors in this position shows that the ships, or at least one of them, were normally anchored near the sacred grove. Thus we may argue that what was of such special sacredness for the Emperor were the two ships, which belonged to him. Hence the passage in Tacitus is further evidence for holding that the ships (or at any rate one of them) were sacred, and were used for lustral and expiatory rites on behalf of Rome and of the Emperor's family. It fully tallies with the discovery of the Imperial *Lararium* and of the statue of the priestess or crowned princess.

We are therefore left with the question: why were the imperial shrines on the sacred ships (or ship), instead of in Diana's sacred grove?

The sacred grove of Diana of Nemi was in the hands of a priest who was a runaway slave. He had gained his position by challenging his predecessor to a duel to the death; in this he had been victorious. He then had to defend his power against the

¹⁸ Tacitus, *Ab excessu Divi Augusti*, XII, 8: 'Addidit Claudius sacra ex legibus Tulli regis piaculæque apud lucum Dianæ per Pontifices danda.'

plots and attacks of other fugitive slaves ; he had to kill or be killed, and always carried a sword. This priest was the *Rex Nemorensis*. The Romans hated him or, at least, looked down on him as a runaway slave and a murderer. Hence it was natural that the Emperor did not want to build his shrine in a wood which was within the spiritual jurisdiction of the *Rex Nemorensis*. To avoid all contact with the runaway slave-turned-priest, the Emperor built a floating shrine or shrines, the sacred ships, holy islands belonging to the Emperor, over which the priest of Diana had no jurisdiction. That is why the sacred ships were built on the lake sacred to the Shades and Gods of the Underworld. That is why the ceremonies were conducted by the Roman *Pontifices*. That is why Tacitus omits every mention of the *Rex Nemorensis* in this connection. It was fitting that services to turn the gods' anger from the Imperial family should be held on ships dedicated to the Imperial *Manes*. And so the sacred ships of Nemi can be reckoned among the sacred ships of antiquity, with the *Theoris* of Athens, the *Ammonis*, the *Antigonica*, the *Demetria*, the *Ptolemaica*, the ship of Isis and the amazing ship of Sesostriis ; but the Nemi ships have a sacredness all their own.

Another question which has exercised the scholars is how and why the Nemi boats sank. After the death of Claudius, they were probably left derelict for some considerable time,¹⁹ broke from their moorings, and drifted slowly towards the western edge of the lake. Here their bilges became flooded, they developed a list and finally foundered, after having been stripped of almost all their fittings.

We cannot be certain that the two ships were destroyed deliberately. But if they were, suspicion points to Nero as the culprit, especially if we accept the view that the ships were built by Claudius. Indeed Suetonius tells us that the wicked 'copper-beard' insulted the memory of his dead uncle and adoptive father in every kind of way, in words and by acts of outrage, and one of these might very well have been the destruction of the sacred ships. But the clam-like silence of history will never, perhaps, allow me to verify the accuracy of this guess.

But let me by-pass centuries to the time when Latin engineering skill brought to light again an archaeological prize

¹⁹ The scientists noticed that the ships' timbers were riddled with mycelium of a wood fungus which needs quite a considerable time in which to develop and which cannot grow in wood that is under water. Since it is unlikely that the shipwrights used timber already affected by mycelium, we must assume that it developed before the ships sank during a long period in which they were left abandoned.

of incalculable value : the hulls of the two ancient ships, perfectly preserved by a thick blanket of lake mud. But the destructive hurricane of a barbarous war did not spare even spots once sacred to the goddess of the groves and during the night of 31st May 1944 German soldiers, acting on orders which they had previously been given,²⁰ set fire to the ships' hulls and quickly reduced them to a heap of ashes. And perhaps, while the destroying flames leaped up to the sky, there arose from among the trees of the ancient, hallowed grove and from the waters of the *Speculum Dianae* the plaintive cries of the Latin deities and the nymphs of the lake.

FRANCESCO DIONISI.

²⁰ Sig. Fernando Martinelli, keeper of the Museum of the Roman Ships, says that a group of German Officers came to inspect the Museum about the middle of May 1944 and, after a lively discussion, decided that the ships should be burned the moment the German battery was forced to abandon its positions.

COLLEGE DIARY

Yes, dear reader, the College Diary. It is now the 6th of August and I am sitting on the sforza. All around me carefree students are putting the long winter months in Rome further and further from their minds ; but I am forced to re-live them to the full. Still, there is no use in crying over the proverbial spilt milk ; all we can do is to get down to the equally proverbial brass tacks.

JANUARY 7th 1960, *Thursday*. The Bodgers and Electricians did not seem to appreciate being able to clear up the stage and Common Room on a *dies non* ; in fact it made them short-tempered from the start. The result : the cold war that has been simmering for years between them came to the boil and battle ensued. In the evening Fr Anstruther challenged the very existence of the Diary from the outset by encouraging us to resume our life of prayer and study after the break for Christmas. We shall see.

8th *Friday*. The English Day in the celebration of the Epiphany Octave at Sant'Andrea. One camerata of devoted philosophers went to listen to Fr Buckley's sermon in the afternoon. The Solemn Benediction in the evening saw us all present, although a last minute rush for torches nearly left Cardinal Valeri to make his own way to the sanctuary without us.

9th *Saturday*. At midday Fr Laughton-Mathews left by air for England in a thunderstorm. In the evening Cardinal Heard returned to the College from the Blue Nuns ; we all appreciate his generosity in promising to be at our disposal for Confessions whenever he is free, in spite of his new engagements.

10th *Sunday*. A Day of Recollection. Fr Purdy gave us a very direct, even if somewhat bewildering conference on an old woman who lived at Castel San Pietro up above Palestrina.

*'E poi che la sua mano all a mia pose
con lieto volto ond'io mi confortai,
mi mise dentro all e segrete cose.'*

Negotiations for the football pitch in Pam have been pretty successful, they say. In any event, about half the College made its way there in the afternoon, nominally to inspect the site, but also, one suspects, with half an eye on the walk there and back. While the blood-sport fiends laugh at a mere half-hour's walk before and after a game, the hedonists do not even blush to advocate installing showers and laying on a bus service.

11th *Monday*. The job of Rugger Secretary is becoming more and more of a sinecure : putting up a notice for players on Friday and sending another round on Monday saying '*Campo bagnato*'.

After dinner a public-spirited philosopher barricaded the Deputy Senior Student in his room with an immense heap of chairs. The latter's devotion to duty, however (or perhaps that after-siesta feeling) gave him extra strength and he swept them aside punctually at 3.25. The whole venture was a noble gesture and must be duly recorded as such, but it rather lost its point when half the House got up early to see what would happen.

12th *Tuesday*. The storm clouds of heated discussion that have been gathering on the horizon concerning the Pam football pitch were quickly dispelled by the fresh breeze of the Vice-Rector's analysis of the situation.

Fr Paul Clark returned to England during the afternoon ; his Christmas visit is now a firmly established College tradition, even though Mgr Iggleden disappointed us this year.

The children performing in the *Sermone Delle Nazioni* at Sant'Andrea attracted many from the College, but a wave of spontaneous antipathy quickly spread against the innocent little compère.

13th *Wednesday*. Public Disputations—enough said, '. . . but of their vain contest appeared no end'.

Manual work was the order of the day. The first consignment of stones was removed from the pitch in Pam. One party went out to rehabilitate the *Villa di Sopra*. Even the builders took the hint and discovered that the easiest way on to the roof was out of the window. Three students thought there was not really room for them as well as the additional furniture, and they decided to evacuate. One of them later changed his mind and returned.

14th *Thursday*. Since the Gregorian did not supply us with any lectures we had to supply our own ; during the afternoon a series of addresses on the FAO 'Campaign against Hunger' at which the main attractions were the pattern on the sounding-board and the polyglot headphones.

15th *Friday*. '*La colonnina di mercurio sta inchiodata a temperature semipolari*' say the papers. With most of Italy well below zero and several centimetres of snow, Rome could produce no more than a poor imitation in the form of a hailstorm.

Most of the House rushed out of lunch to the cinema at Sant'Eugenio, only to find that the nun's story and the F.B.I. story had somehow got mixed.

16th *Saturday*. For the past few days a boat has been sighted in the cortile, and this has led to various surmises; even the most cautious presume that the Rector is buying it or selling it. Some suggest that he has hired it to practise for his trip to Malta in July (or am I betraying myself?).

To lunch, Fr John MacDonald, professor of Moral Theology at St Edmund's.

17th *Sunday*. Rain all day: the football match against Propaganda had to be cancelled. One member of First Year is rapidly distinguishing himself as a philosopher—'it all depends' has now passed into current usage.

18th *Monday*. To-day no visitors could be induced to come, no notable feasts could be discovered, there were lectures as normal, in fact there was no excuse at all. The result—long reading at dinner. Edward Hutton in his travels in Rome appears to have died a natural death over Christmas, so Gregory XIII was resurrected from last June.

19th *Tuesday*. Long reading being so scarce and precious, the reader has developed the habit of repeating half the previous day's instalment so that we do not miss anything. A general stir of uneasiness was created by Von Pastor as he let us into the secret intentions of Gregory XIII in founding the College.

Fr Purdy came to supper; rumour has it that he is joining us at Terminillo.

20th *Wednesday*. After a quick run through the Thirty-nine Articles and the main lines of the Book of Common Prayer with Fr Dionisi at the Gesù, Cardinal Tisserant gave Benediction and was away in a flash, leaving behind him a trail of crumpled vestments and baffled assistenzia (or the other way round, as you prefer). He is obviously shy of the College send-off.

21st *Thursday*. The so-called Terminillo gita-day began at about 4 o'clock and ended around nine in the evening. The pioneers excelled themselves in finding still more remote mountain villages, and bringing the same the good tidings of the existence of an English College; they were rather less ingenious in finding the way back. The Rector spoke at length on reliable bus services. Fr Purdy did not go to Terminillo after all.

22nd *Friday*. It is becoming more and more clear that a gita is only an excuse to supplement the following morning's breakfast.

Interest in the coming Synod is increasing: after the steady average of special prayer for the past year, we have just had a *Giornata Sinodale*, and are now in the middle of a *Settenario Sinodale*.

The Grant Debating Society, after weeks of negotiations and discussions, at last started off on a new lease of life with the motion that 'This House is of the opinion that debating and sincerity are incompatible'. The secretary, having written a speech in defence of the motion, decided to attack it—and only changed a few words. Obviously the motion was defeated.

23rd *Saturday*. The voice of the dog on the Cappellar', the one that would never stop barking until coaxed into silence by one of the OND, has not been heard in the land of late. Perhaps it has died or been shot.

We read in the Obit Book how Cardinal Consalvi approved the new constitutional.

24th *Sunday*. We are glad to see Fr Pears back in Rome ; to-day he came to dinner. At last, the opening of the Roman Synod. The Rector and Fr Anstruther went to the Lateran for the opening session.

In the evening an intricate espionage film on the basis of 'I'm the snooper who sees that all the other snoopers snoop snoopily'—Alfred Hitchcock's *North by North-west*, for which we are grateful to Mr Garey. Beforehand the Vice-Rector was convinced that at last we had a film that was up to the intellectual standard of the House—there is no record of his views afterwards.

25th *Monday*. Speak of the devil. The Cappellar' dog has been sighted again—not only that, but in the best tradition of returning evil spirits it is now accompanied by a chorus of frogs in the pond.

The Rector and Fr Anstruther attended the first session of the Synod, but both were back in time for dinner.

26th *Tuesday*. A *dies non* in honour of the Synod.

Do you remember the builders who climbed out of the window at the end of Mayfair about a fortnight ago ? It is not that they have been slacking at all, but they have just reached the section above my room. The occasional crash showers me with plaster, and bodging vocabulary is improving no end. From time to time I am fascinated by the odd arm or leg that hangs over the guttering outside my window ; nor can I help overhearing snatches of their conversation with their mates in the garden below. 'Gostì', *la scatu' di chiù*, *du'é* ?

27th *Wednesday*. The Synod continues to hold sessions and the Greg to provide *dies non*, while Biology, Aristotle, St Thomas, Hebrew and Greek grow hourly in popularity.

28th *Thursday*. All to Sant'Ignazio in the afternoon for the Pope's allocution to the seminarians and clerics of Rome on the occasion of the Synod. The Holy Father urged us to walk worthily and be happy. The fight to get out afterwards left no doubt that at least his words on Gideon's army had been taken seriously.

After a few days of ski-ing, Fr Maurice O'Leary arrived for supper to spend the last few days of his 'summer holiday' with us.

Debating again : the general vote in favour of the American way of life appeared alarmingly anti-British—until it was remembered that the whole foundation of the Debating Society was thoroughly corrupt anyway.

29th *Friday*. Back to the Greg with only three more days to go. Even the professors are getting worried at these unexpected holidays—'*Cum sex horis, materia erat amplissima ; nunc tantum tres remanent—et materia est adhuc amplissima*'.

30th *Saturday*. The sudden appearance of twenty-two large dolls on the Salve bench after tea puzzled us almost as much as it must have baffled the man who brought them to the College. Nor did it help matters when they were taken up to the Salone. Apparently they are for the orphans at Rocca.

31st *Sunday*. The closing of the Synod with Benediction, the *Te Deum* and an address by the Pope in St Peter's. In all it gave a pretty good idea of what the Council of Ephesus must have been like (at least in some respects), especially as there are now over thirty Curial Cardinals.

Fr O'Leary made his escape as soon as possible and took the news of the Synod red-hot to Westminster.

Two members of the House returned after a week or so in the Blue Nuns; they said they were fed up with having too much of a good thing. Of course, no one believed them.

FEBRUARY 1st *Monday*. If I remember rightly, February is supposed to bring the thaw, or something like that. In any event, this year it brought a sudden drop in temperature with the wind back to north. The south wind has given surprisingly warm weather for the past week, and rather belied the Pope's excuse for not holding the Synod at the Lateran—'*ob hiemalem autem rigorem*'.

2nd *Tuesday*. The Feast of the Purification. Mgr Mullin arrived during the function and was met at the door by a torchlight procession which, however, wheeled off to the left as he took refuge in the *portineria*. He stayed to lunch but was off again in the afternoon on his way to Africa.

The north wind has now brought rain as well as cold, giving the new roof a chance to show what it is made of. No complaints against the guttering, which stood up to the storm perfectly; soon, we hope, it will be connected with the drain-pipes.

3rd *Wednesday*. The last day of the first semester. Third Year Philosophy at last managed to shake off a certain professor who has been following them doggedly, or whom they have been following, if you prefer, for the past two and a half years.

The St Blaise blessing in the Martyrs' Chapel after supper suffered a temporary breakdown until the Rector's glasses arrived. He tried in vain to while away the time and distract our attention by borrowing someone else's, and then he blamed the owner when he could not see anything.

4th *Thursday*. *Parantur examina*—and also taken by some. Another morning of heavy rain (this time with drain-pipes), which conveniently stopped to let us out for a long walk.

5th *Friday*. An identical day—except for a spot of thunder to break the monotony.

6th *Saturday*. *Parantur examina*, although most of them are over by now, which means that Quantum Physics, Hebrew, Biblical Greek and the like have enjoyed their brief spell of popularity, and the notes have been returned to the years above.

The organ went into temporary retirement for White Choir.

7th *Sunday*. The organ was again temperamental for High Mass, just condescending to join the choir for a few bars here and there.

The new Pam pitch was unofficially opened by a House game, but most of the hot air generated over it dispersed in an anti-climax.

8th *Monday*. The start of the new semester with new faces to be seen on both sides of the microphone.

The old chestnut, 'Lepanto', raised its ugly head and the usual chorus of smiles and nods from all but the first two years; the sweet smell of success radiated from the centre table. Why is it that the reading has never been as good as it was three years ago?

Snow was sighted on the Albans.

9th *Tuesday*. A Reception in honour of His Eminence Cardinal Heard was held during the evening. The debate on the American way of life seems to have been taken seriously after all, to judge from the improvised ticker-tape.

10th *Wednesday*. Are you thinking of holding a garden party? You are? Good. Then come to Rome where we can guarantee no rain any day from 3 o'clock until the end of walk.

The World Refugee Year at last reached the College in the form of a raffle. Some, wishing to join in its spirit more actively, decamped and moved to other lodgings. In fact, the rooms that were rebuilt last summer are now going to be decorated.

In the evening (everything seems to happen in the evening this year) Fr Morris gave the first of a series of talks on pastoral theology to the top two years.

11th *Thursday*. The Feast of Our Lady of Lourdes, the anniversary of the Lateran Treaty and *prosit* to the Vice-Rector on the fifteenth anniversary of his ordination. Our thanks to him also for providing *paste* for tea and the film *The Nun's Story*. The film, owing to its length, was shown during the sacrosanct evening study period; the Rector must have foreseen the heated discussions on ascetical and moral theology that it would provoke.

The latest addition to the regular flow of background music is a pneumatic drill in the Tank.

12th *Friday*. A red-letter day for the fresh air fiends: a good north wind, no heating, and no objection to keeping the window open all the time. The reason—the boiler is being repaired.

Having led us up to an appreciation of the Psalms, Fr Anstruther took the inevitable step and left us to our own spiritual reading instead of giving us a conference. He is suffering from a sore throat.

13th *Saturday*. To lunch, the Vice-Rector, disguised in *borghese*, before he set off for his world tour. He seems to have frightened off all would-be enquirers and covered all the traces, but speculation is rife. The rest of the Superiors felt his absence and sought the consolation of our company in the Common Room.

14th *Sunday*. St Valentine's Day, appropriately celebrated with a Day of Recollection. Fr Ashdowne gave the conference, and in the evening brought Fr George Pitt ashore for a few days.

'*La nascita del Royal Baby è ormai imminente*', say the papers. '*Secondo i prognostici pseudo-scientifici sarà femmina, dagli occhi azzurri e i capelli biondi.*' We shall see.

15th *Monday*. The World Refugee Year again made itself felt in the College. While the Rector pulled a gold watch and a silver cigarette-case out of a hat, the more practically-minded retreated before the further advances of the decorators. The inhabitants of Mayfair are in danger of being cut off entirely. They are laying up stores against a siege.

16th *Tuesday*. Whatever is the College coming to? Long reading and a guest? We breathed again when it only lasted half the meal.

Ever since the Vice-Rector left on his holiday a cryptic notice on his door informs the world that the bird is out of its cage. Whatever can it mean?

17th *Wednesday*. A few of the more devoted braved the wind and the rain to go to the Audience to commemorate the founding of the Biblicum; they were rather disappointed to find that Cardinal Bea held it rather than the Pope.

The noticeable absence of the German College from lectures was due to the Requiem for Cardinal Stepinac at St Peter's. May he rest in peace.

18th *Thursday*. To lunch, Fr Anstruther and Mr Woodstock of Commercial Television.

During the afternoon three members of the College represented the Gregorian at football against the C.S.I., and redeemed the table-tennis defeat with a 5—4 victory. After supper ice-cream won the day over lollipops in the fight for the education of the youth of Britain; and incidentally, Scholastic form over the emotional appeal. *Naturam furca expelles, tamen usque recurret.*

19th *Friday*. Members of the OND possessing wirelasses reported the birth of the Queen's baby in the early evening. Atmospheric at the crucial moment kept us in suspense and it was only just before supper that we learnt that it was a boy. Much as the Senior Student would have liked to splice the mainbrace, we had to content ourselves with extra red wine at supper and the usual party games in the Common Room.

20th *Saturday*. Perhaps it is force of habit, or the instinct of self-preservation, that makes us careful how much of the Common Room air we allow to enter our lungs. Whatever it is, the Choirmaster thought it necessary to give us a course on how to breathe during choir practice. It is fascinating to think what he might make us do next.

21st *Sunday*. The *Te Deum* after High Mass in thanksgiving for the birth of the new Prince. *Prosit* to Mr Burke who was ordained Deacon at the Church of the Sacred Heart in the Piazza Navona by Mgr Castelli, titular Bishop of Jericho; to Messrs Needham and Nash who received the

Subdiaconate at the same ceremony; and to all of First Year Theology who were tonsured.

In the evening the Cardinal held a reception *in famiglia* for his former fellow-workers on the Rota, including Cardinal Jullien.

22nd *Monday*. The Rugger secretary has despaired; he does not even write '*Campo bagnato*' any more.

23rd *Tuesday*. Although Fr Pitt is staying with us we are not seeing much of him, as he is in charge of a pilgrimage. He managed to tear himself away to-day, however, and came to supper.

24th *Wednesday*. The painters and decorators have been well under way for a week or more now. To the uninitiated their tactics remain an enigma. The first stage, it seems, is to rub the walls up the wrong way with a high-powered electrical sand-papering gadget. This removes any bits of the wall that may have been left by the builders. It also deposits a deep layer of fine dust over the surrounding countryside. This provides inspiration and material for the more artistically inclined.

In the evening the second of Fr Morris's talks on pastoral theology.

The benches in the garden are under repair.

25th *Thursday*. A 5—2 defeat at football at the hands of the Spanish College—they were playing on their own pitch, of course. The only recorded injury was a bruised knee that came into contact with, I imagine, an equally bruised elbow.

The Rector sang the Mass of Exposition at San Lorenzo, while we provided the choir and assistenza. Towards the end of Mass the candles all sprang to life as if by magic—but the shock was too much for the system. It never recovered, and we returned to a darkened sacristy where real candles were a necessity.

26th *Friday*. The Tank is now in a state of repair, as well as the benches. For some months it has been leaking, but, for all the new holes that have been made in the floor, Imola has not yet tracked down the guilty one. So now they have moved on to the walls and are knocking them down as well. Apparently the real trouble is that the concrete and cement surface is suffering from senile decay.

27th *Saturday*. A day overshadowed by forthcoming events. The concert on Sunday; the gita on Monday; the change-over of House jobs; a run-through of the film; and a foretaste of the week's liturgy.

Fr Pitt left us in the morning.

28th *Sunday*. A draw against Propaganda was the only just result possible. Our reputation for declining refreshments is becoming too well known; on the one occasion when the team could have stayed for tea, it was not offered. *Non si può avere il dolce e mangiarlo*.

Theologians' Concert—explanations later. A smoking-concert is no longer a delicacy but a necessity. Although I say it who shouldn't, it went down very well with liberal helpings of corn and ham.

Fr Pears, who is staying with us for a few days, was present at the concert until the smoke got in his eyes. We also welcomed to the concert and to supper Abbot Williams and Mr Sherwood.

To end the day on a sad note. We bade farewell to our pet bull-frogs before they were removed to Pam. There is nothing to prevent those who like to hear them from paying them a visit on long walks.

29th *Monday*. An extra day for your diarist, and a gita day at that. Gitas are not what they used to be ; this year the weather has been perfect for all of them. At the moment Rome is suffering from a minor heatwave with the temperature above 70°.

MARCH 1st *Tuesday*. St David's Day. The Public Offices list appeared mysteriously overnight so that the early birds could be even more one-up than usual at breakfast.

A group of sailors was entertained at lunch and tea, but was spared the added embarrassment of eating with us. We met them over a glass of wine in the Common Room during the evening.

Yellowstone Kelly, a great success for the Film Committee. A genuine Western to beat all Westerns ; the only thing wrong with it was that the Indians had guns instead of bows and arrows.

2nd *Wednesday*. Ash Wednesday. The Public Meeting brought just that touch of penance necessary to make you realize that Lent had begun. One of the most fundamental criteria of Romanità—the sort of thing that ranks with the Faete sunrise and a tank on St Gregory's Day—was called in question : 'Mr Chairman, do we want mortadella ?' Discussion was heated and the motion postponed.

The initial burst of enthusiasm for the Station churches brought most of the College to Santa Sabina where large crowds were awaiting the Pope's visit. Only the bravest and strongest (the types who eat mortadella, one presumes) attempted to enter and then fight their way out again.

3rd *Thursday*. The spirits of our ancestors breathed again, one might say, as mortadella returned to the *status quo antea*.

Our sincerest best wishes and congratulations (if that is the correct formula) to the seven new Cardinals whose elevation was announced to-day, especially to Cardinal Traglia, who has ordained most of the priests of the College for years past.

4th *Friday*. Fr Anstruther being ill, one period of public Spiritual Reading survived the week. In a way one feels sorry for it during Lent, fighting a losing battle, as it has to, with conferences, Stations of the Cross and Benediction.

A storm broke during supper, and the electricity supply broke with it. The Senior Sacristan celebrated the first day of his new office by providing candles for the House at supper.

6th *Sunday*. A Day of Recollection. The Rector gave the conference, encouraging us to look to the College programme as a source of mortification.

About half the House went to listen to Fr Gill speaking at the Oriental Institute on the Council of Florence. The more energetic and liturgically-minded took in the Lateran on the way. Cardinal Heard was present at the talk.

7th *Monday*. The Feast of St Thomas Aquinas ; a *dies non*. Only a very few of the more ardent Scholastics attended the High Mass at Santa Maria sopra Minerva ; the rest preferred to read their *Summa* at home. Even some of the professors admit that they are breaking away from St Thomas on a few minor points, but they still keep a *dies non* out of respect.

8th *Tuesday*. Nothing much in itself and no more than a glimpse of the future : the first level of cement for the new floor on St Joseph's corridor, and a polyphony schola practice for Passion Sunday.

9th *Wednesday*. Public Disputations : *prosit* to Mr Sharratt for defending himself against the opposition of Messrs Dearman, Coote and Pateman ; at least the professors seemed to enjoy it. A note of modernity crept into the Theology aula with a discussion group sitting round a table. *Tempora mutantur et mores . . . sed veritas praevalēbit*.

In the evening a visit from Dom Barratta of the Pontificio Istituto di Musica Sacra to prepare us for the Mass at San Gregorio. Rumour has it that the Pope may well be present. Although the Lord will understand if we do not sing well, the Pope may have to ask for an explanation. Fortunately not all choirmasters know the music by heart.

10th *Thursday*. A disjointed day for the Diary. After finishing his own lunch the Senior Student suddenly realized that Fr Ashdowne was all alone, and so joined him over a glass of wine.

The football match against the Holy Ghost Fathers, like most matches this year, was washed out before it started.

In a moment of unguarded conversation Raniero let it out that he knows all the students of the past forty years or so.

Mgr Sutton of the Westminster Archdiocese came to supper on the first day of his visit to Rome for the forthcoming ordinations.

11th *Friday*. In view of the recent disaster at Agadir and the earth tremors in Central Italy, one member of the OND has started saying the prayer against earthquakes, now that the *imperata* against the persecutors of the Church has been removed. He is studying Canon Law.

12th *Saturday*. The Feast of St Gregory. *Prosit* to Messrs Burke and Smith who were ordained at the Lateran by Cardinal Traglia.

The Abbot General of the Camaldolese was the celebrant at the Solemn Mass at San Gregorio. At last a working agreement has been reached with the Pontificio Istituto di Musica Sacra ; quite rightly they looked after the singing while we provided the assistenza and white choir.

There being no water in the Tank at the moment, the more ardent and tradition-minded swimmers went for a tour of inspection round the inside of the Tank.

13th *Sunday*. First Masses : Mr Burke said Community Mass and Mr Smith sang the High Mass. To lunch we welcomed Mr Burke's father and brother and Mr Smith's father ; also Fr Anstruther, Abbot Williams, Mgr Sutton, Fr Scanlan and Fr Stibbs, as friends of the College and of the new priests.

14th *Monday*. Rain all morning, and a long bell ; no rain in the afternoon and a short bell. Amateur and professional sport finished on an equal footing.

15th *Tuesday*. With only a brief respite while the reader went upstairs to fetch the new book, we passed over from the death of Gregory XIII to the birth of the Cardinal Duke of York.

At long last the occupants of the first four rooms on St Joseph's returned home to find that the new decorations were really worth waiting for. Jealous neighbours called in to admire and advise.

16th *Wednesday*. Do you remember the old system of rain—always stopping just before the 3.30 bell ? Well, all that has changed now (phases of the moon, or curvature of the earth, I suppose) and it stops just after. The result : another afternoon indoors.

Our congratulations to Fr Ashdowne on the anniversary of his ordination, and our thanks to him for the *paste* at tea.

17th *Thursday*. The Feast of St Patrick. Although I run a serious risk in saying this, it is quite clear that the celebration of this feast has lost some of its éclat at the College. Most of the priests said the Mass of the feria ; no one, not even Fr Buckley, was wearing shamrock ; in the evening we had the second Benediction in the triduum for the Feast of St Joseph ; and the shibboleth that lets you out of the College at such times has been watered down to 'strong Irish connections'. Judge for yourself.

A B.E.A. team put up a good fight on their own pitch out on the Via Tuscolana. The result : 4—1 to us.

18th *Friday*. A chance to hear a member of the opposition speak for himself. The professors joined the students on the receiving end to listen to Fr Karl Rahner give a lecture on the Notion of Mystery.

A day of coming and going ; Mgr Sutton left us to return home and Fr Maurice Grech looked in for lunch on his way to England.

19th *Saturday*. The Feast of St Joseph ; a joyful day in itself, but rather marred by its being my turn to preach.

To lunch : Frs O'Farrell and Nowlan S.J. from the Gregorian, Fr Anstruther O.P., Fr Doyle O.S.A., Fr Foley, the new Ripetitore at the Scots College, and Major Utley. However, they did not come to blows. '*. . . nec magnos metuent armenta leones*'. The careful observer may have noticed that the Ripetitore in Theology was a little uneasy when the professors outstayed all the other guests. Could it have been professional jealousy—they were both philosophers—or something else ? Anyway, he drove them back eventually.

20th *Sunday*. The pre-intonations at Vespers have been dropped amid general applause.

21st *Monday*. In a moment of foolhardiness the College played Propaganda at rigger and lost 13—3. This was better than usual, but we don't seem to have learnt our lesson yet ; most of the College even fight shy of playing *with* them. The total damage was a cut above the eye and a selection of varied bruises. Please do not think that I take a morbid or supercilious interest in these injuries ; it is purely professional.

Mr Trevett and his collaborators took the rest of the House half-way round John Betjeman on a conducted tour.

22nd *Tuesday*. This was obviously the reader's day. *The Cardinal King* dropped a few gentle hints for future *Romanesque* writers—'sacristans' and 'the headaches of precedence in ecclesiastical circles'. A careful study of the Book of Proverbs brought to light a few more choice morsels with which to finish off the meal.

23rd *Wednesday*. The Station Church function at Cardinal Godfrey's titular church was almost the perfect example of liturgical independence. Half the House was present and supplied the ministers, assistenza and congregation. The only others present were the little boys from the Chiesa Nuova who held candles in front of the singers. Just like the Early Church, they say.

After much cajoling, one of the lecturers has at last been prevailed upon to try his hand at writing a few notes. There are a hundred and thirty-six pages on the first thesis. Let's hope someone learns by this experience.

24th *Thursday*. With ten of the House out at the *Villa di Sopra* distempering a room, and another party at the *Villa di Sotto* playing handball, the remainder, or most of it, went to Propaganda College to hear a talk by Douglas Hyde on Communist techniques and advances. He spoke mainly on the mentality of the Communists and their utter dedication to the Party. If he did nothing else, he showed the effect of their training as public speakers.

25th *Friday*. The Feast of the Annunciation ; a *dies non*.

The bathman, following in the footsteps of generations of bathmen that have gone before him, and indeed of all with new jobs, has at last felt constrained to make some innovation or other. As it is not very easy to write notes on how to take a bath, he has been more practical and has provided brushes with which to sweep up the debris which remains around the room after a shower.

26th *Saturday*. The traffic lights outside Sant'Andrea have at last been co-ordinated and now stop traffic before letting pedestrians cross. Sensing a change, the Practical Man showed himself up badly by jumping to the wrong conclusion.

27th *Sunday*. Laetare Sunday. While most of the House were taking a siesta, Cardinal Godfrey and Mgr Worlock tried to creep in unnoticed during a thunderstorm, but they were waylaid in the cortile. They are here for the coming Consistory.

In the evening the Film Committee presented Alec Guinness in *The Scapegoat*. We have now learnt to expect a lot of him and were not disappointed.

28th *Monday*. Archbishop Kujur S.J., of Ranchi, came to lunch. The new Cardinals received the *biglietto* and in the evening Cardinal Godfrey and Cardinal Heard set out in state from the cortile for the *visite di calore*.

29th *Tuesday*. A draw against the Scots at Acqua Acetosa saved our good name. They tried to wear us down with a barrage of bells and rattles, but we had the last word when the head bodger took the initiative and lowered their flag to half-mast.

For the Station Church function at San Lorenzo we joined forces with the community of San Pantaleone; a welcome chance to sing with gusto and with no fear of the choirmaster.

30th *Wednesday*. At last a day on which nothing in particular happened—except that nothing in particular happened.

31st *Thursday*. Cardinal Godfrey said Community Mass before leaving for St Peter's for the Imposition of the Red Hat on the new Cardinals. In the evening the Cardinal and the Superiors, together with the Senior Student and his Deputy, went to a reception for Cardinal Rugambwa at the British Legation to the Holy See.

APRIL 1st *Friday*. A *dies non* in honour of the new Cardinals. All but the heaviest sleepers were woken up in the middle of the night by a deafening clap of thunder. The clock-tower was struck.

In the afternoon, the University held a reception for the new Cardinals. There were twenty-seven Cardinals present. Cardinal Traglia made a speech.

2nd *Saturday*. A *pranzone* in honour of Cardinal Rugambwa almost immediately after we got back from the Greg. We also welcomed Cardinals Godfrey and Heard, Mgr Duchemin, Flanagan, Mostyn, Rogers and Worlock, Fr Justinian, the Secretary of the new Cardinal, Fr Antony Wouters, the Procurator General of the White Fathers, Mr Brian Charles McDermot, the Secretary of the Legation to the Holy See, and the Indian Minister to the Holy See. The reason for the early start was that Cardinal Rugambwa had yet another engagement in the afternoon, but he did stay just long enough for us to wish him *Ad multos annos*.

Is there anything more calculated to try the patience of Job than the malicious smile on the choirmaster's face when he plays the correct note after you have just struggled through a difficult piece of chant?

3rd *Sunday*. A confirmation ceremony was held in the College Chapel after High Mass. Cardinal Godfrey confirmed Miss Lorna Sherwood and preached a *fervorino*.

4th *Monday*. The demoralising effects of smoking were proved without a shadow of doubt when a non-smoker provided free cigarettes and sweets for the House on his twenty-first birthday. A smoker would never do that. It takes a non-smoker to suffer all the year round and yet still be generous in his turn.

5th *Tuesday*. *Iam hiems transiit* . . . and the first signs of summer have appeared. The weather is fairly warm and settled ; it is lighter even when we get up in the middle of the night and the evenings are longer. The first swifts are here.

6th *Wednesday*. Holy Week is in sight and so we are building up our strength for the long ceremonies. To lunch came Cardinals Godfrey and Heard, Mgr Brennan, Hemmick, Herlihy, the Rector of the Irish College, Mgr Worlock, and Fr Morris.

At supper we held a sort of celebration *in familia* for Cardinal Godfrey, at which the Rector proposed the toast. On leaving the refectory, many noticed that there were some plaques on the opposite wall.

7th *Thursday*. As is only fair, the other side of the House are having their chance to learn a bit of Italian during siesta, now that the workmen have moved into the new flat in the oldest part of the College.

Cardinal Godfrey eventually left us at 6 o'clock on a Britannia, after the 3 o'clock Comet had developed engine trouble. Bishop Petit arrived late in the evening.

8th *Friday*. With the Licentiate only two months away, Top Year are beginning to feel the strain. One member crossed the Martyrs' Chapel and piously genuflected to the door.

9th *Saturday*. A strong private devotion to the Station Churches brought a handful of hearties out into the heat of the afternoon at 2.30, to walk to St John before the Latin Gate.

10th *Sunday*. Palm Sunday. Second Year Theology were given a day's start on the Retreat. Personally, only about seven or eight people spoke to me and some did it so innocently that I did not have the heart to freeze them off. The rest of the House sailed into Retreat at 7.15 in the evening with Fr Hawkins c.s.s.r. at the helm. The new Retreat programme with no Stations of the Cross in public aroused silent comment from nearly everyone.

12th *Tuesday*. It is quite clear that the Retreat is just an excuse to fit in other things—choir practices, anti-Modernist oaths and polyphony practices, for example.

13th *Wednesday*. Out of Retreat. Twenty or more made up for the two days of confinement by attempting the Seven Churches ; and most of them made it in spite of the heavy rain. Even those in First Year who spurned the kind offers and fatherly advice of the rest of the House said they visited them all. In fact, it seems to be a more popular sport every year, although of course the Rector maintains that everyone did it in his time.

Bishop Petit returned to England after lunch.

14th *Thursday*. Maundy Thursday. The Vice-Rector arrived back in the afternoon, just in time to celebrate Mass for the nuns. Rumour has it that he was provided with a private car by Scandinavian Airlines.

After the function twelve members of the House went to San Lorenzo to have their feet washed. They were all volunteers. The cold water nearly provoked some unclerical reactions.

This is the time of year when railway tickets are bought and seat-reservations made. It is always something of a puzzle why there should be a good thirty *sportelli* at the Stazione Termini, although normally you are allowed to patronize only about three of them. If you are thinking of solving the mystery of the others, I suggest that a fairly safe gambit is to get a ticket made out with some of the details wrong. This is not usually very difficult. Come back the next day to have it put right. A typical line of approach is to go to the general information centre to find out what to do. There they will tell you to go to *sportello* 17 to make quite sure that you are wrong. At *sportello* 30 you can get your money back and pay a forfeit for making a mistake, while *sportello* 25 is reserved for those who have made a mistake and want to pay for the correct ticket. The strange thing is that there are long queues at all of these. We cannot be the only ones who want to find out the secret.

Mgr Steven Shaw of the Association for the Propagation of the Faith came to lunch with his nephew.

15th *Friday*. Good Friday. Fr Buckley was the celebrant for the function in the evening and the sacristans managed to find accommodation for nearly ninety visitors.

16th *Saturday* Holy Saturday. More and more pilgrims arrived in Rome in general, and at the College ceremonies in particular. The pity was that the greater the number of visitors that arrived, the heavier was the rain that was there to meet them. Arrigo, in his usual unperturbed way, conjured up a fleet of taxis from nowhere in the middle of the night, and the visitors were all packed away inside. Untold resources of diplomacy and persuasion induced the last driver to take seven.

And so, with the bells of the Lateran ringing in our ears, the curtain falls on Act I.

17th *Sunday*. Easter Sunday.

Act II. The same. A few hours later.

Many went to the Pope's Low Mass before listening to his Easter message and receiving his blessing from the loggia. To all intents and purposes this blessing has now acquired the official status of a House function.

Lunch was *in famiglia*, with Cardinal Heard and Fr O'Reilly from the Leeds diocese. *Chi Lo Sa?* added the necessary flavour to the coffee and liqueurs.

18th *Monday*. The long gitas got off to an early start some time in the middle of the night, when one party got up to catch the 5.20 a.m. train for Naples. Just my luck, I suppose, but the gita leader lives next door to me and is a heavy sleeper.

The first two years made the best of a bad job and had the good grace to appreciate the fine weather that came at about five in the evening.

19th *Tuesday*. Fr Cyril Murtagh arrived at the College for breakfast after a night flight. How humiliating it must be to return during Easter week after only two years away. Anyway, a few have not gone on long gitas.

20th *Wednesday*. While most of the first two years went off to the Villa to roast a whole lamb or more, yours truly set off on a belated gita to the mountains. I refuse to be held responsible for what is in the Diary for the rest of the week.

21st *Thursday*. The 'Universe' pilgrimage descended on the College *en masse*, accompanied by a selection of smaller pilgrimages. Cardinal Heard gave Benediction before the visitors adjourned to the refectory for tea.

22nd *Friday*. The only event of the day seems to have been a film called *Rio Brava*. Everyone appears to be very reticent.

23rd *Saturday*. The return of the wanderers. The main feature of all the gitas, to judge from reports, was walking in Central Italy in the rain. Yet another party joined the élite who speak Tuscan dialect.

24th *Sunday*. And so into the summer programme . . . but the past week is very much in evidence at every turn.

Years of endeavour by rabid table-tennis players have at last made themselves felt, and the ceiling of the Third Library has started to fall away from beneath their feet. Activity is forcibly suspended above and below.

Now that the Tank is completed, it is only reasonable to fill it with water. The more scientifically-minded are discussing what colour the water will appear. Speaking purely as a layman, I would suggest a greenish blue.

25th *Monday*. Liberation Day, apparently, although no one knew from what, and no one dared to ask.

26th *Tuesday*. The Feast of St George and a self-appointed *dies non*. To lunch Mgri Clapperton, Duchemin, Mostyn, Rogers, Herlihy and Howard, the Rector of Chicago House, Abbot Williams, Fr Anstruther, Fr Smith, Major Utley and Mr MacDermot.

In the evening, a smoking concert. I believe I promised to explain why the Theologians performed so much earlier than usual. It was due to the 'difficulty of preparing a concert so soon after the long gita and so close to the exams'. Both sides would contest this, but that is what was decided on. The concert was dedicated to Fr Anglim, who is shortly to leave us. The concert man did his utmost to find out just when this would be; Fr Anglim knew better.

28th *Thursday*. Last year's Senior Student sang the High Mass for the Conversion of England at the catacombs of Santa Domitilla. The sub-deacon obviously had a presentiment of the obstacles to be encountered on the way to sing the Epistle and arrived early to clear a passage; the deacon was not so wary and reached his position only after a conducted tour of the church.

30th *Saturday*. Someone has very wisely taken the initiative and provided the Music Room and the North-West Passage with curtains. They are a great improvement.

MAY 1st *Sunday*. The Feast of St Joseph the Worker. The cantors did their best to monopolise the High Mass. The excuse: the new music was not yet available, even though someone had tracked it down in time.

At lunch and afterwards at coffee and liquori we welcomed Mr Kelly, a friend of the Vice-Rector.

A day of change-overs: Third Year Theology left for the Subdiaconate retreat at Sant'Alfonso; which brought Second Year Theology on to the office of Master of Ceremonies, and First Year Theology on to Avancinus. All classical scholars were alerted, ready to pounce.

2nd *Monday*. To lunch came the Bishop of Kandy, Ceylon, and his Secretary.

Still more changes: thesis sheets, and the first of the after-supper Benedictions. At least one member of First Year had to be kept out of chapel by force at 7.30.

3rd *Tuesday*. Having tried all imaginable means short of brute force, a despairing little flowerman asked a big burly infirmarian for the loan of a couple of aspirins with which to try to coax some lilies to open before the next day. They did not respond to treatment.

4th *Wednesday*. The Feast of the English Martyrs. The Rector sang High Mass. There was a full house at lunch: His Lordship Bishop Escalante, Vicar Apostolic of Pando, Mexico, Mgr Whitty, the Bishop's Secretary, Dom Peter Flood, Fr Morris, Mr Sherwood, Mr Chambers of T.W.A. and Mr Timms of B.E.A.

In the evening the Film Committee presented *Sink the Bismarck*; although it was not really tense, it was interesting and intellectual.

6th *Friday*. After tea we honoured the wedding of Princess Margaret with half-an-hour's smoking. The silent persecution of non-smokers has now reached official quarters.

The music on the balcony started earlier than ever, even though the summer has left us and the weather is wet and cold.

7th *Saturday*. While about half the House went out to watch the Cup Final on television, Second Year Theology stayed at home and had a Day of Recollection instead. Anyway, they did miss the Greg in the morning as well. You can't have it both ways, I suppose.

His Lordship Bishop Wall and Major Utley came to lunch.

8th *Sunday*. Congratulations to Messrs Needham and Nash who were ordained Deacons by Cardinal Traglia in the church of the Sacred Heart in the Piazza Navona; to Messrs Barker, Chatterton, Jones, Linares, Lloyd, Robinson and Trevett, who were ordained Subdeacons; and to Second Year Theology, who received the Second Minor Orders at the same ceremony.

There were three guests to lunch: Fr Braithwaite-Young of the R.A.F., and Frs Hurley and Birdwhistle of the Shrewsbury diocese.

Not content with a High Mass of their own and ordinations round the corner, some of the House went to St Peter's for the consecration of a

number of missionary Bishops by the Pope, and still more went to Sant'Andrea in the afternoon when Cardinal Traglia took possession of his titular church. If you like working out averages . . .

11th *Wednesday*. With the weather getting warmer and the Tank getting fuller, the colour of the water is changing rapidly. The new green tiles and the lime just do not seem to be able to keep up with it, except that the weed now floats on the top, instead of round the sides.

Fr J. B. O'Connell came to lunch.

At last the postal strike is over, and news of the Easter gitas is reaching us from all parts of the country.

12th *Thursday*. The cricket match against the Beda ended in the only possible way with a draw, and no ill-feeling on either side. In the same spirit we provided the tea, and they provided a glass of wine afterwards. But the real benefit was psychological: a foretaste of the Villa—although even that was not quite the same, with two feet of grass on the sforza.

13th *Friday*. The Feast of St Robert Bellarmine and a *dies non*. The Solemn Mass at Sant'Ignazio was sung by one of the new missionary Bishops. At last, after several years lying fallow, our turn came round again to sing at a University function, and we made the most of it. The Schola went to town with the singing and we supplied the organist and conductor as well. In fact, we all said we did very well indeed, although we have not heard any outside reports yet.

14th *Saturday*. A noticeable absence of Subdeacons and furniture-removers at choir practice, I am told. Dr Purdy dropped in for supper.

15th *Sunday*. A Day of Recollection in union with the day of prayer in England for the successful outcome of the Summit Conference. The Vice-Rector spoke on Our Lady.

To lunch we welcomed Abbot Williams, Frs Runge and Walsh from South Africa, and Fr J. B. O'Connell.

16th *Monday*. For some time now the servants have been learning English. It was suggested that they had despaired of our Italian, or wanted to know what we say about them, but no one really knew the reason. Now it has been proved to the hilt, however, that it is none of these; they just wanted to read the Vice's notices.

17th *Tuesday*. The giant communal gramophone on the Cappellar' is now fed at ten every night with the latest American jazz. It has a large audience in the Piazza Farnese, and can be heard in the Argentina, they say. The most charitable explanation so far is that they are trying to learn the words. They are still trying.

20th *Friday*. Notable only for bringing an end to the scirocco that has been with us for five days. Not much in itself, but acquiring undue proportions at this time of the year.

21st *Saturday*. Guerilla tactics are being planned by the more military members of the House in an effort to get our own back on the Cappellar' for their nightly entertainment. The fact that they are utterly impervious to any form of noise at any time of the day or night tends to cramp our style a little. The only hope lies in the newest television aerial that is situated dangerously near the wall. Even the seclusion of the cortile is not entirely foolproof. Twice a day a giant poodle is trained by its master, apparently for a circus.

22nd *Sunday*. A slight change in the staple diet : mint sauce for lunch and the first of the summer cold suppers.

24th *Tuesday*. There was no doubt that this was Top Year's day : boiled eggs and a written exam for themselves in the morning ; Top Year Tea for the rest of the House in the afternoon. Almost their final bow.

25th *Wednesday*. Top Year recovered from the strain by spending the day at the lake and by being caught in a thunderstorm.

Before supper some members of the House sang at the First Vespers of St Philip at the Chiesa Nuova with Bishop Ferreto.

After supper, the Film Committee showed *Carlton-Browne of the F.O.* Apart from being rather weak in itself, it kept on breaking down and only succeeded in exasperating the already stifled audience.

26th *Thursday*. The Feast of the Ascension and of St Philip Neri. The golden opportunity for which the liturgists have been waiting for years bore all the fruit that was expected of it. Even the fact that the Pope and Cardinal Traglia called into the Chiesa Nuova for a visit was twisted beyond all recognition. Still, the College supplied assistenza for the High Mass with Archbishop Cunial, and for Vespers and Solemn Benediction with Cardinal Giobbe.

To lunch came Fr Hooper, the Rector of the Irish Augustinians.

A fire on the Via del Pellegrino kept half the House occupied most of the evening discussing and revising, among other things, the various escape routes over the roofs.

27th *Friday*. The Rector asked for our prayers for Sir Marcus Cheke, who is dangerously ill and in a nursing home.

29th *Sunday*. The Holy Father paid a visit to Sir Marcus.

Fr Kearns O.P., a professor of Sacred Scripture at the Angelicum, Dom Peter Flood, and Frs Barry and O'Connell of the Shrewsbury diocese, were our guests for lunch.

The posters say a Dominican is going to preach at the Gesù : surely there must be some mistake.

30th *Monday*. Some time in the middle of the night when all the world was asleep Bishop Restieaux arrived from Lourdes. He is staying with us for a few days.

Third Year Philosophy took their written exam in the morning and then disappeared to the Villa for the rest of the day. Unlike Top Year, they missed the rain altogether. Why does it always rain when I try to avoid going on a walk by carrying logs up from the cellar ?

31st *Tuesday*. The Feast of the Queenship of Our Lady. Fr Reynolds of the Southwark diocese arrived at the College in time to say Mass.

JUNE 1st *Wednesday*. The Diary has become very thin. It is not so much that nothing happens these days, as that too much is happening. Far be it from me to remind you of study and exams, of the heat and the scirocco. Even the Litany in the afternoon is beginning to tell.

2nd *Thursday*. Liberation Day, complete with guns, tanks and jets. Afraid of being late for their exams and determined to fight their way across the Corso at any price, one camerata gave themselves about an hour to get to the Greg. Another made a wide detour to cross by the subway. Both found the Corso deserted.

More and more parties are working day and night in a rush to finish the Villa di Sopra before the arrival of the *villeggianti* at the end of the week. Bishop Restieaux frequently follows at a more leisurely pace to sample the Tank.

4th *Saturday*. The Vice-Rector left us once again for a few days, this time at about four in the morning, to go to the Roman Association Meeting. A few hours later it was our turn, and we left the Gregorian for a few months.

5th *Sunday*. Whit-Sunday. During coffee and liquori the Archivists button-holed the Rector about hidden treasure in the cellars. He tried to pass it off with a smile, but it was clear that he was deeply impressed.

As the film projector is under repair, we had to do without a film. No one seemed to mind.

Our prayers were asked for Abbot Williams, who is seriously ill in hospital.

6th *Monday*. While we changed over to the Martyrs' Chapel for meditation and Mass, the Rome police force changed into their summer white.

Fregene saw and burned about half the members of the House.

8th *Wednesday*. Mr Rand successfully defended his thesis at the Gregorian during the afternoon before a select audience of professors and a rappresentanza from the College. A word of warning: when the time comes for your defence, do not confuse *auctor* and *uxor*; it may be heretical.

9th *Thursday*. A day of more comings and goings. Bishop Restieaux left us at midday, while the Vice-Rector returned late at night from his flying visit to the Roman Meeting.

Those who went to see Abbot Williams found him in better health.

10th *Friday*. During the morning, hordes of convent girls suddenly descended on the College and were served with soft drinks in the garden. Canon Bell and Fr Lyons of Shrewsbury followed in more leisurely fashion and came to lunch. We were very pleased to welcome them again, although it seems strange to see them in Rome, rather than at Palazzola.

Finally, a slight encouragement for the remaining three weeks: the list for rooms at the Villa.

12th *Sunday*. The Feast of the Most Blessed Trinity. To lunch we welcomed Mgr McEwan of the Scots College and Fr George Leonard, as well as his father and a friend.

A ban has been imposed on the use of sandals and of the organ.

14th *Tuesday*. For the past week the gardeners have been conscripting volunteers to weed the garden and generally to put it in order. The reason for this was seen in the evening when the Legation Garden Party was held there. Mr Brian McDermot and his wife were host and hostess in the absence of Sir Marcus Cheke.

16th *Thursday*. The Feast of Corpus Christi. Naturally, processions of the Blessed Sacrament were the order of the day. Some left at the crack of dawn to go to Orvieto, but most of the College waited until the sun was well up, before going to the house of the Little Sisters of the Poor. A few more were present at the Pope's Benediction after the procession from Aracoeli.

A new record of satire by Peter Sellers found its way on to the balcony. It promises to enrich the vocabulary of the House.

17th *Friday*. Yet another television aerial sprang up overnight in the already dense forest of aeriels on the Cappellar'. They are getting closer.

19th *Sunday*. During the morning Cardinal Heard took possession of San Teodoro, his titular church. The College supplied the assistenza.

Fr Burgin of the Shrewsbury diocese came to lunch.

Careful weather observations by a theologian revealed that at four in the afternoon the Martyrs' Chapel is 5° F warmer than the main chapel. The result: rosary in the main chapel for the rest of the summer. The memory of this work of mercy should be handed down to posterity.

Top Year have started to leave us already: *Ad multos annos* for Messrs Wigmore and Smith.

20th *Monday*. Even in the summer, logging can have its reward, especially when there is a bottle of wine in the cellar and a bottle of lemonade in the kitchen.

Ad multos annos after supper for Messrs Burke and Magner.

21st *Tuesday*. The Feast of St Aloysius. A few of the more faithful followers of the Jesuits went to Mass at his altar in Sant' Ignazio, and several went there in the evening. Even those not brought up from their tenderest years in the Jesuit tradition made the effort to visit his rooms.

One of Second Year, in an effort to dive into a foot of water in the Tank, slipped over and nearly split his head open. Not only that, but the noise almost knocked someone else off a ladder in the Martyrs' Chapel, where he was disentangling the blinds.

23rd *Thursday*. To lunch we welcomed Mgr Fay and Whitty and Fr Murray of Westminster. Mgr Whitty has suddenly found himself marooned at the Beda and frequently comes to meals here. He is staying in Rome for the summer to keep an eye on the building of the new College.

24th *Friday*. The Feast of the Sacred Heart. Cardinal Ottaviani has been appointed the new Protector of the Brigittine nuns, and this was marked by a ceremony in the evening. The Schola provided the music, gulped down a few hurried drinks and rushed back just in time for Solemn Benediction.

A strong smell of garlic that has been pervading the garden for the past week has been traced back, as most of these things are, to the Cappellar'. The conventional time for dancing on the garlic plants, sorting them and packing them would seem to be 2.30 in the morning. *Nulla salus bello ; pacem te poscimus omnes.*

25th *Saturday*. *Ad multos annos* again ; this time for Messrs Hay and Steele. And at the same time, congratulations to Mr Steele for his *Summa cum laude* in the Licentiate in Theology.

26th *Sunday*. Fr Moriarty from San Francisco just came for lunch ; in the evening, yet another *Ad multos annos*, for Mr Howell, who was leaving the next day ; even the showers came and went at irregular intervals. The only permanent fixture was the scirocco.

28th *Tuesday*. With the rest of Top Year safely out of the way, the last member returned from a short holiday on Elba.

A few of the more fortunate ones with tribune tickets went to St Peter's for the Promulgation of the Synod. The rest listened to it on the Cappellar' television during spiritual reading. Perhaps I should not have been quite so hard on it after all.

29th *Wednesday*. The Feast of SS. Peter and Paul. During the morning we supplied the assistenza for Cardinal Giobbe at the Chiesa Nuova. In the evening, most of the House went to St Peter's to see it at its very best in every way.

Luggage is slowly piling up in the corridor. Cardboard boxes are the distinguishing feature this year.

30th *Thursday*. With about half the House sent on in advance to prepare the Villa and four other men gone to mow a sforza, the remainder crammed the last odds and ends into already bulging trunks, or the last few terms and adversaries into equally bulging heads.

That was two months ago. It is now the 27th of August and once again I am sitting in the sun on the sforza. In fact, I have been here for nearly three weeks. Now there is one more student free to enjoy the last month of the Villa. And so I take my leave.

*Unde homines nati, durum genus. Ergo age, terrae
pingue solum primis extemplo a mensibus anni
fortes invertant tauri, glebasque iacentes
pulverulenta coquat maturis solibus aestas.*

MICHAEL COOLEY.

PERSONAL

It was with great sorrow that we learnt of the death of His Excellency Sir Marcus Cheke, Her Majesty's Minister to the Holy See. Although we had known for some time that he was seriously ill, it came as a great shock to hear that he had died in a Rome hospital. Throughout his all too short period as Her Majesty's Minister, Sir Marcus showed the liveliest interest in every aspect of the life of the College, and his kindness and generosity will be long remembered. We offer Lady Cheke our deepest sympathy. *Requiescat in pace.*

We offer our congratulations to the Right Rev. Mgr Canon Richard Iles v.F. (1907-14), who has been appointed Provost of the Clifton Cathedral Chapter ; to the Rev. James Rea D.D., PH.D. (1926-34), who has been made a Canon of the same Chapter ; and to the Rev. Joseph Briscoe (1921-26), who has been appointed a Canon of Shrewsbury. Our best wishes go to the Right Rev. Mgr Joseph Mullin (1931-38), who has joined the White Fathers' Seminary at Masaka, Uganda, where he is teaching Moral Theology.

Ad Multos Annos to the following who are celebrating their Silver Jubilees : the Revv. Thomas Fee, Desmond Leahy, Godfrey Malone, Reginald McCurdy, Edward Neary, Michael Pierser and Joseph Walsh, all 1929-36, and the Rev. Edward Wilcock, 1932-36.

After several years as Philosophy Ripetitore, Dr Michael Buckley (1947-51) has left us for a new appointment at St Patrick's, Leeds. We wish him every success in his new work.

Post-graduate students and Top Year have been appointed as follows :
The Rev. C. Rand to Ushaw College, Durham.
The Rev. P. De Rosa to St Edmund's College, Ware.

- The Rev. G. Hay to the Sacred Heart, Exeter.
- The Rev. J. Wigmore to St Mary's, Bath.
- The Rev. W. Steele to St Kevin's School, Leeds.
- The Rev. G. Burke to Holy Cross, Parson's Green.
- The Rev. R. Wagner to St Peter's, Woolwich.
- The Rev. P. Howell to Our Lady of the Rosary, Saltley.
- The Rev. C. Smith to St Peter's, Plymouth.
- The Rev. T. Walsh to Underley Hall, Kirkby Lonsdale.

Congratulations to the Rev. C. Rand (1951-60) on gaining the Doctorate of Sacred Theology.

The Senior Student from March 1961 will be Mr Luke Dumbill. The Deputy Senior Student will be Mr Harold Parker.

COLLEGE NOTES

THE VENERABLE

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

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

LITERARY SOCIETY

The first talk of the season was given by Fr Tucci S.J., editor of *Civiltà Cattolica*, who spoke on the social, political and religious problems of Italy. In an enlightening sketch of the various political parties and their alliances, he pointed out the big difficulty of Italian politics—the lack of a constitutional opposition. With regard to the South, Fr Tucci said that an obstacle to progress was the unwillingness of northern industrialists to invest capital there.

A talk on Newman illustrated by lantern slides was given by Mgr H. Francis Davis. The speaker dealt especially with the lesser known aspects of Newman's life—his pastoral work in Oxford in his Anglican days, and his life as a Catholic priest when he was often under considerable suspicion on the part of his correlative religionists. Finally, Mgr Davis spoke of the great influence of Newman at the present time, especially outside England.

Once more the society was pleased to welcome Sir Arnold Lunn, who spoke on 'Religious Problems in Spain and the Near East'. Sir Arnold stressed the point that united Catholic opinion in England could do a lot to lessen popular prejudice against Spain, and at the same time increase Spanish tolerance towards religious minorities. As for the Near East, the speaker regretted that English Catholics know so little of such facts as the Catholic nature of the Lebanon, which country may well be a prototype and exemplar of Christianity in Eastern dress.

In the first talk of the new year, Mr H. Gibson told the society about Czechoslovakia in 1939. From his long experience of the Slav world, Mr Gibson was able to give us a full and well illustrated picture of the Czech people and their country, as well as the facts about the Nazi occupation.

The society was glad to receive a second visit from Sir Eugen Millington Drake, who spoke on 'The Battle of the River Plate', a subject on which he is well qualified to speak, as he was British Consul in Montevideo at the time of the battle. He gave us a vivid account of the movement of ships prior to the battle, which led up to the scuttling of the *Graf Spee* in Montevideo harbour. The talk was excellently illustrated by maps and diagrams of the phases of the battle.

'The Background in South Africa' was the title of the talk given by Fr Runge, who works in the Union. Fr Runge did not hesitate to criticize the British press for its treatment of racial troubles. He explained that apartheid has a very complex history, and arises largely from suspicion and a sense of inferiority. The question of who has prior claim to South Africa is probably insoluble, since both blacks (Zulus) and whites arrived at the same time. The original inhabitants of the country have been eliminated, not by oppression, but by their own indolence. Fr Runge praised the generosity of South African Catholics and the quiet discretion of the Hierarchy, which avoids identification with any particular group or policy, and so is able to make criticisms which receive a fair hearing from all.

The President for 1960-61 is Mr Trevett. The Secretary is Mr Garnett.

PRIVATE SOCIETIES

The GRANT DEBATING SOCIETY. Towards the end of last year it became obvious that little enthusiasm was being roused by the Debating Society in its present form. A meeting was held at which the retiring Secretary put forward to those interested suggested changes in the Society. After consulting the records he suggested a more formal constitution. The general outline of this would be that only people who were prepared to attend and speak at all meetings should be members of the Society; that a President should be elected as chairman for the whole year; and that non-members could join by applying to the President or speaking at a debate. The changes were in fact a return to the former constitution of the Society, of which the records go back to 1841. The new constitution met with the approval of twenty-four enthusiasts, and new members joined at each of the seven debates. Subjects ranged from Strikes to Amateur Sport, and from Ice-Cream Cornets to Drains in Saudi Arabia. Under the new constitution there was a general keenness, but a lack of great ability and planning of speeches. Speeches from the floor tended to be a mere comment on what the main speaker had said. The season was nevertheless one of the most successful for a number of years, and it is hoped that the promise

shown in this first season of the reconstituted Society will be fulfilled in years to come. If the hope is realized it will be largely due to the efforts of the last Secretary, Mr Kelly, who painstakingly prepared the revised constitutions of the Society. The present Secretary is Mr Burns.

The WISEMAN SOCIETY began its season this year with a spirited paper on '*Bull-fighting*' given by Mr Linares. The object of the paper was to give a factual account of the modern bull-fight as it is to be seen in any Plaza de Toros of Spain and South America, and the speaker illustrated the various actions either with pictures or by demonstrating them himself. A dramatic picture was built up, emphasizing the artistic side of the bull-fight, and concluding with a description of the delicate operation, *la hora de la verdad*. Mr Garnett's paper on '*Baroque in Rome*' set out to give some indication of the development of this much maligned style of architecture, and to give criteria for judging it. Several of the more important baroque buildings were analysed, and particular attention was paid to the small masterpieces. In conclusion it was admitted that perhaps baroque is an acquired, rather than spontaneous, taste for Englishmen. Mr De Rosa gave us a stimulating paper on Kierkegaard and Aquinas—'*A Comparative Study in the Existentialism of Christian Love*'. The thought of each of the two philosophers was carefully analysed, and the conclusion was reached that for Kierkegaard one should apparently love one's mother only as a stranger, while in the case of Aquinas it seemed as though Christian love was destroyed. The speaker left it to his audience to solve the problem as best they could by themselves. A one-evening meeting was devoted to a short paper by Mr Hollis on Mgr Ronald Knox. Mr Hollis gave his personal reminiscences of the late Mgr Knox, and at the same time offered some criticisms of Mr Evelyn Waugh's recent biography. Mr Loftus delivered a paper on '*Moral Rearmament*', which traced the history of the movement, detailing its aims, and in particular giving attention to its relationship with the Church. The speaker observed that Moral Rearmament should not be condemned out of hand, though it ought to be treated with caution. The season ended with a paper by Mr Trevett on John Betjeman; some of the poet's favourite themes, and particularly his deep Anglican faith, were illustrated by readings from his works. It is to be hoped that as a result of this paper more members of the House will be able to appreciate one of our modern poets. The Secretary is Mr Garnett.

SPORT

ASSOCIATION FOOTBALL. The second half of the season, from January to the beginning of April, was a period of prolonged frustration for the footballers in the College. It rained. Only on five occasions in fifteen weeks were we able to enjoy a House game and then, such were the numbers waiting to play, we often had twelve a side. The College team has had an

average season. In all we have played nine games, won four, lost three, and drawn two, scoring twenty-six goals and conceding twenty-five. Since Christmas we have played four games. In the first one we met the Spanish College. After a bright start, in which we took the lead, we faded and finally suffered our first defeat at their hands, by 5 goals to 2. In the game against Propaganda Fide we monopolised play against a surprisingly weak opposition, but we only scored once. In the second half they improved and equalised five minutes from time.

Our most pleasing result was a 4—1 victory over B.E.A., the only team to beat us last year. Changing ends with the score 1—1, after a very evenly fought first half, we took control of the game and played some beautiful football, which produced three more goals without reply. Afterwards B.E.A. provided an excellent tea and threatened revenge next season. We would all like to thank Mr Sherwood for arranging this fixture.

The season finished with the Scots match. Both sides produced good football and kept a large crowd of supporters entertained till the end. After we had missed several chances of taking an early lead, the Scots settled down to some delightful play and soon opened the scoring. We fought back and hit the woodwork twice, but were unable to equalise until we were awarded a penalty midway through the second half. The game ended with both sides fighting frantically for a winning goal, but the defences held out and the score remained 1—1. Our thanks are due to Mr Linares for his competent refereeing.

The usual team was : Messrs Burns ; Feeney, Cunningham ; Corley, McGarry, Rice (*Capt.*) ; Dumbill, Gath, O'Neill, Creasey, Walsh. Messrs De Rosa, Dearman, Everley and Crampton also played.

The Secretary for 1960—61 is Mr Corley.

RUGBY FOOTBALL. The second half of the rugby season has been a rather dismal repetition of the first. Frequent rain, usually at the week-end, produced the all too familiar cancellation of our Monday *permesso*. The few House games which were played, however, showed a good standard of play between mixed sides of Propaganda and ourselves ; the softness of the ground, too, gave us several enjoyable hours of rugby.

Our solitary match was played against Propaganda, and with extra strengthening from outside the College, proved a more even affair than has been the case for some years. In fact we lost by 13—3, a rather generous score for our opponents, and at times we pressed hard enough to make a win seem possible. It was heartening that the end of game collapse which has beset us in recent matches did not occur on this occasion.

Prospects for next season depend very much on the standard of players coming into the College. We have now lost several good players and a hard-working referee, and most, though not all, of the players who have recently joined the club lack experience if not enthusiasm. It will not now be easy to find the nucleus of excellent players from whom a very amateur side takes its inspiration.

The most important thing of all for the future success of the rugby club is more widespread support than has been enjoyed recently. Although there has been a faithful band of spectators, players are not so numerous, and without the help of other colleges, particularly the Rosminians and Propaganda, the club could not hope to survive.

Our thanks are due to C.O.N.I., the body which allows us the free use of the ground at Acqua Acetosa; they can hardly be held responsible for the small use we have made of the pitch, though some have felt that the groundsman has sometimes been over-cautious in restricting play.

We also owe most grateful thanks to the Rector for his continued kind support.

The following have represented the College this season: Messrs Brand, Burns, Coote, Coughlan, Crampton, Creasey, Cunningham, Dumbill, Ellwood, Everley, Feeney, Hay, Hine, Linares, Newns, Rand, Rice, St Aubyn, Walsh, Wigmore and Wilcox.

The Secretary is Mr Coote.

CRICKET. Once again we can look back on a very enjoyable season. The sforza was cut about a week before the *villeggiatura* began, and as soon as we arrived the hand mowers were brought into use with such success that the outfield has rarely, if ever, been in such a good condition. The gratitude of all cricketers is due to those who pushed mowers under the blazing sun. The matting which we use for outside fixtures was in a bad condition when we arrived, but a couple of evenings' work with needle and string made it playable. The equipment situation is fairly good, and the John Lewis balls which we use are a great success. Although we bought two new bats with money from the Public Purse, the bat situation is not so good, as most of the old ones are now showing signs of having been used continually on a concrete wicket. We are extremely grateful to the Embassy for the gift of a new mat twenty-two yards long.

The annual 'Test Match' against Propaganda College was played on Thursday, 4th August. At lunch the College was out for 105, and the sages shook their heads and conjectured a back to the wall fight to check the aggressive Propaganda batsmen. After tea, however, our opponents never looked really confident and were dismissed for 59 runs.

We have thoroughly enjoyed all our other fixtures, but we have not been as successful as last year. We drew with the Beda College and with the Embassy, but won in the fixtures with Silver Wings C.C., Sunbury Squires and Mr Sherwood's XI. The team last mentioned had an extremely fast and accurate pace attack, against which we had to fight hard to reach a score of 79. Our opponents at 42 for 3 looked all set for a win, but the spin bowling of Messrs Creasey and Hollis caused a collapse, and they were all out for 49. At the time of writing we have three more games to play: a return match with the Embassy, a game against a group of Naval Cadets from Dartmouth, and one against the Rome section of the R.A.F. Association.

House games have been well supported, especially by Second Year Philosophy. The big House match of the year, North *v.* South, was played on August Bank Holiday, but was a little disappointing. On paper, the teams were evenly matched and promised a close game, but the South were tumbled out for 70 runs, a score which the North reached without loss.

The following have represented the College in one or more games: Messrs Magner, P. Howell, Rice, Linares, Daley, Dumbill, Creasey, Richardson, Budd, O'Loughlin, O'Neill, Allen, Corley, McGarry, Gath, Burns, J. Howell, Pateman, Everley, Hollis, Kenney and Dodd. Our thanks are due to Messrs Barker, Richardson, O'Loughlin and Kenney who at various times have done duty as Umpires or Scorers.

The Captain is Mr Rice, the Secretary is Mr Budd.

TENNIS. The damage done to the court by the heavy rain at the end of last season and the usual accumulation of weeds during the winter and spring meant that there was no play for the first fortnight of the Villa, while the court was undergoing repairs. Since then, although it has been in constant use, the court has remained in good condition. His Grace Archbishop Heenan very kindly played in the opening game and set a high standard for the rest of the season. A match has been arranged against Propaganda College for the end of August; probably our opponents will get their revenge for their defeat in the cricket match. At the time of writing a doubles tournament is about to begin, but if it follows the tradition of tournaments in past years it will not finish for some time.

The Secretary is Mr Hine.

GOLF. With the two mowers which we had from last year, and a third one provided by the Vice-Rector, the course was ready for play in record time. There was no need for the laborious hand clipping of greens as in previous years; after one or two runs over them with one of the mowers they were as ready for play as they will ever be. The Rector and Mr Sherwood opened the course, playing against Messrs Cunningham and O'Sullivan. Mr Richardson deputised for the Rector after the first hole had been played. We are indebted to Mr Sherwood once more this year for presenting us with a large number of balls and tees, and to Mgr Whitty, who also helped to ease the strain on the student pocket.

Once again we have been visited by the colony of moles dwelling beneath the surface of the *sforza*. They seem to wait until the sounds of the mower have died away, and then come up and proceed to make merry on the freshly cut green. There have also been attacks on the flags marking the holes, made under cover of darkness by a large dog. The result is that there are no flags left on the course, the last one having gone after bravely fluttering for some time although bearing many teeth marks. Despite the lack of flags, there are still many people willing to find their own way round the course; in fact the club has proved more popular than had been

anticipated, with the result that we ran out of balls just over half-way through the *villeggiatura*, and we have had to order more.

The usual handicap attracted eighteen entries, but had the usual slow start ; it has come to a temporary halt because of the Opera, but will no doubt revive after the long gitas. We may also hold a doubles competition if sufficient people are interested.

The Secretary is Mr Gath.

SWIMMING. The re-surfacing of the Rome Tank in green mosaic has caused an increase in the number of enthusiasts for the pre-Villa swimming season. Underwater swimming has become more popular, since it is now worth the trouble of swimming down to have a look at the bottom. Cleaning the new surface is an easy but very slippery task ; so far however only one man has cracked his head, and he recovered in a few days.

Full advantage has been taken of the spacious surrounds of the Villa Tank. A large number of people have taken to rushing down the pathway and hurling themselves into the water, and so at the Gala, which was held on 27th August, the running dive was introduced as an event and it proved as popular as the rest. Once more Mr Grimshaw won the Victor Ludorum prize.

THE LIBRARY

We gratefully acknowledge gifts of books from the following benefactors : the late Sir Marcus Cheke, and Lady Cheke ; His Lordship the Bishop of Leeds ; the Right Rev. the Rector ; the Revv. F. Copleston S.J., P. Anglim and H. E. G. Rope ; Sir Darcy Osborne and Major J. D. Utley.

We also wish to thank the Very Rev. A. Hulme for his latest book *School in Church and State*, and the Very Rev. H. Morris O.S.M., for his *Philosophy for Beginners*.

UNIVERSITY

In a recent number of *THE VENERABLE* the Vice-Rector spoke of 'the Holy Father's dramatic visit to the Gregorian'. But it is not only for this honour that the University has had reason to thank him whom one professor called '*Joannes noster*'. In each of his Consistories past students of the Gregorian have received the Red Hat, and the elevation of His Eminence Cardinal Bea of the Pontifical Biblical Institute was an occasion for special joy. Fr Prieto S.J., wrote and conducted a cantata for the reception which was held after the first Consistory. In honour of Cardinal

Bea there was a celebration of a less academic nature, to which were invited three students of the Venerabile, three Germans and three Americans. The speech of Cardinal Traglia at the reception following the third Consistory made the occasion an unforgettable one: in it he gave himself the title 'il Vicario del Vicario del Vicario di Cristo'—a title which aptly fits the *Pro-Vicario* of Rome.

The retirement of two professors, at least from the main courses, must be recorded. In July 1959 Fr Sebastian Tromp gave his last lecture to First Year Theology, a class he had guided through the tracts on Revelation and Inspiration for thirty years. A spiritual bouquet was presented to him as he began his last lecture in an aula containing many more theologians than are inscribed in First Year. Fr René Latourelle from Canada, who has taken the place of Fr Tromp, has recast the tracts completely, and it is a credit to his vigour and enthusiasm that he holds his listeners spellbound. In Philosophy Fr René Arnou left his lectures on Natural Theology to become Provincial of the Society's Rome Province. His place has been taken by Fr Aloysius Korínek.

Turning to books recently published by the Gregorian, we may mention as being of special interest three books on Moral Theology by Fr Josef Fuchs: *De Sacramentis in Genere*, *De Baptismo et Confirmatione*, *De Castitate et Ordine Sexuali* and *Theologia Moralis Generalis*. In these three books, as in his lectures, Fr Fuchs brings a new approach to the Moral Theology course; a juridical approach closely allied to Canon Law is replaced by a personal approach more nearly linked to Dogma. For those interested in the speculative theses of *De Verbo Incarnato* and *De Deo Trino*, Fr Bernard Lonergan's *De Constitutione Christi Ontologica et Psychologica* and *Divinarum Personarum Conceptio Analogica* provide ample food for thought. Fr Joseph de Finance's *Etre et agir dans la philosophie de Saint Thomas* and *Existence et liberté dans la philosophie de Saint Thomas* have met with great demand in the Philosophy Faculty. The long awaited *Cosmologia* from Fr Filippo Selvaggi has finally been published.

Lastly we may mention the gradual raising of standards at the University. Fr Selvaggi, Dean of Philosophy, is ever more exacting in the qualifications he demands before a student may be enrolled in the Licentiate course in Philosophy, while in Theology the Dean, Fr Zoltán Alszeghy, is said to be contemplating reducing the present mark of eight to six, the pass-mark. The increase of demands at the University has been met with a corresponding increase of keenness on studies, which was reflected in the marks this year.

OBITUARY

THE VERY REVEREND CANON JAMES McNALLY

James McNally was born in Manchester in 1889. When he was very young, the family moved to Altrincham, Cheshire. He came to Rome in 1910 from Douai, Woolhampton, where he had acquired a truly Benedictine love of the liturgy and church music that remained with him throughout his whole life. Life was hard and austere in Rome during the First World War and James McNally, a serious and conscientious student, broke down in health and had to come home as a Deacon.

He was ordained priest at St Vincent's, Altrincham, in 1917. After curacies in Hyde and Birkenhead, he was in 1921 appointed Secretary to Bishop Singleton, whom he served with great devotion and affection for twelve years. In 1933 he was appointed parish priest of the English Martyrs, Wallasey, and in 1941 he succeeded Mgr Kelly v.c. as parish priest of St Alban's, Liscard, a parish that had suffered disastrously in the air raids of World War II. He stayed there ten years, during which time he worked mightily to rebuild the parish, spiritually and materially. He was appointed a member of the Cathedral Chapter, a tribute to his outstanding work for the Diocese.

In 1951 he returned to his first love, the beautiful little Church of the Holy Name, Birkenhead, which he had done so much to adorn when, as Secretary to the Bishop, he had administered the parish. Although over sixty and in failing health, he carried out with meticulous care the exacting duties of a priest in a single mission, performing with great decorum the full services of the Church, even including the Mandatum on Maundy Thursday. For him only the best was good enough in the service of the Altar.

His care for the sick and the aged was an example to younger men when he was no longer young and his vigour was failing.

He had two great loves in his life : the Diocese of Shrewsbury, especially his fellow priests, and the Venerable. He was a priests' priest ; he loved

their company, and his door was always open to welcome any of his brethren, young and old. He was also a true Roman, with lots of Romanità ; all his priestly life he was an active and loyal member of the Roman Association, and for many years a Trustee. He served one year as President, an honour richly deserved and one that gave him great pleasure.

He was so active and so interested in people that his death on 9th January 1960 came as a shock to many of us who knew him quite well but never thought of him as a man of seventy. The clergy of the Diocese, his fellow Romans and the laity, before whom he set such exalted standards of priestly zeal and dignity, will surely remember his gentle but indomitable soul for many long years.

JOHN GOODEAR.

THE VERY REVEREND CANON WILLIAM BURROWS

Of some men it can truly be said that they are remarkable for what they were rather than for what they did. That is true in a marked degree of Canon William Burrows. His life followed an even tenor but no one met him without feeling the better for having done so. He was 'Bunnie' to his friends, and almost everyone was his friend. He was like that. For one thing, he never struck an attitude ; he did not know what it was to put on airs.

He was a convert in rather unusual circumstances. An only child, he was sent to our Catholic school in Peterborough, solely because it was the nearest. (There was no waiting list in those days !) The result was his wish to be a Catholic. Later he was to bring his father and mother into the Church.

After the First World War, Bishop Keating accepted him for the Diocese of Northampton and sent him to Rome. There he quietly lent a hand in whatever was going forth, what time he did the minor course, and was ordained with his lifelong friend, Bishop Rudderham, at the German College on 31st October 1926, the first time the Feast of Christ the King was held on its proper day.

A fortnight later he went into the Blue Nuns to have a finger removed : it had a diseased bone. For years he kept this 'relic' as a souvenir, only to lose it in one of his moves. The missing finger never disturbed him ; he would make fun out of it with the tiny boarders at some of the Convents he visited as Inspector. Indeed on one occasion the children took him so seriously that they thought his finger had just come off, and spent quite a time searching the grounds for it. Oddly enough they found a doll's finger in the process.

Fr Burrows's first job on the Mission was to look after the parish of King's Lynn whilst the parish priest went for a trip to Rome. Following this, he was curate at Slough and then at Shefford, at the Diocesan Boys' Home with Canon (later Bishop) Youens in charge. His first parish on his own was at Swaffham. His great admiration for the nuns there, the Daughters of Divine Charity, originally a German community, made the place for him. Swaffham has been in the news this year as the present

parish priest actually worked as a bricklayer in the building of the comely new church, but in those days it was an oasis of Catholicism rather than a parish. Twice a year Father Burrows would solemnly bless the font, without ever using it otherwise during the year.

Wolverton, his next parish, was his happiest sojourn. With his quite amazing facility for getting on with all sorts of people, he was the most popular member of the Men's Club. The town was a little Crewe, with its Railway Works dominating the life of the town. From there he went to Newmarket and got on equally well with wealthy sportsmen and new stable lads—these last were sometimes so raw that they thought dope was a thick lubricant, but right away they had one friend, the parish priest.

Fr Burrows had also a very 'down to earth' way of teaching and explaining doctrine. Those who worked with him as Religious Inspector of Schools, a job he did conscientiously for many years, had many an example from him of lucid and simple explanation of some point or other of doctrine. Dealing with parishioners or giving advice to the many who sought it, he showed a real mother wit and a very deep sense of the Faith and its obligations. He had real wisdom, a puckish humour and a happy knack of immediate diagnosis. He seemed quite unaware of this and depreciated his own worth, having indeed a marked diffidence even when he became a Canon of Northampton Chapter, a Rural Dean and parish priest of St Pancras', Ipswich. Here he was where Faà di Bruno wrote his classic work on Doctrine. Here too he succeeded a great Roman, Provost Peacock. Here finally he left his material monument in a great and striking restoration of the Church of St Pancras, and the building of a new and most modern Clergy House.

ANTHONY HULME.

THE REVEREND BERNARD COLEMAN

Fr Bernard Coleman, parish priest of St Hilda's, Northenden, died on Sunday, 14th June 1959. He was a much loved and widely respected priest among Catholics and non-Catholics alike. He was held in the highest regard by his fellow priests and his parishioners, who had learned to esteem his sterling worth. He was outstanding for his devotion to the sick and his charity towards the poor.

Born at Crewe in 1889, he was educated at Cotton College, Ushaw, and the Venerable, where he was ordained on 30th November 1913. He served as assistant priest at New Brighton, Edgeley, St Joseph's, Birkenhead, and again at Edgeley until 1927. He was appointed to his first parish as Rector at St Hilda's, Northenden in 1927, where he succeeded his brother, the late Rev. Joseph Coleman D.D., who had been made parish priest at Stalybridge.

Northenden in 1927 was a pleasant Cheshire village surrounded by trees and meadows, and St Hilda's was the only Catholic church to serve

a wide area. Soon, however, large building programmes brought many more people into the area, and Fr Coleman built a new modern Catholic school which was soon filled to overflowing. The new parish of SS. John Fisher and Thomas More was formed, followed later by St Aidan's, St Peter's and St Anthony's.

Fr Coleman was instrumental in securing sites and helping in the developing of the new parishes. He was always ready to give what assistance he could to the clergy, and his wise counsel was generally justified in the event.

Ill health unfortunately dogged his latter years, yet he manfully strove to carry on his pastoral work alone. His last illness was extremely painful, and he bore it with great patience and resignation. One of the doctors who attended him to the last said that he had seldom seen anybody suffer so much. When he received the Last Sacraments, he said, 'Thank God it is near the end'. He died a holy and happy death. After the Solemn Pontifical Requiem Mass at Northenden, he was buried in his native town of Crewe. May he rest in peace.

JOHN DONNELLY.

We also record with regret the death of the REVEREND WILFRID LENNON (1926-33). Fr Lennon had retired from active work some years ago because of ill health. *Requiescat in pace.*

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