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## FROM HOSPICE TO COLLEGE

### IV

On 14th April 1578 the Papal agent at Lisbon, Mgr Fontana, informed the King of Portugal of the approach of the galleon *San Giovanni* containing Thomas Stukeley's brigade for Ireland. King Sebastian was at this time preparing a crusade against the Moors. Queen Elizabeth, he pointed out, was already forewarned of the Irish invasion plan: would not Stukeley and his troops be better advised to join the crusade to Africa? Fontana declined the suggestion. In that case, replied the King, he regretted that he could not allow his ports to be used by any vessel sailing against his ally, the Queen of England.

Four days later the galleon arrived in sight, sailing between the two forts which guarded Lisbon harbour. Oberto Spinola, Papal paymaster, put out in a pinnace and ordered Stukeley to heave to six leagues offshore. The King was hostile, he warned, and Lisbon full of spies. But Stukeley was determined to land. His ship was disintegrating, with broken masts, torn shrouds, rent sails and rotting timbers; his crew were mutinous and terrified of plague; even the Irish clergy were clamouring that to go to Ireland was to court certain death. Leaving his galleon at Cascaes, Stukeley went ashore to seek audience of the King.

At Belem Tower King Sebastian pressed him to join the African venture. Stukeley, 'that never could endure to hear God Mars his drum, but he must march', was tempted by the prospect. He sounded the Papal agent: why not go to Africa first, and Ireland afterwards? Fontana replied that the *impresa*

would be impracticable after that of Africa, 'because the greater part of the soldiers would then be dead and done with'.<sup>1</sup>

None the less, it was not long before Stukeley came to an agreement with the King. The soldiers were to disembark and be paid by the King, while a courier was to be sent to the Pope for permission to divert the brigade to Africa. Sebastian promised, on their return, to provide further soldiers for Ireland. The Papal diplomats were incensed. The nuncio in Madrid made frantic efforts to rescue the Irish project: 'Stukeley', he wrote, 'is a man who would have his feet in many shoes at once'. Spinola thought likewise. He refused to part with any more money to a man 'who chews with two pairs of jaws'.

King Sebastian did not wait for Papal approval. At the end of April the troops and munitions were landed and encamped at Oeicas, while Stukeley and Sebastian di San Giuseppe were given houses in the city. The 600 Italian soldiers were now increased by 100 Spanish adventurers, collected in ports of call during the voyage, which were formed into a company by Captain Cleyburne. On 3rd May the King reviewed the troops and declared himself impressed by their drill.<sup>2</sup>

Trouble followed. Cardinal Pole's nephew, and the ex-Jesuit Sedgrave, were tried and condemned to the galleys for life. The Corsicans, in pursuit of their vendetta, made another attempt to murder the Sienese noblemen. They were imprisoned in Stukeley's house, which was then laid siege to by the Sienese party, bent on revenge. Stukeley, frightened by the discharge of arquebuses below his windows, sent his servants with spears to arrest the Sienese. Another hundred Sienese set out from camp to liberate their arrested friends; mistaking Sebastian di San Giuseppe's house for Stukeley's, they ransacked it thoroughly. The King of Portugal had to be called in to settle the dispute: he was shocked that the Sienese arquebusiers kept their matches alight in the royal antechamber. The upshot was that the soldiers were confined to barracks and Stukeley was relieved of his command.<sup>3</sup>

A fortnight later, he was writing to Rome as if he was still on his way to Ireland. He asked that a commission should

<sup>1</sup> Spinola to Como, 19.4.1578, C.S.P. 2, 410; Stukeley to Como, 26.4.1578, C.S.P. 2, 416; Fontana to Como, C.S.P. 2, 561 ff.

<sup>2</sup> Sega to Como 11.5.1578, C.S.P. 427, 430; also Fontana to Como 7.5.1578, C.S.P. 2, 426.

<sup>3</sup> Fontana to Como 17.5.1578; Sebastian di S. Giuseppe to Como 23.5.1578, C.S.P. 2, 430 ff. Cardinal Pole's nephew went as a galley-slave to Africa; on returning he was released at the instance of F. Luis de Granada, and went to Rome, where he died (C.R.S. 39, 1; 2, 162).

be given to Owen Lewis to invade England as well, and prayed that Dr Allen should be sent to join the expedition. But in fact there was no hope for the Irish venture. The soldiers refused to sail under Stukeley's command; reports from France said that there were now sixteen English men-of-war waiting to intercept the expedition.<sup>4</sup> When Cardinal Como at length learnt of the King of Portugal's intervention, he wrote sharply to Stukeley and ordered him to proceed to Ireland. But to the nuncios he wrote that, if Geraldine had not yet set out, Stukeley might be permitted to go to Africa, provided that all provisions and arms remained at Lisbon, the ship and the artillery were at once returned, and the King promised to reimburse the Pope for his losses.

On 20th June Stukeley still pretended to Fontana that he was resisting King Sebastian's pressure; unknown to the agent, he was already in receipt of 300 ducats a day from the King. Four days later he embarked for Africa, once more in command of the Pope's soldiers. He wrote to assure Como that he would proceed with the *impresa* on his return, and once more requested that Allen should join it. Sebastian di San Giuseppe was left in Lisbon to guard the Pope's four precious cannon and the remainder of the supplies: ten tons of biscuit, seven sacks of meal, one cask of vinegar, one cask of sour Greek wine, two sacks of bean and six chests of white biscuit. Captain Cleyburne too was left behind, to exculpate Stukeley from a charge of distributing Papal funds among heretics. The *San Giovanni* was put out of commission, none too soon.<sup>5</sup>

Once Stukeley was safely off to Africa, his former shipmates hastened to delate him to Rome. The Bishop of Killala, who had taken a pension from him, now told Fontana that he was a fraud, who had neither friend nor fortune in Ireland, and who was hated as an Englishman and would be doubly hated as a Marquis. Ercole da Pisa wrote an account of Stukeley's dealings with the Pirate of Alicante: it was sent to Como 'so that you can see on what leg he walks'. Sebastian di San Giuseppe

<sup>4</sup> Reports reaching England probably exaggerated the size of Stukeley's force. Peele, who wrote a tragedy based on the venture, entitled *The Battell of Alcazar*, represents King Sebastian as saying:

'For Ireland, Stukely, thou mistaks me wondrous much  
With seven shippes, two pinnaces and six thousand men  
I tell thee Stukely, they are farre too weak  
Too violate the Queen of Ireland's right  
For Ireland's Queen commandeth England's force.'

<sup>5</sup> Sebastian to Como, 24.7.1578 and 29.7.1578; Segá to Como, 8.8.1578, C.S.P. 2, 500 ff.

described how his former commander had squandered Papal ducats in vain ostentation. Captain Cleyburne, falling mortally ill in Madrid, sent for a priest and confessed that Stukeley had never had any intention of going to Ireland at all. He had sworn, said Cleyburne, that he would sell the Pope's arms and with the Pope's soldiers go anywhere that booty was to be had; and that he would give the Pope's chair, and the Pope thereon, a rude shaking. A few days later Cleyburne died, refusing the sacraments, and biting the crucifix which was offered him to kiss.<sup>6</sup>

While Stukeley was thus execrated in Spain, the Secretariat of State refused to admit that it had been tricked. On 20th June Como wrote to Stukeley that the Pope had been completely reassured by reading his letters to Lewis. Even after learning of the departure for Africa, he wrote to Fontana to exhort the Irishmen 'to persevere in the good purpose which they have ever evinced of going upon so just and holy an enterprise'. On 26th August, in the last letter which he ever wrote to Stukeley, he affirmed 'I still trust your goodness, valour, loyalty and generous spirit'.

Stukeley never received this letter. On 19th August news reached Madrid that the King of Portugal had been killed and his forces routed in an ambush at Alcazar. Ten days later they learnt that Stukeley had been among the slain. Sebastian di San Giuseppe described his end thus: 'God met him at a pass which he thought not of: for being in the field at the front with the Italians, as he marked the first assault of the enemy, he hastily retired, and deserting the Italian troops plunged into a squadron of Castilians and there there came a piece of artillery that took off both his legs; and so he ended his days'.<sup>7</sup>

Now, too late, the Cardinal of Como saw how he had been duped. 'This clumsy dance of Stukeley's', he wrote, 'has cost the Pope 50,000 crowns.' The papal agents tried to recoup

<sup>6</sup> Fontana to Como 17.7.1578; Sega to Como 8.8.1578.

<sup>7</sup> Como to Fontana, 1.8.1578; Como to Stukeley 26.8.1578; Sebastian to Como, C.S.P. 529 ff. In Peele's tragedy, Stukeley is killed by his own Italian troops, led by Ercole da Pisa. Ercole says:

'Stand traitor, stand ambitious English man  
Proud Stukeley stand, and strive not ere you die  
Thy forwardness to follow wrongful arms  
And leave our famous expedition earst  
Intended by hys holynes for Ireland  
Fouly hath here betraide and tide us all  
To ruthlesse furie of our heathen foe,  
For which as we are sure to die  
Thou shalt pay satisfaction with thy blood.' (*Stabs him.*)

what they could by distraining upon his effects. Sebastian di San Giuseppe suggested that the emerald which Owen Lewis held as security for his loan should be confiscated by the Pope 'for the relief of Stukeley's soul'. The disaster at Alcazar permanently damaged Lewis's reputation in Rome.<sup>8</sup>

For the moment, however, he retained his influence over the English College. At Easter the collegians at Douai had been expelled by hostile townfolk and had migrated to Rheims : Lewis had obtained a papal grant of 500 crowns for the refugees. In early summer, Gregory Martin left Rome for Rheims, there to begin his translation of the New Testament. With him travelled John Shert, the first scholar to leave the College in Rome for the English mission. The expulsion from Douai resulted in an unusually large transfer of scholars to Rome.<sup>9</sup>

At midsummer Pope Gregory received the scholars in audience, making a gracious reply to their spokesman's loyal address. He sent his treasurer to inspect the College and provided every scholar with a new cloak.<sup>10</sup>

The Douai Diary for 17th August records the departure of seven for Rome : John Neale, John Knighton, John Smithson, Luke Kirby, John Barton, Oliver Holiwell, and Thomas Wright. Kirby, already a priest, and the three logicians—Wright, Holiwell and Barton—were admitted to the College. Neale (a former Rector of Exeter College, Oxford) and the other two took up residence elsewhere in Rome.<sup>11</sup>

As the number of scholars grew a third Jesuit was added to the two already in the College. In November Persons wrote to Campion : 'Heer in Rome the Englishe Seminarie goethe forthe well for ther be about 40 persons under the government of III of our companye'. In the same month William Holt, one of the first students of the College, and later one of its first Rectors, left the Hospice to join the Society of Jesus ; which, wrote Persons 'hath muche amased them'.<sup>12</sup>

The increase of numbers strained the Hospice resources, and during the winter the scholars were ill-clothed and under-

<sup>8</sup> C.S.P. 529 ff ; C.R.S. 2, 162.

<sup>9</sup> D.D. 316 ; Como to Allen 19.5.1578. The reason for Martin's departure is not clear. In one letter Persons suggests that he was recalled by Allen, for fear he might become a Jesuit ; in another he says that he was tired of the English-Welsh factions in Rome. (Contrast C.R.S. 2, 143 with C.R.S. 39, 2).

<sup>10</sup> News of this reached Rheims on 2nd August (D.D. 143).

<sup>11</sup> Neale, Smithson and Knighton appear on a list of the English colony in Rome in 1579 (V.L., 130).

<sup>12</sup> Persons to Campion, C.R.S. 39, 1.



fed. Pope Gregory gave 300 crowns to buy clothes and bed-linen ; but the sum was insufficient, and paltry in comparison with the 50,000 crowns he had thrown away on Stukeley's antics. Clynnog complained that he was forced to borrow money, and even so had to see the scholars wearing rags and crawling with lice.<sup>13</sup>

To provide room and funds for the new scholars, Lewis persuaded the Pope to expel at last the ageing Hospice chaplains. At Christmas time Morone, authorised by a Papal *motu proprio*, issued the following decree. 'While the schism lasts in England, and until His Holiness or ourself shall order otherwise, the English Hospital in Rome shall depend in all things on the seminary of scholars established in that place ; whosoever shall be for the time being deputed Rector by us shall *ipso facto*, without other election, be Warden of the Hospice. The duties of the chaplains shall be carried out by those senior scholars who are priests and who shall be nominated to us by the Rector ; so that Rector and scholars shall effect in all things those purposes, both of divine worship and hospitality to pilgrims, for which the Hospice was founded. The chaplains who now reside there shall depart within a time to be fixed by us. We command each and every *confrater* of the Society of the same Hospice to refrain from speaking or acting against this our decree under pain of excommunication to be incurred *ipso facto*.'<sup>14</sup>

Henry Henshaw, the Warden, and the other chaplains were allowed fifteen days to depart. Dr Clynnog was made perpetual governor of both Hospice and seminary. The conversion of the old hospital into a College seemed complete. But Clynnog's appointment was unpopular, not least among his expelled fellow-chaplains. The English residents in Rome, who had been annoyed when he was first made Rector, were now doubly incensed that he had been given sole charge of the Hospice too. The scholars in the seminary, hitherto obedient, began to rebel against his government.

Clynnog relates the beginning of the troubles thus. 'On the day on which the old priests left the Hospice, the Jesuit Fr John Paul told me that I ought to remove the Lord Bishop of St Asaph from the two chambers which he had in the Hospice,

<sup>13</sup> Clynnog to Morone, V.L., 136 ; C.R.S. 2, 107 ; D.D., 12.1.1579.

<sup>14</sup> Persons (C.R.S. 2, 144) and Clynnog (Tierney, II, cclcxii) speak of a Brief expelling the chaplains ; this cannot now be traced. Morone's decree is V.L., 153.

and use another house, separate from the Hospice, for receiving pilgrims, instead of allowing them to enter the Hospice whenever they wished. I replied that I could not and would not do anything of the kind . . . Immediately afterwards, in less time than it takes to tell, some of the scholars began to tumult, and to say that their conscience would not allow them to suffer me to be Rector any longer. Having started this fire, Fr John Paul went off, and another Jesuit succeeded in his place. Who is the cause of this uproar—whether the Jesuits, or the scholars, or some of the English living outside the Hospice—*Deus scit et ego suspicor.*<sup>15</sup>

Such was Clynnog's account of the origin of the troubles. There is no reason to believe that he invented the episode he describes; none the less, he fails to give an adequate impression—or a coherent explanation—of the scholars' hostility. Their opposition to his rectorship had begun long before the expulsion of the chaplains: they had petitioned for his removal in the previous May. The introduction of the Jesuits had quietened them for a time, and the house was peaceful and outwardly happy for several months. But there were muted complaints of partiality shown to the minority of Welsh students, and there was a more important gravamen to which Clynnog alludes when he says that the scholars proclaimed that their conscience would not allow them to suffer him as Rector. What were their grounds for saying this?<sup>16</sup>

Rector and scholars had quite different concepts of the purpose of the institution. The scholars, brought up under penal laws and fired with missionary ideals by Allen and the Jesuits, saw themselves as training for a dangerous venture into a hostile country, comparable to a mission to convert the heathen Indies.<sup>17</sup> Clynnog and Lewis, belonging to a generation that remembered High Mass in Westminster Abbey, and accustomed to rapid changes of religion, thought of the Elizabethan schism as a temporary setback, and of the College in Rome as a house of studies to secure academic employment for exiles who awaited abroad the inevitable return of England to union with Rome. There can now be no doubt that the views

<sup>15</sup> From a statement of Clynnog printed by Tierney II, cccclxxii. Tierney wrongly questioned the authenticity of this paper: the passage which he prints is a small portion of Clynnog's apologia of January 1579, which may be found complete among Morone's papers, V.L., 135 ff.

<sup>16</sup> Compare Clynnog's statement in Tierney, loc. cit., with Persons' letter to Goode (C.R.S. 2, 144 and, less reliably, 2, 84).

<sup>17</sup> This is made clear by their memorials of 1579, printed in C.R.S. 2.

of Clynnog and Lewis were shared by Pope Gregory XIII, the official founder of the College, and by Cardinal Morone, its Protector and effective superior. Events were to show that it was the scholars who had the more realistic view of the situation. But to Pope Gregory and his Cardinals, the seminaries of Douai and Rome were of much less moment for the cause of Catholicism in England than the ducats and galleons of Philip II and the warlike ardour of Geraldine and Stukeley. They would have been astonished to learn that it was the handful of penniless and unruly scholars at Rheims and Rome who would be the instrument of preserving in England that Catholicism which the force of the Spanish Crown was powerless to restore.<sup>18</sup>

Father Persons realised, better than most in Rome at the time, the divergence of spirits between scholars and authorities. He was often consulted by Sherwin, Haydock, Array and other scholars at the Roman College. They told him that some of Clynnog's friends in the seminary had no intention of becoming priests or returning to England; and he suggested that they should petition the Pope to offer an oath to all, to test whether they had a genuine missionary purpose. 'These things being so', he wrote to a friend, 'the schollers begane to deale with some of their friends abroad, and I being advised of the tumult like to be, I went to Mr Archdeacon [Lewis] and told him of all the matter . . . requesting him for Gods cause and for the avoydinge of all scandalls, that by his and the schollers falling out might ensue, that he would stay this matter, and somewhat satisfie them . . . He promised me; whereupon I dealt with the schollers to repare unto him . . . Well, after 2 or 3 conferences with Mr Archdeacon they remained less satisfied at his handes than before; the which I saw, and also when I talking with Mr Archdeacon and Mr Morrice [Clynnog] together, I perceived the schollers request was, after the removing of Mr Morrice, to have our Society there to governe them; wherof

<sup>18</sup> This misunderstanding was present from the foundation of the College and lasted until the Jesuits assumed its government. In 1577 Allen, telling a friend of the foundation, wrote: 'His Holiness pleasure is that we should . . . supply as farre as we be able, the great scarcitie of spiritual labourers in our country; hym selfe of his bounteous goodnesse bearing theime . . . partly at Doway and partly att Rome.' (Knox, *Allen*, 35.) But in the statutes of Morone founding the house of studies, it was expressly provided that the scholars were to learn Italian, so as to obtain employment in Rome or elsewhere; no word of 'spiritual labourers' for England. Eighteen months later King Philip II prefaces a grant of tax-exemptions to the College with the remark that he has been informed by Pope Gregory that a College has been founded in Rome in which young English exiles are being educated so that *when at last they are restored to their fatherland and property* they may convert other Englishmen and teach them sound doctrine. (Autograph of Philip II, English College Archives *pergamena* 7.10.1578, Lib. 5, 176).

Mr Morrice before me inferred that we had eyther suborned or comforted them in this their request—I retyred myselfe and would meddle no more.<sup>19</sup>

Early in January the English scholars drew up a memorial to Cardinal Morone in which they said that their purpose in coming to the College had been to acquire sufficient learning to return to spread the faith in England. This, they did not doubt, was also His Holiness' intention ; but it was frustrated by the government of Clynnog, who admitted people who had no intention of returning to England, but intended to enjoy the comfort of the seminary at leisure like the old chaplains. English and Welsh, they added, were by nature hostile to each other, and could live in peace only if governed by someone who was a stranger to both parties.<sup>20</sup>

Morone summoned the retiring Spiritual Director, Fr John Paul Navarola, who was leaving to become Rector at Siena, and inquired about 'the seditious youths' who had given up the memorial. He refused to listen to the Jesuit's defence of the scholars, but told him to pacify them with the promise of a new order. He appointed a commission of three—Lewis, Goldwell, and Mgr Spetiano, a Vicar General of St Charles Borromeo—to meet weekly in the College to manage affairs as his deputies and to inspect the accounts.<sup>21</sup>

On 18th January Lewis wrote to Morone apologising for the 'human weakness' of the scholars and trusting that he had been comforted by their quick repentance. He had been intending, he said, to return to Cambrai now that he had finished the Archbishop's business in Rome and was running out of funds ; but he feared that if he left before the British seminary were completely established, it would be disrupted by Satan.<sup>22</sup>

The scholars were not easily pacified and continued to press for Clynnog's dismissal. At last Morone agreed to give them audience. Lewis lost patience, and wrote a second, more choleric letter, complaining of the scholars' ingratitude to himself who had worked harder than all for the good of the College. He begged the Cardinal to give these 'long-tailed youths' the

<sup>19</sup> Persons to Goode, C.R.S. 2, 144-5. It is not quite certain that it was at this time that Persons suggested the oath ; he says so only in his late and compressed account in C.R.S. 2, 87.

<sup>20</sup> C.R.S. 2, 102-3.

<sup>21</sup> C.R.S. 2, 145 ; V.L., 120.

<sup>22</sup> V.L., 97.

reproof they deserved, and to threaten them with punishment if they plotted again in their childish conventicles to alter the government or expel the Rector. If discipline broke down in the English college, it would be the ruin of the Germanicum and the other seminaries. So the leaders should be threatened—but only in bluff—with expulsion. Most dangerous of all was the discord they fomented between English and Welsh, which was spreading to the British colony in the city.<sup>23</sup>

Indeed Lewis, from being the acknowledged leader of the exiles in Rome, had become in a few years the most unpopular member of the colony. There were about thirty-two Englishmen in the city at this time, not counting servants and artisans; and almost half of these had strong personal reasons for disliking Lewis or Clynnog or both.<sup>24</sup> All resented the way in which the control of the Hospice had passed from the *congregatio Anglicana* into the hands of two Welshmen; all were shocked by the treatment which Cardinal Pole's nephew had received from Lewis's crony Stukeley. There were in addition some English Jesuits, notably Robert Persons and Thomas Derbyshire, who had a wholly creditable sympathy with the scholars' ideals, and who were offended by Lewis and Clynnog's insinuations that the Society was scheming to gain control of the College. Almost alone, Bishop Goldwell, the English Bishop of a Welsh See, seems to have been neutral at the beginning of these sorry quarrels. For the rest, the English exiles lent their support to the scholars.<sup>25</sup>

At the Pope's court, too, Lewis had lost influence because of the death and disgrace of Stukeley. For the moment, however, Morone gave him full support. In the presence of Clynnog he rebuked the scholars for their disobedience and threatened them with expulsion unless they approved the government he had appointed. When he dismissed them, one of the scholars—it was Array or Sherwin—protested that they could not with safe conscience remain under Dr Clynnog; but 'he was of the

<sup>23</sup> V.L., 124. Lewis hinted: '*unus fortasse Anglus haec mihi et genti cudit mala omnia*'. Probably Morton is meant.

<sup>24</sup> A list of the thirty-two is given among Morone's papers. Dr Morton had cherished a feud against Clynnog for a dozen years. Prior Shelley had opposed Lewis's invasion schemes and had been brought by Stukeley in danger of the Inquisition. Thomas Clements had been assaulted by Stukeley and narrowly escaped press-ganging; his son had been refused admission to the College. Six of the exiles were expelled chaplains. Dr Ely had been threatened with hanging by Stukeley. Four former Douai scholars, refused admission to the seminary, were in lodgings in the city. Thus fourteen of the thirty-two are known to have had grudges against Lewis.

<sup>25</sup> According to Lewis, Morton and Ely were in the College every day . . . (V.L., 155).

Lord Cardinall bid hould his peace with some choler'. Father Persons relates what followed.

'But with that stood up on the other side Mr Gore, and with marvelous liberty and protestation that it was Causa Christi spoke three tymes more then the other, and touched Mr Morrisses government so pithely and vehemently that Mr Morrice stood up and said, *Illme Domine, iste est Gorus ille, qui decipit et seducit bonos hos iuvenes*. Wherwith his Grace was very angry with Mr Gore, but presently all the Company spoke of one voyce, that they were all of the mynd that Mr Gore was, wherat the Cardinall was yet more angry. Then on the other side stood up Mr Haddock, D. Allens nephew, and more at larg spoke and more vehemently than they all, and so answered the threatening of expulsion, and how little they all esteemed that in respect of the least hurt that might be of their conscience, and how ready they were not only to begge but also to dy for the least part of a iust cause, that the Cardinall did never after threaten them more expulsion, but for the space of an hower harkened most patiently to all that they said; and they so handled their cause in that space, one answering and confirming the others sayings, and giving reason upon reason whie they could never attain unto the end which they pretended under Mr Morrices government . . . that in the end the Cardinall promised them to consider better of their matter, and willed them to give him in wryting both the defects of Mr Morrise in particular, and the maner of government which they desired.'<sup>26</sup>

The scholars presented memorials on these topics the very next day. The first memorial, drawn up probably by Array, repeats the contentions of the earlier manifesto: the scholars seek discipline, not licence; the seminary must serve the common good of England, not the convenience of private men; Clynnog's government is alien to the spirit in which the scholars left England. Unlike the earlier paper, the memorial goes on to request that the College should be handed over to the Jesuits who, though reluctant, are the ideal men for its government.

The second memorial is a quite different document. It is a childish rehearsal of trivial grievances designed to convict

<sup>26</sup> Persons, C.R.S. 2, 146. This interview must have taken place before the middle of February, since there is no mention of the grievances concerning Munday in the memorial which the scholars submitted on the following day. 'Gore' is John Gower, the nephew of Lord Chief Justice Wray.

Clynnog of partiality towards his fellow-Welshmen. Its substance is given with surprising accuracy in a speech which Antony Munday, in his *English Romayne Lyfe*, puts into the mouth of Sherwin. 'When any Englishman commeth to the Hospitall, if hys learning be never so good, or hys behaviour never so decent : excepte hee [Clynnog] be pleased, hee shall not be enterteyned. But if a Welshman come, yf hee bee never so vylde a Runnagate, never so lewde a person, he can not come so soone as he shall bee welcome to him, whither he have any learning or no, it maketh no matter, hee is a Welshman, and hee must be permitted. Then which of us hath the beste gowne, he must receive one that is all ragged and torne, and the newcome Welshman must have the best, because he is the Custos Countreimen : and many nights hee must have the Welshmen in his chamber, where they must be merry at theyr good cheere, we glad to sitte in our studies, and have an ill supper, because M. Doctor wasteth our Common vpon his owne Countrymen so that we must be content with a snatch and away. If there be one bed better then an other, the Welsh man must have it, if there be any Chamber more handsome then an other, the Welshman must lodge there : in breefe, the thinges of most account are the Welshmans at command. This maketh many of vs to wishe our selves Welsh men because we would gladly have as good provision as they, and being Countrymen to our Custos, we should be all vsed alike : excepting Maister Doctors Nephew Morganus Clenockus, he must be in his silke, though all the rest goe in a sacke.'<sup>27</sup>

Morone asked Clynnog to reply to these charges. He did so in a detailed screed of 3,000 words, refuting the accusations of favouritism with a pathetic thoroughness. To the last charge he replied : 'The Rector's nephew, an excellent youth, even in the opinion of the opposing party, has no other doublet but the one which he brought from England, and which he had already worn for several years in Flanders before he brought it to Rome. He has not had a single shirt bought for him at the seminary's expense ; he has to wear an old pair of his uncle's cast-off shoes, and has had to buy his own hat. What partiality, I ask you, can this Rector have for the other Englishmen or Welshmen, when he has not better provided out of College funds for his own beloved brother's son ?'

<sup>27</sup> The memorials are printed in C.R.S. 2.

Clynnog was able to show that each of the specific charges made against him was either false or trivial. He admitted that many of the scholars were short of necessary clothing, but maintained that this was due to the poverty of the institution, not to favouritism. Apparently his apologia convinced Morone : a few days later Mgr Spetiano was sent to canvass the scholars to take an oath of obedience to the Rector.<sup>28</sup>

The scholars replied with a memorial to the Pope himself, repeating with greater urgency their request for the Jesuits, accusing Lewis of putting private friendship before common good, and threatening to leave the College rather than be oppressed with 'importuning of oaths, and threats of expulsion, and the unbearable favouritism of the man who rules hospice and seminary.'<sup>29</sup>

On the other side, Lewis wrote to Morone. 'It is for the good of this English seminary' he said 'that I, who cultivated it as a tender plant, should continue in its care. This I cannot well do, unless these offended youths trust me ; for no other of our nation in this city can or will do all that I have done and do in this cause, for the love of God and the common cause of church and country.' The scholars should be told that they would obtain the Jesuits as superiors more easily if they did not kick against their present nurse. 'It is I who have so far obtained the Jesuits for them, and I have tried to retain them for the future ; but if I cannot get them for ever, they must bear it with patience.'<sup>30</sup> He concluded : 'It is not true that I am taking the side of Dr Maurice : he is not in my confidence. From the beginning I told your Grace that there would be jealous grumbling if, when the other six chaplains were put out, he alone, a countryman of mine however deserving, were to remain in the Hospice. But certainly he should not be put out now after these delations and accusations, unless his reputa-

<sup>28</sup> C.R.S. 2, 148. Clynnog's paper (*Responsiones D. Mauricii Clenoci Rectoris Collegii Anglicorum in Urbe ad 4 capita*) is V.L., 135 ff. It abounds in details of the early history of the College. He tells a story to illustrate the scholars' malice. One of his friends, tired after visiting the seven churches, sat by the fire in the Rector's room to eat his own food and drink his own wine. One of the scholars stole out of the Refectory to taste the wine in the guest's flask to see whether it was from the Hospice vineyards.

<sup>29</sup> C.R.S. 2, 108.

<sup>30</sup> Persons too speaks of Lewis's negotiations with the Jesuits (C.R.S. 2, 147-8). Because of the insinuations that the Society was responsible for the troubles, the General wished to withdraw his subjects from the College. Lewis exclaimed that if they went away matters would be much worse, and the seminary not be able to stand for three days. 'Wherein', wrote Persons, 'I think that he was not deceived.'



tion can be safeguarded . . . A Brief should be published, to keep those youths in order by establishing strict discipline, and threatening punishments to all who divide English from Welsh.<sup>31</sup>

To the Pope Lewis wrote more strongly in favour of Clynnog. He asked for a Brief to confirm his Rectorship at the Protector's pleasure and to give him control of church, hospice, and funds, subject to examination by the commission of three already appointed. To avoid suggestions of favouritism, Lewis suggested that the right to admit scholars be vested in the Protector, and the charge of discipline, studies, and the distribution of food and clothes be confided to the Jesuits.<sup>32</sup>

A Brief was drawn up on the lines suggested by Lewis, threatening excommunication to any scholar who should discuss projects for altering the government of the seminary, and promising a plenary indulgence to all who repented of their present discords. It does not seem, however, that this Brief was ever published.<sup>33</sup>

There now arrived in Rome a young playwright, Antony Munday, who was later to make these stirs the talk of England. The account which he wrote in *The English; Romaine Lyfe* long after his return to England is partly fictional, and betrays *parti pris* in places, but it is well informed and vivid. He reached the city, accompanied by John Nowell, on 1st February, and spent the night in an *osteria*. He thus describes his reception at the College on the feast of the Purification.

‘On the morrowe by enquiry we founde the English Colledge, where after we were once entered, wee had a number about us quicklye, to knowe what newes in England, and how all matters went there. Not long had we stooede talking with them, but one entered the Colledge, with a great many of wax Candles in hys hande : who gave them to understande, that the Pope had sent to every Scholler in the Colledge a candle, which that day at High Masse he had hallowed, for it was Candlemas day. They receiving them with great account, both of the Pope's favoure, as also the holiness they credited to consist in the candles, went every one to lay them up in their Chambers : in the meane time Maister Doctor Morris the

<sup>31</sup> V.L., 120.

<sup>32</sup> According to Clynnog's apologia, this was already the case.

<sup>33</sup> A draft of such a Brief is V.L., 215 ; Lewis's letter to the Pope is V.L., 114.

Rector of the house came to vs, to whom we delivered the letter sent to him on our behalfe from Paris, which when he had read, he said we were welcome, allowing vs ye eight days entertainment in the Hospitall which by the Pope was granted to such Englishmen as come thether.'

Munday and Nowell had dinner with Lewis in his house next door but one to the College. Afterwards, they found the scholars walking in the garden. A priest asked Munday why he had come to Rome. 'Only for the desire I had to see it', replied Munday 'that when I come home again, I may say, once in my life I have been at Rome.'

'There ought none to come hither', Munday reports the priest as saying, 'the place being so holy, auncient, and famous, but onely such as with earnest endeavour, seeke and thirst after the Catholique faith . . . They must denounce that damnable heresie, crept in to the Church of England, that proude vsurping Iezabell, (meaning our dread and gracious Princesse) whom (quothe he) God reserveth to make her a notable spectacle to the whole world, for keeping ye good Queene of Scots from her lawful rule : but I hope ere long ye Dogs shall teare her flesh, & those that be her props & upholders.'

The priest, Munday tells us, then produced from his pocket a bede-roll of the leading 'props and upholders'. 'First (quothe he) heere is my Lord *Keeper*, the Bacon hogge, the Butchers sonne, the great guts, oh he would fry well with a Faggot, or his head would make a fayre showe vpon London bridge, where I hope shortly it shall stand. Next is eloquent Maister *Cecill*, *Lorde Treasurer*, you shall shortly see if he can save his owne life with all ye wit he hath : had it not been for these two before named, England would have gone to wracke long since. Then heere is the Earle of *Leicester*, the Queenes Ostler, and his brother Ambrose Dudly, a good fat whorson to make Bacon of.'

The conversation reported by Munday is more entertaining than credible, particularly when he represents the priest as insisting that the Pope 'is the person of God on earth, and he cannot sinne'. But the story which Munday goes on to tell is vouched for by other sources also. It seems that when his term as a pilgrim was ended, he, with Nowell, applied for admission to the College. As the Hospice was overfull, and the applicants had not been sent from Rheims in the usual manner, their

request was refused.<sup>34</sup> But the English scholars took Munday's part, and told him 'If D. Morris would put every Englishman, he thought good on, out, in short time the Colledge would be all Welsh men.' They threatened that if Munday was put out they would all leave with him. So Munday ignored Clynnog, and 'tarried there dinner and supper in spite of his nose'.

Clynnog complained to Morone, who summoned the scholars and reproved them, commanding Munday and Nowell to return to England. However, the Jesuits in the College obtained permission for them to remain for a fortnight, 'to lye in a very sweete chamber, filled with old rusty iron and all the trash of the house'. This room, says Munday, 'was next to the common house of office, which ayred the Chamber with so sweete a perfume: that but for names sake of a Chamber, and feare of catching some disease, I had rather have lyven in the street amongst the beggars.'

The scholars gave the newcomers money to buy food, and repeated their request to Morone to admit them, 'requesting him', as Fr Persons tells us, 'that seeing these youthes were like to perishe in the streets for want, that his Grace would be content to give them leave to devide their portion with them, and so to save them from perishing'. The Cardinal was impressed, and promised to discuss the matter with the Pope.<sup>35</sup>

While the scholars were striving for the admission of a man who was to be an accessory to the murder of half-a-dozen of them, Pope Gregory performed a surprising *volte-face*. He admitted the discontented scholars to audience, and commanded Morone to accept Clynnog's resignation. The Cardinal did so on the following Sunday (probably 17th February) and told the scholars to vote for one of their countrymen as his successor. The scholars were jubilant at Clynnog's downfall, disappointed at not being given Jesuit superiors. In their letter of thanks they told the Pope that there was no Englishman fit for the post, and renewed their request for the Society. To the embarrassment of the General, they drew up a long memorial

<sup>34</sup> Persons says: 'Albeit it was said that D. Allen had recommended them, yet there was answere made, *si Alanus misit, Alanus provideat eis*, which moved much Englishmen' (C.R.S. 2, 155). But from Munday's own account it does not appear that he brought letters from Allen.

<sup>35</sup> Persons, C.R.S. 2, 145. Persons does not give the names of the newcomers; I have given reasons for believing that Munday and Nowell are the scholars in question in an article shortly to appear in *Recusant History*.

setting out the unique qualifications of the Jesuits to govern them.<sup>36</sup>

Morone told them that the Pope's reluctance to entrust the College to the Jesuits was due to the difficulty which there would be in administering it independently of the Hospice; he was willing, however, to leave the decision on this point to the English colony. The scholars drew up a circular, addressed to Bishop Goldwell, Prior Shelley, and the other English exiles, asking them to arrange this matter with the Holy Father. They received a favourable reply, supporting their petition for the Jesuits, and suggesting how the seminary and Hospice might be jointly managed.<sup>37</sup>

By the time the scholars had collected all these memorials it was Sunday, 24th February, and the Pope was out of Rome. At midday Sherwin, Haydock, Array and Gower set off after him; they travelled twenty-four miles that day along the sea road. Next morning they found the Pope in Cardinal Farnese's castle at Palio; they were admitted to kiss his feet, but were not allowed to speak to him. They left copies of their petitions with Cardinal Como and were given hopes of an audience after the Pope's return to the city. They returned themselves on the same day, 'twenty-two miles after eighteen o'clock, and with great difficulty, and glad to take horse a great pace'. They had been missed in the College the previous day at Vespers. Lewis was annoyed by the news of their journey to Palio: he said (it is reported) that he had three sorts of enemies, boys,

<sup>36</sup> The letter is printed by Tierney (II, cclxxiv) from Liber 304 in the English College archives. The original is undated: Tierney dates it a month later, after Clynnog's *second* resignation; but it must be placed after this first resignation, since after the second the scholars submitted the names of Morton and Bavand as possible successors to Clynnog. The memorial about the Jesuits was drawn up in the week following the Sunday audience with Morone, after an interview with the Jesuit General; it is printed C.R.S. 2, 114 with the covering letter to the Cardinal. The scholars' reasons for wanting the Jesuits are as follows. The Fathers are good at training scholars who are destined not for fat benefices but for chains, dungeons and gallows; they are skilled at governing seminaries, and though overworked are full of charity; a few will be sufficient, since there are no schoolboys in the Hospice. Only Bristowe among the English is fit for the Rectorship, but he is ill and cannot be spared from Rheims. When England is converted there will no doubt be especial concord between Jesuits and seculars if the two groups are acquainted with each other from the seminary. The Jesuits will be able to reconcile the English and Welsh to each other.

Persons records the Jesuits' embarrassment in C.R.S. 2, 149.

<sup>37</sup> The *Sententia Nationis Anglicanae* (C.R.S. 2, 110) supports the scholars' petition. The memorandum *De modo quo Seminarium et Hospitale Anglorum facillime in unum regimen reduci possint* suggested that the Rector should appoint one of the students Warden and others as catechists; two English externs should be appointed chamberlains to manage the Hospice revenues, handing over all net income to the Rector (C.R.S. 2, 111). Prior Shelley, in a minority report (*Sententia Prioris Angliae*, V.L. 132), suggested that an English warden should be appointed when the Jesuits were given the seminary. All these papers were submitted at Palio, with the 'reasons that moved to demand the regiment of the fathers'.

Jesuits, and charlatans ; and as for the boys, he would answer them to their beards, if they had any.<sup>38</sup>

When the scholars went to the Papal palace on the following Tuesday they were told by Mgr Bianchetti, the Maestro di Camera, that 'his Holiness would send unto their house one who, hearing all reasons, should make an end unto their contentation'. Several of the leaders waited also upon Como, but were told that he was too busy, and they must return on the following afternoon. They returned home with high hopes.

The Cardinal Protector was displeased by these appeals over his head to the Pope and Secretary of State. At the consistory of Wednesday, 27th February, he was on his knees for half an hour to Pope Gregory to revoke his concessions to the discontented scholars. Como and a number of other Cardinals were lobbied by Lewis on the same day. When the scholars had audience with Como in the afternoon, they were simply referred back to the Protector. '*Legi rationes vestras singulatim*', said the Cardinal Secretary, '*quas probo et valde approbo. Tamen, non expedit ut pontifex concedat vobis petitionem vestram, licet essetis tam sancti atque Sanctus Paulus.*'

Next day the four leaders, with Rishton, Harrison, Pitts and Gifford, saw Morone once again. They were told that they could not have the Jesuits : more, they must accept Clynnog once again as Rector. They asked to be allowed to choose some Englishman in his place ; Morone replied that they had already told the Pope that there was no one fit for the post. He assembled all the scholars before dinner, and told them that they must obey Clynnog or leave. They said that they had proved their obedience to the Pope by leaving England, and were ready to shed their blood for him if God gave them grace ; therefore he might at least suffer them to follow their conscience. The Protector spoke of imprisonment and whipping ; but he gave them a day to decide whether to submit or depart.<sup>39</sup>

Throughout the troubles, about one in four of the scholars had remained loyal to Clynnog. Jonas Meredith, the senior priest among this faction, was commanded by Morone early next morning to collect the names of those who were willing to obey unconditionally Pope, Protector, and all present and future governors by them appointed. He went from room to room, while the scholars 'were in spirituall conferences in

<sup>38</sup> R. Haydock to Allen, 9.3.1579 ; Tierney II, cclv ff.

<sup>39</sup> Haydock, in Tierney, loc. cit.

congregation', collecting signatures for a supplication in this sense. Only ten signed; the rest complained that the paper was 'full of deceitful law-terms, to circumvent us with'. Some of the priests 'had some hote wordes against Mr Archdeacon', whom they presumed to be the author of the supplication. Thirty-one put their names to a counter-petition, promising obedience to the Pope in more qualified terms.<sup>40</sup>

Gower told Clynnog that the scholars did not acknowledge him as Rector, since he had been deposed. Clynnog forbade him to come to Hall, and told Hugh Griffith, Lewis's nephew, to read at dinner a patent from the Protector proclaiming him Rector. Since Griffith could not read Italian, the patent was read by the reader for the week, Arthur Pitts of the contrary faction. When Pitts had finished reading the letter, he cried '*Falsatum est!*' and refused to return it to Clynnog. The scholars saw that the date of the letter, May 1578, had been altered, so that it looked like a fresh appointment. Pandemonium broke loose; knives were brought out, and only the Jesuits averted violence.

After Vespers, Haydock and four other priests laid their supplication before Morone and complained of Clynnog's behaviour. The Cardinal defended him obstinately: '*Ego nolo audire; habeo aures surdas, et laterem lavatis*'. He told them that the Pope's command was that they should obey their Rector or depart. Haydock replied that they would believe this when they heard the Pope say so. '*Abite in malam crucem!*' stormed the Protector. '*Ego profecto te tradam in carcerem, et severissime puniam. Non vultis mihi credere, qui sum cardinalis?*'

Haydock went home, lucky to avoid arrest. The Welsh faction had audience with Morone after he left; they were kindly received. Next morning, Lewis, Spetiano and Clynnog were summoned by the incensed Morone; Lewis refused to reveal the name of the scholar who had insulted the Protector. It was decided that four ringleaders, Mush, Haydock, Array and Gower, should swear unconditional obedience or depart; if they refused to do either, they must go to prison. The Jesuits

<sup>40</sup> Both supplications are preserved among Morone's papers (V.L. 143 and 144). Meredith's is signed by the Welshmen Thomas, Smith, Bennett, Clynnog, Griffith and Ellis, and by Meredith, Askew, Lovell and Robinson among the English. The counter-petition is signed by Sherwin, Array, Rishton, Birkhead, Kirby, Harrison, the Haydocks, Hide, Wright, Foster, Standish, Bell, Paschall, Mush, Owen, Brisco, Gifford, Hart, Barton, Osborne, Procter, Tyrrell, Halliwell, Woodruff, Hargrave, Gower, Grately, Tedder and Pitts. 'Thomas Lovell', wrote Richard Haydock, 'is spoiled utterly by them, and careth for no man, but only liberty and toys' (Tierney II, cclx).

were sent for to help in pacifying the other scholars, and one of the Cardinal's chaplains was told to carry news of the expulsion to the College.

Clynnog and the chaplain presented the ultimatum after dinner. The four scholars chose to leave, and exhorted their companions to remain and obey, saying 'You may perhaps do with a good conscience and your commodity, but we cannot'. The rest answered, 'No, no : we will go and die with you'. Young Christopher Owen, 'who was lying in his chamber with half an ague', came running down and cried '*Volo potius mergi in Tiberim quam sine istis hic manere*'.

The four leaders went to Morone's palace accompanied by the rest of the English faction. They said that since they could not obey Clynnog with a safe conscience, they would obey His Grace in the other point and depart. Morone told them to go in peace and save their souls. The College Jesuits also waited on him : he told them that he had intended to leave Clynnog as Rector in name only, and place all effective government in the hands of the Society. The scholars, when they learnt of this, were for accepting the compromise ; but the Jesuit General would not agree.

Clynnog was told to provide meals for the scholars only so far as dinner on the following day, Shrove Tuesday. In the event the scholars stayed also to supper. During the afternoon Sherwin, Haydock and four others waited outside St Peter's in the hope of seeing the Pope. They caught him as he was entering the basilica to inspect a new altar, and pressed on him a paper containing a statement of their case and a request for an audience. Gregory walked hastily away, cutting off the importunate Sherwin with the words '*Si non potestis obedire, recedatis*'.<sup>41</sup>

On Ash Wednesday morning the thirty scholars shifted their luggage in carts to the house of John Creed, an English friend of Dr Morton, who had promised them beds. Before dawn Lewis had sent to Cardinal Como a memorial, to be given to the Pope in his chamber before chapel, begging for a stay of departure. They were only deluded boys, said Lewis, who thought they were living in sin if they obeyed anyone but a Jesuit ; it was heart-breaking to see thirty promising youths leaving Rome penniless at such a time of year. The Pope, still angry

<sup>41</sup> The paper is printed in C.R.S. 2, 121.

but a little mollified, wrote a note (on the back of Sherwin's memorial of the previous day) permitting the scholars to come to see him before their departure. When they heard of this the scholars refused to surrender their gowns to Clynnog: they would leave them, they said, at the feet of the Pope.

At Creed's they appointed officers among themselves, some to buy meat and others to dress it, some to serve at table and others to read. They cast into a common purse whatever money they had: Paschall gave a chain worth a hundred pounds, and sixty crowns' worth of books, the gift of Bishop Goldwell, were added to the funds. The Jesuit Alfonso Agazzari wrote to Siena, where Navarola was now Rector, to provide fifty crowns for them on their way. Other Jesuits, preaching Lenten sermons at S. Lorenzo in Damaso, begged alms from the congregation. Many others gave or begged for them: in all, we are told, they were like to have a thousand crowns.<sup>42</sup>

At the College, Hugh Griffith gave a leap into the hall, shouting 'Who now but a Welshman?' Munday, Nowell, and the expelled chaplains were offered places in the room of the departed scholars; but all refused. The English colony sent to the Pope a petition, partly censuring the scholars' actions, but pointing out the scandal their departure would cause. At Persons' instigation the theologian Francisco Toledo pleaded with the Pope. Perhaps also at his suggestion, Mgr Bianchetti proposed that the scholars' dispositions should be tested by administering an oath to see which of them were ready to preach against the heretics in England.

On returning from the Lenten station at Santa Sabina, Pope Gregory sent a messenger to the Hospice to summon the scholars. The scholars had already left, and Fr Alfonso came running out of breath to Creed's house. The seventeen who were there hurried to the Papal palace; Gregory 'fell into tears, which trickled down his white beard' and asked why they had left the seminary without telling him. They said that they had been so commanded twice by the Protector. 'Where will you go?' he asked. Those that were fit would go to England, they told him, for most of them were divines. 'What?' he asked, pointing to Owen, Pitts and Grately, 'Are these so young

<sup>42</sup> Munday writes: 'everie one tooke an office vpon him, one to fetch milke, another to make ready Rice for the pottage, one to make the fire: so that everie one was employed till our dinner was despatched. Then they concluded to buie every man an Asse to carrie his Bookes and his cloathes upon.' Hart, Barton, Owen and Gifford asked Lewis for money and were refused; but Lewis maintained later that he intended to have funds provided for them at Bologna if they had really departed.



divines ?' When they told him that they had refused to leave their gowns, and had intended to place them at his feet, 'the good ould man put his hand to his brest and shooke his head'. He asked them where they had eaten, and how they had dressed their meat ; and was delighted by Grately's reply '*Pater Sancte, his nostris manibus*'. Protesting that he had never meant them to leave Rome, where good manners and learning and religion were to be had, he told them to forget what had passed and give him the names of some other of their countrymen to be Rector in place of Clynnog. Ringing a little bell, he summoned one of his chamberlains to lead them back to the Hospice and command Clynnog to readmit them.<sup>43</sup>

The scholars were restored amid widespread rejoicing. Next day they sent in the names of Morton and Bavand for the Rectorship. The Welsh party counter-petitioned for Bristowe ; and Lewis sent in a bitter attack on the two English candidates.<sup>44</sup> On 7th March, after Bishop Goldwell had sung St Thomas' Mass at the Minerva, the scholars were told by the Cardinal Secretary that they should have a favourable answer from His Holiness within two days, though they should have neither of the Rectors they named. This put them in great hope that they might be given the Jesuits ; and on 9th March Haydock wrote to his uncle Dr Allen in great spirits. 'If the fathers get the government' he said 'we trust, before it be long, to have here place for a hundred, and thereby the gloriousest College of English in the world.'

For several days no decision came. Lewis and Clynnog were busy daily at the Pope's court and in Morone's palace. There were rumours that the seminary and Hospice were to be separated, 700 crowns a year only going to the seminary, while the remaining 1,000 crowns would be Clynnog's for the entertainment of pilgrims. It was said that Lewis had asked for many of the chief scholars to be sent to England to reduce the

<sup>43</sup> As they were leaving, Lewis arrived hotfoot from an audience with Como. The Pope told him what had taken place and told him to carry his instructions to Clynnog and exhort the scholars to obedience. At the Hospice Lewis passed on the message to Clynnog, Sherwin and Array.

The main sources for this often-told story are the letters of Richard Haydock and Owen Lewis to Allen, printed in Tierney's *Dodd*, the letter of Fr Persons to Fr Goode printed in C.R.S. 39, and Munday's *English Romayne Lyfe*.

<sup>44</sup> Morton, he said, was the true author of the stirs, a man as much at home in trouble as a fish in water. He was a failed Doctor, who could not speak Latin without stumbling, a turbulent and indiscreet fellow, a crony of Gower who ought to be in the galleys. Bavand, said Lewis, though better than Morton, was a troublemaker also. Best to give seminary and Hospice to the Jesuits ; if not, a Douai priest or an Italian should be appointed. But Clynnog was quite capable of governing the Hospice, even though Satan himself should come against him (V.L. 155).

numbers to thirty. There was truth in these rumours. On the 10th Lewis wrote to Allen that he had persuaded Clynnog to resign, but that the Pope had promised to retain him in charge of the Hospice. He said too that he proposed to reduce the numbers, since the Pope seemed weary of the expense.

On 16th March, while the scholars were waiting in Como's antechamber, they fell in with one of their supporters among the English exiles.<sup>45</sup> This man told them of a conversation which he had had with the Cardinal, who had been very displeased with the mutiny, and said that 'for his part he would have lett them gone there ways when they were goinge'. He had replied that hostility between Englishmen and Welshmen was very natural; 'whereto the Cardinall answered that he understood that the diversity betwixt Englishmen and Welchmen was nothing more than might be betwixt two divers provinces as Tuscany and Romagna'. The Englishman replied 'that his Grace was not informed in the matter, for that the Welchmen and Englishmen were (putting aside Religion) as might be Mores and Spaniards'. 'These words', he reported to the scholars, 'seemed not a little to move the Cardinall, wherupon after a little pause he brake out and said, I knew not of all this so fully before, but as for the Popes order, it is past to Cardinall Morone 8 dayes past, and yt is that they be governed in all things as the German Colledge is, and I marvell that it is not yet published.'<sup>46</sup>

Hearing this, the scholars rushed home, and sat up the night penning a supplication to the Pope. This was a very bitter piece, beginning with an intemperate attack on the Welsh nation, and including the offensive comparison with the Moors. 'It is naturally as impossible', they wrote, 'for a Welshman to treat well Englishmen subjected to him, as it is for a Moor to love a Spaniard; as we have seen by experience in this government of Dr Maurice and the Archdeacon over us in this our seminary.' Lewis was supporting Clynnog, they said, so that the Welshmen, who were servants of the English at home, should dominate them in Rome; all with a view to promoting himself and his Welsh friends to ecclesiastical dignities when England should be converted.

This supplication was delivered very early next morning; some of the scholars' friends, when they heard of it, were afraid that the Pope would be offended by its insolence. Persons and

<sup>45</sup> Apparently this was Prior Shelley (Persons to Allen, C.R.S. 2, 136).

<sup>46</sup> C.R.S. 2, 157.

others 'were right sorry that they had touched Mr Archdeacon so farre'. But the Pope took it in good part and sent it straight on to Cardinal Morone.

Early on the following day, which was the feast of St Joseph, Morone sent for the General of the Jesuits and commanded him in the Pope's name to take the whole charge of the seminary, as he had charge of the Germanicum. Mercurian pleaded that the Jesuits were already overburdened in Rome, but Morone replied that 'the Pope was utterly determined to satisfie the schollers request, and to found for the present a Seminary of 50 schollers to be governed in all things as the German Colledg'.

Mercurian had to submit, and at Morone's request sent him the two Jesuits who were in the English College. The Cardinal dilated on his love for the English scholars, and said 'that although the Divell had sought to extinguishe it, or at the least much to hinder it at this beginning, yet God had wone'. The Jesuits, pointing out that there was still to be a Custos—Clynnog—made difficulties about the arrangement of rooms between Hospice and seminary, and about the shortage of money. Morone replied that 'this Custoship was but a by thing for the tyme, which his Holines would have remayne, but the whole consideration must be had of the Seminary, which the Pope meant to be a matter both of perpetuity and of great account'. As for money, the Pope's purse would supply all necessities. So the Jesuits were commissioned to take over all the buildings, and displace all others now in the Hospice, providing them with lodgings outside.

Later in the day Fr Agazzari, with Mgr Spetiano, Clynnog and Lewis apportioned the rooms; 'with great quietnes they divided the house, so that all the body of the Hospitall with divers other rooms annexed are for the seminary'.

Clynnog, with Talcarne, and a Welsh chaplain named Sir Robert were given rooms in a house next door, also Bishop Goldwell who 'like a good man as soone as ever he hard of this resolution came downe in hast, and straightway avoyded his former chambers and resigned them to the Seminary, before he was spoken to, and before he ever asked provision of new'. Munday and Nowell were now admitted among the scholars, and Munday, being ill, was given a 'very fair chamber'. 'And to say generally of all the Nation, there was such generall ioy at the newes of this resolution, as I thinke St Josephes day was never so celebrated of Englishmen before.'<sup>47</sup>

<sup>47</sup> Persons to Allen, 30.3.1579. C.R.S. 2, 136.

However, the troubles were not even yet at an end. During the next few days Fr Persons appears to have been in charge of the College, and he was asked by the scholars to persuade Dr Allen to come to Rome. Persons wrote to Allen on the 30th, beseeching him to come to Rome, and telling him that they had procured licence for him to come and also travelling expenses from the Pope; he went on to say that there had been faults on both sides in the troubles, and in particular the difference between Welsh and English had been too much urged, so that there were now grudges between the two nations which only Allen could heal. He should also arrange for correspondence between the two Colleges of Rheims and Rome, and for a mission of Jesuits to be sent into England.<sup>48</sup>

Two days before this, on 28th March, Lewis had written to the Protector saying that he had heard that the *confratres*, led by Morton, were in league with Array and Gower, the ring-leaders of the lately pacified sedition, to raise a new storm, seeing that they had been rewarded instead of punished for the previous attempts. They were trying to drive the Welsh out of the seminary, by depriving the Protector of the right to admit scholars: they had already introduced two grammar-boys by fraud (Munday and Nowell), and wanted the administration of the Hospice to be given to the Jesuits. This was not a good idea, but if it must be given, let it be given at once, not after tumults. He adds that they want to throw poor calumniated Clynnog out of the Hospice as well as out of the seminary, out of sheer hatred for Wales. Clynnog is quite willing to be relieved of the task, but wishes to depart without ignominy, and with some monthly pension from the Pope worthy of a Bishop elect such as he is; he has no desire to go on fighting his impudent enemies. Array and Gower must be checked or removed, and Morton terrified into quiet. Orders should be given that the seventeen-year-old Welsh boy Thomas Williams should be admitted; he is cleverer than Munday and Nowell and has lived in the Hospice outside of the number of the scholars.<sup>49</sup>

It is not known what result this letter of Lewis's had. Neither Array nor Gower was punished, and Thomas Williams was not admitted as a scholar; on the other hand Clynnog remained Custos for several months after this date—the *Liber Ruber* records the final transfer of Hospice property to the

<sup>48</sup> C.R.S. 2, 135-7.

<sup>49</sup> V.L., 201.

College in August. While the government of the College was still uncertain a Scotsman named Seaton, supported by Bishop John Leslie of Rosse, a crony of Lewis's, petitioned that Scotsmen, as well as Englishmen and Welshmen, should be admitted as scholars of the College. This petition was regarded as an attempt by Lewis to obtain revenge for his defeat; but Lewis denied this in terms that made it clear that he knew nothing of the request before it was made.<sup>50</sup>

The scholars rejected this suggestion in a vigorous memorial of 25th April,<sup>51</sup> saying that the Scots petition had been instigated by the Welsh to support their faction, that the English and the Scots could never live peaceably together, and that the Scots had no missionary ardour to reconvert even their own country.<sup>52</sup>

Two days before this, the Missionary oath, which had been suggested early in the troubles by Persons, was exacted. On 23rd April, Mgr Spetiano, acting for Cardinal Morone, the Jesuit Provincial and St Robert Bellarmine assembled at the College to ask each of the students, in the name of the Pope, whether they were willing to lead an ecclesiastical life and set out for England whenever their superiors saw fit. The first student to be questioned was Ralph Sherwin, who was to be the first to be martyred. He took the oath in words that have become famous: *iuravit se potius hodie quam cras paratum esse ad nutum Superiorum in Angliam ad animas iuvandas proficisci*. Fifty students in all were questioned: all, English and Welsh, took the oath save Owen Thomas and Roger Smith, the two middle-aged Welshmen whose admission had been the first cause of murmuring in 1578, Thomas Lovell, an English boy from Douai who had supported the Welsh party in the troubles, and two Englishmen, John Paschall and Robert Middlemore, who wished to be admitted as *convictores* at their own expense. The account of this historic ceremony fills the first page of the *Liber Ruber*; having reached the beginning of the official annals of the College, this narrative of its foundation may come to an end.

ANTHONY KENNY.

<sup>50</sup> Lewis to Allen, 12.5.1579; Allen had just learnt of the request, which must therefore have been made about the middle of April. At Douai, among the students, it was reported that Lewis had 'once said to my lord of Rosse, "My lord, let us stick together; for we are the old and true inhabitants and owners of the isle of Britany. These others be but usurpers and mere possessors"'.  
<sup>51</sup> C.R.S. 2, 130.

<sup>52</sup> Griffith wrote to Allen at this time that 'the jesuits have no skill nor experience of our country's state, nor of our men's nature; and that their trade of syllogizing, there, is not fit for the use of our people; therefore Bristowe should be Rector. Tierney's Dodd, II, cclxx.

## ROMANESQUE

### 68 — THE ELECTRICIANS

Men are dependent beings, some more than others, as some Jesuit apologist might say. This premise is applicable, one must admit, to the Electricians and even to the Bodgers. If it were not, then the total integration theory as proposed by some humanitarian beatnik would soon collapse, for where would we be with an integrated whole consisting of Electricians and Bodgers who were in themselves totally independent? You follow the train of thought? No? Rather confusing, I agree, to the uninitiated. It is the sort of incoherent reasoning frequently heard within the College walls when an Electrician comes across a pack of swarthy fellows all brandishing two-pound hammers and yelling for blood—I refer to the Bodgers.

These pages have already dripped with the blood of the pitched battles between these two self-contained yet strangely interdependent factions in the College. Rome would not be what it is if pitched battles did not continue within its restored walls. Not only inside the College can we witness the antipathy between the winders of plastic-covered metal and the smiters of metal *simpliciter*. To name but one typical battleground—the Cappellar'. On many occasions when our neighbouring *contadini della città* are treading their garlic-strewn backyards, along come the local *elettrodomestici* boys with the fifth television aerial diode in two days. Greetings, which we have long since adopted in the College, fill the humming air: 'Mamma mi'!

*Do' vai ? Tu . . . au !! Sporcaccione . . . !* Let battle commence . . . and they'll be back again to-morrow, signora, with another two aerials for the signora two floors up and one room in. It's always fun to see these chaps reel at the summit of their new aerial point as they spot their bodger 'friends' two roofs away ripping up the freshly laid *filo due polari* to reach the rotting eaves below. Bodgers, and paint men for that matter, simply do not realise that in house construction the electricians come before the plasterers and painters. Let us take solace in the probable opinion (*in praxi tuta*) that there will be no need for any of these occupations beyond the pearly gates.

Tucked away in the recesses of the Rione Sant'Eustachio, close to the Pantheon, there is a typical electrical shop. It is one of the best of its type—the sort that has chandeliers from the last two centuries hanging in dazzling array *di fronte*. Its windows are brim-full of transistors, obsolete Grundigs, miniature travelling irons, electric coffee grinders and a multitude of plugs, sockets, lampholders and *dischi nuovi*. If you part the plastic streamers that cover the entrance to this particular *magazzino* you enter a truly utopian atmosphere—as regards electricians and bodgers. *Tranquillità* is just not the word to describe the harmonious peace which reigns beneath the aloof antlers of Sant'Eustachio's deer . . . perhaps a search through the Old Testament would reveal a suitable Hebrew word. One must admit that there is only one bodger in this shop and that he is very near-sighted into the bargain, but he is willing. He fetches, carries and wraps at the slightest request (yes, a *polite* request !) from his electrical seniors. Suncans and chandeliers abound in this electrical haven ; but two-pound hammers are nowhere to be seen.



Sant'Eustachio's deer

Speaking of suncans . . . perhaps a word about them should be said, in all fairness to the Bodgers. Readers may recall the saga of 'the suncan' in these pages. The suncan came into the public eye when the stage set for *Rebecca* was being prepared. To this day fragments of this mercuried beacon appear in various tool-boxes, curtain hems and even in shaving cabinets—the Bodgers keep them as curios. Memories of ones apprentice years will always be accompanied with a feeling of pride at the thought of that suncan . . . and of the two-pound hammers, size eleven shoes and the fireplace that just happened to fall from a painter's head—all instruments of the suncan's repeated destruction. Yes, there was certainly a feline quality about that glass reflector. A goodly part of the present writer's apprenticeship days was spent in sticking the suncan together. After its third treatment with Bostik, if you pressed it its proportions would become parabolic, and if you squeezed it, elliptical. It finally committed suicide by dropping quietly from its moorings during preparations for *Morning Departure*. At least, suicide was the verdict, though I would have preferred to say 'death caused by person or persons unknown'. To the Electricians that suncan represented quite a number of man-hours.

We are really rather proud of the suncan incident, and not a Christmas goes by without a nostalgic battle during the *qualche* break. The unfortunate thing is that a song has never been written about it; probably it was because the Panto had already been written, produced and performed before the first two-pound hammer pierced its mercury-coated skin. In any case, not every lively incident gets a song—was a song ever written about the man who could tie the legs of two live flies together with a strand of his own hair?

All things being equal, the Electricians have work to do despite the Bodgers. Christmas activities on the stage are merely seasonal, but part and parcel of the daily duties of the Electrician. Though seasonal, the work at Christmas has increased over the years and so, not very long ago, the Electricians announced the birth of 'Avancinus'—a piece of property in keeping with the dignity of the office, being the biggest, best and most expensive any Electrician could desire for a given job. Truly important factors, you understand. No? A little explanation would not come amiss perhaps. Firstly, as to the name . . . The Electricians, you must know, have a varied technical



terminology, so varied, technical and terminological, in fact, that these pages are not perhaps the best place to list and define them. The reader can stick to his ideas of plugs, sockets and switches and leave the *deviatore*, *invertatore* and *morselli* to the Electricians. (Such terms mean nothing even to the Rector, and the Electricians are rather proud of being able to blind the Superiors with science—something which the Bodgers cannot do.) To return to the point. Avancinus, the pride and glory of the Electricians, is so called because it is the fruit of much meditation. So much for the name. The thing itself ought to be explained along with its miniature, self-contained 'Zeta'; as for *this* name, it comes from a contemporary invention to which it bore a striking resemblance. At any rate, in sermon-class language we would call 'Avancinus plus Zeta' a 'switch-board with variable condenser', and we would go on to describe how this teak construction was specially designed by a second Electrician and duly given to Prospero, the College carpenter, to cut and assemble. We would then tell how it was passed on to a third Electrician to provide him with a course of occupational therapy during his second *villeggiatura*—to keep his mind off suncans, actually.



' . . . yelling for blood . . . '

Avancinus resembles a bureau with a sliding top and with a transformer recess down to the right of the operator's feet. Beneath the sliding lid there is an impressive array of gadgets,

instruments and flashing red lights—similar to the front of a transcontinental steam engine. This comparison is rather apt, for the writer well remembers seeing thick, foul-smelling smoke pouring out of Zeta one Christmas—we had to disconnect the apparatus and wait until the roaming atoms had calmed down. Some unknown constant had reared its ugly head. Avancinus is able to deal with both the *industriale* and *normale* currents, diverting the power into three banks of six three-way switches—*commutatori*—each one of which had been rebuilt from two *invertatore* switches in order to obtain the desired effect. These selection circuits are connected to the transformer I and II circuits, the relay circuits and the C.B.S. (Charlie's Bakelite Switch), which last is the successor in a more advanced form of the D.B.S. (Drugger's Brass Switch). The young electrical postulant is examined on such terminology before he is officially proposed to the Rector as a suitable candidate for the space on the Public Offices list. The C.B.S., like the D.B.S., is one of those inventions about which no one really knows very much. Yet its retention on the switchboard is not merely sentimental, for it is possible by judicious use of it in conjunction with the relay to cut out the general supply of electricity to the stage, while not affecting the general voltage pressure on the Nuns' *frigorifero*. Rather useful, but when the Nuns added a 25 k.w. *lavanderia* to their circuit it was deemed necessary to modify the original Brass Switch and install a Bakelite one.

As with all House jobs the senior man has his 'notes'. The Electrician's notes cover a wide range of topics; they tell, for example, of the three *appartamenti* which were completely rewired in such masterly fashion that the *Società Generale* would have signed on all our men on the spot, had the Rector been willing. Perhaps some office such as *Cappellano* could have been devised for the good of the Società. However, this was during the 'jelly-moulds era', and as the retired senior Electrician was such a key man in the operations that were then taking place the Rector would definitely have turned down any such offer for his men.

We will close with a brief word or two about the famous jelly-moulds. It was an interesting sideline, not strictly up the Electricians' street—more in the Bodgers' domain really. The problem, as posed by the Rector, was how to fit out an *appartamento* in true *settecento* style. It so happened that the retired senior Electrician already mentioned hit on the solution, and

so the Electricians could justly claim the glory for the work. The idea was to use jelly-moulds as a ceiling decoration ; the idea was put into effect, and four Standa and three Upim stores were cleared of their entire stocks of jelly-moulds and *portabicchieri*. These were then painted gold and applied to the panels of the beamed ceiling . . . and Rome was provided with one of its best rosetted *soffiti*. The important point is, that it was an undisputed victory over the Bodgers, and in their own sphere. The moral is not far to seek : brains will always tell in the end.

ANTHONY J. GRIMSHAW.

## NOVA ET VETERA

### PALAZZOLA IN 1463<sup>1</sup>

In 1463 Adoardo, Duke of Marsia, a member of the Colonna family, invited Pope Pius II to visit the citadel of Rocca di Papa. The Pope consented to make the visit, and on his way he called at the monastery of Santa Maria Palazzuola and heard Mass there. This is his description of the place :

‘The church is ancient, not very large, with one arch and a vestibule supported on marble columns. There are cells for the monks and convenient service quarters, but they are ill-kept and broken down with age. The site overlooks Lake Albano. The rock is cut away far enough to give room for the monastery and the garden. Caves have also been cut out, where abundant water gushes forth and the clear springs fill the fishponds. In the hot season it is delightful to see the cold bubbling water spurting high in the air from pipes and it suffices for all the needs of the monks. Beyond the garden, which is beautifully kept, there is a large grotto, always shady before noon. It is like a hall, and several tables can be set out in it. There also an abundant spring of clear and never-failing water flows forth and fills a pool nearby. Isidore Cardinal Ruthen, when he took refuge there from the summer heat, usually took his lunch in this cave. The Carthusians used to live

<sup>1</sup> This description is taken from Pius II's *Commentaries*. The original was quoted by Dr Ashby in his history of Palazzola, *THE VENERABLE*, II, 1 (October 1924).

here to escape the summer climate of Rome ; now it is occupied by the monks of St Francis who are known as Observantists. The approach to the monastery is very narrow and can be guarded by a small number of men. To the right sheer cliffs fall down to the lake, to the left is a huge, high rock in which the ancients had hewn out a path with iron tools. Before you enter the monastery there is a high wall-like rock on the left ; on it, according to the ancient custom, there were carved the fasces and twelve axes of the Roman consuls. Six of the axes were covered with ivy, six were still visible. Pius ordered the ivy to be removed, to encourage the memory of ancient times.'

#### A MEETING ON MOUNT PALATINE IN 1778

We are grateful to Miss Olivia Littledale of Oxford for sending us the following extract from the Memoirs of Thomas Jones, published in 1951 in the 32nd Volume of the Walpole Society, 1946-8. Thomas Jones was an artist of Welsh birth who made his career in England. He travelled and painted in Italy, and while in Rome in 1778 he records :

'One day (21st) [May] as I was making some Drawings in the Garden belonging to the English Colledge upon *Mount Palatine*—& which served as a kind of Play-ground to ye boys—who were there educated—A number of them came to look after birds nests among ye Ruins, & espying me, all flock'd round, to see *What Monsu was about*—I amused my self some time with their curious remarks and Observations, which were very free, as they had not the least Idea of being understood—'till at last some of them rather intercepting the View—I desired them *to be so kind as to stand a little on one side*—They all stared in Amasement—“What are you our Country man” ? “Yes” I replied—They then all shook hands with me and asked a Thousand Questions about *England*—how the War went on &c but I found that none of them were pleased with their Situation—When the School hour was Come—they departed with many repetitions of the same hearty Congratulations—I cant help taking notice of the secret Pleasure I felt in hearing the familiar names of Jack, Will & Tom banded about by a set of fine Open hearted English boys—I was for the time in *England*—'

## MARTYRS' PORTRAITS

A search is at present going on for certain pictures of the martyrs of the College which are mentioned in a letter from Fr John Kirk to Cardinal Wiseman. Kirk came to Rome in 1773, one of the two last students ever to be received into the College by a Jesuit Rector. His letter is from the year 1851. The portraits he mentions have never been found, but certain clues have led to searches at the Palazzo Borromeo, the Gesù, the South American College and the Jesuit house at Galloro. So far no pictures have been discovered, but there is a slight chance that they may be awaiting discovery at the Jesuit novitiate at Florence, which was formerly housed at Galloro.

This is what Kirk has to say to Wiseman :

May it please your Eminence !

When I was at College *Portraits* of several alumni of the College, who were executed in time of Elizabeth, James were hung up in the long upper gallery. On one of them were these words '*Quadragesimatuor hujus Collegii Alumni, in Anglia ob Catholicam Fidem necati sunt*'. This Portrait hung opposite the entrance to the Divines-gallery, over the two large rooms, looking into the garden. I have often wished to know whether they were still there ; but the idea never occurred to ask some *Roman* priest, when I had the pleasure of his company, till the Rev. Mr J. W. Abraham of South-Port, who had been, as I found, educated at Rome, called on me last week. To my great astonishment I learnt from him, that *no such*, or other pictures were there *now*, nor had he *ever heard that such had ever been there!!!* Is it possible then that the French, on entering Rome, or their Italian associates *had burnt* or *otherwise destroyed* these memorials of Catholic faith and zeal!!!

As I am the only surviving *Roman* priest, with the exception of Mr Breary (?), who *saw these Portraits* hanging there I have thought it highly proper, to give your Eminence this information, not doubting, that you will think highly necessary, that the fact should not be *ignored*, at least in *the College* ; & that some *Memorial* of them should be preserved, in their Alma Mater, where they imbibed such

sentiments of Faith towards God, the charity towards their neighbour, both for the edification & instruction of their successors . . .

May I presume to beg a share in your good prayers ! while I remain, with best wishes & prayers for the health & long life of your Eminence,

the most devoted  
& most respectful Servant  
of your Eminence,

St Cross  
Lichfield  
Dec. 1-51

JOHN KIRK.

At the end of the letter there is a note : 'Sending the above Card. Wiseman writes "An inscription which Dr Kirk mentions was once in the Collegio Inglese would not be bad. Perhaps when you write to Cornthwaite you may suggest it".' The suggestion was taken up, and we have the inscription which has given the 'XLIV' corridor its name. As for the portraits themselves, the search for them continues.

## BACK NUMBERS

We have been very pleased with the response to the appeal which we made last May for back numbers of THE VENERABILE. Both the College Archives and the Bodleian Library now have complete sets. We take this opportunity of thanking those who have so kindly parted with their old copies. We would add that the Editor would be glad to hear from any other former students who may be thinking of disposing of back numbers. There is a demand at the College for early issues, particularly for those prior to 1930 ; any numbers from 1922 to 1948 would be gratefully received.

## ROMAN ASSOCIATION MEETING 1961

The meeting this year was held at Blackpool, on 23rd and 24th May. The Very Reverend Canon E. J. Kelly, President for the year, was in the chair.

The chief business to be dealt with concerned the Scholarship examinations and the proposal to adjourn the next meeting to Rome.

The examination recently held for two places to be taken up at the College in October was outstanding in the high standard of the candidates. The General Paper was really stiff and searching, and all six of the men who were called to the interview had already reached a very good level in this paper. Eventually the places were awarded to students from the dioceses of Menevia and Shrewsbury. It is proposed to hold another examination in the coming twelve months for two places at the College.

The next meeting is to begin in London. It is proposed to adjourn it to Rome, in order that members may take part in the celebrations to be held at the College to mark the sixth centenary of the acquisition by the English nation of the plot of land on which the College is built. Details will be circulated to members as soon as the Rector and President have worked out the necessary plans.

The thirteen members of Top Year will receive the grant of Delaney money this summer.

Very Reverend Canon J. Hemphill of the Menevia diocese is to be our President for the coming year. Fr J. Groarke M.A. is to be Assistant Secretary, with succession to the post of Secretary after our next meeting.

J. T. MOLLOY, *Secretary*.



## THE SEGA REPORT

In a recent book I ventured to remark that the introductory section of the long report<sup>1</sup> of Cardinal Sega's visitation of the English College in 1595 is a very strange document to come from the pen of an Italian Cardinal and 'has all the qualities of a tract by Fr Persons in one of his more militant moods'.<sup>2</sup> Two reviewers proceeded to saddle me with the absurd theory that Persons wrote the entire report—and presumably tried to palm it off as Sega's. Yet I should have thought that the subject was of sufficient interest to merit a less contemptuous dismissal. Here is a long account of Walsingham's spies and their attempts to sow discord in the English seminaries. It often goes into minute details that one would hardly expect an Italian Cardinal to bother about. It is conceivable that Sega had heard of Thomas Morgan but we should not expect him to know that Morgan had a brother who drowned himself (p. 15). Nor would we expect him to know, or care to know, that Solomon Aldred had been a tailor.<sup>3</sup> On the other hand such *minutiae*

<sup>1</sup> The Latin text of this report is in Bib. Vat. Ottob. 2473. It is a contemporary copy in an Italian hand. There is a transcript in P.R.O. from which was made the translation published by Foley, *Records, S.J.*, VI, 1-66. On the whole the translation is adequate, but there are a number of misreadings. The 'Dormer' among the exiled writers (p. 4) should be Dorman, the spy called 'Port' should be Pooley, and the 'two Sherwins' (p. 52) among the College martyrs (that ought to have bothered Foley) is a misreading of *duo* for *dico*—'*Shervinus dico, Cornelius et Briantus*'. One or two inaccurate renderings will be noted later. Other documents quoted are from the archives of the Society of Jesus in Rome (A.R.S.I.), the archives of the Caetani family (by the kindness of the Hon. Hubert Howard) and a bundle of loose papers at Simancas (Sim. Estado 967) which unfortunately are not numbered or in any discernible order.

<sup>2</sup> *A Hundred Homeless Years*, London 1958, p. 28.

<sup>3</sup> My critic in the *Dublin Review* is very fruitful in suggestions as to how Sega may have come by this information. He might have picked Allen's brains, or found it in the files of the nunciatures or written to Persons in Spain for it. My surprise however was not that Sega had facilities for research, but that he should have had the slightest interest in laboriously ascertaining the precise avocation, fourteen years before, of a scoundrel like Aldred. After all, he was sent to visitate the College, not to write its history.



THE PATH TO NEMI

flowed constantly from Persons' pen. He can hardly mention Aldred without telling us that he was a tailor. It was a way of stressing that he was of humble birth and therefore untrustworthy—a typical Elizabethan conceit. I have never found that Italian grandees had a like contempt for their artisans, or thought that they were morally inferior because they were poor and unlettered. Coming from Segá such information is surprising and pointless. It is surely evident that Segá did not amass all this historical data at first hand in the course of his one-day visitation of the College. It is all so detailed and in most respects so accurate as to suggest that he had a document in front of him. The nature of the information; the fact that most of it is at least six years old; the bias against the Welsh; the fact that Persons is never mentioned; the very tone and language suggest that Persons had some hand in it. I gladly therefore avail myself of the hospitality of THE VENERABLE to treat of this report in more detail than was possible in my book.

Fr Kenny has described at great length the disturbances that shook the College in 1595 and I need only refer the reader to his lively and well-documented articles.<sup>4</sup> I must however deal with one point that he only barely mentions in a footnote, viz. the activities of Fr Persons prior to the visitation.

On 10th June 1595 Persons wrote to the nuncio at Madrid. He deprecates the granting of the late Cardinal Allen's powers and honours to Owen Lewis, Bishop of Cassano, and begs the nuncio to persuade Caetani, as Cardinal Protector, to become the medium of missionary faculties. He mentions that the students in Rome had presented petitions on behalf of Lewis, but he makes no allusion to any dissensions in the College.<sup>5</sup> Two days later he wrote to Fr Edmund Hareward, Vice-Rector and Minister, chiding him for having kept him in ignorance of the tumults, because he might have been able to tender advice and help. He states that Creswell when Rector had not acted promptly enough in suppressing the earlier stirs and had waited till the whole world knew about them. 'If Mr Throckmorton has meddled in this latest commotion (as some write) he justly merits to be forbidden access to the College, and that will be a blow to him and his new faction.'<sup>6</sup>

<sup>4</sup> *The Inglorious Revolution*, THE VENERABLE, 1954-5.

<sup>5</sup> Caetani 22590.

<sup>6</sup> A.R.S.I., Epis. Select. no. 640.

Fr Creswell was also busy with his pen. On 16th June he wrote to Cardinal Caetani in somewhat similar terms, asking him to obtain all the powers that Allen enjoyed of granting missionary faculties. He too deprecates the promotion of Lewis and fears it may lead to trouble. He refers to the petitions of certain students who had become troublesome 'by the artifice and instigation of certain unquiet men of their nation' and trusts that Caetani will deal with the matter with his customary prudence and charity. It is just the indiscretion of '*alcuni pochi ingannati da altri*'; therefore

'For the love of God, let Your Lordship apply the remedy that on another occasion you used when you sent Sig. Julio Cesare (now Archbishop of Bari) to Cardinal S. Giorgio [Aldobrandini] to prevent the intercourse of that Englishman with the scholars. And if there shall be found some unquiet spirit within the College, let Your Lordship do as you did then, which was to mix a little wine with the oil, after the example of the Good Samaritan, where by the wound was healed. This [new trouble] comes from the same cause and by the meddling of the same persons as before, with the addition of one who has lately arrived. However, with your authority and prudence you will easily remedy everything. It is only a passing fever, and if it should be necessary to purge the College of someone, let Your Lordship do it, because there are plenty of others to take his place. St Bernard's saying always appealed to me : *Maluisse ut pereat unus quam unitas*. A little leaven leaveneth the lump.

'All who have governed that College can testify that it has always been most quiet when it has not been disturbed by the pretensions and jealousies of those outside. Hence Your Lordship will understand the cause of the evil that has to be remedied. These two colleges in Spain clearly prove this ; for here the English and Welsh live together without difference or distinction, and in the greatest peace and love, like so many angels in heaven. This is simply because we are free from spies and evil counsellors who will not venture into these parts because of the Inquisition. We have a Pope the friend of virtue and discipline and opposed to all disorder. Now is the acceptable time to put the College's affairs in order and to prevent so much intercourse with seculars of their nation. The young will be

most quiet when they abstain from meddling in other people's business, and that has been made evident by experience in that very College as well as here.<sup>7</sup>

It is clear from these letters that neither Persons nor Creswell had much conception of the extent of the troubles and that both assumed that the cause was the same as it had been in 1585, viz. the deliberate design of spies and ill-wishers outside the College to wreck it by sowing dissension and discontent. They had both been closely associated with the earlier troubles and now that they were so far away it was natural they should jump to the conclusion that the same evil spirits were abroad.

Nothing much happened during the summer except that Hareward heard from the Rector on 20th August that His Holiness had ordered his removal from the College on a charge (among others) of having defamed the students. He wrote next day to his General asking, for the sake of his own good name and that of the Society, that there might be a proper investigation.<sup>8</sup> It does not appear that Hareward was ever heard in his own defence; he was moved to S. Andrea for his health. St Bernard's adage had come home to roost!

Both Persons and Creswell had expressed their apprehensions at the thought of Owen Lewis stepping into Allen's shoes. The tug-of-war over Allen's successor was considered the main cause of the disturbances, and Fr Leo Hicks, who has studied the matter more than anyone, is of the same opinion.<sup>9</sup>

Then a kindly providence swept the Welsh bishop out of their path. Persons had got him on the list, and after a commendably brief illness, which made these demises more delicious, the bishop was buried with becoming pomp in the College chapel on Sunday, 15th October, in the presence of thirty prelates.<sup>10</sup> As he was the *radix peccati* according to Persons and the *fons perennis* of all the quarrels according to Sega, his death should have brought some relief. It had no such effect. The dissensions grew more embittered and by the end of October Aquaviva, with the advice of his Assistants, had decided to ask the Pope to relieve the Society of the thankless task of governing the College. On 2nd December Persons, ignorant of this decision, wrote to Aquaviva from Madrid:

<sup>7</sup> Caetani 22591.

<sup>8</sup> A.R.S.I., Epis. Select. no. 626.

<sup>9</sup> *Recusant History*, IV, no. 3 (Oct. 1957), p. 108.

<sup>10</sup> Bib. Vat. Urb. Lat. 1063, f. 779v.

‘Of the remedies for the disorders that have arisen in the English College I do not write now, because I have written my poor opinion on it separately to Your Paternity and you will receive it by this post. I have also other papers [*papeles*] to send you touching the establishment of these seminaries here, but they will go with the extraordinary of the nuncio here in a few days time.

‘Four days ago there arrived here a priest of that seminary with the patent of Your Paternity, and we have received him with good cheer and he will soon set out with me for Valladolid. He appears to be a good type [*bonito*] and it is only right that we should regale those who have been faithful to their superiors.’<sup>11</sup>

This priest was Henry Bell, who was soon to enter the Jesuit novitiate in Madrid.<sup>12</sup> He was doubtless able to enlighten Persons about the disturbances in the College. But it is to be noted that Persons had already written his ‘poor opinion’ and it was evidently a document [*papel*] too long to be incorporated in a letter. It was written *a parte* so that it could be passed on if necessary. This document does not seem to be extant and we can only surmise what it contained. What had Persons to offer that was worth sending all the way from Spain save his vivid recollections of the earlier troubles in the College and their causes?

On the evening of 5th December and before this letter had been posted, Persons received the news that the General wanted to surrender the government of the College: news that gave him a sleepless night. Next day he wrote urgently to the King’s secretary. He thanks the King for his gift of a relic of St Alban which had brought him such joy, but then, *por contrapeso*, a night of affliction:

‘The troubles in the English College at Rome have become worse, as we learnt last night by letters from Fr General and others, of 29th October, and the said General, with the advice of his Assistants, has resolved to give up the government of the said College. The turbulent element, by the work and instigation of those who abet them from outside, has become so obstinate and incorrigible that they have now wearied and troubled the General more than all the rest; and although the Bishop of Cassano is dead it

<sup>11</sup> A.R.S.I., Hisp. 139, f. 124.

<sup>12</sup> Knox, *Douai Diaries*, p. 397.

appears that Andrew Wise, an Irishman who calls himself Grand Prior of England, has entered the place of the Bishop, claiming that he is now the head of the English nation, and in conjunction with Hugh Griffeth (the Bishop's cousin) and Thomas Throckmorton and others of that faction of Paget and Morgan, are making use of the rebellious students to lodge appeals to the Pope and certain Cardinals, and are wearying the Rector, the Provincial and the General of the Society by encouraging the insubordination of the rebellious party. And if the General gives up the government, as has been determined, that College will be ruined and will become a seminary of licence, dissensions and of the enemies of the interests of Spain and of His Majesty; this is the principal aim of the leaders of the rebels. And soon these seminaries in Spain will also suffer, for without the help and pious affection of the General it will be difficult to maintain them.

'This loss is so grave and important that it obliges me to go in haste to Rome and to throw myself at the feet of His Holiness for a remedy, if no other can be found. In pondering upon what might be done I could think of nothing more efficacious than a good letter from His Majesty to his Ambassador straitly charging him that he must encourage and assist the General and the Rector to appeal to the Pope to put the College in peace and discipline as it used to be; that the leaders of the rebellion who sow discord within the College be punished, and those outside be kept at a distance. Further, that he must give credence to those Fathers who govern the College and to the good and quiet men outside, such as Roger Baines, secretary to the late Cardinal Allen and a pensioner of His Majesty, Fr John Cecil, whom His Majesty sent from here to Rome last summer, and Fr Richard Haydock, a grave priest in Rome, and not to the unquiet or rebellious.'

He goes on to ask the secretary to deal at once with the King that there may be no delay in sending this letter. It must reach Rome before their own letters because the General is only awaiting the replies of Creswell and himself before surrendering the College. With his usual thoroughness he encloses a '*Memoria de los puntos que emos menester que Su Mgd mande escribir al Duque de Sesa tocante el colegio yngles en Roma*'. It may be summarised as follows :

1. Because of the edification given him by the English seminaries in Spain he was pained to hear of the inquietude in that at Rome, and much more by the news that the General of the Society was thinking of surrendering the government.

2. It would be a great '*inconveniente*' to forsake a nation in such need and therefore was not to be contemplated. He understood that the trouble was due to the students' contacts with certain unquiet Englishmen outside the College, and these contacts should be stopped as soon as possible before resorting to other remedies.

3. His Majesty's desire is that in all that concerns the cause of peace and quiet and good order in the College the Duque should use much care, consulting both with His Holiness and the Protector as well as with the General of the Society, who must be persuaded that on no account must he give up the government of the College. His Majesty is to be kept informed of all that passes.<sup>13</sup>

Once again we notice Persons' conviction that the new stirrs are due to members of the anti-Spanish faction outside the College bent on wresting it from its utter subservience to Spanish political interests. This view evidently impressed the King, for the required letter was soon forthcoming. A copy was sent to Persons and as his letter to the General of 2nd December had not yet gone, he was able to add a very long postscript and to enclose a copy of the King's letter. This postscript is dated 9th December and acknowledges letters from the General and Hareward announcing the resolution to give up the College. Persons argues that if the Society withdraw from the College, times, persons and the circumstances in England being what they are, it will become the centre of sedition, and the entire youth will be lost. There are not sufficient English secular priests to govern it and it will fail. If they do find new rulers the unquiet, flushed with this victory, will either have to be granted everything they demand or they will trample on their new superiors. What is more, this College will become a seminary of licence, factions, hatreds, and dissensions against the Society, and the unrest will spread to other seminaries. If they must give it up it would be most inopportune to do so at the moment, leaving the turbulent triumphant and all the world thinking the Society is at fault. Also they must consider who is to succeed them. To hand it over to the people who have fomented the

<sup>13</sup> Sim. Est. 965.



trouble would be *tradere agnos lupis*. He does however suggest a change of rector and recommends the return of Agazzari. The King is much grieved and has written urgently to his Ambassador, as will be seen by the enclosed copy.

The King's letter was sent to Sesa on this same 9th December and reached him on 19th January 1596. In his reply of 28th January Sesa reports that the disturbances had grown worse, that two-thirds of the students had asked for the College to be relieved of Jesuit control and that the General, considering them incorrigible, had been resolved to give up the government. But His Holiness was alarmed at the effect that such a move might have on the German, Greek and other colleges entrusted to the Society, and had determined that on no account must the Jesuits be permitted to abandon the College. The Cardinal Protector had been absent and His Holiness had therefore committed the task of visiting the College to Cardinal Segá. Segá had heard the complaints of each one in secret and had given a copy to the General of the Society for his reply. Both Segá and the General will give an account to the Pope and to Cardinal Caetani (who has returned) so that they may be able to come to an agreement about what is best to be done, with the proviso that the Society does not give up the College. This was always Segá's attitude, and also the Pope's up till now. Hence there appeared to be no need for Sesa to approach the Pope in His Majesty's name, and this decision was in accordance with the King's instructions.<sup>14</sup>

Thus it was never necessary to use the big stick. The choice of Segá, always an enthusiast for the various Spanish enterprises against England, and the Pope's fears that the exit of the Jesuits would be the signal for revolt in other colleges, were enough to ensure success.

The visitation had taken place on 30th November. The students were allowed to submit their complaints in writing. Segá made a summary and sent it to Aquaviva for his comments. This summary and the replies of the Jesuits form the main part of the report. There was no trial as we understand it. The students made their complaints; their superiors simply denied that there was any truth whatever in any of them, and that was that. There were no formal charges brought against any of the students, yet it was they who were in the dock and in danger of feeling the heavy hand of authority. The

<sup>14</sup> Ibid.

complaints, some serious but most of them trivial, were all of a domestic character. There is nothing to suggest that these unruly youths were being stirred up by government spies or anti-Jesuit laymen living in the neighbourhood, much less by sinister influences in Flanders. The ten obedient students complain of only one extern. This was the Dominican, William Sacheverell. He was an old boy and to that extent had a legitimate interest in the College. Although his future career was all that Persons could have wished, it would be difficult to prove that he was thus early a government agent. He had been ordained priest only in May 1595, and it is unlikely that he had been very active before then. If we may believe the turncoat Robert Chambers (who had a vivid imagination) Sacheverell had easy access to the Pope and thereby prevented the expulsion of the four students in 1595. This is all that was ever alleged against him up to the time of the visitation.

The contrast between the purely domestic character of the students' complaints and the pretentious knavery of the introductory section must surely strike the reader. We step out of the decorous College parlour and into a world of very dirty politics, of international intrigue, of government spies and bags of gold, of foul and subtle treachery, of Morgan and Paget! After a surprisingly detailed history of the foundation of Douai and of the Venerabile there follows a procession of all Persons' personal enemies of a previous decade. It is a masterly summary of the influences that were rife in 1585, but it has nothing whatever to do with the troubles that Segua was now sent to investigate.

To the sections mentioned above Segua added a long summing-up and also a brief *proemium* dated 14th March 1596, and the report was ready for the Pope. It is worthy of note that in his *proemium* Segua does not claim to have written the whole report, or indeed any of it. Foley makes him exhort the Pope 'to read the several summaries of my report' (p. 2), but the Latin will not bear this meaning. He asks the Pope 'to read some of the chapters of those writings which I have thought good to offer concerning the whole affair'.<sup>15</sup> This careful phrasing certainly does not rule out the possibility that Segua had incorporated certain writings of which he was not the author. He

<sup>15</sup> Quid ego in eo visitando praestiterim melius dijudicabit S.V. si modo ex gravioribus illis curis quas pro universa Ecclesiae salute iugiter suscepit, paululum quid temporis impertiendum duxerit legendis nonnullis capitibus eorum scriptorum quae de toto hoc negotio (quod quanti momenti sit nullo modo latet S. V.æ sapientiam) nunc eidem offerenda putavi. (f. 190).

was certainly not the author of the replies of the Jesuits which appear to have been left unaltered and are addressed to Segá himself. There is similarly no necessity to posit that he was the author of the introductory section. It could well be one of those 'writings' that he did no more than 'offer'.

Segá was by now a very sick man. He had been invalided home from Paris in March 1594 and was granted the rare privilege of living outside Rome for his health's sake. He was in the advanced stages of dropsy when he visited the College, and he died on 29th May 1596, some two months after his report was completed. He was not, of course, on Persons' little list and his death was most inopportune. However, providence still seemed to smile on the Jesuits. As Cardinal Caetani was about to set out for Poland the Pope appointed Cardinal Toledo Vice-Protector, with full authority to act in his place. And Toledo was both a Spaniard and a Jesuit.

Segá had recommended the expulsion of the more factious students but, oddly enough, he nowhere names them. Their names are given in a long report sent to the Spanish King with a letter of 14th September, but there is no hint as to who was responsible for choosing the culprits. From this document we learn (without surprise) that Toledo found Segá's document '*nimis longa et impertinens*' and further that he '*noluit integram legere nec juxta illius tenorem procedere*'. It goes on to tell us that Toledo summoned a meeting over which he presided. It was attended by the General of the Society, Fr Tyrie his Scotch Assistant and the Rector of the College. They unanimously agreed to expel the unrulier students. However Toledo changed his mind a day or so later and decided to try kindness before resorting to extreme measures. Having taken this step he was unwilling to retract even though the students took every advantage of his kindness.<sup>16</sup> But Persons had *him* on the list, and on 14th September (the very day this report was sent) he made an expeditious and beautifully-timed exit.

The rest of the story may be read in Fr Kenny's articles. I am concerned only with the Segá report. Its importance *as a judicial document* was now at an end : indeed it is no exaggeration to say that it was stillborn. Its only remaining interest is as an historical document.

<sup>16</sup> Sim. Est. Those recommended for expulsion were: Benet, Tempest, Hill, Shepherd and Trollop.

## II

I referred in my book (p. 26) to a 'somewhat later and annotated copy' of the Segá report in the Jesuit archives in Rome. This is an understatement. The document in question is a copy of the report that Persons had planned in his *Domestical Difficulties*, a work that was never completed. The first page is headed: *A Story of Domesticall difficultyes in the English Catholick cause*. Then follows:

*Clementis PP VIII anno 5 ; an. 1596. Visitatio secunda Collegii Anglorum de Urbe per Ill. Card. Segam Episcopum Placentinum, anno 1596.*

*De Collegii Anglicani tumultibus tam antiquioribus quam modernis atque de eorum causis narratio*

*Caput primum (ordine vero historiae) cap. (blank)*

*Relatio Ill. Card. Segá ad Clementem PP VIII.*<sup>17</sup>

Persons had evidently not yet decided what chapter this report would be in the book but had got it ready otherwise. It is written in the clear hand of the English scribe who wrote out the opening chapters of the *Domestical Difficulties* preserved at Stonyhurst.<sup>18</sup>

Persons' standards of editing will not appeal to the modern scholar; indeed they would be considered thoroughly unscrupulous. But he must, of course, be judged by the standards of his own times. The sixteenth-century editor considered it was his task to brush up the language of his author, correct his mistakes, cut out irrelevancies and add anything of interest; and all this without the omission dots or square brackets that adorn the modern editor's pages.

It will be more convenient for our purpose to consider the various sections in reverse order. Persons finds very little to alter in Segá's summing-up. Two passages that might have caused indignation at Douai have been softened. Segá had referred to the '*creberrima naufragia*' of the Douai students and said it could be traced '*in lantiiem disciplinae*'.<sup>19</sup> Persons has: '*non pauca naufragia*' and '*in laxiorem disciplinam*'. Segá had also suggested that the rules and customs of the Jesuit colleges should be imposed on Douai. Persons qualifies this

<sup>17</sup> A.R.S.I., Ang. 30, f. 372.

<sup>18</sup> Printed with facsimile in C.R.S., 2, 48.

<sup>19</sup> Foley has softened this to 'saddest falls' (p. 59).

with : *'vel certe ad eas quam proxime fieri poterit accedant'*. He also volunteers the information (not in Segá) that almost all the authors of sedition and haters of discipline have afterwards miserably perished. On the whole, however, this section has been left intact. It is the previous section that calls for closer examination.

Segá gives the complaints of the students and the replies of the Fathers in separate sections. Persons has combined them so that each complaint is followed by its answer. This is an improvement and makes for greater clarity. But the changes that have been made are so numerous and so exuberant that the resulting text has no right to be attributed to Segá. Persons has introduced letters in praise of the Society from George Blackwell, Lewis Hughes and Thomas Bell ; and extracts from fourteen other letters from English Catholics of note. They include Thomas Stapleton, Richard Barrett, Robert Darbyshire (Prior of the Carthusians), the Abbess and nuns of St Ursula's (Louvain), William Stanley, Thomas Worthington, Richard Hall, the Duchess of Feria and Francis Englefield. Most of them are dated, the latest being 3rd December 1596.<sup>20</sup> The replies to some of the complaints have been so elaborated as to be entirely new. One or two examples must suffice, and they are chosen for their intrinsic interest. For, whatever one may think of the liberties taken with Segá, one must be grateful for all this new information.

The students had complained that four of their number had been expelled like criminals (p. 21), and the Fathers replied (p. 34) that two of these were put to death for the Faith (so cannot be called to testify), and that the other two returned to Italy and became religious (and are accessible). The martyrs were Pormort and Plasden, and here is the account of Pormort in the revised version of Segá :

*'Pormortus molestior quidem aliquando in Collegio extiterat, ob nimiam bilis excandescientiam et ingenii mobilitatem, eaque de causa aliquando etiam e Collegio dimissus est, ipsomet petente. Quo tempore ad Episcopi Cassaniensis famulatum in Calabria se contulit, sed eius vitæ generis tandem pertæsus, cum non haberet ad quos confugeret, Mediolanum se contulit ibique patrum charitate*

<sup>20</sup> This surely exonerates him from any intention of deceiving. He must have known that his enemies would go through his book, as he went through theirs, with a small tooth comb, and that somebody would notice that most of these letters were written after Segá's death.

victum accepit, quam ille charitatem adeo alumnis omnibus Anglis illac transeuntibus praedicare solebat, ut nullos se unquam in terris amicos fideles praeter Societatis Patres invenisse profiteretur; indeque factum est ut cum paulo post in Anglicanam messem Patrum consilio proficisceretur, a P. Roberto Suduuello Societatis homine ac nobili deinde martyre amantissime acceptus est, et in aedibus quibusdam Catholicorum eius opera et commendatione collocatus, ubi maxima illius consolatione aliorumque satisfactione eo usque vixit quoad in platea quadam Londinensi Tedder apostatae obvius factus (is hujus Collegii alumnus quoque et ex inquietis aliquando fuerat) ab eo proditus in haereticorum manus devenit, a quibus passus est martyrium.' (f. 383.)

Of the famous Refectory sermon by Richard Button, Persons gives a more detailed account than Segar (p. 37):

'Solet Collegii minister cum quis Alumnorum pro suggestu, tempore refectiois, sui exercendi causa in refectorio concionatur, cum satis concionatus videbitur dicere ei, Sufficit. Concionatus est quidam Buttonus ex tumultuantibus valde seditiose. Induxit enim comparationes odiosas de Religiosorum ac presbyterorum statu seu vocatione; omnes boni offendebantur, pertulit tamen minister quod iam coena ad finem fere pervenerat, tunc dixit ei semel, Sufficit, at non paruit. Postea aliquanto repetiit verbum Minister submissa voce ac pacifice. Exardescent seditiosi ac absoluta coena conglobati accurrunt, iniuriis verbis Ministrum arripiunt, opprobriis exagitant, ac unus cui nomen Hillus aliis furentior tabulae publicae nomen eius coeteris applaudentibus expinxit.' (f. 399.)

Answering the charge of Jesuit rapacity Persons records a small incident in the life of Bl. Robert Southwell that does not appear to be found elsewhere:

'Suduuellus quamquam saeculi conditione nobilis et nobilium in aedibus per multos annos frequens, eo tamen ipso die quo ingressus est ad eum locum quem Dei dispositio et providentia ad eum hostibus tradendum destinaverat, rogatus ab hospite, viro quoque nobili, num pecunias haberet ad sumptus itineris necessarios, fassus est se non habere, unde ab hospite accepit.' (f. 383.)

Another addition seems less defensible. At the time of the visitation Persons was quite unaware that John Cecil had

turned spy four years before,<sup>21</sup> and they were working together on plans for a Spanish invasion of England via Scotland.<sup>22</sup> Cecil had been dispatched to Rome by Philip II, and in a letter quoted above Persons recommends him as a quiet person worthy to be consulted on the affairs of the College. Since then they had fallen out, so Cecil now finds a place in the rogues' gallery under the patronage of Segá! We are now informed that he had been accused of defaming the Fathers, though he strenuously denied it. As a student in the College ten years before he had been of the turbulent party, had gone to England and had been most kindly treated by Robert Cecil, his relative, thereby arousing the suspicions of Catholics. They refused to receive him and he had therefore taken himself to Scotland. (f. 380.)

We come now to the introductory section. Here Persons was in his element. There was nobody in Europe better informed and better qualified to expose the intrigues of Morgan and Paget, of the disreputable Solomon Aldred *et hoc genus omne*. Surely he would have a few disparaging tit-bits to add to what Segá had laboriously gathered by picking Allen's brains or browsing in the files of the nunciatures! But it is just when we expect a flood of new light that we are disappointed. He adds only one incident, an incident that occurred after Segá's death. Segá had referred to Father William, the Dominican, as a mischief-maker and assailant of the Fathers: Persons is able to bring his dossier up to date:

'Inter istarum praesertim turbarum authores fautoresque et Patrum Societatis oppugnatores numeratur etiam Guilielmus Sacheverellus, ordinis S. Dominici professus, sed moribus tali vocationi minime respondens, quippe qui his diebus ingenti multorum scandalo in aedibus meretricis comprehensus, Sanctitatis etiam Vestrae iussu<sup>23</sup> poenam a Monachis infra privatas parietes inflictam sustinuit.' (f. 378.)

Sacheverell's escape to England in March 1597 and his apostasy are not mentioned, and this enables us to date the revision of Segá. It must have been written during the early months of 1597, i.e. very soon after Persons' arrival in Rome.

<sup>21</sup> Hist. Mss Com. Salisb. IV, 478; SP. 12/238, no. 168.

<sup>22</sup> Caetani, no. 22061.

<sup>23</sup> It might be argued that by using such a phrase as 'by order of Your Holiness' Persons was hoodwinking his readers into supposing that they were reading genuine Segá. It is probably no more than a literary device to bring the new into harmony with the old.

Apart from this, Persons has nothing to add. Except for a few verbal changes that do not enrich our knowledge, and the omission of a long passage on the foundation of Douai, he leaves this section as he finds it. He evidently considered it complete and completely satisfying. Could it be because he had written it himself?

To sum up.

1. We know that when Persons first heard of the stirs his mind went back to the stirs of 1585 (that were undoubtedly fomented from outside) and he jumped to the conclusion that the new stirs had a similar cause.
2. It is clear from the complaints of the students that this diagnosis was incorrect and that outsiders played a negligible part in the disputes.
3. The introductory section is no more than a detailed account of the earlier troubles and is largely irrelevant.
4. It contains just the sort of information that was uppermost in Persons' mind, as is evident from his letters.
5. It contains details that come naturally from him but strangely from an Italian Cardinal.
6. We know he wrote his 'poor opinion' at some length and sent it to Rome in December 1595.
7. When he came to edit the report for publication he took the greatest liberties with other sections but left this first section virtually unchanged.
8. We have Sega's own declaration that he was presenting '*quaedam scripta*', a phrase that leaves their authorship an open question.

This evidence is all circumstantial and not conclusive. There may be some quite different explanation. Whatever the true explanation, it is difficult to believe that this document is the fruit of the independent investigations of an impartial Italian Cardinal, or that it owes nothing, directly or indirectly, to Persons. It is a repetition rather than a confirmation of the charges that Persons continually brought against his opponents, and it calls for caution. I don't for one moment suggest that the information is false because it comes from Persons! It is far more likely to be accurate than if it came from Sega's amateur researches or his vague recollections of what Allen told him. Most of it can be checked and confirmed from other sources. Most of the victims here exposed deserve no better



fate than to be pilloried for ever in the solemn milieu of a Cardinal's report to the Vicar of Christ. But Persons, like everybody else, had his prejudices. When he fights in the open we can make allowances, but when he snipes from behind the sacred purple his attacks may easily be taken too solemnly.

Not all Persons' own brethren approved of his onslaught even on Morgan and Paget. Oliverius Manares, the Vice-Provincial in Flanders, wrote again and again both to Persons and Aquaviva protesting at Persons' violent invective :

'Fr Persons writes to me that he has original letters against the noblemen which testify that they stirred up the sedition in that College, but this does not alter my view. It is to be attributed to human weakness and passion, and we should turn our eyes to the causes. What wonder if these noblemen, lacerated by many insults as they have been, are moved and provoked against those who have injured them ? They are laymen and soldiers, not religious. We who are religious ought to suffer them, to ignore what is secret and heal the wounds with which they have been tortured ; not drive them to extreme infamy.'<sup>24</sup>

I confess that I am not moved with compassion by Persons' attacks on Morgan and Paget. They were alive and could hit back—and they did ! But there was one whose pen had never been used against Persons or the Society and who now slept in the College chapel *in somno pacis*, when all enmity should be forgiven and forgotten, and when a chivalrous opponent sheathes his sword. More than anyone else Owen Lewis, Bishop of Cassano, merits the title of founder of the Venerabile as well as co-founder of Douai. It may therefore be of some interest to examine the portrait of him that emerges from the Segá report.

GODFREY ANSTRUTHER O.P.

<sup>24</sup> A.R.S.I., Germ. 177, f. 217. See also the strong letters printed by R. Lechat S.J., in *Les réfugiés anglais dans les Pays-Bas*, Louvain, 1914, p. 239 sq. 'All these years we have hardly stopped speaking ill of him [Paget], listening to abuse about him, and finding it dear to us.' 'God knows I am second to none in my love for Persons, Holt and their adherents, but I hate their activities, the shifts, not to say lies, that they use and in which they are often caught out ; the haste and persistency of their judgments and the way they meddle in politics.'

## COLLEGE DIARY

JANUARY 7th 1961, *Saturday*. The vendors of the Piazza Navona start to pack, and obey the call 'Torn' a Surriento'—or to Venice, or Florence, or the Abruzzi—or just two streets away. Once more they are unconsciously in competition with the Stage men and Electricians in the English College Common Room, whose task to-day was not sweetened by the knowledge that the rain had kept the rest of the House too from the University.

In a denuded Refectory at lunch the Rector decided that we could wait a little longer before taking up once more the story of the Vatican Council.

In the afternoon some of us went to a 'Housewarming Party' given by the Beda College in their new buildings near St Paul's, and we were suitably impressed by the use they made of their fine new stage.

In the evening, off to Sant' Andrea for the English Day in the Epiphany Octave celebrations there. Cardinal Confalonieri gave Benediction, and a member of Top Year was thurifer.

A heavy first day for the Diarist.

8th *Sunday*. Feast of the Holy Family. The Dialogue Mass so startled the Rector that the 42nd Psalm was left in ruins.

Later in the morning Archbishop Mathew confirmed Miss Grace Devenney, nurse to the children of Mr and Mrs MacDermot. The ceremony took place in the College Chapel, and the Schola provided suitable music from the Tribune.

To lunch: Archbishop Mathew and Captain Tom Morris. Mince pies are still in season, though many tried to shake off the Christmas lethargy by a sprint round Pam. At supper we again welcomed Captain Morris.

9th *Monday*. Mgr Iggleden returned to England. In the evening the atmosphere in the Refectory was charged with emotion as we listened to an English Bishop's description of Christmas in Rome in 1870: the current book is Abbot Butler's *The Vatican Council*.

10th *Tuesday*. Christmas cards and presents continue to flood into the College. As most of them were posted in the middle of December, there is a feeling that the Italians must be in sympathy with the go-slow strike which took place in England before Christmas.

Dr Purdy came to supper.

11th *Wednesday*. Fr Paul Clark left us to-day. Walk was fifteen minutes later than usual this afternoon, but nobody knew this for certain except the Deputy Senior Student. The result: at 3.30 force of habit roused most from their siesta. The change was made because of gita shopping—the shops open at 4 o'clock. A good idea—appreciated by how few!

12th *Thursday*. A gita day ; almost a coachful went off to Terminillo in the small hours. Culture seekers and mountaineers were also catered for, while Palazzola saw its usual quota. The skiers were delayed in their return. Among the casualties were a lacerated leg, a sprained ankle, a twisted wrist, and—for the coach—a pair of squinting headlights (duly noted by the law).

On days such as this the desire for sleep overcomes the raconteur in most people ; hence Night Prayers were at 9.15.

13th *Friday*. A new haircut man takes office. Read what import you will into the date of this event.

14th *Saturday*. During the Litany the Organist did his best to shake off the attentions of the choir, but the latter clung doggedly to its task, if not too accurately to the note.

We offer our congratulations to Mr Brian MacDermot, First Secretary of the Legation to the Holy See, and to Mrs MacDermot on the birth of their sixth son.

15th *Sunday*. A Day of Recollection. Fr Smith S.C.A., Rector of the English Church, gave us a forthright conference. At Benediction this evening we heard for the first time the new invocation in the Divine Praises : '*Benedetto il Suo Preziosissimo Sangue*'.

16th *Monday*. Eager rugby players were thwarted once more, but this time for a new reason : the field is being dug up . . .

This evening Dr Purdy, Frs Gaynor, Smith and Orsy and Mr Garey came to supper, and afterwards saw the film which was Mr Garey's Christmas present to us. Alec Guinness and John Mills provided the high standards we have come to expect of them in *Tunes of Glory*, which sent us thoughtful to bed. An extra large number of breaks in the film served only to heighten the tension.

17th *Tuesday*. We were glad to welcome back Cardinal Heard from the Blue Nuns, where he has had a short course of treatment.

While sixty-odd Americans appeared at the University for the first time in shiny new tonsures, our first year Theology spent most of the morning at the Vicariate having definitions squeezed out of them.

To lunch came Frs Dunn, Anstruther, Smith and Sutherland.

In the afternoon a soccer team not improved by over a month off the field was thrashed 0—3 by the Servites at Gelsomino.

An event that should not go unrecorded : to-night the *Salve* was easily the lowest it has been within living memory—thus giving a hearing to some of the more unusual voices in the House.

18th *Wednesday*. Disputations. Eventually the cryptic notice put up by the University Delegate was fathomed and 'a good *rappresentanza*' attended. In the evening the Rector addressed the House on the subject of the coming General Council. The Holy Father has asked for prayers for the Council, and so we are to say the special prayer every morning after Community Mass.

Frs Dunn and Sutherland came to supper.

19th *Thursday*. A Colleges' XV was beaten 0—9 by C.U.S. Roma at Acqua Acetosa in a close but scrappy game of rugby.

In his conference this evening Fr Orsy was forced to retract the news he had given last week that to-morrow is to be a *dies non*.

To supper : Frs Dunn and Sutherland and Captain Morris.

20th *Friday*. The 'Anglican' night in the Church Unity Octave at the Gesù. (A curious coincidence that the resignation of the Archbishop of Canterbury should have been announced this morning.) The College provided the assistenza as usual, while the Schola gazed down from its point of vantage two mirrors away. This time the thurifer was a second year Theologian. Benediction was given by Archbishop Venini. Official recognition was given to the fact that we are never back in time for supper from such functions : the meal was at 8.15.

21st *Saturday*. To-day it was a little warmer, and we had some rain to justify the expectations of those who have been taking an umbrella every morning to the University. They look out and see a gloomy sky, not realising that it is gloomy because the sun has scarcely risen.

To-day the working classes threw off another shackle : smoking is to be allowed for a quarter of an hour on the mornings of *dies non*, as a temporary concession. There is some talk of having the notice announcing this printed in letters of fire on sheets of gold (or rice paper ?) and framed. It is of course natural that this news should be of more interest to some than to others . . .

Frs Dunn and Sutherland are now staying with us for a few days.

22nd *Sunday*. Scene : a blasted heath (the Janiculum), on a bleak and wintry afternoon : Propaganda College held our eager soccer team to a 1—1 draw, after extra time. It rained.

To supper came Mr J. R. A. Scott-Oldfield.

23rd *Monday*. A *dies non* for the Solemn Academic Act at the University. It rained most of the day, so few of us ventured out, morning or afternoon.

Bishop Beck of Salford arrived in the evening, to continue work for the coming Council.

Dr Purdy came to supper. Afterwards the conservative spirit of the House prevailed (only just) in a debate about clerical dress.

24th *Tuesday*. A careful search reveals nothing for a Diarist to report, except the first fine and sunny day for a long time. (Item no. 6 in the Editor's suggestions for your Diarist reads : 'Meteorolog. phenomena').

25th *Wednesday*. His Grace Archbishop Mathew came to lunch.

In the Martyrs' Chapel in the evening we were happy to be spared the genealogies of Genesis. Instead we heard about Noah.

The presence of a member of the Hierarchy in the House means that our education in Ecumenical Councils takes place after supper in Common Room circles, rather than in the Refectory from the reader's box.

26th *Thursday*. In the morning Cardinal Heard baptized Paul Hilary MacDermot, sixth son of the First Secretary of the Legation to the Holy See. The ceremony took place in the College Chapel. Sir Peter and Lady Scarlett were among the guests; the students looked on from the Tribune. The baby carried himself with aplomb throughout.

Fr Anstruther was at lunch to-day.

In the afternoon, rugby: Colleges' XV 5, Lazio 5.

27th *Friday*. Bishop Beck and Frs Dunn and Sutherland left before lunch, so we are now guestless.

A Wiseman Society paper introduced us to inscape and sprung rhythm and other mysteries centring on the person of Gerard Manley Hopkins.

28th *Saturday*. Varied reactions were noted as the voice of G. and S. was heard once more in the land—after an absence of only three weeks. Some think there is a plot to sabotage the Villa Opera.

29th *Sunday*. At breakfast, sufferers told of the horn of a car parked in the Piazza Santa Caterina, which suddenly let fly at three o'clock in the morning. Curious policemen had gathered round the offending vehicle and taken its number, but had failed to silence it. It stopped twenty minutes later in the same mysterious fashion in which it seems to have started—of its own accord.

*Canticum Domini Alleluia* was dropped without a hitch to-day.

To lunch came Fr Pears and Fr Copleston S.J.

The soccer XI beat the French College 2—0 in a pleasant game on their pitch near Pam.

30th *Monday*. An Alleluia must have got left behind—it intruded at this morning's Community Mass.

In the early hours of this morning died Fr Paul Galtier S.J., after a wearying and painful illness. He was an outstanding theologian of the inter-war years, and many past students of the Venerabile must remember well his lectures at the University. R.I.P.

31st *Tuesday*. A day of tantalising drizzle—dark and dismal, but not enough to keep the English College indoors.

A kitten which has been at the bottom of the Tank for some days was removed to-day. It had had its throat slit before being dropped over the wall from the Cappellar'.

In the Refectory we are listening to verbatim reports of Vatican Council debates. Widespread amusement gives sketch-writers food for thought.

FEBRUARY 1st *Wednesday*. The new rubrics say that there is to be no *oratio imperata* 'stabili modo', so the Vicariate has decreed that the prayer for the Pope should be said on Mondays, Wednesdays and Fridays.

No Lectures to-day, because of the Requiem at Sant'Ignazio for Fr Paul Galtier S.J.

2nd *Thursday*. Candlemas. To the usual confusion caused by juggling with Liber, biretta and candle was added a further complication: the

Celebrant was ready for the Gloria of the Mass while the choir was still singing the antiphon for re-entering church. Some blamed the new rubrics—or something.

A short bell—rain—for the long afternoon walk compensated us for the fact that yet another feast has fallen on a Thursday.

3rd *Friday*. The Feast of St Blaise. Some went to his church in the Via Giulia for the Oriental blessing, and they got some blessed bread too (stale withal). Nevertheless almost all received the Occidental blessing from the Rector after supper.

To lunch to-day came Fr Copleston S.J.

4th *Saturday*. At the Solemn Requiem this morning for Edward Cardinal Farnese we sang the *Dies Irae* for a change.

Archbishop Heenan arrived to stay with us for two days before moving out of Rome for Preparatory Commission work for the Council. It appears that this work is to take place at the Paulist Villa near Palazzola. We always knew some good would come from the place . . .

5th *Sunday*. The Vice-Rector took advantage of a Day of Recollection to remind us, via the notice-board, of the time of breakfast. The wording was almost too much of a strain for the pedantic, but somehow silence was preserved.

To lunch to-day came Mgri Cardinali and Whitty and Fr Higgins.

6th *Monday*. The pace of life increases as the exams of the first semester draw near . . . some have even already taken place.

To lunch to-day : Mgr F. Davis and Dr Purdy. To supper we welcomed Fr Sheehy, a naval Chaplain. He is staying with us a few days before meeting at Naples a ship which he left at Genoa.

In the evening the Hydrogen Bomb was introduced by the Debating Society. It put a stop to practices for the Shrove Concert, but it was eventually thrown out quite convincingly.

7th *Tuesday*. The last day of lectures for some time, a cheerful farewell being bidden by some to smiling professors. I like the way some of the latter wish their classes good luck in examinations—you can almost see them adding under their breath 'You'll need it !'

8th *Wednesday*. A cock has been performing on the Cappellar'. It often manages to synchronise with the Angelus, but not always. Geese may have saved the Capitol in days gone by, but pro-avian considerations will carry little weight if certain inhabitants of Mayfair and the Common Room corridor lay hands on this bird.

Fr Vella came to lunch to-day.

9th *Thursday*. The break for exams between the two terms is being extended into the Shrove holiday, so we have over a week away from the University. We are to rise at 6 o'clock, and not even those with 8.30 exams complain. Luckily the Nuns' coffee-grinding machine, or whatever it is, starts up half an hour later too, so that those to whom its sound is familiar are not shaken out of bed too early.

A San Lorenzo function in the evening had Isaias, Aristotle and various University professors to contend with, and so came off rather worse than usual. Even those who did go had to be bribed by being let off the long walk.

Fr Anstruther came to lunch, and Archbishop Heenan and Bishop Dwyer to supper. His Grace and His Lordship are staying a few days at the College.

10th *Friday*. And this evening Dr Purdy was at supper.

11th *Saturday*. Archbishop Mathew came to lunch, and so did fifteen sailors from H.M.S. *Narvik*. Afterwards the sailors drew with us 2—2 at Acqua Acetosa. Fr Sheehy left in the evening after watching the performance of his protégés on the sports field.

12th *Sunday*. Their Eminences Cardinals Amleto Cicognani and Heard came to lunch, as well as Archbishop Heenan, Bishop Dwyer and Mgr Rogers.

In the evening we entertained Archbishop Heenan, Bishop Dwyer, Mgr Whitty, Canon J. B. O'Connell and Fr Smith to supper and the

### SHROVE CONCERT, 1961

1. AT TWO PIANOS . . . . . Messrs Dearman and Brand  
*Schumann, Piano Concerto in A Minor, 1st movement*
2. BRITISH FOLKSONGS . . . . . Mr Fegan
3. THE WILD WEST . . . . . Messrs Burns and Crampton
4. CONJURING . . . . . Mr Finn
5. AT ONE PIANO . . . . . Messrs Dearman and Brand  
*Mozart, Symphony No. 34, 1st movement*

### 6. TRIAL BY JURY

BY W. S. GILBERT AND ARTHUR SULLIVAN

<i>The Learned Judge</i>	Mr Burns
<i>The Defendant</i>	Mr Cookson
<i>The Plaintiff</i>	Mr Kenney
<i>Counsel for the Plaintiff</i>	Mr O'Malley
<i>The Usher</i>	Mr Richardson
<i>Foreman of the Jury</i>	Mr Rice
<i>Chorus of Jurymen</i>	

Messrs Trevett, Barker, Grimshaw,  
Creasey, Dearman, News, Tuck,  
Corley, McEvoy, Holleran,  
Howling

<i>Chorus of Bridesmaids</i>	Messrs Feben, Everley, Kirkham, Dann, Round
<i>Conductor</i>	Mr Corbould
<i>Pianist</i>	Mr Robinson

Produced by Mr Richardson

Representatives of Society Press were heard from time to time during the performance from their perch on the mantelpiece, but I suppose it was an achievement to have dragged them away from their gramophone records in the North-West. I can definitely state that the Vice-Rector was not among them.

13th *Monday*. A day gita. More mountains were conquered, and as it is still early in the year a group went to Terminillo, where they performed on ice. Casualties this time were only three skis. All parties returned on time.

14th *Tuesday*. Even St Valentine has to make way for St Hyacinth in Rome. Shrove Tuesday: a last look at the children in their costumes on the Pincio (and a surreptitious look at Punch and Judy, of course), and at lunch there were the Madre's tasty substitute for pancakes—to which no one can give a name, in English or Italian.

In the evening Fr Smith came to supper and stayed to see the film *Hell is a City*, a thriller set in Manchester.

15th *Wednesday*. A big day for the College Astronomer Public (alias Eclipse Man): as he had predicted, the sun was 99% eclipsed at 8.37.1. We were disappointed that he failed to provide the promised stars and planets (and one member of First Year asked where the moon was), but there was a sharp drop of light and temperature. Many resorted to the College roof armed with the recommended old photo negatives.

High Mass followed with the distribution of ashes. However, faces were washed and heads oiled by lunch time.

16th *Thursday*. For the past few weeks a table tennis tournament has been quietly taking place. The finals were to-day, leaving the Southwark diocese in an undisputed position ahead of the rest of the field.

To lunch came Fr Vella, and to supper Dr Purdy.

17th *Friday*. Back to the 5.30 rise after a week's respite. Also back to the applauding University for a new term; Lent has certainly begun.

18th *Saturday*. After this morning's Solemn Requiem the ministers practically had to hack their way to the sacristy through a recalcitrant choir. At the last minute a way opened before them as people woke up. To-day Bishop Dwyer returned to Leeds.

19th *Sunday*. Canon O'Connell and Fr Ryan O.M.I. came to lunch to-day. In the afternoon a large number went to the Oriental Institute to hear Fr Gill S.J. speak on 'The Orthodox Churches and the Ecumenical Movement'.

Vespers were postponed till 7.15. At this season there is no organ to be blamed when things go wrong.

20th *Monday*. With a Public Meeting in the offing a democratic Debating Society decided that democracy is not such a good thing after all.

21st *Tuesday*. The cortile door has been studded (with studs); not, I admit, an item of interest, except that the said studding was not silent, and took place during siesta time.



We hope a strike of transport workers did not prevent a member of first year Theology reaching Sant'Alfonso, where he was due to join three of our candidates for Major Orders. He brings their total weight to something over a third of a ton . . .

Fr Anstruther came to lunch, and to supper came Mgr Clapperton.

The Common Room looked distinctly less barn-like this evening: more of the pictures have been replaced after an absence of some time.

22nd *Wednesday*. Mr MacDermot came to lunch, and later on Cardinal Godfrey and Mgr Worlock arrived.

Rugby at Acqua Acetosa: Colleges' XV 13, Rugby Olimpico 5. This despite the weight absent on retreat.

23rd *Thursday*. Community Mass was celebrated by the Rector on the Clementine Altar beneath St Peter's. In the afternoon soccer at Ponte Milvio. The English College beat the Holy Ghost Fathers (augmented) 6—3.

24th *Friday*. Industrial sounds from the Tribune indicated that the Martyrs' frescoes were being fitted for illumination. Outdoor types are making the most of the good weather. For some to-day is their fourth visit to the field of sport in five days. An eerie hush in the Refectory to-day: one year was in retreat.

25th *Saturday*. Ordination day. *Prosit* to Mr Rice who was ordained Priest, to Messrs Dumbill and Parker who were ordained Subdeacons, and to first year Theology who were tonsured. The ceremony was at the Lateran, and Cardinal Traglia officiated. Solemn Benediction, kissing of hands and the *Te Deum* in the evening.

26th *Sunday*. Mr Rice celebrated his first Mass at 9 o'clock—the High Mass. Schola and organ marked the occasion. We were pleased to welcome the relatives of the new priest to the pranzone, at which Cardinal Godfrey proposed the toast.

A blessing on the person who quietly forgot to ring the bell for walk. To supper, Fr Smith S.C.A.

27th *Monday*. Would-be rugby players couldn't even get a quarter of a pitch for touch rugby to-day. The reason was not immediately apparent, as the sky has been cloudless for a week.

28th *Tuesday*. We were sad to learn of the death of Archbishop McGrath of Cardiff to-day. May he rest in peace.

MARCH 1st *Wednesday*. St David's Day. Cardinal Godfrey said Community Mass for the repose of the soul of Archbishop McGrath, and the Rector celebrated High Mass for the same intention.

To lunch to-day came Mgr Whitty, Fr Foley and Fr Morris O.S.M.

The weather, which during February has been amazingly good, broke punctually for the month of March—but only after walk (though Top Year did not seem to mind).

Cardinal Godfrey gave Pontifical Benediction.

As yet the list of new House jobs has not appeared. The tension was relieved a little by a light-hearted film called *The Million Pound Note*.

2nd *Thursday*. The jobs list came in a very poor second to the thesis sheets this year—it did not appear till noon.

Dr Purdy came to supper.

3rd *Friday*. The Vicariate has implemented one of the rulings of the recent Synod : a certain college (which shall be nameless), which a short time ago was made to wear black shoes and stockings, now appears in hats too.

At lunch to-day were Cardinal Godfrey, Archbishops O'Connor and Mathew, Mgr Duchemin, Hemmick, Mostyn and Worlock, and Fr Hilary Carpenter O.P.

Age and beauty fought it out at Gelsomino : Under 21s 2, Over 21s 2.

4th *Saturday*. Today we said good-bye to Cardinal Godfrey and Mgr Worlock.

Public Meeting—first day. A new Senior Student took office, and mortadella was voted out. Whatever the sentiments of the Diarist of this time last year may have been, the present writer is not one of those exulting over the banishment of that controversial breakfast dish.

5th *Sunday*. A Day of Recollection. The Vice-Rector gave a Lenten conference.

The Public Meeting was concluded without bloodshed.

In the evening Dom Bernard Orchard O.S.B. spoke to the Literary Society on his journey 'From the Nile to the Tiber'.

6th *Monday*. Fr Pears came to lunch. The XV returned from a game against Propaganda at Acqua Acetosa bloody and bowed : 0—11.

In the evening the Debating Society went ballooning. Avancinus (ably defended by our Philosophy Ripetitore) reasserted himself in the face of varied opposition.

7th *Tuesday*. The Feast of St Thomas Aquinas (for the University if not for the Church—the Lenten feria takes precedence) so a *dies non*. To supper came Dr Purdy and Major Utley.

8th *Wednesday*. A Station Church function at SS. Nereus and Achilles, Cardinal Godfrey's titular church.

9th *Thursday*. Some reactionary mourned the passing of mortadella by bringing in some salame for breakfast. Fr Goldingay came to lunch.

In the afternoon there was rugby at Acqua Acetosa : Colleges' XV 3, Admiral Roma 9.

In the evening our tame astronomer began showing the Wiseman Society round the solar system.

10th *Friday*. At Gelsomino two College XIs played the Carmelites. The first won 3—2, while the second drew 1—1. On the journey back the trolleys of the bus caught fire, but though the driver and conductor abandoned the bus nobody was hurt.

12th *Sunday*. Laetare Sunday and the Feast of St Gregory. Instead of High Mass in the College we went to San Gregorio to sing versus the monks, and afterwards to receive their hospitality. Later on about twenty

people 'opened' the Tank as per tradition. The reason for the large *rap-presentanza*—the weather, which has been behaving well recently. We cannot have had more than an inch or two of rain since the beginning of the year.

Mgr Canon Cahill and Professor Bray were our guests at lunch.

In the afternoon we had two alternatives to a long walk: we could choose between a Band Concert at the American College and a talk by Mr Douglas Hyde at the University.

At supper Dr Purdy, and red wine instead of white, for some mysterious reason. Afterwards a film about One-upmanship (and all the other -manship): *School for Scoundrels*. It is felt that a complementary course would be enough for quite a few people here . . .

13th *Monday*. We again welcomed Mgr Canon Cahill and Professor Bray to lunch. In chapel afterwards the Vice-Rector exhorted us to pray for our pious Pontiff . . . or have I mistranslated?

This spring the weather is so good that the Tank is being used right from its opening day.

14th *Tuesday*. In the evening Stations of the Cross had a sparse attendance as the result of a clash between the Station Church function at San Lorenzo, and another talk on Communism by Mr Douglas Hyde.

15th *Wednesday*. Has someone put the Senior Student's nose out of joint? To-day he went into hospital to have a bone in it treated. A member of First Year went with him, to have his nose seen to as well.

16th *Thursday*. Windows in the main corridors are returning from opacity to transparence under the care of the servants. On being asked when windows of individual rooms were to be tackled, one of them replied '*Anno santo*'. *Speriamo* . . .

Guests at lunch to-day were Mgr Canon Cahill, Professor Bray, Frs Anstruther O.P. and Pears.

Our soccer team overwhelmed the Spanish College 6—0.

In the evening the Mezzofanti Society held a musical session—its solitary effort of the year, but worth it.

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

17th *Friday*. Form is just as hard to predict in College soccer as anywhere else; after the recent 2—2 draw between Over and Under 21s, to-day Theology beat Philosophy 6—1.

Those with Irish connections celebrated St Patrick's Day with the rest of Rome's Irish community. The College contingent consisted mainly of First Year men.

18th *Saturday*. We returned from lectures to discover that the Sacristans had been busy—all is now shrouded in purple (or is it violet?).

19th *Sunday*. First Sunday in Passiointide. Frs McIlhenny and Hall S.J., came to lunch. In the evening Mr Patrick Smith, Rome reporter of the BBC, addressed the Literary Society on 'The BBC in Peace and War'.

20th *Monday*. Feast of St Joseph. A *dies non*, and believe it or not it rained on the place beneath for the first time in three weeks. High Mass was sung by the Philosophy Ripetitore, his first High Mass since his arrival at the beginning of the year. We cannot understand his diffidence!

Lunch and coffee and liquori were *in famiglia*. Afterwards half the College was pressganged up to Pam for an assault on the stones littering the stretch of ground it is hoped to make into a soccer pitch. This afternoon it looked as though it had been sown with dragons' teeth rather than with the conventional grass seed. Helpers had a special tea on their return.

21st *Tuesday*. The Union Jack flew in the rain this afternoon at Acqua Acetosa for the Scots match. Score: English College 2 (plus a damaged foot), Scots College 2 (plus a damaged head and a damaged thigh). The third draw in three years. Cardinal Heard watched a good part of the game.

After supper the Debating Society decided that women, though deplorable, are not disastrous.

22nd *Wednesday*. The last day of lectures till after Easter. Carrozza-to-the-Greg day for the American top year. The Pious Latins celebrated too. Even the hardened realists of the English College (well, one or two at least) no doubt experienced the odd lumps in throats.

23rd *Thursday*. None of the seed to be sown on the Pam football pitch will fall on stony ground. To-day's final assault carried all before it. A medieval Wiseman Society talk to-night.

24th *Friday*. Congratulations to Messrs Dearman, Coote and Sharratt, who upheld with conviction their unorthodox doctrines on the Church at to-day's Theology disputations. Likewise to Mr Brand, who argued on relativity with the defender of the Philosophy thesis.

25th *Saturday*. Feast of the Annunciation. The vast acreage of purple covering the Martyrs' picture was spotlight during Community Mass. Solemn Benediction in the evening.

26th *Palm*—or rather Second Sunday in Passiontide. The singers of the Passion did their best to ensure that the crowd really would be angry by the time its turn came. Celebrant and choir could not agree on the words of the Introit and Tract to-day. The Liber and the Missal have been at variance for some years, hence the divergence of opinion.

Soccer at the North American College this afternoon. We won 3—2. This was the last game of the season. All those who 'did' the Seven Churches to-day (or vice-versa, whichever you prefer) hobbled back in time for the opening conference of the Retreat. The Retreat Father is Fr Hilary Carpenter O.P.

27th *Monday*. Hands up any non-smoker who knows how to recreate in silence . . .

29th *Wednesday*. The *Te Deum* this morning closed the Retreat, which this year managed to accommodate a sermon class, in addition to the customary Schola and chior practices and the taking of oaths for degrees.

Another Seven Churches day. Some of the more scrupulous who went round on Sunday repeated the performance to-day, just to make sure of the indulgence.

Dr Purdy came to supper.

30th *Maundy Thursday*. A 6.30 rise during the Triduum Sacrum. A quiet day. Some went to the Greek rite ceremony, a few helped out the Canons of San Lorenzo with their Office, *Chi Lo Sa?* got under way, and a dozen people had their feet washed at San Lorenzo in the evening.

Frs Fooks and Moakler arrived in time for supper; they are to stay a few days with us.

31st *Good Friday*. Stations of the Cross were at three, and the function at six, thus giving more pilgrims the chance to attend. An innovation generally approved of was the 'Schola ex machina': some members sang the *Improperia* responses from the Tribune.

APRIL 1st *Holy Saturday*. To lunch to-day came Fr Madden S.J. and Captain Craig. The Vice-Rector was the celebrant at the Easter Vigil ceremony.

2nd *Easter Sunday*. Once more we are safe in genuflecting on entering church, after the memory tests of the last two days. Phylacteries and fringes return to normal. In the morning the Holy Father's High Mass in St Peter's replaced the College High Mass. As this was a House function, attendance at the Easter Blessing *Urbi et Orbi* was a hundred per cent. After his *fervorino* the Holy Father greeted the various language groups in their own tongues, with such bewildering rapidity that some did not even have time to acknowledge the greeting. He must have got through a dozen languages in a minute. English came third, after Italian and French.

To lunch we welcomed Cardinal Heard, Frs Madden S.J., Pears and McEnroe, Captain Craig and Mr Rogers, the new tenant of one of the College flats.

The Cardinal gave Solemn Benediction in the afternoon.

For supper we had, *inter alia*, a chocolate Easter egg each, the kind gift of Lieutenant-Colonel Fleming and family, our neighbours last summer at the Villa di Sopra. The eggs each contained a plastic toy, which kept us almost as amused as extra wine. The Superiors sent us out early, so that they could investigate their eggs with greater privacy.

In the evening there was a long film—*The Horse Soldiers*.

3rd *Monday*. The House was quickly deserted to-day as long—day—gita cameratas left for their various destinations. Your normal Diarist being three hundred miles away, an abnormal substitute is responsible for the next few entries!

4th *Tuesday*. Our lunchtime guests were Fr Inledon and his nephew. For the past two days the clock has been most obstreperous, insisting on striking the oddest hours at the oddest times.

5th *Wednesday*. Another day gita. One camerata came upon a country-club on a barren mountain near Tivoli, recently ransacked by vandals.

6th *Thursday*. In the evening a film, *The Face of a Fugitive*.

7th *Friday*. After a last fling resembling an epileptic fit, the clock settled down to normal in mid-morning. Apart from this, to-day consisted of only three parts—(a) the morning after the night before, (b) siesta, and (c) the night before the morning after.

To supper came Fr Leonard and a friend. The Vice-Rector returned to the College after a couple of days in Assisi.

8th *Saturday*. A very fine gita day. Most people went to Torvaianica to get a tan. All long and day gita cameratas (apart from one which was delayed by a bus strike) managed to be in for White Choir at 7.30.

9th *Low Sunday*. The end of a few days for which your official Diarist was, one might say, irresponsible! A few parents and relations were present at High Mass.

At lunch were Canon O'Connell, Frs Orsy and Hughes S.J., and Fr Incedon with his nephew; there was a dolce too—all very welcome. In the afternoon the College was well represented at a lively performance of the 'Easter Musical' at the North American College.

To supper came Fr Tripp.

10th *Monday*. With Easter gitas now safely behind us, the M.C. told us we must pray for rain.

Back to the University and the normal routine of the summer programme. But what have we here—the thin end of another wedge? Evening walk has been put a quarter of an hour later. In fact there has been little speculation as to the reason.

Canon O'Connell came to lunch, but we were guestless at supper, so it was back to the story of the Vatican Council. The Douai version of the Book of Proverbs appears to have been exhausted, so now we have turned to the Knox version.

11th *Tuesday*. Like yesterday, a rather stormy day. During Spiritual Reading we were serenaded with unusual vigour and ferocity from the Cappellar'; but surely it was rather an ungrateful gesture on our part to close the windows.

Guests at lunch were Canon O'Connell and Fr Bebb, and Dr Purdy came to supper.

12th *Wednesday*. Good-bye to Frs Fooks and Moakler. At breakfast new coffee cups and saucers made their appearance.

At lectures this morning a philosophy professor told his class that the Russians have brought back a man alive from space; he did not say whether this affected his particular branch of learning.

Liturgical enthusiasts are fascinated by a recently introduced record of a Congolese choir singing a Latin Mass. As yet the Choirmaster has displayed no interest.

In the evening a thunderstorm came to break weeks of fine weather. At least it relieved us of an uncomfortable scirocco of some days' duration.

13th *Thursday*. The Rector said a low Mass for a visiting Convent School, and the Schola sang from the Tribune during most of the Mass.

Archbishop Heenan (who is to be with us for a few days) and Fr Bebb were at supper to-night.

Your Diarist took his first dip of the year in the Tank. He has known it colder . . . once or twice perhaps.

14th *Friday*. A great fluttering in the dovescots in the evening, as embossed invitations arrive for a reception to be held during the Queen's visit to Rome next month. Unfortunately some of us will be in retreat for Major Orders.

15th *Saturday*. A morning of sharp showers—not enough to keep us indoors. Mgr Duchemin was at lunch, and at supper were Bishop Holland, Mgr Whitty and Dr Purdy.

16th *Sunday*. At lunch we greeted Bishop Holland, Mgr Davis, Canon O'Connell, Fr Stibbs and Professor Parks.

Archbishop Heenan gave Pontifical Benediction for a party of pilgrims in the afternoon. The weather, though unsettled, was good enough for smoking and a one-a-side game of hockey in Pam.

17th *Monday*. His Grace and Bishop Holland left for the Paulist Villa. At the University we were sorry to learn of the death of Fr M. Gordillo S.J. R.I.P.

The approach to the Sacristy from the Vestibolo has been decorated and considerably brightened. There are dark rumours that some people have asked permission to move in there.

This year sermons have overflowed beyond Easter, and sermon classes are hard to accommodate in the summer programme.

18th *Tuesday*. Those in the House with Irish passports were disappointed at not receiving invitations to see the Queen, so some kind person in the College tried to cheer them up by providing application forms for the same . . . The gratitude of the recipients was most touching.

19th *Wednesday*. As there are now Confessions regularly on Wednesdays as well as Fridays, walk on both these days is optional.

20th *Thursday*. The ground floor was full of the smell of burning paint this afternoon as the outside front doors of the College were stripped in readiness for another coat. Any guesses as to what colour they used to be?

Canon O'Connell was at lunch to-day. Fr Smith came to supper, after which the Film Committee, anticipating St George's Day, presented us with a 'tense think-piece'—*Yesterday's Enemy*, which was about War in the Far East. There was no background music, and the film got on well enough without it.

21st *Friday*. The swifts have been back for some time, but this morning was the first time they have made a noise about it.

Today is Rome's Birthday: the policemen looked rather sheepish in their bright lanyards.

Mgr Davis was our guest at lunch in the company of Archbishop Heenan and Bishop Holland, who were likewise at supper, as also were Mgr Whitty and Mr Devlin. After supper some of us went up on the roof to watch the fireworks marking the City's 2,714th anniversary.

22nd *Saturday*. It was a little humiliating to have to be reminded by a Yugoslavian professor at the University that yesterday was the Queen's 35th birthday as well as Rome's 2,714th.

Bishop Holland left for England this morning. Archbishop Heenan went to see the *scugnizzi* in Naples. And in the evening Bishop Dwyer arrived from Leeds.

23rd *Sunday*. St George's Day, and a happy feastday to you too. In passing may one note that yet another festa has fallen on a *dies non*. The Vice-Rector came out strongly this morning against unusual hairstyles (at least, I think that's what 'deprecated' means). He was clearly making a last minute effort to gain recognition in this evening's Concert. He succeeded beyond the dreams of avarice (Belloc).

Lunch guests to-day were Cardinal Heard, Archbishop Heenan, Bishop Dwyer, Fr Hardwick, Messrs Hodgetts, Rogers and Goldie.

Pontifical Benediction was given by Bishop Dwyer. Rain prevented us walking off the pranzone. Rosary to-day was in the vernacular.

Fr Smith and Dr Purdy came to supper, and afterwards we entertained all our guests, including the members of the Hierarchy, to Theologians' Concert. The member of the OND did his bit, and there was a sumptuous Top Year sketch.

24th *Monday*. Archbishop Heenan said the Community Mass, and left later in the day for home. Bishop Pearson and Fr Moulding arrived to-day.

25th *Tuesday*. Greater Litanies, though now they are not quite so great. Undoubled (sounds like Bridge doesn't it?) they allow us only two turns round the garden.

Bishop Beck arrived this morning from Salford.

To-day is Liberation Day (1945), but this does not affect the University. But we are thankful for small mercies—the walk there and back was a little more tolerable to-day: there was very little traffic.

26th *Wednesday*. In the evening there was a violent and noisy hail-storm.

Fr Agnellus Andrew O.F.M. came to supper.

27th *Thursday*. Last year's Senior Student sang the annual High Mass for the conversion of England at the Catacombs of S. Domitilla.

Fr Anstruther was at lunch and supper to-day.

We said a prayer for the recovery of Cardinal Heard, who went into hospital this evening for treatment.

28th *Friday*. At present it seems that the Rector favours claret as the final colour of the front doors, which to date have been covered with white and green priming.

Mgr Ryan was at lunch.

29th *Saturday*. In the morning Bishop Beck returned to England. To lunch we welcomed Canon Pawley, who is to be an Anglican observer at the coming Council.



For most of the day the College was waterless : apparently an aqueduct is being repaired. And in the evening those due to go into retreat for the subdiaconate bade a fond farewell to choir practices.

30th *Sunday*. Feast of Saint Catherine of Siena, Patroness of Italy. *Dilexisti* is a Mass one rarely hears sung in the College. The Vespers psalms were unusual too.

There was a big Eastern Rite ceremony at St Paul's—some of the College Orientals attended.

A certain member of First Year, asked where his stock was, thought he had probably left it in the Tank.

And now for a second time I hand over to a deputy, while I take a week away from it all. He is not likely to lack material for the coming week.

MAY 1st *Monday*. A small red flag on top of a pile of bread at breakfast time announced the feast of Saint Joseph the Worker. After coffee and liquori, Bishop Pearson gave Pontifical Benediction. In the evening we were glad to see Fr Rope, who has come out for a short holiday.

2nd *Tuesday*. At last—the Union Jack flying above the College front door. (But is it true we had to borrow it from the Italian authorities?) Permission to go and see the arrival of the Queen and the Duke of Edinburgh was given from three o'clock onwards. The royal party arrived at the Stazione Ostiense at four (the hour specially chosen so as not to disturb the Roman siesta), and was met by a colourful Horse Guard escort with a band. From there the Queen and the Duke drove to the Colosseum, where the Mayor presented a bouquet and made a short speech of welcome. Unfortunately a circling helicopter drowned his words. The procession then drove slowly down the Via dei Fori Imperiali to the Piazza Venezia, and from there to the Quirinal, where the visitors met members of the Government, and later appeared on the balcony.

A rather cooler reception was accorded the remainder of the thesis sheets which also arrived to-day.

3rd *Wednesday*. This morning Her Majesty laid wreaths at the Victor Emmanuel Monument and at the British War Cemetery. College veterans attended this latter function. In the afternoon Her Majesty visited the Mayor at the Capitol.

At 5 o'clock Sir Peter and Lady Scarlett and Mr and Mrs MacDermot received members of the International Catholic Women's League at a garden party held for them at the College. A few representatives of other Colleges were present, and Cardinal Heard, just back from the Blue Nuns, stayed for half an hour.

The dwellers in the Cappellar' were evidently expecting to see the Queen arrive.

4th *Thursday*. Feast of the English Martyrs. High Mass was sung by the Rector. Straight afterwards we left to attend a reception at the Palazzo Barberini. Before going to this reception, Her Majesty the Queen paid a flying visit to Sir D'Arcy Osborne in the Via Giulia. About thirty

members of the College were there and indirectly presented a bouquet of chrysanthemums. At the Palazzo Barberini Her Majesty spoke to three members of the College, while the Duke spoke to someone who was standing in a flowerpot to get a better view, and to a member of First Year who was sporting an impressive black eye: His Royal Highness suggested that perhaps he had had a brush with a Protestant. When the royal party had passed, refreshments were served. We returned rather late to the College for lunch, at which our guests were Mgr O'Neill, Wing-Commander Grant-Ferris M.P., Captain George Eyston and Fr Pears.

Coffee and liquori were followed by Solemn Benediction given by Fr Rope.

Good-bye to Euclid and Pythagoras . . . our conversation to-day ceased to be bound by geometry: which is one way of saying that after-supper Common Room circles ceased till next October. Those really keen on mathematical order can now go up on to the balcony and sit in straight lines listening to the gramophone.

5th *Friday*. We were excused lectures so that we could go to the Vatican to see the Queen pay her visit to the Pope. Some waited in the Cortile di San Damaso, while others were in the Sala Clementina, among the television cameras. When Her Majesty returned through the Sala after seeing the Pope we gave three hearty cheers. The Vice-Rector made sure the television commentators drew attention to the fact that they were English College cheers.

A memorable morning, and one of the hottest this year—the Tank was a big attraction at 12.45. Extra wine and *paste* at supper in honour of the royal visit, which ended to-day. Mgr Whitty was with us this evening.

6th *Saturday*. Back to lectures after most of the week off. The Rector left for England to-day, but too late to support his favourite team in the Cup Final. College enthusiasts were given permission to watch the game on television at the Portuguese College.

7th *Sunday*. Congratulations to Messrs Dumbill and Parker, who received the Diaconate, to the rest of third year Theology, who received the Subdiaconate, and to second year Theology, who received second Minor Orders. The ordination was at the XII Apostoli, and the ordaining prelate was Cardinal Traglia.

8th *Monday*. Litaniae Minores in the morning.

9th *Tuesday*. A new sort of evening walk has become popular: new subdeacons, scorning attempts to study in Castel Sant'Angelo Gardens, are trying to form a splinter-group with a view to getting Matins said in a convenient church.

10th *Wednesday*. Congratulations to Fr Morris O.S.M., who has just been appointed to a third Consultorship, this time to the catechetical section of the Sacred Congregation of the Council.

11th *Thursday*. Ascension Day. Some of us went to St Peter's this morning to attend the canonisation of Saint Bertilla Boscardin. Dr Purdy, Major Utley and Mr Lucas of the *Sunday Dispatch* were our guests at lunch.

At Palazzola a small *rappresentanza* attended the celebration held to mark the First Holy Communion and Confirmation of Luigi, Alfredo's son, and of Alfonsino from the Villa di Sopra.

Dr Purdy stayed for supper and came to the film, *On the Waterfront*.

12th *Friday*. A Tank before Meditation is now quite popular. Not surprising in view of the heat . . . 'Quid utrum' (what weather) as a professor this morning said to his sweating listeners! To make matters worse, even normally civilised smokers are taking to Nazionali as supplies of English cigarettes fail.

13th *Saturday*. Feast of St Robert Bellarmine, a *dies non*. Half the House attended the High Mass at Sant' Ignazio. Six people went to Palazzola in the morning to prepare the cricket pitch for this afternoon's Beda match. They could make little impression on grass two feet high. The rest of us got to the Villa without mishap, though the radiator of one of the buses boiled on the Via dei Laghi. In ideal conditions (please do not ask, ideal for what?) the Beda batted first and made 69 all out. After tea, following a poor start, the College managed to pass this score for the loss of only four wickets. The Beda kindly provided a glass of wine after the match.

Afterwards there was a hitch over buses, and only a dozen people got back to the College by 8 o'clock. Another dozen got in at 8.45, while the rest arrived ravenous just before Benediction at 9.30, after spending an hour and a half on the Belvedere. In consideration of this ordeal, on the

14th *Sunday* there was a six o'clock rise. A Day of Recollection, with a conference given by the Vice-Rector. Our lunch guests were Frs Shiels, Orsy S.J., Pears and Auchinleck and Mr Prickett. Fr Auchinleck is spending a few days with us.

In the evening there was a colourful parade of representatives of A.C.L.I. (Italian Christian Workers) from all over the country, which went from the Colosseum to St Peter's Square, where the Holy Father gave an address on the occasion of the seventieth anniversary of Leo XIII's *Rerum Novarum*.

After supper we saw a documentary film, *This is the BBC*, kindly provided by Mr Patrick Smith, who addressed the Literary Society some weeks ago.

Quite an eventful day—for a Day of Recollection!

15th *Monday*. To-day I saw a llama (the beast, not the priest—cf. Belloc) being led down the Baullari. Mr Frank Bower was at lunch; Dr McReavy came in the evening. We said good-bye to Fr Rope to-day.

16th *Tuesday*. Fr P. Molinari S.J., Postulator of the Cause of the Forty Martyrs, came to lunch. In the evening there was a long bell for walk—then the Vice-Rector had second thoughts and made the walk optional. Which gives some idea of to-day's weather—clammy, miserable and unsettled.

Dr Purdy came to supper.

17th *Wednesday*. We welcomed Fr Pears to the College this evening. He is staying a few days.

18th *Thursday*. Fr Pears said Community Mass. Later in the morning, a little matter of an exam at the Vicariate for third year Theology. Our lunch guests to-day were Colonel Tellier, Colonel McCausland and Dom J. C. McCann O.S.B.

From to-day till October there will be no more compulsory long walks.

19th *Friday*. Something happened during the night to the heaps of garlic on the Cappellar'. Anyway, what used to be dormant now saturates the atmosphere and the food.

Fr Auchinleck left for England to-day. The front doors have been given their final coat of paint—a glossy dark green, adorned with brass studs. To-day was cold, wet and guestless. Nothing will keep First Year out of the Tank though.

20th *Saturday*. A *dies non*—the first day of our long Whit week-end. After supper a record of 'the Goons' being played on the balcony practically emptied the Common Room.

21st *Whit Sunday*. High Mass at 6.30 this morning. Afterwards some of us went to St Peter's to see the Holy Father consecrate fourteen missionary bishops. (It is interesting to note how he has to modify the words of the Mass wherever there is a mention made of the Pope.) On leaving the Basilica one noticed that there had been Baptisms, First Communions and Confirmations going on during the ceremony. A *rappresentanza* of fifty went to the other end of the City, to St Paul's, for a High Mass commemorating St Paul's arrival in Rome 1,900 years ago. Cardinal Pizzardo sang the Mass at the Papal altar; a special indult permitting this was fastened to one of the pillars of the baldachino.

After supper we saw a film—*Texas John Slaughter*, with a cartoon to go with it too.

22nd *Monday*. Gita day. The Fregene contingent had to wait some time for the bus to take them there—were their faces red!

23rd *Tuesday*. After an early night a late rise—6 o'clock. There is clearly a heart of gold under the forbidding exterior that warns us in such extreme terms of the penalties of getting burnt by the Fregene sun.

24th *Wednesday*. Back to lectures. Eggs for breakfast for Top Year—it is their Licentiate written exam to-day.

To lunch came Mgr Shaw. In the afternoon a party went to watch the Italy-England international football match. They returned unscathed by the crowd after England's victory. Another group went to the Palazzo Barberini, to help with an International Red Cross Fête—to-day was the 'British day'.

25th *Thursday*. We provided the assistenza for First Vespers of St Philip at the Chiesa Nuova, the Vice-Rector addressed the House, and Dr Purdy came to supper.

26th *Friday*. Lunch guests to-day were Canon Thompson and Canon Malone. An early supper before Pontifical Benediction at the Chiesa Nuova, given by Cardinal Giobbe. A group of diehards defied the official decision not to send the Cardinal off with three cheers after the function.

27th *Saturday*. We had stew for lunch to-day—a memorable occasion. In future we hope to have it once a week.

28th *Trinity Sunday*. The Vice-Rector sang the High Mass, which was followed immediately by Benediction. Fr Ashdowne provided Carpano chinato to start off the pranzo, to which we welcomed Mgr Duchemin, Clapperton, Mostyn and Shaw, Canon de Laubenque, Commander Burn, Colonel Fleming, Colonel McCausland, Major Noel, Dr Purdy, Fr Orsy S.J., Fr Anstruther O.P. and Fr McCann O.S.B. We drank the health of Mgr Duchemin, who is leaving Rome shortly after thirty-three years as Rector of the Beda.

29th *Monday*. Mortadella returned to the breakfast table this morning, thinking we wouldn't notice . . . Much coming and going in church this morning, as 'Roman Pot' struck indiscriminately. Possible culprits were yesterday's spumante or the mushroom vol-au-vents.

In the evening the Vice-Rector concluded the talk on the rules he began last Thursday.

30th *Tuesday*. To-day it was eggs for breakfast for those taking the Philosophy Licentiate written exam. After the ordeal most of them went off to recover at Palazzola.

Canons Malone and Thompson came to lunch again to-day. The Rector was back from England almost in time for supper. Mgr Whitty was here to greet him.

31st *Wednesday*. Top Year tea.

JUNE 1st *Thursday*. Feast of Corpus Christi. Fr McConnon said the Community Mass. As far as the English College was concerned, the weather was the hottest yet as the Vice-Rector sang High Mass and gave Benediction three times at the Little Sisters' old people's home. This year we surprised them by carrying their harmonium up the church so that the Schola could sing from a better position. Earlier, a policeman had politely but firmly prevented the Vice from driving his car into the courtyard—because there was going to be a function!

Lunch in the College was in famiglia, and was followed by coffee and liquori. Top Year ventured a *rappresentanza* of only two people to Orvieto this year—a bit small, even for a small year.

In the afternoon some of us took part in the procession of the Blessed Sacrament from the Piazza Venezia to the Colosseum. Cardinal Traglia bravely carried the monstrance in the procession—not a cool task, even under a canopy—and the Holy Father gave Benediction at the Arch of Constantine.

2nd *Friday*. A *dies non* to celebrate the anniversary of the unification of Italy. The Vice-Rector left for England.

A clap of thunder woke almost everyone at 1.50 a.m.

3rd *Saturday*. Few Italians considered it worth while going to work after two festas and the day before Sunday, but we are keen and have different ideas!

In the middle of the morning there was a violent thunderstorm, in the course of which there was a flash of lightning which stopped the College clock, sending one of the weights down to the cellar, besides blowing plugs, switches, fuses and bits of masonry out of the walls.

4th *Sunday*. After a short lapse from favour Sant'Onofrio is once more a popular spot for walks.

Solemn Benediction in the evening was attended by a group of Manchester pilgrims.

5th *Monday*. Frs Elcock and McGowan arrived to spend a holiday with us.

6th *Tuesday*. Once more during Spiritual Reading the neighbours serenaded us—this time with one of the latest tunes, *24,000 Baci*.

7th *Wednesday*. Mgr Clapperton was at lunch to-day. Weights were taken; one big pasta-consumer finally attained his goal of fifteen stone. In the evening there was a function at the convent of the Sisters of Perpetual Adoration; Bishop Castelli gave Benediction.

8th *Thursday*. The monsoon is upon us. Mopping up the rain-water on the corridor adjoining the balcony has become quite a regular job these past few days, and the after-supper gramophone concert went North-West one evening.

A number of people attended a farewell At Home given by Mr and Mrs MacDermot, who are going to Lisbon.

9th *Friday*. What ain't we got? We ain't got fog . . . or so we always thought till this morning; looking out of the window first thing it appeared that Sant'Andrea had been neatly de-domed.

A *dies non* to mark the Feast of the Sacred Heart. The Rector gave Solemn Benediction.

The room-list for Palazzola has appeared in the Common Room, and is being rapidly filled in to spare Top Year's nostalgic feelings.

An extra glass of wine at lunch and *paste* for tea, kindly provided by Frs Elcock and McGowan, who are leaving for England to-morrow.

10th *Saturday*. The last day of lectures. All went from the University to Sant' Ignazio for an *adhortatio*, Benediction and the Te Deum.

11th *Sunday*. To lunch came Fr Braithwaite-Young. Late at night Cardinal Godfrey and Mgr Worlock arrived in the College.

12th *Monday*. The sounds we heard at Spiritual Reading this evening were made by two antique metal chandeliers being deposited in the Cortile. Archbishop Mathew and Mgr Clapperton came to lunch.

13th *Tuesday*. A large consignment of garlic arrived in the Cappellar' at 2 o'clock in the morning. Some of it appears to have found its way over the wall . . . we had it for supper, lightly seasoned with meat.

14th *Wednesday*. Forthcoming exams are having their effect: members of Top Year are making their wills. Lunch-time guests to-day were Frs Smith, Gallagher and McNamara and Mr Brown.

15th *Thursday*. In the Refectory to-day we saw Archbishop Campbell of Glasgow, Bishop Suhr of Copenhagen, and Mgr Treanor, Flanagan and Duchemin.

As, Bs and Cs in the Licentiate years had their *pericula* to-day.

16th *Friday*. A large proportion of third year Philosophy departed to-day. Fr Braithwaite-Young was at lunch, having just returned from Athens.

17th *Saturday*. Cardinal Godfrey and Mgr Worlock returned to England to-day.

18th *Sunday*. To-day we migrated to the Martyrs' Chapel for Community Mass, while Rosary was transferred to the Church. *Ad multos annos* after supper for Messrs Chatterton and P. J. Jones.

19th *Monday*. Though I mention this fact under protest, the bougainvillea is in bloom again. *Ad multos annos* for Mr Linares. And to revert to the topic of horticulture—now that Gardener No. 1 has left for England, the sweet peas on the balcony have decided to display a coy bloom or two.

Anarchy came to the Common Room when a Theologian, probably frantic at dropping a mark or two in a minor examination, attacked a Superior with drawn umbrella . . .

20th *Tuesday*. Frs Gallagher, Smith and McNamara came to supper this evening. Afterwards it was *Ad multos annos* for Mr Robinson.

21st *Wednesday*. The temperature has not been below eighty in the shade at any time for the last five days; very few people had a full night's sleep last night. To add insult to injury the Astronomer Public informed us that midsummer occurred at 4 o'clock to-day . . .

Mgr Whitty came to supper. *Ad multos annos* for Mr Rice.

22nd *Thursday*. Over twenty people were in the Tank at 3.45 to-day on the dot. Fr Orsy gave his final conference of the year this evening. *Ad multos annos* for Messrs Needham, Nash and Lloyd.

23rd *Friday*. As the year draws to a close, the Refectory is now only two thirds full.

24th *Saturday*. Feast of St John the Baptist, so no examinations.

25th *Sunday*. Because of the heat, Rosary is in private for this last week in Rome. *Ad multos annos* for Mr Trevett.

26th *Monday*. To supper this evening came three Anglican visitors, the Revv. P. Pilkington and J. Hopcroft, and Mr S. Hopcroft.

27th *Tuesday*. We read with cynical amusement of the temperature 'soaring' to 79° in London . . .

Mgr Whitty was at supper this evening, as was Fr Formby who is going to spend a few days with us.

28th *Wednesday*. Pray pardon me for harping on the weather—I assure you it is exceptional, not to say exceptionable . . . This morning the heat was augmented by a stifling scirocco. Remaining motionless is no use either. No walks for the rest of the week—it's too hot. The heat

during the Novena to SS. Peter and Paul has been playing havoc with the organists. Some nights we have scarcely had a squeak out of them, on others they both seem to have been playing at once !

Bishop Dwyer and Fr Murphy arrived this evening.

29th *Thursday*. Feast of SS. Peter and Paul. Bishop Dwyer said the second Low Mass and afterwards confirmed a visitor in the College Church. Some of us attended the Pope's dialogue Mass in St Peter's.

It cooled off sufficiently to allow us to try our hand at some servile work—packing. An enterprising Theologian is peddling iced lemonade on the balcony during the mid-morning break.

Fr Morris was our guest at lunch and coffee and liquori. Fr Ashdowne gave Solemn Benediction.

30th *Friday*. Luggage of all shapes and sizes, including this year a faldstool, litters the bottom corridor, awaiting Enzo's lorry. But this is not the first sign of the *villeggiatura* ; the carpets came up a week ago.

Well, there it is, the College Diary. Take it or leave it—I care not, for I'm off to Palazzola in the morning. In due course I hope to receive my free copy of the Magazine. I wonder if *you* think it was worth it ?

GEORGE RICHARDSON.



## PERSONAL

It is our sad duty to record the death of our Cardinal Protector, Cardinal Nicola Canali. His Eminence, who died early in August, had been Protector of the College since 1947. Although his duties and, in recent years, ill-health prevented him from visiting the College as often as he would have wished, he was a loyal friend, always ready to be of service. May he rest in peace.

It was with great pleasure that we learned of the appointment of Cardinal Amleto Cicognani to the post of Secretary of State, in succession to the late Cardinal Tardini. His Eminence has been a close friend of the College for many years, and we have had the pleasure of welcoming him both to the College and to the Villa since his return from the United States, where he was Apostolic Delegate. We are proud to number His Eminence among the regular readers of *THE VENERABLE*.

We take this opportunity of welcoming to Rome the new Rector of the Beda College, the Very Reverend Canon J. J. Curtin D.D., B.A., and of congratulating him on being appointed a Domestic Prelate. We wish him many happy years of rectorship.

We also offer our congratulations to the Right Reverend Monsignor Richard J. Foster S.T.L., L.S.S. (1930-4), who has been appointed Rector of Oscott College. *Prosit* to the Reverend Paul Clark S.T.L. (1934-41), Vice-Rector of St Joseph's College, Mark Cross, who has been made a Privy Chamberlain.

We were pleased to see in the Birthday Honours List that the Reverend Sydney G. Lescher C.F. (1932-8) has been appointed M.B.E. for his work with the Forces in Germany.

Our best wishes go to the Reverend John Liam Carson L.C.L., S.T.L. (1946-54), who has become private secretary to the Apostolic Delegate to Great Britain, and likewise to the Reverend Richard Inledon M.A. (1950-7), who is now assistant University Chaplain at Oxford.

In the summer we said good-bye to the Reverend Michael Ashdowne S.T.L. (1950-7), who for the past two years has been Theology Ripetitore. We thank him for the good work he has done, and offer him our best wishes in his post as Vice-Rector of the Westminster Cathedral Choir School.

*Ad multos annos* to the following who are celebrating the Silver Jubilee of their ordination :

The Right Reverend Monsignor John Carroll-Abbing, the Very Reverend Canon Gerard Roberts, the Revv. Michael Elcock, William Ford, Edward Doyle, Joseph McDonald and Leo McReavy—all 1930-7.

The appointments of Top Year are as follows :

The Rev. Bernard Needham to Bishop's House, Nottingham.

The Rev. Brian Nash to Our Lady's, St John's Wood, London, N.W.8.

The Rev. Bernard Trevett to Holy Rood, Swindon.

The Rev. Adrian Chatterton to the Cathedral, Nottingham.

The Rev. Timothy Rice to St Philip Neri's, Arundel.

The Rev. Charles Lloyd to Bishop's House, Wrexham.

The Rev. Peter John Jones to Oscott College.

The Rev. James Robinson to Holy Cross, Birkenhead.

The Rev. Bernard Linares returns to Rome for further studies.

The Rev. Colin Barker to St Austin's, Wakefield.

The Senior Student from March 1962 will be Mr Christopher Budd.  
The Deputy Senior Student will be Mr Bryan Chestle.

## COLLEGE NOTES

### THE VENERABLE

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

Secretary : Mr Tully  
 Under-Secretary : Mr Finn  
 Sixth Member : Mr Brennan

### LITERARY SOCIETY

The first talk of the year was given by Mr R. F. Trevett, and was entitled 'The Reflections of a Layman'. Mr Trevett divided his talk into four main sections, each concerned with the training of the layman for a particular purpose. Perhaps the most interesting section dealt with Catholic Action, a field in which the speaker is an expert. Without minimizing the importance of co-operation with the parish clergy, Mr Trevett laid great emphasis on the rôle of Catholic Action in the apostolate of the world. His section on the layman's attitude to our non-Catholic and non-Christian neighbours can be summed up by saying that there must be an apostolate of love. One of the most impressive aspects of the talk was the speaker's extensive knowledge of theology.

In March Dom Bernard Orchard O.S.B. came to give us his impressions of his journey 'From Nile to Tiber', a journey which followed first the wanderings of the Israelites under Moses and then the main outline of the travels of Saint Paul. Dom Bernard gave us a very good idea of the countries through which he travelled, and of the difficulties such a journey involves to-day as compared with the difficulties which would have been met in earlier times. The talk was enlivened by many amusing anecdotes.

Our last speaker was Mr Patrick Smith, who as BBC correspondent for the Mediterranean area is based on Rome. He called his talk 'The BBC in Peace and War'. He ranged over a variety of subjects, beginning with his own experiences as a correspondent and passing on to the future prospects of BBC sound radio and its competition with television, both BBC and commercial. Mr Smith is an admirable raconteur and the talk was highly amusing. He also obtained for us a very good documentary film called *This is the BBC*. This was shown at a later date.

The President for 1961-2 is Mr Parker. The Secretary is Mr Hollis.

## PRIVATE SOCIETIES

**THE GRANT DEBATING SOCIETY.** The rejuvenated Society has continued to meet this year and has held five debates on the following topics: 'Clerical dress should be brought up to date', 'The use of the hydrogen bomb is, generally speaking, immoral', 'This House is a firm upholder of democracy', a balloon debate and finally 'In the opinion of this House, the emancipation of women was one of the greatest disasters of the last hundred years'.

The standard of speaking still leaves much to be desired, particularly from the floor, where speakers tend to produce disconnected remarks addressed directly to the House instead of through the Chair. However, a welcome number of members of First Year were present, and several of them spoke. The attendance at debates was most satisfactory.

The present Secretary is Mr Pateman.

**THE WISEMAN SOCIETY.** Mr Wahle began the season with a paper entitled '*English Lay Catholics*' in which he showed clearly the help both spiritual and material given to Catholics by lay workers, and the methods used by these same workers to bring the Faith to non-Catholics. Mr Wahle stressed the fact that the core of the lay apostolate was a sense of obedience and true charity stemming from the personal sanctification of the individual. Mr Barker, in a paper on '*The Problem of the Irish Immigrant*', pointed to the difference in mentality of the two races as the basic difficulty. The background and history of the Irish makes them think that they should be hostile to the English. Mr Barker also felt that religious differences are a serious source of misunderstanding. '*Gerard Manley Hopkins*', a paper given by Mr Kenney, was an introduction to the poet, and therefore the matter was more general than profound. The speaker tried to show Hopkins' greatness as a priest and as the worthy pioneer of a new poetic field. Mr Ainslie gave a most learned paper entitled '*The Planets*'. He gave a description of each of the planets, and after discussing eclipses and the means of predicting them, he dealt with various astronomical phenomena of

which the most interesting was the star of Bethlehem and its physical explanation. The season closed on a liturgical note, with a paper by Mr Trevett called '*A Medieval looks at the Mass*'. On the first night the speaker spent a good deal of time on the life and background of Friar Nicholas Trevet O.P., whose work *De Officio Missae* he had investigated. On the second night Mr Trevett examined the work itself and showed it to be of rubrical, theological and ascetical value. There were, too, many useful and interesting thoughts which could only be glanced at in the time remaining. The Secretary is Mr Kenney.

## SPORT

ASSOCIATION FOOTBALL. After a moderate first half of the season, we settled down in the new year to play some really attractive football, which brought us four victories and two draws in our last six games.

Our first match was against H.M.S. *Narvik* at Acqua Acetosa. We would have won this game had it not been for two bad defensive mistakes in the last minutes of the match which allowed the Navy to equalise 2—2. The second of these goals, scored when our goalkeeper let a harmless thirty-yard drive roll past him over the line, was so simple that our opponents thought we had drawn the match on purpose. We would like to thank them for the gift of two shields to the College and of a ribbon for each member of the team.

In our next game, against the Holy Ghost Fathers, we hit top form and won 6—3. Some powerful and accurate shooting by the forwards gave us an early lead which we never looked like losing, although there were a few shaky moments in the defence. Against the Carmelites we suffered a relapse, yet we beat them 3—2. While we were struggling to find our form, the 2nd XI, playing the Carmelite 2nd XI, were earning a 1—1 draw. In a match against the Spanish College the team came truly back to form once more and scored a fine 6—0 victory. Tremendous shooting by the forwards, with a hat-trick by Gath, plus first-time tackling by the defence, produced a result which caused no little concern to the Scots whom we played five days later.

Heavy rain the day before and during the Scots match resulted in a very muddy surface at Acqua Acetosa. We were the first to settle down to the conditions, and after strongly attacking the Scots goal for half-an-hour we were rewarded by a coolly taken goal by Everley. Our jubilation was shortlived, for a few minutes later Creasey, who had been playing a great game at left-half, had to leave the field to have stitches put in a nasty head wound. The accident led to a reshuffling of the team and a loss of our authority. However, we held out until the beginning of the second half, when the Scots scored two goals in quick succession. They would have gone further ahead had it not been for some determined play by our defence and inaccurate shooting by their forwards. With twenty

minutes left for play, Cunningham scored the equalising and final goal after a solo run down the left-wing. We could not but wonder what would have happened if Creasey had not met with his accident.

The season ended with the 1st XI beating the Americans 3—2. This brought our final results to : games played 10, won 5, lost 2, drawn 3. The following represented the College during the year : Messrs Burns, Doyle, Rice, Howling, Finn ; Feeney, Corley, McGarry, St Aubyn, Brennan, Kenney, Sharratt ; Cunningham, Fuller, Gath, Creasey, Everley, Howell, Parker, Dearman, Fegan, Linares, Hine, Purdue, Allen. We are much indebted to Mr Linares for acting as referee in many of our matches.

The Secretary for the 1961—2 season will be Mr Gath.

**RUGBY FOOTBALL.** In the second half of the season we had the usual difficulties in finding a pitch. This year the weather was very dry, so rain was not the problem ; in fact the pitch was being dug up. However, with the help of Dott. Paolo Vinci, the Secretary of Rugby Lazio, we were occasionally able to get a ground. Between Christmas and Easter we played four matches. We lost to C.U.S. Roma, but in the second game we beat Rugby Olimpico although playing with a much depleted side. The return fixture with Admiral Roma was one of the best games of the season. After fifteen minutes of very attacking play Round scored a breakaway try after a twenty-yard dash. Doyle played a brilliant game at full-back and is to be congratulated for his tackling and handling of difficult balls. Unfortunately we were unable to press home the advantage we had in the scrum, and Admiral, being the fitter team, managed to score three tries in the second half. The scrum at last showed its worth in this match ; despite some lack of weight good packing holds its own. The last match was against Propaganda to whom we lost 0—11, after fighting a very hard game on a very hard ground. Not very good rugby was played by either side.

Next year's prospects are bright, at least as regards the scrum ; but there remain some places to be filled on the three-quarter line. Our thanks are due to the Italian Rugby Federation for allowing us to play at Acqua Acetosa ; to members of various other colleges for playing in matches and practice games ; to Dr Purdy and Bro. C. Cunningham, Inst. Ch. for acting as referees ; and finally to Dott. Barbieri, the President of Rugby Lazio, for his generous donation to our funds.

The complete list of the year's fixtures is as follows :

Played 7. Won 1. Drawn 1. Lost 5.

<i>v.</i> Admiral Roma	Lost	10—14
<i>v.</i> Rugby Lazio	Lost	11—17
<i>v.</i> Rugby Lazio	Drawn	5—5
<i>v.</i> C.U.S. Roma	Lost	0—9
<i>v.</i> Rugby Olimpico	Won	13—5
<i>v.</i> Admiral Roma	Lost	3—9
<i>v.</i> Propaganda Fide	Lost	0—11

The following have represented the College this season : Messrs Rice, Creasey, St Aubyn, Hine, Coote, Wilcox, McGarry, Howell, Everley, Feeney, Fuller, Fegan, Holleran, Doyle, Ashton and Round.

The Secretary for the coming season is Mr Fegan.

**CRICKET.** We have come to the end of another enjoyable and successful season of Villa cricket. In between matches and House games we were able to use the new cricket net which was kindly presented to the College by Fr Lescher. This year the net was set up each time round the concrete wicket, but it is hoped that next season we shall have a permanent site off the pitch. Another major addition to our equipment is a full-length mat given to us by the Embassy. We are also indebted to the Embassy for the gift of a bat and two leather balls. Our thanks go too to Messrs Daley and J. Kelly for bats, and to Mr Rice for his pair of pads.

The season opened with our first victory over the Beda for five years. The College fielded first in the long grass while our opponents scored 69 runs, a total which we easily passed with six wickets in hand. Before the next game took place the mowers were put to work on the sforza, and despite the Vice-Rector's absence the work was soon done. This task has been considerably lightened by the acquisition of three new mowers in three years.

The next two games, against the British Embassy and St Bede's College, Manchester, were both drawn. On both occasions the College made totals of over 190 runs, but then found that it was impossible to bowl out the last pair of batsmen. Of the eighteen bowlers used by the Captain in these two games only four failed to take a wicket.

In the game against Propaganda no quarter was asked or given. Our opponents batted first and slowly took their score to 75 for 4 by lunch-time. Their innings finally closed after two and a half hours with a total of 105. Despite the loss of two wickets for seven runs we overtook them in half that time, thanks to solid innings from McGarry (who also took four wickets) and Hollis. Our margin of victory was six wickets.

The first game against Silver Wings Club ended in another draw, but we took our revenge in the return match with a 120 run win. The British Embassy also succumbed in the second game, losing by forty runs. The new fixtures against the Fleet Air Arm and the Australian Embassy both resulted in easy victories for the College. The most exciting game of the season was the North *v.* South match, which ended in a tie. Mr Hollis scored more than half of the South's runs ; on his departure the last five wickets fell for ten runs.

The following players have represented the College this season : Messrs Rice, Linares, Creasey, Daley, Richardson, Budd, Allen, Hine, McGarry, Corley, Tully, Sharratt, Wilcox, Gath, Burns, Everley, Hollis, Dodd, Dann, Kenney, Doyle, Round, Holleran, Howling and Fuller. Our thanks are also due to the following who have shared the tasks of scorer and

umpire : Messrs Ainslie, Kenney, Newns, Dearman, Wilcox and Brand ; and to Mr Cooley and his faithful band of tea-brewers.

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

TENNIS. The usual task of clearing the undergrowth on the surface of the court was carried out with determination by a faithful team of workers. The tapes and the red shale surface suffered in the weeding process, but a new load of shale brought the surface to first-class condition after ten days' work. The demand for games was overwhelming for the first two weeks. Strokes seem to have increased in power and velocity, for two of the College's Maxply rackets have had to be restrung twice over.

Early in the season we were challenged to a tournament by Propaganda, and we managed to keep an appointment with them on 18th August, in spite of the proximity of the Opera. The match was played on our court, and play began with the sun blazing from a cloudless sky. The first singles game was fought out gallantly by Mr Dann, but he was unable to use his powerful forehand drive and smash against his opponent's slow spinning game. Mr Feeney won the first two sets in the second singles, thus bringing the score to one match all. After a break for refreshments the two doubles games followed. Because of lack of time both had to be cut short at one set all. These doubles games produced skilful and hard hitting rallies from both sides ; with all four players up at the net it was hard to follow the flight of the ball. The eventual draw was a fair result, but dissatisfying. We hope to play a return match, and in the meantime we shall be kept on our toes by the current doubles tournament. The better players are teamed with the weaker ones, thus providing a handicap. Over half the House has entered for the competition and play promises to be fast and furious.

The Secretary is Mr Feeney.

GOLF. The course was opened this summer within a week of our arrival at Palazzola, with a foursome match in which Top Year, represented by Messrs Cunningham and Richardson, challenged the Rector and Fr McConnon. After halving the first hole the Rector went one better on the next, and then, having adequately shown 'the superiority of age over youth', he handed over for the rest of the game to Mr Hollis. A very exciting match resulted in a win for Top Year on the last green.

Our main difficulty this year has been a scarcity of balls ; at the last moment we found that we could not obtain cheap balls from our usual source. However, Mr Howard, a friend of the Vice-Rector, Mr Sherwood and Fr A. Russell made us very kind gifts which eased the situation considerably. To Mr Howard we are also most grateful for the gift of a fine golf trophy—a metal statuette of a golfer on a plastic stand. The first holder of the trophy is Mr Crampton, who won the handicap singles tourna-



ment, for which there was a record entry of twenty-two. Golf has been more popular than ever this summer, particularly among Philosophers. The standard of play has been quite high, with Fr McConnon giving no little help and encouragement. Though we lost the match against the Americans by seven matches to two, four of our defeats were only suffered on the last green.

The Secretary is Mr Dodd.

SWIMMING. St Gregory's Day proved to be a good imitation of a sunny day in England, with the result that over a dozen people were to be seen crowding dubiously along the edge of the Rome Tank. The water was freshly renewed and therefore cold despite its inviting appearance. From this day onwards the Tank was in constant use, and since cleaning operations can now be carried out in an hour or so (thanks to the mosaic) there was never a day on which there was no water for swimming.

The gala in the Villa pool was extremely popular, and we were assured of hot weather by choosing to hold it on 10th August—Feast of St Lawrence. It was found that cassocks are not really the best garb for tanking, that Mr Richardson is still the fastest swimmer, cassock or no, and that potato crisps and *gassosa* are just as inedible after you have swum a length as ever buns and lemonade were. A new stroke was introduced by a member of third year Philosophy : one floats in the water and paddles forward by hand. The inventor came last in his heat and left Mr Corley to become 'Feet-first Champion' and runner-up for the Victor Ludorum prize as well. Mr Richardson gained the highest number of points ; Mr Grimshaw, Victor Ludorum for the last four years, was unable to take part because of an injury.

There has been talk of installing a pump and filter in the Villa Tank. This would abolish the need for frequent chlorination. Perhaps next year's Tank-man's lot will be an easier one !

The Secretary is Mr Feeney.

## UNIVERSITY

In the course of the past year we were sorry to hear of the death of five Professors : Fr Paul Galtier, Fr Pieter Hoenen and Fr H. Lennerz, all of whom will be well remembered by pre-War students, Fr Mauricio Gordillo, who lectured on Oriental Theology, and in the Philosophy faculty Fr Filippo Soccorsi. Fr Soccorsi, who taught scientific subjects, enjoyed world-wide fame as a pioneer of Vatican Radio. It was he too who installed the present lighting and loudspeaker systems in St Peter's. May they rest in peace. As yet we do not know who will replace Fr Soccorsi ; Fr Gordillo's place is being taken by Fr Bernard Schultze.

At the time of writing we hear that Fr René Latourelle has been appointed Dean of the Theology faculty. On the Moral Theology course there will be three lecturers this year : Fr Francis Furlong, Fr Edouard Hamel from Canada, and Fr Marcelino Zalba, whom we already know so well from his *Summa Theologiae Moralis*. This year Fr Josef Fuchs is not lecturing on the main Morals course. As last year, Fr Ludwig Hertling is taking the Church History course ; this year he is dealing with the modern period.

Among the books that have been published during the year there is Fr Bernard Lonergan's *De Deo Trino—pars analytica*. Another new book is *Communio*, a study by Fr Hertling of 'koinonia' in the early Church. In collaboration with Fr Kirschbaum, Fr Hertling has also written *The Roman Catacombs*, a work which is already available in English.

Among the theological special courses is the following : '*A Spiritual Aeneid*', seu iter ad Ecclesiam Catholicam ex Anglicanismo in experientia religiosa R. D. Ronaldi A. Knox. This interesting course is being given by Fr Ignacio Gomez Robledo.

On the material side, the Gregorian cortile has been considerably improved this year by the planting of flowering shrubs ; this is the work of Fr Georges Delannoye, who while continuing to lecture on metaphysical psychology has taken up the post of Minister. The silvan atmosphere does much to brighten the breaks between lectures.

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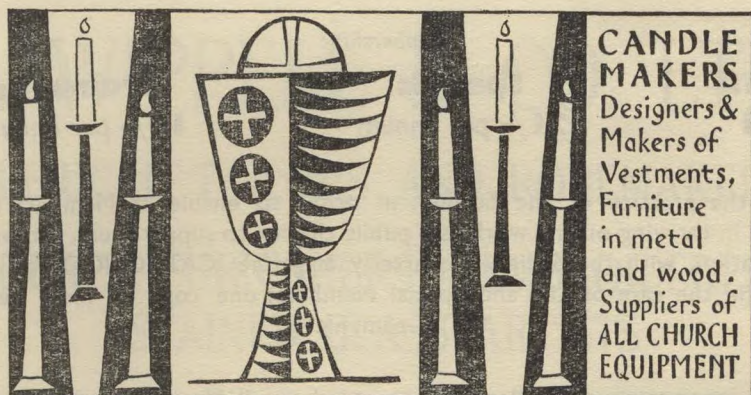
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