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EXETER

CONTENTS

	page
The Pope's Letter to the Rector	2
'Festa grande e solenne' : <i>the Pope's Address to the College, given in Private Audience during the Sexcentenary celebrations</i>	6
Venerable Edward Thwing, Martyr	9
<i>Richard J. Ashton</i>	
Cistercian Palazzola	19
<i>Timothy Firth</i>	
Nova et Vetera	
<i>From THE VENERABILE 40 years ago</i>	32
<i>Annus Mirabilis O.P.</i>	33
<i>Roman Association Meeting 1962</i>	35
Mutatis Mutandis, Servatis Servandis: The College	37
<i>Alan C. Clark</i>	
Romanesque	42
<i>Brian News</i>	
College Diary	47
<i>Anthony Pateman</i>	
Personal	63
College Notes	65
Obituaries	72
Catalogue of the Archives	75



*Veni, creator Spiritus,
 Mentem tuorum visita,
 Imple superna gratia,
 Quae tu creasti pectora ;*

*Accende lumen sensibus
 Infunde amorem cordibus,
 Infirma nostri corporis
 Virtute firmans perpeti.*

DILECTO FILIO
 GERARDO VILLELMO TICKLE
 ANTISTITI URBANO
 MODERATORI VENERABILIS COLLEGII ANGLORUM
 IN URBE

Hoc anno sex impleta sunt saecula, postquam in Urbe Anglicum Hospitium constitutum fuit, ex quo Venerabile Collegium Anglorum ortum duxit.

Laude prorsus dignum putamus esse hoc a te, dilecte Fili, susceptum consilium, ut huiusmodi felicitatis eventum sollempni celebritate recolatur: nam inclitae Anglorum Nationi inde religiosa emolumenta et decora affluenter manarunt, quae congruens rei erit hisce in temporis adiunctis apertiore in lumine ponere.

Iuvat Nos cursim strictimque attingere, quae Anglici Hospitii origo et incrementa fuerint. Amissa Saxonum Schola, in circumiectis Vaticanae Basilicae locis sita, Angli vehementi tenebantur desiderio in urbe Roma hospitam possidendi domum, quae communis patriae hic veluti pergratus nidus esset, ubi omnes cum humanitatis officio sui cives, praesertim inopes, infirmi, peregrini, exciperentur.

Circiter anno MCCCLVIII ex Anglica gente hac in Urbe Ianarii religiosam sodalitatem seu confraternitatem constituerunt, iisque quattuor post annos vir, cui nomen Ioannes Shepherd, qui eandem mercaturam faciebat, in Via Monserrato nuncupata suam venum dedit domum, quae in accommodum aptumque

conversa usum, Anglorum Hospitii Sedes exstitit, ac subinde Sanctissimae Trinitati et in honorem S. Thomae Cantuariensis aedes sacra ibidem dedicata est. Cum Anglorum Regibus et primoribus providum praeclarumque Hospitium arctae coniunctionis vinculis conexum fuit, quippe cum eorum Nationi insigni utilitati et ornamento esset. Cum vero postea Anglorum Regnum cum Apostolica Sede mutuae necessitudinis rationes abruptit, istuc permulti domo profugi et sacerdotii candidati confugerunt. Necessitatibus temporum ut salutari inceptione obveniret, Decessor Noster Gregorius XIII per Apostolicas Litteras verbis 'Quoniam divinae bonitatis' incipientes Kalendis Maiis anno MDLXXIX datas, indemni manente Hospitii peculiari sibi statuto fine, Venerabile Collegium Anglorum ibi canonicè erexit, quod, in spem Ecclesiae subsequentiæ alens et educans pietate, ingenio, disciplinis et artibus lecta agmina, de religione et de patria egregie meritum est et amplissima nunc Nostra honestatur laude.

Ex iis qui istinc in publicae vitae solem et labores prodierunt, quadraginta quattuor catholicam fidem glorioso martyrio asseruerunt, inter quod Rodulfus Sherwin, nobiliore celebrandus fama, quia cruentae confessionis primam palmam rettulit.

Nos quidem, festae huius commemorationis adaugentes laetitiam, gratias Deo agimus, quod istud in alma Urbe spectandum Anglorum domicilium per aetatum decursum tot supernis beneficiis exornatum est, dum flagrantia omina facimus, quae singularis benevolentia promit, ut sacrum ephebeum, cui solleter praees, virtutum cultu vivo, honore integro, splendore diuturno semper vivat, crescat, floreat. Quidquid est honestum, amabile, purum, altis istic radicibus inhaereat, ac, pietatis doctrinaeque fertili composito foedere spes, quae Ecclesiae in Anglia emolumento et profectui pulchra affulget, istic vires sumat et exspectatum uberrimum spiritualem edat fructum.

Haec imo e pectore ominati, tibi, dilecte fili, ceterisque moderatoribus Venerabilis Collegii Anglici eiusque alumni sive qui nunc sunt, sive qui olim fuere, et universis, qui ipsius saeculari memoriae concelebrandae intererunt, Apostolicam Benedictionem peramanter impertimus.

Ex Aedibus Vaticanis, die VI mensis Iunii, anno MCMLXII, Pontificatus Nostri quarto.

IOANNES PP XXIII.

TO OUR BELOVED SON, GERARD WILLIAM TICKLE,
 DOMESTIC PRELATE, SUPERIOR OF THE
 VENERABLE ENGLISH COLLEGE, ROME

This year marks the sixth centenary of the foundation in Rome of the English Hospice, from which the Venerable English College takes its origin. We have nothing but praise, beloved son, for your plan of commemorating such a happy event with due solemnity; for that foundation has been the cause of abundant spiritual benefits for the noble English nation and it is proper at this time to consider them more closely.

It gives Us pleasure to mention briefly the origin and growth of the English Hospice. After the loss of the Schola Saxonum, which lay near the Vatican basilica, the English sorely felt the need of a house in the city of Rome which would be a welcome place for all their fellow-countrymen, where all, and especially the poor, the sick and the pilgrims, might be received with kindness and attention.

About the year 1358 some English wool-merchants in the City founded a religious sodality or confraternity. Four years later a man called John Shepherd, also in the wool trade, sold them his house in the Via Monserrato, which after the necessary adaptations became the English Hospice. Soon afterwards a chapel was dedicated to the Blessed Trinity and St Thomas of Canterbury. This munificent and remarkable Hospice was bound

by close ties to the Kings and noblemen of England, not only because of service it rendered their noble nation but also because of the renown it brought upon them. Later, when the English Crown broke off relations with the Holy See, many exiles and candidates for the priesthood took refuge there. To find a measure which would meet the needs of the times, Our Predecessor Gregory XIII canonically erected there the Venerable English College by the Apostolic Letter 'Quoniam divinae bonitatis' dated 1st May 1579, leaving unchanged the particular purpose of the Hospice. The College rendered great service to the Church and its country by training in holiness, character, learning and the arts chosen ranks of succeeding generations to whom the Church could look, an achievement we cannot sufficiently praise.

Of those who left there for the heat and burden of public witness, forty-four affirmed their Catholic faith by glorious martyrdom. Among them was Ralph Sherwin, whom we honour more especially as being the first to shed his blood and win the martyr's crown.

We share your joy on this happy anniversary and thank God that this noteworthy English foundation in the Eternal City has over the centuries received so many blessings. It is Our heartfelt conviction, prompted by a special affection, that the College you wisely govern will ever continue to thrive, vigorously pursuing virtue, true to its high ideals, in never-failing splendour.

May its great traditions ever lead you to all that is fine, lovable and pure. May harmony with all its blessings be restored in England, and then may the promise of holiness and learning—a promise to quicken and guide the Church there—find its inspiration in the traditions of your College, and bring forth its long-awaited fruit in abundance.

With these heartfelt wishes, We lovingly impart Our Apostolic Blessing to you, beloved son, to the other Superiors of the Venerable English College, to its present and past students, and to all those who will take part in celebrating this historic occasion.

Given at the Vatican, on the sixth day of June 1962, the fourth year of Our Pontificate.

JOHN XXIII

FESTA GRANDE E SOLENNE

Venerable Brethren and dearly beloved sons.

Today is a day of especial rejoicing as you celebrate the sixth centenary of that old Hospice which was to become the English College.

It is always a consolation for the Pope to receive priests and young seminarians; and even more so, when past and present combine to give bright hope for the future. You bring us evidence from your most noble country of the faith of generations of priests who, down the centuries, have received their formation in this Rome of the Apostles and Martyrs. Now, your brother priests look to you as they zealously dedicate themselves to their ministry in their country; likewise, you have the support of the Catholics of England; in fact, we may go as far as to say that you have the respect and sympathy of the whole nation, which from the earliest times has thought of this city as the *communis patria*.

Recently, we have met here, in this, the home of the Popes, not only the most eminent among your nation, but also members of every level of society, both ecclesiastical and lay. We have been deeply impressed while public opinion has reacted most favourably throughout the whole world.

In the last few days, we have examined with interest the history of the foundation of the Hospice of the English Nation, on the site where later there rose your Venerable College. There we find personalities and events which reflect great honour to your country.

One has only to think of the charity of your compatriots as on 27th January 1362, they acquired a house to put at the disposal of 'the poor, sick, needy and unfortunate who came from England to the City'; nor should we forget their piety which moved them to build beside the Hospice the church in honour of the Blessed Trinity—which finds mention a century later in the Bull of Our Predecessor, Eugene IV—dedicating it also to

St Thomas of Canterbury, a church which became a veritable centre of religion. For, as the same Bull says, many from the Roman Court and from England met there for the sacred ceremonies ; and charity was shown to the pilgrims as they came in ever increasing numbers, amongst whom are to be found outstanding Churchmen, and men of letters and the arts.

The Kings of England for their part, wished to establish a closer connection between the Hospice and the Crown ; there were many indications of their concern and goodwill, and so the Hospice flourished increasingly. After the disturbances of the sixteenth century, Paul III immediately entrusted the Hospice to Cardinal Reginald Pole, and its function of charitable good work was continued, for it became a quiet refuge for exiles from England.

Particularly noteworthy, as these events unfold, is the forethought and care of the Apostolic See. To meet the needs of an extremely delicate situation, the Hospice was wisely changed into a new home for training priests. The Holy See's care took concrete form when Our Predecessor Gregory XIII promulgated the Bull of Foundation of the Venerable English College, decreeing that it should be given over to the preparation of young seminarians, ready to dedicate themselves to the salvation of souls, and steadfast in the profession of their loyalty to the One, Holy, Catholic and Apostolic Church.

At the express wish of the Pope, the College continued to receive pilgrims, noble and humble alike, all drawn to Rome by their traditional love for the *communis patria*. Here in Rome, the common heritage of all, the College was, and remains to this day, the Roman home of the Englishman who comes here. This was noted in 1818 by the young student Nicholas Wiseman, later to be made Cardinal by Pius IX :

‘One felt at once at home . . . it was English ground, a part of the fatherland, a restored inheritance’.

Wonderful words indeed, beloved sons, and they give the inner meaning of the history of your College, the oldest English institution in Europe outside the British Isles.

You are today recalling these six centuries of history with gratitude to God, history which began and continues now under the threefold banner of charity, apostolic zeal, and witness, the fruit as ever of the outpouring of the Holy Ghost over the whole Church, His gift to the Apostles, *verbis ut essent proflui, et caritate fervidi* (Lauds hymn, Whit-Sunday).

And it is good to see the work of the Hospice and of the College which followed, still carried on and ever guided by the light of the Spirit: the light of charity, which is all things to all men (cf. I Cor. ix, 22), which rejoices with those that rejoice, and weeps with those who weep (Rom. xii, 15), charity given to all without distinction; the light of apostolic zeal, which shines out in the generous co-operation given to form priests of Christ, that they may sanctify themselves and others, a generosity that is a reflection of heavenly life and an example of heroic dedication to souls; and the light of witness, meaning, not least of all, the witness of the Christian's sacrifice of his life, for such was the vocation of a long line of priests from your College, from the proto-martyr Ralph Sherwin, to the forty-four who gave their lives in their loyalty to the Roman See and the 130 imprisoned for the same reason.

Venerable Brethren and dearly beloved sons, seen in this light your rejoicing is transformed. Go forward with full confidence in God, on the way opened for you by your forebears. When the road is already signposted with such sacred memories, it is all the more encouraging as you begin the journey, and the journey is all the more safe, sustained as you are by the same strength as those who went before, while heavenly grace is poured into your hearts.

In these times of the Ecumenical Council, new tasks beckon you also. You will be called upon to exercise your priesthood in an historic age, when the Church is ever extending her apostolic activity, and she calls for willing and generous hearts, as in the days of the first Pentecost. We gladly repeat, *verbis proflui, caritate fervidi*.

In the past the Venerable English College has been outstanding for its loyalty to the Church, and for the fruits which it never ceases to bring forth; today, We are certain, the College has in you willing sons, minds well prepared and burning with zeal. Thus the priests of Britain nobly will continue their mission of charity, sanctification, and good work.

May there be with you the Blessed Trinity, Patron of the Chapel in Rome where you are preparing for the priesthood. Take courage from the protection of the glorious Archbishop St Thomas and all your martyrs and confessors; and let the Apostolic Blessing be the pledge and echo of the favour of heaven, as we bestow it upon all of you here present, your ex-alumni, and upon your beloved country.

VENERABLE EDWARD THWING, MARTYR

On St Crispin's Day of the year 1415, the flower of the armoured chivalry of France went down before the leather-clad English bowmen ; it was the most resounding English victory of the whole fifteenth century, and almost the only one. When Henry V returned home one of his first acts was to go on pilgrimage to the North, to the shrines of St John of Beverley and St John of Bridlington, for it was to the intercession of these two saints that he chiefly attributed his success in arms.¹

John, prior of the Canons Regular of St Augustine at Bridlington, was surnamed Thwing or Thweng, from his place of birth on the coast of Yorkshire. He died in 1379 and was canonized in 1401 on account of the extraordinary devotion to him after his death.² His shrine, to which the pilgrims flocked, was overthrown some 130 years later but the stock from which he was sprung continued to give confessors and martyrs for the Faith through the dark centuries ahead.

Edward Thwing was born at Heworth Hall, near York, in 1565 and was brought up as a Catholic,³ though information about his early life is lacking. This is the period in which opposition to the Reformers was slowly becoming organized and in which the actual pace of Reform was slow. Young, the first effective Protestant Archbishop of York, began sorting the wheat from the chaff in 1561, obtaining subscriptions of acceptance of the new order from the clergy and schoolmasters.⁴

¹ Butler's *Lives of the Saints*, Vol. IV, p. 171.

² *Ibid.*

³ Catholic Record Society, Vol. XXXV, p. 3.

⁴ *Post Reformation Catholicism in East Yorkshire, 1558-1790*, Dom Hugh Aveling, o.s.b., 1960. Chapter (i). This book has provided me with much of the background for the situation in Yorkshire and Lancashire throughout this period ; Chapters (ii) and (iii) too.

By and large they complied, mostly because they looked for a return to the old way of things within a short number of years and because refusal would surely lose them their benefices. But although there was no general example of devotion to the Faith, there was in fact a considerable minority which did not comply, regardless of consequences. The government was concerned to break this, the backbone of the opposition, from the beginning, for the bulk of the population was as yet Catholic in everything but name and but for pressure to the contrary could easily be reunited to the Church. At about the time when Edward Thwing was born there were more than fifty unbeneficed clergy wandering at large or living with Catholic sympathisers in Yorkshire. Many of them had indeed come from outside the boundaries of the county, men of the calibre of William Todd S.T.P., ex-prebendary of Durham, and Henry Cumberland, fellow of St John's College, Cambridge, and ex-precentor of Lichfield. There was much coming and going between England and the Continent, where priests would go for 'refresher' courses and then return, especially after the college was founded at Douai. Throughout the 1570s and '80s the prisons at York and Hull invariably contained some six or eight 'old' priests who preferred gaol to comfortable apostasy, until gradually, as time went on, they died out and the work fell more and more on the new seminary priests.

The position of the laity was to a great extent a parallel to that of the clergy. Although there was as yet very little true Protestantism the majority, a large majority, conformed. Often this was only to the extent of attending church on Sunday. However, the numbers of recusants steadily went up as the missionary effort became more organized, and above all when the new seminaries abroad began to send their products into England, from about 1574 onwards. Until 1578 the fine for non-attendance at church was 12d. per person per time, amounting to some 75s. per year, though it was not evenly or consistently collected. Many Catholics sought to avoid sanctions by physical attendance at church when necessary: the 'Church-Papists' whom the missionaries were continually trying to turn into outright recusants and whom the government was trying to make into real Protestants.

The Rising in the North of 1569 and the Bull of Excommunication opened a new phase in the struggle. The foundation of Douai in 1568 was followed by other English seminaries at

Rome, Valladolid, Seville, Madrid and Lisbon. In 1571 it became treason to reconcile to the Faith and seven years later the same charge covered entrance to a seminary overseas and, being ordained priest, returning to England. The dangers of the mission were increasing vastly; of about one hundred priests of Yorkshire extraction who had entered England by 1600, thirty-five or forty died on the scaffold or in prison, and most of the others were imprisoned at one time or another.

This, then, was the religious background to Edward Thwing's younger days. It is not known where he began his education, or where he completed his humanities, but presumably he passed across to the college at Rheims (whither it had been forced to migrate from Douai) sometime in 1583 or 1584, reckoning him then to be some eighteen or nineteen years old. Several Thwings are mentioned in the Douai Diaries at this period, without specifying Christian names. There is one insertion reporting an entry into the college on 21st January 1581:

'Acced. 2 21^o die Duaco venerunt Rob. Tayler et Thwingus adolescens nobilis'.⁵

But this is only a possibility for the Thwing family had a number of branches.

In 1587 came transfer to the English College in Rome, and it is here, incidentally, that we have the first direct proof of the martyr's existence, the entry in the Liber Ruber, Nomina Alumnorum:

'193. Edwardus Thwingus anglus diocesis Eboracensis metaphysicus annus agens 22 receptus fuit in hoc anglorum Collegium inter alumnos S D N Sixti papae 5 a P. Guilielmo Holto Collegii Rectore de mandato Ill^{mi} D Hippoliti Card: Aldobrandini viceprotectoris sub die 17 Nou anno domini 1587

Ego praedictus Eduardus Thwingus iuro me fore semper paratum iubente Summo Pontifice vel alio quouis huius Collegii legitimo superiore vitam ecclesiasticam agere sacros etiam proficisci et hoc tactis sacris scripturis iuramento confirmo in aedibus Collegii Anglorum de Urbe die 31^o Iulii A^o Domini 1588.

Ita est Edwardus Thwingus. Thwingus accepit primam tonsuram 27^o novembris factus est ostiarius 30^o novembris Lector 11^o Decembris. Exorcista 18. Decemb: Acolitus 21. Decemb: 1588. martyrio affectus est.'

⁵ *Records of the English Catholics*, 1878, p. 174.

Life in the seminaries was rigorous, as might be expected of training-grounds for martyrs. Apart from the normal studies and spiritual formation, great attention was paid to preaching and teaching of the sort demanded by the circumstances of the times :

‘Lastly, by frequent familiar conversations we make our students thoroughly acquainted with the chief impieties, blasphemies, absurdities, cheats and trickeries of the English heretics, as well as with their ridiculous writings, sayings and doings. The result is that they not only hold the heretics in perfect detestation, but they also marvel and feel sorrow of heart that there should be any found so wicked, simple and reckless of their salvation as to believe such teachers, or so cowardly and worldly-minded as to go along with such abandoned men in their schism or sect, instead of openly avowing to their face the faith of the catholic church and their own.’⁶

During the whole of his student life Thwing suffered from a very painful ulcer on the knee, for which the physicians could do nothing. Dr Anthony Champney, later Vice-President of Douai and a friend and contemporary of Thwing, arrived at the College in 1590. He remained until 1596 or later and attested in his writings to the great fortitude, meekness and continued patience of his friend in this malady, as well as to his piety and other virtues.⁷ Also, there is an entry in the Douai Diaries :

November, 1592.

‘4^o die ad aquas thermales in Patria Inferiore missus est D. Edouardus Thwing, presbyter valetudinarius, recuperandae, v^z, sanitatis gratia.’⁸

Probably because of the debilitating effect the ulcer would have had upon his constitution, and the notoriously unhealthy climate of Rome, it was considered advisable for him to return to Rheims. He arrived there on 11th July 1590.⁹ That college was to be his home for most of the few years of life left to him. In 1593 the return was made to Douai from Rheims, whence there were to be no more upheavals until the French Revolution, some two hundred years later. Thwing too made the journey to Douai but he was no longer a student, for he had been raised

⁶ Ibid., p. xliii.

⁷ *Annales Elizabethae Reginae*, Dr Anthony Champney, 1618, MSS, p. 992. Westminster Archives.

⁸ *Records of the English Catholics*, 1878, p. 248.

⁹ Ibid., p. 231.

to the priesthood at Lâon on 20th December 1590.¹⁰ Being Master of Hebrew and Greek and lecturing in rhetoric, he remained at the college for another seven years until, as the *Diarium Primum* has it :

‘Anno 1597 (in Angliam missi)

Edwardus Thwingus M.75	Matthias Harisonus M.76
Robertus Fildesendus	390. Guilielmus Lopus
Georgius Tias	Sebastianus Carpenterus. ¹¹

Since the overthrow of the old hierarchy, Catholics in England had been without any form of episcopal jurisdiction. The clergy put forward a proposal to Clement VIII with a view to making good this lack, and Fr Persons s.J., on whom had fallen the main burden of administration of the English mission since the death of Cardinal Allen in 1594, agreed. However, he changed his mind later, and instead proposed to the Pope a compromise in the form of an archpriest. This dignitary was to govern the secular clergy, but for various reasons the scheme was to provide much trouble in the future, both as to actual working and to acrimonious quarrelling between the seculars and the Jesuits. However, in the year 1598 this was in the future. As with much of the life of Edward Thwing, little is known of his missionary work, but the archpriest question affords a glimpse. Fr Henry Garnett s.J. was the Superior of the Society in England until his capture and execution after the Gunpowder Plot of 1605. Under the date 8th November 1598, he drew up a letter to be signed by as many of the clergy in England as possible and forwarded it to Clement VIII, in favour of Fr George Blackwell as archpriest. Seventy-nine priests did in fact sign. There is now no trace of the letter, but Fr Christopher Grene s.J. made a copy of it in the late seventeenth century from the archives of the English College, Rome, together with the names of those signatories who had later become martyrs.¹²

A number of years before Thwing went upon the mission, in September 1593, Richard Verstegan, a Catholic exile in Antwerp, had mentioned in a letter to Fr Persons that ‘. . . Mr. Thwing, a priest, was lately executed in the Northe Country . . .’¹³

¹⁰ *Ibid.*, pp. 14 and 237.

¹¹ *Ibid.*, p. 32.

¹² Stonyhurst, *Collectanea P*, ii, 570. There is also a slightly imperfect version in *Remarks on a Book Entitled Memoirs of Gregorio Panzani*, appendix IV, by Fr C. Plowden s.J., Liège, 1794.

¹³ *Verstegan Papers*, Stonyhurst, Coll. B, 133. (As in CRS.)

This was almost certainly a mistake, as there is no record of any martyrs of that name except Edward, who, as has been seen, did not leave Douai until 1597, and Thomas, his relative, who was executed in 1680. But Edward did work in the north, as is evidenced by his committal to Lancaster Castle. Though it is not known where he was captured, it must have been in Lancashire, for Lancaster was the county town for the Assizes, and at Lancaster was the county prison and gallows. He may also have laboured in his native Yorkshire, for there is record of vestments belonging to the Thwing family. Dom Bede Camm o.s.b., writing in 1910, seems to think that Edward used them, but gives no evidence. But he gives an interesting description of these relics :

‘Some very precious vestments used by martyrs are in the possession of Mr. Herbert, of Helmesley Hall, near York. They belonged to the Thwing family, of which the late Mrs. Herbert was a member, and must have been used by the two martyrs of that family—V. Edward (Lancaster, July 26, 1600) and V. Thomas Thwing (York, October 23, 1680). One of the chasubles is an exceedingly beautiful Gothic vestment, 51 inches long and 37 inches wide, made of crimson velvet pile, with a cross and pillar of green satin, embroidered on the back with the Assumption of Our Lady and Seraphs. The other is of woollen brocade, woven in crimson, green and white ; evidently in order that it might be used for any of these colours. It is also Gothic in shape. The palla preserved with these vestments possesses a special interest, having still attached to it by small solid-headed pins the linen pall, as used by the martyrs. These vestments were lent to the convent at York, and exhibited at the Ransomers’ pilgrimage there at Whitsuntide.’¹⁴

Conditions in Lancashire in 1597 were much the same as those obtaining in Yorkshire, both being difficult for the authorities to control and both having remote and relatively inaccessible areas. As the missionary effort increased, recusancy doubled and trebled in many places, as compared with the figures of the 1560s. This was attended by a comparable rise in the dangers to the missioners and their faithful alike. No longer could priests move about the countryside in the old, semi-haphazard fashion ; they were forced ever-increasingly to depend on the gentry, the owners of the big houses, to carry on their

¹⁴ *Forgotten Shrines*, Dom Bede Camm o.s.b., 1910, pp. 375–6.

duties. Of the seven other Douai students ordained in the same year as Thwing, 1590, two were martyred; of those ordained the year before, four were martyred, and of the output of 1591, three. The penal laws were still being augmented. By now it was treason to be reconciled to the Church, to give aid to a priest or to bring Catholic literature or objects of devotion into the country. It was a felony (fines and gaol) to hear Mass, possess Catholic objects of devotion or send children abroad to be educated. Those who refused the Oath of Allegiance were liable to confiscation of property and gaol at pleasure. There were heavy fines for employing Catholic servants or using Catholic baptism or marriage. The fines for non-attendance at church were now levied at the rate of £20 a month and £260 a year when registered as a recusant; in the event of defaulting on payments the Crown could seize two-thirds of goods and lands. The High Commission and the Council of the North could proceed independently against the recusant for the same offences and there were many ways in which these already crushing burdens could be increased. The system was rendered bearable only through the vagaries of actual day-to-day government policy, the venality of officials, humanity and relationship and loopholes in the complexities of the law. From 1572 until 1595 Henry Hastings, a bitter Puritan, was President of the Council of the North. He did his best to extirpate the Catholic Faith in the area under the authority of the Council, and was one of the main causes for the intensity of the struggle there; conditions did not appreciably ease even after 1595.

Although the place in which Thwing was taken is unknown, there is no doubt about the year; he was not long in prison before his trial and death. Writing some twelve months later, in 1601, Dr Thomas Worthington, President of Douai, says:

‘Likewise at Lancaster within the same moneth (July) other two Seminary priests, M. Robert Nutter, and M. Edward Thwing were condemned and put to death, for their priesthood . . .’¹⁵

The author also quotes ‘for a taste of his swete and zealous good spirit’ parts of two letters written to himself by the prisoner before his execution:

‘In the former of which, he congratulateth with his friends, his own imprisonment, in these words: “Myself am now

¹⁵ *A Relation of Sixtene Martyrs Glorified in England in Twelve Moneths*, Dr Worthington, 1601, p. 91. Archives of Oscott College.

prisoner for Christ, in Lancaster Castle, expecting nothing but execution, at the next Assizes. I desire you to commend me to the devout praier of my friends with you, that by their help, I may consummate my course to Gods glorie, and the good of my countrie. I pray God prosper you, and al yours, for ever. From my prison and paradise. This last of Maii. 1600. Al yours in Christ. E. Th.”

His other letter written but few daies before his martyrdom with like consolations of his expected good end, he concluded thus : “This day the Judges come to Lancaster, where I am in expectation of a happie death, if it so please God Almightye. I pray you commend me most derely to myn uncle, and my brother. I pray God blesse them both, and to all your good priests and scholars, whose good endeavors God alwayes prosper, to his own glorie. ‘Ego autem iam delibor, et tempus resolutionis meae instat.’ before this come unto you, I shal, if God make me worthie, conclude an unhappie life, with a most happie death. ‘Omnia possum in eo qui me confortat.’ From Lancaster Castle, the 21 of Julii, this holie yeare 1600. Al yours in Christ.

Edward Thwing.”¹⁶

The sentence of the judges, and that given on Robert Nutter O.P. was carried out probably on the spot known locally then as ‘Gallows Hill’¹⁷ and is recorded in numerous martyrologies. As with the account related above, Dr Worthington composed one of the more important of the martyrologies giving Thwing’s name,¹⁸ and his first edition (1608) afforded a corrective to Fr John Wilson when the latter brought out his own list at the English school at St Omers.¹⁹ There was a number of others, too, but one of the most interesting is that of Fr Knaresborough, who died in 1724 at York. He assembled a collection of documents with the idea of writing a history of the persecutions in England, and was probably himself a witness of the trials and deaths of Thomas Thwing and the other York

¹⁶ Ibid.

¹⁷ *St Peter’s, Lancaster, A History*, Billington and Brownbill, 1910, p. 25.

¹⁸ *Catalogus Martyrum pro Religione Catholica in Anglia Occisorum . . .* Dr Worthington, 1608. Edition of 1614 in Archives at Oscott College.

¹⁹ *The English Martyrologe . . . Whereunto is annexed in the end a Catalogue of those, who have suffered death in England for the defence of the Catholic Cause . . .* Fr John Wilson, 1608. Archives of Oscott College.

martyrs who suffered after the Oates Plot. Challoner drew much material from this collection for his *Memoirs of Missionary Priests*, and the whole deposit is now known as the Knaresborough Collection, and is housed in the Public Record Office at Beverley. From the portion of the collection entitled 'Foul Draughts for the history of Sufferings of Catholics' comes an item concerning Edward Thwing which is not recorded elsewhere :

'Addend—ad annum 1600—

Nutter & Thwing—vid. T.W. Relation of 16 martyrs.

I have seen a Manuscript Account (now in ye custody of Mr Tootlet of Lady-well near Preston in Lancashire) of a Dispute had in Lancaster Castle betwixt these two Martyrs on y^e one part, & 2 Protestant Ministers.—Thus entitled—

A Censure—

Upon the Disputation had within the Castle of Lancaster y^e 4th Day of July anno Dⁿⁱ 1600 between the two Reverend priests Mr Nutter & Mr Edward Thwing on the One Side and Mr Tirer vicar of Kendal, Mr Porter vicar of Lancaster on ye other Party, in the presence of Mr Anderton, Mr Preston, &c.

Note—1

I found the whole Dispute to have been managd—chiefly by Mr Thwing & Mr Tyrer ; the other two very rarely meddled—

Note—2

This Copy was calld the Catholic Copy—by this I found there was another in ye Protestant hand & in many things differing from this.—²⁰

There is in the Department of Manuscripts, in the British Museum, a copy of a contemporary ballad called 'A Songe of foure Priestes that suffered death at Lancaster', of which the 23rd stanza is :

'Amongst these gratious troupe, that follows Christ his traine,

To cause the Devill stoupe, four priests were latlie slaine.
Nutter's bould constancie with his swete fellow Thwinge,
Of whose most meeke modestie Angells & Saints may singe.'²¹

²⁰ *Foul Draughts* . . . Fr Knaresborough, p. 216. In the Public Record Office, Beverley, Yorks.

²¹ *A Songe of foure Priestes that suffered death at Lancaster*, British Museum, Addit. MSS 15, 225 f 31.

The probable author is Fr Laurence Anderton S.J., who, besides being a prolific writer, operated a clandestine printing press with his uncle at Birchley Hall, near Wigan.²²

Heworth Hall, home of Edward Thwing, continued to be a centre of Catholicism. Ven. Thomas Thwing was the last priest to be executed at York in penal times, and the single exception elsewhere in England was Blessed Oliver Plunket, Archbishop of Armagh. It was in Heworth Hall, too, that Ven. Mary Ward, foundress of the community of nuns of the 'Institute of the Blessed Virgin Mary' or 'English Ladies', died, in 1646. The small community struggled on for some five years but then had to leave the country for Paris. They returned and set themselves up in 1686 in a house at York, just outside the Micklegate Bar, where they flourished from then onward.²³

In conclusion, it is pleasant to reflect that the Cause of Venerable Edward Thwing, with a number of others, is soon to be reopened. Also, in view of the ignorance we are in concerning so much of and so many aspects of his life, there may be quite an amount of information and documents lying under the undisturbed dust of centuries in unfrequented attics and cellars, awaiting discovery.

RICHARD J. ASHTON.

²² Gillow, Vol. I, pp. 34-35. Also, *Salford Diocese and its Catholic Past*, Fr A. Bolton, 1950 p. 52.

²³ C.R.S., Vol. XXXV, pp. 2, 3 et seq.

CISTERCIAN PALAZZOLA

The contrast between the austere and simple Gothic of the church at Palazzola and the comfortable Romanesque and ornate Baroque of central Italy is evident to even the most casual visitor. The welcome restoration of S. Maria in Palatiolis before the war under the then Rector, Mgr (now Cardinal) Godfrey, removed the various Baroque additions and returned the fabric of the church to its original plan which had been somewhat altered by Cardinal Fonseca in the eighteenth century. Now the masons who built the church in the thirteenth century would have little difficulty in recognizing their work and it is our good fortune that the work of restoration was so thoroughly and competently carried through. This is so, not only because the result is a church of undoubted beauty and grace, but also because the Palazzola church in its original form has a significance which exceeds even its setting and associations. The church is essentially the blending of two styles of medieval building—Italian Gothic and Cistercian half-Gothic—and as such it can be said to possess considerable architectural interest. It is the object of this article to explain briefly the relationship of Palazzola to the architectural schools prevailing in the thirteenth century and by giving a brief outline of its context it is hoped the significance of the church may be more clearly understood.

We must first look at the history of Palazzola in the thirteenth century—the century which interests us, for it marks the architectural beginning of Christian Palazzola as we know it now. The history of Palazzola at this time has been more than adequately told in *THE VENERABLE* of October 1924. Suffice it here quickly to recount the events of the century. The documentary evidence is small and particularly so with regard to the buildings and additions, but from what we have we know

that during the twelfth century Palazzola had been in Benedictine hands, and that during the pontificate of Innocent III (1198–1216) the church, lands, gardens and other possessions were granted by the Benedictine Abbot of SS Andrea e Saba to a community of hermits, under their prior Sixtus. Honorius III (1216–27) placed the hermits under the Augustinian rule but the Protector of the community, Cardinal Stephano Ceccano, arranged that they should become dependent on the Cistercian Abbey of SS Vincenzo ed Anastasia alle Tre Fontane. This arrangement was carried out, Palazzola being intended as a summer residence for the monks of Tre Fontane. In 1244 Innocent IV raised S. Maria in Palatiolis to the dignity of an abbey:¹ from this same Bull we learn of the extensive lands in its possessions, both near at hand, in Rome and ‘*in maritima*’.² After the firm establishment of Palazzola in Cistercian hands in 1244, little more documentary evidence remains, save that in 1303 Boniface VIII incorporated it with the monastery of S. Angelo di Valle (another Cistercian house). A deed of sale of 1310 tells of the disposal of certain lands, the pledging of some treasures and vestments to pay debts which had been incurred, and also mentions bad administration. Apparently this resource was of little avail for in 1391 the Abbacy was held *in commendam* having no monks and ‘*spinis et vepribus repletum*’. In the same year Boniface IX issued a Bull taking Palazzola from the Cistercians and giving it to the Carthusians of S. Croce.³

If the Cistercian monastic history of Palazzola is not particularly distinguished, the same cannot be said of its architectural. Wherever Cistercians went they left unmistakable traces in their building and Palazzola is no exception. The church as we see it today and the basic plan of the old wing are the work of the Cistercians. As is so often the case in the study of buildings, precise dates, written records, accounts and information about the masons and patron have gone, leaving the church itself as our only record. But we can say with certainty that the church was built during the thirteenth century, probably soon after its erection into an abbacy, when Cistercian Palazzola was at its zenith.⁴ The church as now restored, vault,

¹ Bull copied by Ughelli in *Italia Sacra*, ed. 1717, I, 259: summarized by Casimiro, *Conventi dei Frati Minori*, p. 324, and by Tomassetti, *Campagna Romana*, II, 166.

² Cf. THE VENERABILE, Oct. 1924, pp. 4–8.

³ Casimiro, *op. cit.*, p. 328.

⁴ The extensive lands of Palazzola at this time, referred to above, would have brought considerable wealth and influence to the house, and were doubtless a factor in its erection to an Abbacy in 1244.

walls, windows and arches will be original. The doors have obviously been altered during the course of time but save for the two doors on the sanctuary, all (including the newly discovered, but unopened one into the cloister) probably date from this period. The porch is hard to date: general Cistercian practice would suggest it is original but the stonework of the base and the two medieval pillars with their carved capitals and plinths are totally out of keeping with the rest of the church. It is perhaps most probable that it was either added later or at the time of building with materials brought from another building, which not only was common practice in these parts but also is substantiated by the presence of two Roman pillars and the 'foreign' brickwork above them. The mouldings in the tympani would seem to be later and so would the tower (doubtless once an infirmary with a squint over the altar, which, although now bricked up, can still be seen outside the bottom rooms of the tower).

Thus, there is a fairly clear picture of Palazzola as the thirteenth-century masons would have left it—clear enough to compare with the architectural schools of which it was the product.⁵

We come now to the Cistercian background to Palazzola. In all architectural studies there is a danger of reading too much into the most tenuous of connections and similarities, and this is particularly so when we are considering a very small church such as Palazzola. Yet, although Palazzola is small enough to be just a transept of one of the great Cistercian churches such as Fontenay (cf. Fig. 1) or Pontigny, we can sense the same spirit here, the same unmistakable traces which the Cistercians with their love of uniformity left behind them wherever they founded houses. When the Cistercians gained Palazzola in 1237, the order had been in existence for about 140 years. The rise of the Cistercians was one of the many vital forces in the wonderful twelfth century, which saw the real flowering of a purely Christian culture, the beginnings of Scholasticism, the birth of Gothic architecture and a renewed fervour both in the religious life and in the Schools. The Cistercians followed the rule of St Benedict, though to a more literal and austere degree than the Black monks. The austerity of their life was reflected in their art and to a large extent accounts for their enormous influence and rapid growth.

⁵ For an interesting account of the restoration of Palazzola, cf. *THE VENERABLE*, Oct. 1938.

The Order was founded by Robert of Molesmes in 1098, who, leaving the Benedictine monastery of Molesmes, retired into the solitude of Cîteaux, near Dijon, with twenty-one disciples, to live a more strict monastic life. The life of edifying austerity attracted more followers, including the Englishman, St Stephen Harding (later, third Abbot of Cîteaux). In 1113, one Bernard, with twenty-nine relations, joined the small community and this proved to be the turning point of the Order's fortunes. In 1115, Bernard, with his forceful personality, became first Abbot of Clairvaux (the third daughter-house of Cîteaux) and the Order began its meteoric growth from four monasteries in 1115 to 694 in 1200. What concerns us particularly is the fact that although the Cistercians were so numerous they became (largely under Bernard's influence) remarkably uniform, with a tight organization of dependence of every house on its

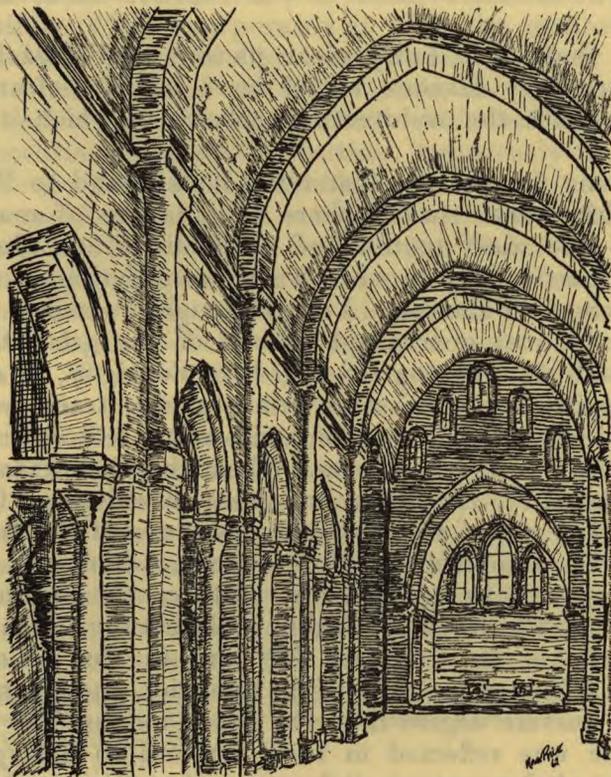


Fig. 1—Abbey Church of Fontenay (France), 1139–1147

mother house and frequent, inspectional visits. This centralization enabled the regulations (which were decided by the General Chapter at Cîteaux, legislating for the whole Order) to be rigidly applied to every monastery. Apart from those concerning monastic life, property and administration, there is a large body of regulations concerning monastic buildings. These architectural rules are the basic framework of all Cistercian buildings and a brief review of them will show why Cistercian churches were always so similar in design. At the 1124 General Chapter, sculptural embellishments in buildings were forbidden, as were illuminations in manuscripts. Bold proportions and ambitious designs were discouraged, and in 1157 crypts and stone towers were proscribed, while in 1182 all coloured glass was to be removed within three years. The construction of ornamental pavements was frowned upon, and interiors had to be unplastered or, at best, white—an innovation more surprising to the medievals than to us. In addition to these specific regulations, Bernard of Clairvaux's influence was all-important in architecture as in everything else Cistercian. His severe attack on the extravagances of contemporary monastic churches,⁶ especially those of the Cluniacs, reveals well the spirit behind the regulations for Cistercian buildings :

‘Without speaking of the enormous height of your oratories, their inordinate length, their exaggerated breadth, their sumptuous decoration and curious paintings, whose effort is to draw attention to themselves and lessen meditation and which in some way recall the Jewish rites, for I am very willing to believe that in all this we are concerned only with the Glory of God, I shall content myself in addressing monks like myself, with using to them the same words as a pagan once used to other pagans. “Of what use, O Pontiffs, is this gold in the sanctuary” (Heraclitus). Of what use, I would also say to you, changing only the poet's verse and not his thought, of what use to poor men like you, if you do still belong to the poor, is all this shining gold in your sanctuaries? . . . But, to speak clearly, these things are all avarice and idolatry, and what we are proposing is not to draw any spiritual advantage from them

⁶ St Bernard speaks as ‘one monk to others’ and confines his remarks to monastic churches ; in his treatise *De Moribus et Officio Episcoporum* (PL 182, col. 809) written to Henry, Archbishop of Sens, he concedes that Cathedral and parochial churches need decoration for the edification of the faithful. It is not true to maintain, as many do, that St Bernard launched a violent attack on the whole Romanesque system.

but to use this means of attracting gifts . . . Truly at the sight of these sumptuous and marvellous vanities, people are more inclined to offer similar things of their own than they are to pray ; that is how riches attract riches and money is caught with money . . .

You see hanging in churches not so much crowns as wheels loaded with pearls, surrounded by lamps and encrusted with precious stones whose light is even more brilliant than that of the lamps. The candelabra are veritable trees of beautifully worked brass whose jewelled inlay dazzles no less than its array of candles. What is the purpose of it all ? Is it to bring compunction to human hearts ? O vanity of vanities, vanity even more senseless than it is vain ! The walls of the church glitter with a display of riches, and the poor lack everything ; its stones are covered with gilt, and the children go unclothed ; the goods of the poor pay for embellishments to charm the eyes of the rich ; the dilettante can satisfy his curiosity in church, but the poor find nothing there to sustain them in their wretchedness . . . Above all, what have these things to do with poor men, monks, men of religion ? . . .

But what is the meaning of having in your cloisters, there where the religious do their spiritual reading, those absurd monsters, those horrible beauties and beautiful horrors ? What good in a place like that are filthy apes, snarling lions, chimerical centaurs, monstrous half-men, striped tigers, soldiers fighting and huntsmen blowing their horns ? Here we may see one head for several bodies or a body with several heads : there it is a quadruped with the tail of a serpent and a little farther along a fish with an animal's head. Sometimes what we see is a creature, horse in front and goat behind, or the back half of a horse with horns on its head. Moreover, there are so many of these representations, and the diversity of them is so charming and so various that we would rather look at the sculpture than read our manuscripts, and spend the day in marvelling at them instead of meditating the law of God. Great God, if we are not ashamed of such trivialities, at least we ought to regret the amount they cost !⁷

The austere monastic spirituality of Cîteaux can still be judged from the few churches which have survived the effects

⁷ St Bernard, *Apologia ad Guillelmum* (PL 182, col. 995). Translation from L. Hervé and F. Cali, *Architecture of Truth*, (London, 1957), p. 57.

of time and later additions, and Palazzola is one of these. We find no sculptural carvings, and in the twelfth century there would have been no towers. As in all Cistercian churches after 1134 it was dedicated to the Blessed Virgin and the walls (save for the fresco which we will mention later) would have been bare or simply plastered as now—in short, the whole spirit of the church is simplicity. Furthermore, the Cistercians always chose deserted spots, unlike the Benedictine brethren who had attracted so much wealth and influence through their great town monasteries such as St Paul's in Rome or Durham and Canterbury in England. The descriptions of the early sites of Cîteaux and Clairvaux—a solitude in thick forests so distant and deserted that men feared to venture there⁸—perhaps would not apply to Lake Albano, but in the thirteenth century it would have been one of the remotest spots within reach of Rome and Palazzola's mother-house of Tre Fontane.

Turning now to the architectural style of the Cistercians, it is important to notice two distinct phases in the history of their medieval buildings. Until about the end of the thirteenth century the Cistercians strictly adhered to their austere design. Subsequent to that time, when Cistercian buildings were beginning to appear archaic as compared with the High Gothic of France (Amiens Cathedral would be roughly contemporary with Palazzola) and the Italian interpretation of Gothic at Orvieto or Siena, the Cistercian architects became less rigid in their interpretation of the regulations of their order. In northern Europe they began to adopt the full Gothic with its carving, clustered piers and buttresses (as at Rievaulx and Kirkstall), while in Italy there were such innovations as frescoes and Cosmatesque floors—though whether the Cosmatesque floor which Palazzola had and the central portion of the fresco in the apse date from this period, lack of evidence makes a safe judgement impossible. Palazzola thus belongs to the transition period, inheriting its austerity from the earlier phase of Cistercian building and quite probably anticipating the later. The typical Cistercian church of the first period which interests us most with regard to Palazzola has its origins in two architectural schools of the twelfth century. Firstly, the Romanesque gave much to the order. It is from the French Romanesque of the eleventh and twelfth centuries that comes the heaviness of Cistercian churches, due largely to the typical Romanesque use of the round arch,

⁸ Vita S. Bernardi, Vol. I, c. 7 (PL 182, cols 1076-7).

roughly-hewn stone, strong mortar courses, and the reliance on the thickness of the walls rather than on buttresses to take the limited thrust from the roof vault (which can be well seen at Fountains or Byland). The wonderful iconography of the French Romanesque was not used by the Cistercians—being just the sort of grotesque of which St Bernard disapproved. But the Cistercian Order came into being in the early twelfth century in Burgundy, and it adopted the Burgundian form of half-Gothic as its own. Burgundy at that time was a great centre of monastic and architectural life—the heart of the Cluniac empire, and the home of St Bernard. The local style possessed many of the ingredients which were later to flower into the High Gothic of the Ile de France—the high nave arcades, increased height, the pointed arch and firm geometrical design. The best examples of the Burgundian school were Autun Cathedral and the great



Fig. 2—Abbey Church of Le Thoronnet (France), Twelfth Century

third Abbey Church of Cluny—the masterpiece of Abbot Hugh of Semur, completed in 1130, but tragically lost at the time of the Revolution.⁹ This great church (higher than Westminster Abbey and twenty feet longer than Amiens Cathedral) was the expression of Cluny at its zenith. Its nave used the pointed arch and barrel vault (an almost universal feature of early Cistercian churches); it was the first church to use the external flying buttresses and had double aisles in all parts; it was an ‘edifice richly endowed by the past, precocious in its time and boldly anticipating the future’.¹⁰ Cluny was not only the final expression of the Burgundian school but had a profound impression, through its size, grandeur and position, on the architecture of

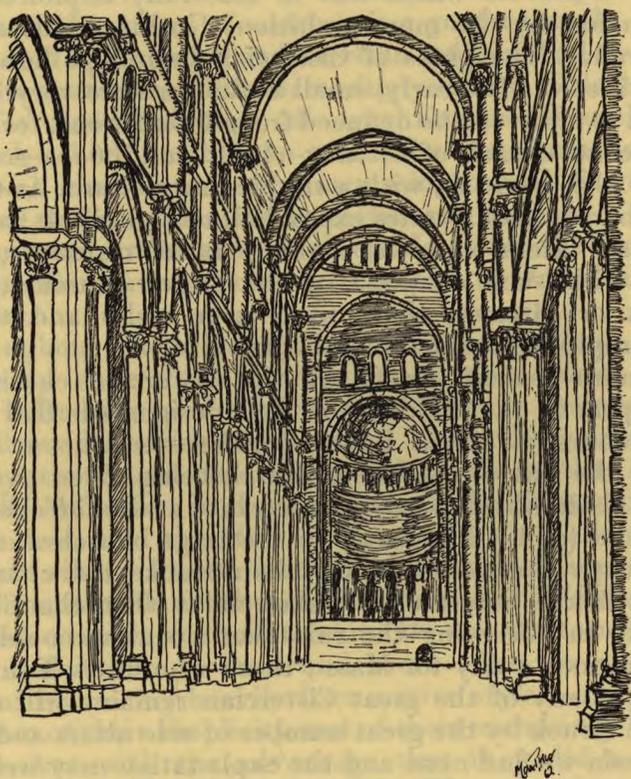


Fig. 3—Archaeological restoration of 3rd Abbey Church of Cluny (France), c. 1088–1130

⁹ Cf. K. J. Conant, *Carolingian and Romanesque Architecture* (London, 1959); K. J. Conant, *Medieval Academy excavations at Cluny in Speculum*, 1954 : 1.

¹⁰ K. J. Conant, *Significance of the Third Abbey Church of Cluny in Speculum*, 1929, p. 443.

its century—not only on the early churches of the full Gothic style (such as St Denis in Paris) but also on the Cistercians. A simple comparison of the drawings of Le Thoronnet or Fontenay and Cluny or Autun is enough to show the great debt which the Cistercians owed to the Burgundian masons (cf. Figs. 2 and 3). The adopted features of the Burgundian school—the pointed arch, heavy though neat masonry, the low-pitched roof, etc.—travelled with the Cistercians to the majority of their monasteries in all parts of Europe.

The early Cistercian churches (of which Fontenay and Le Thoronnet, both in France, are the best examples of the few remaining) started with the simple barrel vault which we have at Palazzola, though later they used repeated bays of rib vaulting—a feature which was in fact fully exploited not by their own but by the more ambitious Gothic architects of the Ile de France. The plans of Cistercian buildings, however, are more distinctive. The early, small buildings were very similar to Palazzola as far as can be deduced from descriptions, for example, of the second church of Cîteaux—built in 1106—a rectangular building, 50 ft by 16 ft, with a simple barrel vault. As the Order and numbers in monasteries expanded, this plan was augmented by angular, lateral chapels, making dwarf transepts, or by a transept with such chapels. In the larger churches, such as Clairvaux or Cîteaux, there were large aisles and their proportions rapidly became of cathedral size.

Of more concern to us are the Cistercian characteristics which appear in the majority of their designs whether for large or small churches. As at Palazzola, there was never provision made for the laity—the whole church being given over to the monastic choir which was separated into stalls for choir monks and *conversi* (or lay-brothers). In the large churches, the latter would occupy the nave and the choir-monks the chancel. One feature which is unusual at Palazzola is that the Cistercians were strict in observing the rule that no altar could be used more than once a day for Mass; those who know Fountains or Rievaulx or any of the great Cistercian remains will doubtless have been struck by the great number of side altars and chapels. At Palazzola we find none and the explanation may well be that by the thirteenth century this rule had come to be disregarded in Italy. Another distinctive feature of Cistercian buildings (though by no means peculiar to them) is a Galilee or entrance-porch outside the West door: the Palazzola one, now free of its

upper storey, gives the church a very genuine Cistercian air from the outside. The use of contrasting pointed and rounded arches is a typical Cistercian habit which can be easily seen at Palazzola by comparing the pointed lancets and round lintels. What decoration the Cistercians had in their churches at this time was not in the traditional form of painting and sculptural embellishments but was rather a simple use of contrasting architectural features, such as this use of different arches and the use of cornices and string courses—well seen at Palazzola. While the austerity of the Cistercian rule forbade the traditional decoration, they used the device, to become so common in full Gothic, of letting the fabric of the building speak for itself through good proportioning and symmetry.

From this brief survey of Palazzola we can perhaps gain some idea of the school of which it is a good example. We have already noted in passing that Cistercian building had two distinct phases, the austere and the increasingly ornate. This distinction is true for their buildings all over Europe. If architectural progress elsewhere, tending to make the Cistercian half-Gothic archaic, was one factor in the increasing complexity in design, the general decline of monastic practice and increase of economic and agricultural interests were others. In short, the architecture of the Cistercian churches clearly reflected the Order's increasing worldliness.

Throughout their history, Cistercian architects, although more rigidly controlled by regulations than most medieval builders, had never been slow to use devices in their work from the localities in which they found themselves working: in Lombardy they used the native brick, as at the Abbey of Chiaravalle Milanese; in England (where the climate demanded larger windows and therefore a clerestory), they adopted groin and simple ribbed vaults instead of the usual barrel vaults; and in Germany, Marienthal, Heilsbronn, and Walderbach are all Germanic rather than Cistercian. By the thirteenth century the tide had begun to turn and more often do we find the Cistercians borrowing heavily from native styles—frequently at the expense of their simplicity and of their exclusively Cistercian character, but with the advantage that they did not remain static reminders of a previous style. The adoption of native styles had really begun with the huge church at Clairvaux in 1174, and at Pontigny in 1210, with their chevets, high vaults and flying buttresses. In Italy, Palazzola is a good example of

this adoption of the local school, for beside its Cistercian characteristics, there are many features which give the church an Italian character.

The period of building in the Gothic style in Italy extends from the late twelfth century to the early sixteenth, but the influence of the Roman tradition and the early reversion to classical styles of the Renaissance rob Italian Gothic of the conspicuous verticality and progressive development which epitomise Northern Gothic. Similarly, the total absence of national unity throughout the thirteenth and fourteenth centuries in Italy gave little encouragement to the growth of a homogeneous and developed Gothic school. The important Gothic works of Italy are to be found in the influential towns—Florence, Venice, Milan, Siena—and are in many ways more expressions of civic virtuosity than examples of a unified style. What is true of Italy as a whole is true of Rome and Central Italy particularly. Here, classical Roman devices continued to exert enormous influence on all buildings and restorations, and the Gothic school made little headway against such a strong native style. Rome and the campagna had been amply supplied with churches by the early Christians and later Romanesque builders, with a resulting scarcity of demand for new churches. Rome, as the centre of Christendom, has always been loathe to adopt novelties from other regions and it is interesting that Rome has only one Gothic church—S. Maria sopra Minerva (1285).

Neither was the thirteenth century a peaceful one for Rome and its environs, with persistent troubles between rival families, commercial interests and towns. In short, this region gave small encouragement for large and ambitious building projects. Thus the traditional forms of building were still widespread when Palazzola was built. The simple vaulting of the Italians never developed into the adventurous styles of Northern Europe, and therefore did not generally make the intricate buttressing and supports for elaborate vaults necessary. At Palazzola the simple barrel vault is archaic judged by general thirteenth-century standards: it gives little thrust and the thick walls with their small windows and simple pilaster buttresses (which can be clearly seen on the Cloister side) suffice to support the vault. The Italians (like the Cistercians) also favoured the idea of flat wall surfaces in the interior, with simple cornice and string-course decoration, though, while the Cistercians adopted

this plan for simplicity, the Italians inherited their tradition from Roman practice. Like the Romans, the Italian medieval architects realized the value of these flat wall surfaces for murals and Italian medieval churches of the Gothic period are the most heavily frescoed. The fresco tradition was never lost and through the continued existence of small fresco artists such as those who had worked on the central panel at Palazzola, the way was clear to the later glories of the Arena Chapel at Padua, and Giotto's work at Assisi. In central Italy too, sculptural decoration never flourished—again largely due to Roman tradition—and what embellishments there were tended to be simple variations in the colour of stones, an idea which reached its height at Siena and Orvieto, but can also be seen in a simple way at Palazzola in the use of white strips let into the peperino arches in the nave, in the twin south lancet windows, and on the façade exterior. This strong Roman tradition and the comparative scarcity of ambitious stone-carving in central Italy are other factors why Rome never saw any mature Gothic vaulting.

From the Romanesque was inherited an almost standard feature of later medieval architecture in all parts of Italy—the simple rose, or wheel, window in the façade—which Palazzola possesses. If one has any regrets that Palazzola has lost its decorations of the past, they would be for the loss of the Cosmatesque floor. This essentially Roman decoration (named after the Roman Cosmati family, who flourished after 1150) must have been a most attractive feature of Palazzola and would have been an admirable example of how the Cistercians accommodated themselves to the style of the region to which they came.

It would be absurd to claim that Palazzola is a church of enormous architectural significance. It is after all a very small Abbey church, built long after Cistercian architecture had reached its peak, and in a region not noticeable for its ecclesiastical building in the thirteenth century. However, it does have an interest and merit which this article has attempted to indicate, and it is hoped that the church can mean more by being set in its architectural context. Palazzola has passed through the hands of many owners, each one having left his mark on the history and buildings, but it is the church which most clearly recalls the past and the time when Palazzola was once part of that monastic empire which spread all over Europe and covered it with 'a carpet of white churches'.

TIMOTHY FIRTH.

NOVA ET VETERA

FROM 'THE VENERABLE' 40 YEARS AGO

'Cardinal Merry del Val paid us a visit. He swam in the tank before dinner, and afterwards in response to a toast and "He's a jolly good fellow", told us how delighted he was to visit the English College which was the quintessence of English colleges : it was the next best thing to a visit to England and to his old *Alma Mater*, Ushaw' (Diary, 13th August 1922).

'The Rector obtained from the S.C. Penitenzieria :

1. A hundred days indulgence each time we raise our birettas in passing the Madonna on the stairs and say *Ave Maria*.
2. Three hundred days each time we say the *Salve* in passing.
3. A plenary once a month on the usual conditions for those who have maintained the aforesaid practices for a month.
4. An indulgence of five hundred days each time we sing the *Salve* after night prayers before the Madonna in the Cloisters at Palazzola.
5. A plenary monthly for those who have practised this devotion for a month.
6. That the High Altar at Palazzola be *Altare Privilegiatum Quotidianum*' (Diary, 17th March 1922).

ANNUS MIRABILIS O.P.

If the phrase had not by now become somewhat shop-soiled, one might say that the Dominicans have never had it so good. This past year has been a memorable one for them and those of us who have been in Rome for it have to a certain extent been able to enjoy some of its highlights.

The Dominican Cardinal is now a familiar figure in the Catholic papers and has been ever since he received the Red Hat in a Public Consistory in St Peter's on 22nd March. It was a *dies non* and many of the College were there to see the ceremony. Stately in its simplicity, grand in its significance, and always a cynosure, the black and white habit of the former Master General was even more conspicuous by reason of its wearer: towering over the heads of the other Cardinals-designate, Cardinal Browne dominated the Consistory. It was not that the other Cardinals lacked colour or presence: indeed the variety made it one of the most fascinating Consistories of modern times. The Franciscan habit of the new Cardinal of Lima, a patch of smooth, milk-chocolate brown, broke the sea of brilliant scarlet; Cardinal Coussa, a major link between Rome and the Orthodox churches, whose premature death has deprived the Ecumenical Council of an important expert, stood out in his Eastern robes; the new primate of Belgium was accompanied to Rome by the brother of his sovereign, Prince Albert of Liège. But Cardinal Browne eclipsed them all—not only by his height and bearing but also because in the congregation in St Peter's, watching the ceremony, was the Cardinal's Head of State, Mr De Valera, President of Ireland. It is not often a Head of State attends ceremonies in St Peter's, but Mr De Valera had been in Rome for the celebrations in honour of St Patrick and his presence in St Peter's to see a second Irishman receive the Red Hat made a splendid climax to all the celebrations of the Patrician Year.

The new Cardinal was able to bestow the lustre of his scarlet at subsequent special celebrations within his own Order, for this year was the fifth centenary of the canonization of St Catherine of Siena, who is Patron of Italy and who therefore received special honours this year. The Vatican Post Office issued a set of stamps in her honour, using what is widely accepted as the best likeness of the Saint. A new monument to St Catherine has been erected on the greensward at the end of the via della Conciliazione,

almost in the shadow of Castel Sant'Angelo. The whole thing is twelve feet high and took the sculptor, Francesco Messina, two years to complete. Next to the enormous figure of the Saint, and also in white Carrara marble, is a set of basso-relievo panels showing various incidents in the life of the great Dominican Saint. The last one, nearest the Castel Sant'Angelo, is particularly vigorous, showing St Catherine at Avignon urging a bearded and very dubious looking Pope to return to Rome. The monument bears the inscription :

A SANTA CATERINA DA SIENA
 PATRONA D'ITALIA
 NEL V CENTENARIO
 DELLA SUA CANONIZZAZIONE
 IL POPOLO ITALIANO
 I CATERINIANI DI TUTTO IL MONDO
 AUSPICE
 L'ORDINE DOMENICANO
 BENEDICENTE S.S. GIOVANNI XXIII
 1461—1961

On the evening of the unveiling of this statue, Cardinal Browne celebrated Pontifical High Mass before the tomb of St Catherine in Santa Maria sopra Minerva.

And it was in that same church that the third great event in this Dominican Annus Mirabilis culminated. On Sunday, 6th May, Pope John canonized the Dominican lay-brother, Martin de Porres ; again a Head of State was present in St Peter's, this time the President of Peru, Sr Prado y Ugarteche. That evening those in the Venerabile who made the effort to climb up to the roof were rewarded with the superb view of St Peter's dome illuminated. There followed a triduum of ceremonies in the Minerva and all the banners were transferred thence from St Peter's. The final day was a memorable one : the celebrant then was Laurian, Cardinal Rugambwa, and the assistenza and choir were all negroes. There could not have been a more fitting tribute to St Martin. The Cardinal is impressively tall and the scarlet skullcap on his black head seemed to glow. The contrasting Dominican black and white was everywhere in evidence, and not the least in the Saints and Cardinals them-

selves—St Martin and St Catherine, Cardinal Rugambwa and Cardinal Browne.

Early in the Mass, Cardinal Rugambwa had delivered in English a discourse in honour of St Martin. The canonization of Martin de Porres, like the presence of Cardinal Rugambwa himself in the Sacred College, is an eloquent expression of the Church's view of race relations, and His Eminence remarked that it would certainly never have occurred to St Martin that centuries later he would stand as a symbol of brotherly love between men of all races and a reminder of the equality of all men before God.

The African Cardinal spoke of his hope that St Martin would protect Africa, and we who are so concerned these days with our Forty Martyrs, were reminded that we are not the only ones. 'May St Martin continue his kindly interest in Africa and by his intercession hasten the day when the Martyrs of Uganda will be accorded the honour of joining the throng of canonized African saints. The canonization of the Martyrs of Uganda would be a great grace for the Church of Africa, for it would be a timely reminder of the loyalty of the Martyrs to Christ the King and to His Church, and a call to African Catholics to put their allegiance to Our Lord above all other allegiances.'

With the closing of the triduum in honour of a lay-brother, this tremendous year for the Dominicans came to an end. And Cardinal Rugambwa had a compliment for them: 'How fitting it was that this apostle of a fundamental Christian truth should be a member of the Order of St Dominic whose vocation it is above all to be apostles of truth'.

ROMAN ASSOCIATION MEETING 1962

The meeting this year was held at the Rembrandt Hotel, London, on 12th and 13th June. The Very Reverend Canon J. E. Hemphill, this year's President, was in the chair. His Grace the Apostolic Delegate was our guest at lunch.

An account was given to the meeting of the year's scholarship examination: six students, from Ushaw College and St Bede's College, Manchester, came up to the interview, and places were awarded to Mr J. Lowe of Shrewsbury and Mr P. Bowman

of Lancaster. There will be an examination during the coming year for one vacant place.

An award of £5 to each member of Top Year was made from the Delaney Funds.

The Rev. Dr L. W. Jones is to be the next President. The Rev. J. Groarke, of St Bede's College, Manchester, is now Secretary. A vote of thanks to Fr Molloy for his work as Secretary during the past twelve years was proposed by the Very Reverend Canon W. O'Leary and passed unanimously.

The next meeting is to be at Birmingham on 4th and 5th June of next year.

The meeting was adjourned to Rome, where about a score of members were to gather in order to join in the sexcentenary celebrations.

J. T. MOLLOY, *Secretary.*

MUTATIS MUTANDIS, SERVATIS SERVANDIS: THE COLLEGE

The other day I asked the builder to make an adjustment of three centimetres in the locale on the ground level, under the flats at the far side of the Cortile. His reply is classical and a clue to an understanding of the vicissitudes of a College such as ours: 'teoricamente, sa, monsignore, tutti i vecchi palazzi di Roma dovrebbero crollare. Quindi, quando non c'è una vera necessità, non li tocchiamo mai . . .' Hence I do not get my extra three centimetres' width nor many other desirable modifications.

Whatever changes, therefore, can be and have been introduced into the College buildings (the use of the plural comes naturally), there is something that cannot be changed—the general fabric of the sixteenth-century reconstruction of Cardinal Howard. This engineering fact ensures a strict continuity with the past. It also challenges a Rector to use guile and stealth to modernize within the old framework and so rival the new colleges of other nations by getting the best of both worlds.

Others have written of some of the changes, but it may well be of interest to hear a more detailed account of what has been happening. Much of what has been done has been forced on us by circumstances. Such circumstances were the cracks in the ceiling of the First Library, due, according to the architect, to the weight of the floors above, which were supported on the vaulting. The work was spread over two years, two villeggiaturas to be precise. One began in the rooms at the top, in St Joseph's corridor, and, almost as a by-product, four new rooms came into

being and running water was inserted, for good measure, into a further five. An experiment was made in more modern flooring by using lino over cement, but the general conclusion is that tiling is far more suitable to the building. Each time such an upheaval has occurred, the electricians have seized the opportunity to rewire and modernize thoroughly the installation. There is a strong theory in the College that a lot of current on its tortuous way up the building gets somehow 'lost' en route!

The process of lifting the weight of the vaulting continued on the Common Room corridor the following year, this time by ruthlessly destroying the vault (it seemed, when uncovered, to be of solid rock, at least to the amateur eye) and straddling the containing walls with twenty-one iron girders. Again, a new series of rooms, with running water, have come into being on the Terzo Piano. When one sees the rough way many of these walls were put together, belying the adage that they 'built well in the past', one feels that perhaps the builder is right to be somewhat nervous. As for the newly-made First Library, it has lost its attractive vaulting and now has a functional, oblong ceiling—but it has gained by a new system of lighting, and the Rectorial portraits, brought up to date and suitably illuminated, give the room back its air of distinction. It seems strange that this room, the most important of the three libraries, should have such drab shelving, while the other two have bookcases in the eighteenth-century tradition.

One can see that this process of supporting the floors independently on the outside walls is going to be demanded for many years. Already the Third Library ceiling shows fissures in the vaulting, while, over in the Paolozzi apartment (now under reconstruction), we feared that even the outside walls were beginning to bulge. However, the engineers are now confident that no serious movement has taken place. This fourth side of the Cortile, as is probably well known, seems to have been untouched by Cardinal Howard in his re-building of the College.

But every now and again the programme of reconstruction has moved off the grimmer lines of demolition and restoration that cracks in the ceilings demand. Through a generous benefaction, the 'Tank' was reconceived—and no one who sees it can doubt that its creator, in spite of having to resist the cynical comments of his colleagues, achieved a great success. It is now a Roman bath, completely in harmony with its Roman

surroundings, and so much the cleaner for its covering of green-shaded mosaic. In fact, the whole garden area, through much hard work by enthusiastic horticulturalists, is a pleasant refuge, though still disturbed by the noisy inhabitants of the Cappellar' who now enjoy television !

Those who return will notice some things missing (such as the shields depicting the arms of the cardinals of England, though two, unfortunately spurious, are still to be seen in the sala di ricevere). But, for the most part, there are many new things to delight the eye and add to the warmth and atmosphere of the College. The dignity of the bottom corridor still arouses appreciative comment in one who enters the College for the first time. On the right-hand wall, just past the entrance to the church, is the plaque commemorating the sojourn in England when we enjoyed the hospitality of the Society of Jesus at Stonyhurst and preserved an historical continuity and unbroken tradition. New curtainings here and on the Cardinals' Corridor, new lighting on the stairs, new pictures replacing the rather dull etchings—all these smaller items make their contribution to the welcome the College seems to extend both to those who live in her and those who visit her. The portraits of the Cardinals are now fully up to date and the artist, Michelangelo Bedini, especially in the latest portrait of Cardinal Heard, shows an increasing skill in the use of his brush. His Eminence now has at his disposition the corridor opposite the Library and immediately above the Martyrs' Chapel. It is formally closed off from the rest of the building by the usual red door, and there is the customary stand for his red biretta overcapped by a simple canopy just outside his room. The old Archives room is now His Eminence's chapel.

So much of the work in the last fifteen years must be classified as maintenance—the run of replacement that must have a high priority in any institution. New boilers, new refrigerators, spin-driers, washing machines, etc. There is no glamour about such things but they absorb a sizeable amount of income. Even so, the Rector has not been deterred from squeezing the best advantage out of a situation forced on him. So many of the House now have excellent, solid desks in their rooms, and, to put it at its lowest, less-depressing furniture. Two new showers on the corner of St Joseph's corridor are a much-appreciated amenity in the hot summer nights. If we go into the Sacristy we find the Church Plate (sadly reduced, one

imagines, over the long years) already substantially grown with the gift of chalices and the purchase of other Church furnishings and vestments. Last of all, there is now a new High Altar, the *mensa* of which was solemnly consecrated by Cardinal Heard earlier in the year.

Though, however, the duller road of reconstruction and replacement has had to be followed in the majority of cases, the important fact has never been forgotten that the College is the home of the House for seven relatively long years. Even though it has meant the postponement of large-scale projects, the day-to-day requirements of a living institution have been well to the forefront in any planning. Such was the case of the Tank and the Garden. Such also was the case of the replenishment of the Library through the purchase of a large number of new books—again through individual benefactions as much as from general funds. Much repainting, but never enough, has been done—in Refectory, Common Room (with its 'marble' dado), Staircase, and so forth. Even the College outer doors have been transformed by clever painting and suitable decoration, a tribute to the ubiquitous Germano.

All this transformation has been possible through the gifts that came from the Roman Association Appeal (which reached the figure of £20,000) and such individual benefactions as have been mentioned. Some of the Appeal funds were used at the Villa which, after all, is the home of the House for over three months every year. But most was spent in Rome.

The illusion remains that nothing has been changed. But the reason should now be plain. The valuable historical continuity has been jealously preserved and will continue to be so—on the one condition, of course, that succeeding Rectors have the means to do the major reconstruction work which will press on them. It is not just a question of putting in running water or new electric installations, or even a lift. Rather is it a question of largely eviscerating one area after another, reducing it to a shell, and re-building it with all modern engineering skills without transforming it out of existence. The Rector is to be envied who sets about re-making the Monserrà! One still dreams about the possibilities of roofs and terraces. Given time and funds all is possible. But attention has to be given to the Flats also which must be modernized if they are to bring in a subsidiary income which is worthwhile. As the day for the famous *sblocco* comes, so will the Rector have some major decisions to

make—what flats to earmark for the use of the College, what to let at reasonable rents to those whose one desire is to live in old Rome. So far it has been possible to remake only three of the flats, two of them in the block beyond the church.

No one returning from a four centuries' journey would fail to recognize the *Palazzo del Collegio Inglese*—but he would find comforts that we of the twentieth century take for granted. It would be interesting to speculate on the changing mentality of the post-war years, from the days in '46 when we had to supplement the bread ration with *polenta* until now when food is plentiful. The House is still as skilled as ever at making its own amusements, it can still exist without radio or television, and its sports activities are just as prolific as in former years. It is still a shame that we do not possess our own sports' field, though no one could be more generously treated in this matter than the College. But there is a marked feeling for living in a more comfortable room than was formerly the case. The tremendous expansion of the sacred sciences during the last quarter century has had a fundamental impact on the student in Rome, and therefore on the direction of the House's interests. It is, without doubt, a more studious House than formerly, and, to that extent, superficially more sophisticated. But, in spite of such emphasis, the members of the College today are as much Venerabilini as their forebears. It is the same atmosphere, there are the same smells, the same jokes, the same way of hurtling downstairs. Who knows whether this same way of life, tested after years of tradition, could have survived uprooting to new premises? There are some who say that, given another year, the Stonyhurst exile would have failed in its main purpose. However, one can be proud that, in this sixth centenary year of the foundation of the Hospice, this College remains firmly anchored to its ancient site, with the prospects that, under God's grace, it will survive for many centuries in the Via Monserrato.

ALAN C. CLARK.

ROMANESQUE

THE WALK INTO ROME

September draws to an end, and zimarras appear for meditation and night prayers. The villeggiatura is almost over. For most people, all that remains is to enjoy the 'last night', to smoke a final 'tab' on the Wiggery, and then to board the coach for Rome. They have a bitter-sweet four minutes as they crane their necks for a last glimpse of the Villa, the Lake, Tusculum, and Rocca Priora. Then the swift descent by Marino carries their thoughts forward to Rome, unpacking, room-painting, the Retreat, and the Gregorian. A brutally swift conclusion to three months of earthly paradise, it is endured with stoic resignation, but there is little joy in it.

The sad thing is that these unfortunates had an alternative. Instead of suffering indigestion and gloom on a bumpy bus, they could at this moment be in the Eternal City, discussing the amusing adventures of the night before : or to put it more simply, they could have walked into Rome.

It cannot be the mere distance that puts people off. The men who blench if you invite them to walk into Rome have visited the Seven Churches in a time that would appal St Philip Neri, who used to take all day over it ; they have walked to Tusculum before breakfast ; they may even have climbed Faete before dawn to see the sunrise, and then returned for meditation and Mass. Presumably they merely feel, therefore, that the line must be drawn somewhere.

There is a basic *modus operandi* to most arrangements of this sort in the College. First, the organizer must put a notice on the Common Room board, if he cannot find a useful figurehead to do it for him. Then he must persuade people to sign on it; this is not difficult, because no matter how many scornful voices are raised in contempt, there are always sufficient people whose inexperienced curiosity makes them an easy prey to unscrupulous promoters of such things as walks into Rome. Once the Rector's consent to the expedition has been obtained, the instigator may consider he has provided all the necessary initiative, so, probably rather tired of the whole thing, he deposes a lieutenant to arrange for some refreshment before setting off. He confines himself to instructing his party in such matters as waking each other up, descending stairs in stockinged feet, and bringing plastic macs. He knows from experience that these instructions will be forgotten, but he also realizes how important it is that he be able to say that they were given.

It must be admitted that few of the party, usually six or eight in number, as they settle down for their last, abbreviated night's sleep at the Villa, are feeling pleased at the prospect of a 3 o'clock rise, closely followed by a three-hour walk. Fortunately it is now too late for them to back out without loss of face. Also they have the consolation of knowing that the rest of the college will be woken by a carefully spaced series of alarm-clocks going off between 2.45 and 3.15 a.m. Anyone who sleeps through this will be wakened by the thud of commando soles and hobnails descending the stairs. In fact, the only person likely to remain asleep is the walker who fails to meet at the rendezvous and has to be sent for. It may be added that the House does not mind being awakened, since it has the pleasure of lying in bed, warm and sleepy, hearing those misguided fellows stalk out into the night.

After half an hour and several cups of tea, everyone will probably be present, sleepy, bad-tempered—except for the inevitable, untimely humorist who somehow always seems to appear on these occasions. Now the serious business can begin, the sequence of unbelievably comic misadventures which will provide material for Phils' Concert, the pantomime, and innumerable conversations.

The whole character of the walk depends on the weather. In one recent year, the weather was overcast but dry, until the walkers were three-quarters of an hour away from Palazzola

and coming to the end of the Via dei Laghi. Then heavy and prolonged rain set in, accompanied by thunder and several kinds of lightning. Seven of the party had plastic macs and one, a venturesome lad in First Year, had not, but after half an hour all eight were uniformly soaked.

It was on this walk that the psychological distinction between *getting* and *being* wet was first realized by the leader of the party. While you are getting wet, you feel very much like turning back, despite the mockery which you know will greet such a craven return. Getting soaked seems the worst fate in the world. You think apprehensively of the fate of the younger members of the group in your care; you imagine them expiring with pneumonia, or rheumatic fever, and the condemnatory stare of the first infirmarian fills your mind's eye.

On the other hand, once you are really wet nothing seems to matter very much, and you are considerably more cheerful as a result. The longest downpour comes to an end eventually, and meanwhile you can amble along enjoying the lightning, which on this occasion was cracking overhead in golden streaks, rather like a whip.

However, normal conditions for the walk into Rome are necessary to get the best out of it: a fine dry night with little wind is just about ideal. As you climb the track from the Villa to the Laghi road, you see Monte Cavo, with its two red lights on the radio mast, silhouetted against the starry sky. A moonless night is best, for then the view of the stars is enhanced. It is always a thrill to see the great constellation of Orion, which leaves us in the spring but returns in the autumn, rising in the east earlier and earlier as the winter nights go by. At this time its sword-belt is well above Cavo.

It is easy to fall into a romantic or even pious mood on a beautiful Mediterranean night such as this, but it has its dangers. There was one occasion when someone strode out of the Villa door, and paused to kneel on the chapel steps for a final prayer; this done, he rose, and walked confidently into the darkness—only to fall headlong over one of the stone stumps outside the church, sustaining injuries which, though slight in themselves, were evidently painful.

Others have written of the pleasures of walking on a fine night, when everyone is in bed, and there is little need to describe the well-known scenery as viewed from the Lake road and from the road down by Marino. But it is worth noting that all the

dogs for miles around begin to bark once they begin to hear the noise of feet on the road, and they keep it up until long past Marino. It is satisfying to know that the diligent peasants too share our vigil.

The route between Marino and Ciampino airport is the least pleasant, for there is less to see and the novelty has worn off. If you are going to suffer from blisters at all, you begin to feel them now. First comes a firm conviction that a stone has entered your boot, then follows a fruitless attempt to find the stone, and finally comes the grim realization that you have two hours' limping in front of you. Moreover, this stretch of road seems far longer than you remember.

Then comes the level-crossing, the airfield, and the Appia Nuova. This last is a complete contrast with the road before and after, as it is well lit, and carries a lot of traffic even at this hour. Fortunately the route involves only a brief stretch of the Appia Nuova, before it goes on to the Appia Antica, the climax of the walk.

Yet it was along this very section, the Appia Antica, that occurred the scene of one of the most spectacular misadventures of recent walks into Rome. It must be realized that although the road itself was well lit, the verges were in deep shadow. Two of the group were walking together with the remainder of the party about two minutes behind them, and one suggested that they walk on the pavement; the other agreed, and stepped over the high kerb. It then became clear to him that there was no pavement, so he said as much to warn his companion, before landing on all fours in a concrete drainage ditch, about four feet below the level of the road. Unfortunately, his companion had followed before hearing his warning, and was now lying full-length and motionless. A touch of drama entered the situation. 'Are you all right?' he hissed. There was no reply. 'Shall I stop a car?' he enquired, now quite alarmed. He was answered with a groan, and before long they were found by the people behind, 'standing in the ditch, with their paws on the side of the road', as someone put it later.

The final hour along the Appia Antica is the finest of all. By now it is getting light, things begin to look grey instead of black, and at last colours can be discerned. Along the road stretch Roman ruins, to the east are the Appennines, and to the south-east Cavo, looking incredibly remote, so that it is hard to believe how far we have walked. If the weather is fine there is

the crowning glory of the sunrise over Rocca Priora. You climb a ruin and watch and wait. Then quite suddenly you see the red disc appear just behind the town.

At 6 o'clock in the morning, one's enthusiasm for 'bricking' is at its lowest. However, the familiar cylinder of the tomb of Caecilia Metella is welcome, not only for its historical associations, but because it means the end of the walk is almost in sight. Much prestige can be gained with First Year by pointing out how a medieval curtain-wall was added to the tomb (which was also fortified), in order to control the road.

Mass at the catacombs is a fitting conclusion to the walk, unless everyone is wet, in which case it is a risk few would care to take. From there, an early bus into Rome, with bacon and eggs and a blessed smoke to follow. It is a point of honour to stop limping when you meet the others. Curiously enough the walkers are usually as energetic at cleaning and unpacking as are the others. Would it be presumptuous to regard this as the rewarding grace which accompanies any noble enterprise?

BRIAN NEWNS.

COLLEGE DIARY

JANUARY 7th *Sunday*. Enough of the traditional Christmas spirit of goodwill remained to enable the stage to be dismantled without disturbance. The rivalries of stagemen and electricians, although encouraged in the past by much publicity, seem to be dying away.

After supper we saw the M.G.M. film *The Day They Robbed the Bank of England*.

8th *Monday*. The English day in the Unity Octave at Sant'Andrea. Cardinal Ottaviani gave Benediction.

9th *Tuesday*. Solemn Requiem for Fr Zapelena at Sant'Ignazio. Matins and Lauds preceded the Mass, and the Collegio Pio Latino provided the choir.

10th *Wednesday*. The *bolletino* produced by the students of the Gregorian has long dissatisfied those who knew of its existence and were willing to pay 30 lire for a copy. There are signs of an improvement. It has now finally been taken under the wing of Vita Nostra, and lost the semblance of independent existence which it had by virtue of greater age than the student organization.

11th *Thursday*. We welcomed to lunch the Principe di San Martino.

12th *Friday*. A motion deriving from a foreign source to the effect that the Papal prayer for the Council should be recited during the first break every day at the University caused heated discussion in the College. The English College was alone (apart from the Professors) in raising its voice against the proposal, perhaps because the English delegate was the only one to ascertain the feeling of his compatriots. Discussion of the project continues.

In the afternoon, three members of the College stumbled on an Ecumenical tea-party in the Jesuit-owned Palazzo Frascara in the Piazza Pilotta. Fr Oldby of the Cowley Fathers (S.S.J.E.) was staying for a short time in Rome on his way back to Oxford from New Delhi. He was able to give an on-the-spot Anglican view of the meeting of the World Council

of Churches. The informal meeting was presided over by Fr Charles Boyer S.J. ; Fr Witte and Fr Gomez Robledo were among other Jesuits present. Canon Wantall, Rector of the Anglican Church in Rome, was also there. Tea was provided by the Dutch secular institute 'Unitas'; the light refreshment was followed by heavy discussion. England will never be converted by logicians.

13th *Saturday*. The reading of Captain Cyril Falls' *The First World War* was continued. The Captain closely examines German staff work, and quotes diaries and letters extensively. '*Das Ausgeschlagen ein Tag*' was better known than most of his German quotations.

The official announcement of Cardinal Heard's appointment as Protector of the College was received with great enthusiasm. In the evening, he consecrated the *mensa* of the new altar, with Germano at his elbow to supervise the technical side.

14th *Sunday*. Day of Recollection : the Vice-Rector told us about 'the world'.

Cardinal Heard celebrated the first Mass on the new altar.

Cardinal Godfrey arrived from England.

16th *Tuesday*. Carefully laid plans for our participation in the concert to be held in the Ribibbia prison finally fell through. Some suggested that the prison authorities thought we might be trying to break in.

To lunch : the Bishop of Ghent, Mgr Callavaert.

17th *Wednesday*. While the Cardinals are deliberating in the Central Commission, we, enjoying a respite from Professor Falls (*Illustrated London News* and *All Souls*), may pause to query Cardinal Newman's dictum :

'Cambridge men are always peculiar, they always have some whim or other ; he ought to have been at Oxford and we should have made a man of him. He has many good points, but he runs theories, and rides hobbies, and drives consequences to death.'

20th *Saturday*. It was our turn to officiate in the Church Unity Octave at the Gesù : Cardinal Heard gave Benediction.

21st *Sunday*. After much calculation, Mgr Worlock was able to disclose the fact that he had made the trip to Rome fourteen times in seventeen years.

24th *Wednesday*. The Central Commission having finished its work, Cardinal Godfrey was able to return to England.

25th *Thursday*. A gita day. Despite last year's experience, there was a coachful of skiers for Terminillo ; they returned unhurt.

27th *Saturday*. The Six-hundredth Birthday of the Hospice of Saint Thomas and a *dies non*. At midday Cardinal Heard took possession as Protector of the College, the first ex-alumnus to hold this position. The Vice-Rector read the Brief of Appointment and the Rector gave the Cardinal Protector an official welcome, to which he replied, speaking fittingly of the spirit of the Martyrs.

The luncheon was modest, but the *dolce* was probably the best in 600 years. At coffee and liquori afterwards the Rector made an informal speech

and proposed the health of the Cardinal Protector; the College gave a lusty rendering of 'Ad multos annos' and then the Cardinal rose amid vociferous cheers to tell us that the way we sang the 'Ad multos' was absolutely appalling and that they sing it better at the Scots—the vociferations continued but not the cheers.

The evening was rounded off by the film *Two Rode Together*, which was given to us by Mr Garey.

28th *Sunday*. An attempt was made at tea today to poison the college *en masse*: the sugar-bowls contained Na^2Co^3 (Sodium Carbonate). Luckily the error was detected by someone with an unusually delicate palate.

29th *Monday*. The College Timekeeper supervised the turning of the tower bells, which are becoming worn. Two date, it appears, from 1704 and 1508 respectively, whilst the third is even older—possibly Saxon.

The Grant Debating Society held another revivalist meeting this evening, and new officers were appointed.

31st *Wednesday*. For the third time in a few weeks the lights failed on the top two floors. The officials from the mysterious *Società* which is called in for such emergencies have accused us of overloading the lines, but as the bar next door was extinguished as well, it seems it was not our fault.

In the evening the Rector addressed the House on the subject of the Rules.

FEBRUARY 1st *Thursday*. The first day of the most unpleasant month of the year in Rome. Not even the frequent, unscheduled *dies non* due to rain can relieve the gloom which descends on the Eternal City when it is deprived of the sun for which it was built. Thank goodness February is the shortest month.

2nd *Friday*. The Rector wisely left us and Rome for a short spell in England.

5th *Monday*. Bishop Dwyer arrived for more Council work.

6th *Tuesday*. Today died His Eminence Cardinal Gaetano Cicognani. R.I.P. The College sent a message of condolence to his brother, Cardinal Amleto Cicognani. By his death is left vacant the Prefectship of the Sacred Congregation of Rites.

7th *Wednesday*. The weather for the last ten days has in fact been sunny but incredibly cold. When the clouds disappear at this time of year life is rather unpleasant for men in *soprane*. Happily, there are signs of a break, and it will soon be wet and warm.

8th *Thursday*. Yes, yes. Rain put a stop to any chance of a walk this afternoon.

At breakfast new coffee-cups had appeared, superior in every way to the old, but, alas, these beautiful new skins will continue to be filled with the old wine.

9th *Friday*. Back to the Gregorian for the second semester; the break came well before Shrove this year. A new sight awaited us within the

aule: the professors were wearing portable microphones pinned to their cassocks and trailing large lengths of wire behind them. They looked, as one disillusioned student remarked, '*comme des chiens attachés*'. Perhaps he feared that the effects may be rather similar. But first appearances are strongly in favour of the innovation. The younger professors now have no excuse for sitting down, and the budding Ciceros have 90% of their inhibitions removed. Those who hitherto 'mumbled into their beards' will have to find some other way of avoiding attention.

To lunch were Archbishop Mathew, Bishop Dwyer, and Fr Brian of the Institut Catholique.

11th *Sunday*. Day of Recollection. Bishop Dwyer gave a conference on the Breviary, mentioning its historical, doctrinal, and devotional aspects. The Breviary was nicely compared with Chartres Cathedral, since both display a rare splendour and diversity. Old *Horae* are now at a premium.

13th *Tuesday*. To lunch came the Abbot of Praglia with Dom Peter Flood O.S.B.

After supper, the Debating Society considered the relative merits of the Aesthetically Pleasing and the Useful.

15th *Thursday*. Mr MacDermot, First Secretary of the Legation to the Holy See, gave a farewell party before departing to become Consul in Oporto. Fifteen students attended and came back with the tale that a cynical French-Canadian had turned up only to find out if the Commonwealth still existed.

Bishop Dwyer left us for England.

17th *Saturday*. *Prosit* to First Year Theology, upon whom Cardinal Godfrey conferred the Tonsure almost immediately after his late arrival. The ceremony had been separated from the Ordinations of the morrow in order to tire His Eminence as little as possible.

At supper a member of Second Year ate a large quantity of soap which had been thinly disguised as cheese, apparently without noticing the substitution.

18th *Sunday*. *Prosit* to Messrs Kelly, Cooley, and St Aubyn, who were ordained priests today by Cardinal Godfrey in the College Chapel.

The film *The Green Helmet* rounded off the Ordination day: actually, there was no green or any other colour to be seen as the film-man's budget would only permit the purchase of the black-and-white copy.

19th *Monday*. First Masses. At lunch the health of the *ordinati* was proposed by Cardinal Godfrey.

Among the *nuovi porporati* we were very pleased to note another representative from the British Isles—Cardinal Michael Browne O.P.

21st *Wednesday*. After supper, the Wiseman Society received the benefit of experience in a talk entitled *The Catholic School and Us*.

22nd *Thursday*. This morning there was an *Anticamera Pontificia*, in which the Pope made a short address in Italian before signing the Apostolic

Constitution 'Veterum Sapientia', which proclaims the virtual renaissance of the Latin tongue.

24th *Saturday*. The advent of the current issue of the *Osservatore Romano* enabled an astonished College to read for itself the latest Apostolic Constitution. From reports of confrères at the Greg' we have gathered news of the reception accorded to 'Veterum Sapientia' in other Colleges.

Mr Gregory MacDonald, Head of the B.B.C. Department dealing with European Iron Curtain countries, addressed the Literary Society this evening. He explained how the B.B.C. achieved its reputation in Eastern Europe, giving a clear, interesting and completely informed exposition of the present situation, and provoked a multitude of unusually apposite and intelligent questions.

26th *Monday*. Today's *Vita Nostra* included articles on the English character, written by an Australian and a Cingalese. The latter especially provoked conversation, and the *bolletino's* sales-figure has risen somewhat. The management intend to send the *bolletino* to all old-*Pugini* (horrible word) in England. The move does not seem to have general approval but it is morally certain that the most unlikely people will answer the call.

27th *Tuesday*. The motion 'This House prefers being an interested spectator to being an informed official' caused lively discussion. Mgr Worlock honoured the meeting with his presence, and spoke fluently and amusingly without giving any hint of his allegiance—but after all, that is his job.

28th *Wednesday*. Cardinal Godfrey departed, after lunch, for England, and thus was brought to a close Mgr Worlock's fifteenth trip to Rome in seventeen years.

MARCH 1st *Thursday*. *Feast of St David*. To lunch we welcomed for this *festa dei Gallesi* a variety of the clergy—Abbot Williams, Mgr Cosgrove of the Holy Office, Fr Pears, Dr Purdy, and the Rev. H. P. Judd, Vicar of Exminster, on his way back from South Africa; also present was the lay Head of 'Opus Dei'.

In the evening, we provided the *assistenza* for the *Quarant'Ore* at San Lorenzo—in response to an urgent appeal delivered in the morning.

2nd *Friday*. The Rector returned from England, after a month's absence, accompanied by Archbishop Heenan and Bishop Holland.

3rd *Saturday*. The House List, quickly published by the Rector, contained a few surprises: the new First Sacristan seemed particularly astonished to receive such high office.

4th *Sunday*. Archbishop Heenan, Bishop Holland, and Fr Orsy, were at supper, which was half-an-hour earlier to accommodate the evening's entertainment.

SHROVE CONCERT, 1962

1. AT TWO PIANOS IN TWO ADJACENT ROOMS
Messrs Tuck and O'Malley

2. THE BOOKMAKER'S BURDEN
Messrs Hine, Finn and Kenney
3. THE GRAVEDIGGERS' SCENE from *Hamlet*
Messrs O'Sullivan, Fegan, Turton and Cornish
4. THE BOLSHIE ORCHESTRA
Messrs Brand, Burns, Round, Ainslie, Holleran, Howling,
O'Malley and James
5. SCRAPBOOK 1914-18
Messrs Linares, Burns, Ashton, O'Malley, Firth and Johnson
6. THE LITTLE TWISTERS
Messrs Corbould, Feben, Kirkham and Rigby
7. ASINI NELLA CATTEDRALE
Messrs McGarry, Coughlan, Pateman, Purdue and Dann

5th *Monday*. 'Oh, what a lovely, rainy gita-day . . .' At least one cam', walking from Capranica to San Vito, was soaked to the skin. Those whose destination had been the Villa, or some other kitchen of high renown, returned glowing with pleasure at the rectitude of their judgement.

6th *Tuesday*. The Shrovetide film, *A Hundred-and-one Dalmatians*, was generally acclaimed the best film of the year. To many people the main character bore resemblance to the Third Sacristan, both in name and in temperament.

7th *Wednesday*. In accordance with custom, ashes were imposed before High Mass. In the afternoon, several groups set off for Santa Sabina, to commence the annual pilgrimage around the Station Churches. Those left behind wondered how many of the enthusiasts would survive the first week.

12th *Monday*. *Feast of St Gregory*, and the traditional function at the monastery from which St Augustine was sent to England. The ceremony showed, according to the *Osservatore Romano* a 'bel aspetto pastorale'.

Another tradition—the opening of the Tank—was upheld in between squalls of rain. A short-bell at walk-time heralded yet another Schola-practice.

The recent shooting in the Piazza Navona was vividly recounted to us by Dr Purdy, who was obviously supping-out on the story.

13th *Tuesday*. The Archbishop of Canterbury won tonight's Balloon Debate, in the face of such worthy characters as Adam, Eve, Aquinas, and Montgomery.

14th *Wednesday*. We learned that in the last 165 days the House has smoked well over two miles of cigarettes ; it would have taken two men five months without sleep to chain-smoke them all.

15th *Thursday*. One of the Archivists, in close collaboration with his team, gave the first of two talks on the Hospice. They were in some sense a preview of the Sexcentenary Issue of THE VENERABLE.

17th *Saturday*. The Irish among us, and others of emerald sympathies, celebrated in larger numbers and more ostentatiously than usual.

18th *Sunday*. Day of Recollection. Fr Barrett S.J., gave the conference which linked the Transfiguration with the *scandalum crucis*.

19th *Monday*. Feast of St Joseph. A *dies non* on which a handful of us in the afternoon went to the Band Show at the North American College.

20th *Tuesday*. President De Valera of Ireland was received at the Gregorian and gave a short address which was attended by some members of the College.

The continued revival of the Debating Society took the form of an impromptu discussion ranging over a wide field: the best shape for eggs, the preferable number of humps for camels, and the merits of potatoes *vis-à-vis* tobacco.

22nd *Thursday*. The Public Consistory for the *nuovi porporati* was held today.

23rd *Friday*. A *dies non* in honour of the new Cardinals, some of whom were students of the University—a fact which occasioned a concert of sacred music *in omaggio*.

25th *Sunday*. Fr Cappello S.J., internationally famous canonist and for thirty-nine years lecturer at the Gregorian, died this evening. He was popular as a confessor and, in fact, heard confessions until after midday on this day of his death.

Cardinal Godfrey arrived from England in time for Vespers.

26th *Monday*. The University was besieged by *las beatas* looking for a last glimpse of Fr Cappello.

Large numbers of seagulls were noted over the swollen Tiber during walk this afternoon.

27th *Tuesday*. The Scots match. The last three matches have resulted in draws. This year a large proportion of the student body paid the 150 lire each for the bus only to see the College defeated 1—3.

At the University, Fr Cappello's diminutive body was to be seen in the downstairs chapel.

28th *Wednesday*. Two Cardinals and at least twelve Bishops were at the funeral of Fr Cappello. After the ceremony the vast crowd started to pull to pieces his wreath and the confessional box which he had used.

In the evening there was a function at SS Nereus and Achilles, Cardinal Godfrey's titular church.

29th *Thursday*. Ten representatives of the English College went on the University pilgrimage to the Mentorella, a neglected Marian shrine on the slopes of Guadagnolo; they made a disproportionate contribution to the singing in the bus on the way back.

'Why doesn't the Church . . . ?' was the title of Mgr Worlock's talk to the Literary Society after supper. The subject was the national press and the speaker gave a vivid picture of the Fleet Street he knows so well; he also gave hints on how to handle the Reporter who, we gathered, is by no means as dangerous as his Sub-Editor.

30th *Friday*. *Primo turno* in the election of the new President of Vita Nostra. The College delegate declined his nomination.

31st *Saturday*. Definitively the first day of Spring : tanking has been flourishing for some time. The Grand National brought in a little more pocket-money for some.

APRIL 1st *Sunday*. The peace of Saturday night and Sunday morning was disturbed for the occupants of the Monserra' by the loud crowing of a cock on the balcony opposite, but at midday his owner was seen to emerge from the bedroom and attempt to pull off his head. Eaten or not, he will not disturb the Monserra' again.

To lunch came Mgr Conway, the Auxiliary Bishop of Armagh, Mgr Rogers, Mgr Mostyn, and Fr Eustace O.F.M.CAP. (one time secretary to Padre Pio).

After Compline and an early supper we saw the film *Le Vacanze di M. Hulot*. Mgr Worlock and the Vice-Rector vied with each other in describing how much funnier the French original had been.

2nd *Monday*. We entertained some sailors from a visiting mine-sweeper squadron.

Mgr McReavy arrived in time for supper and moral problems arose again.

3rd *Tuesday*. Extensive excavations were in operation in the Monserra' to detect the cause of the leakage of 'Romana gas' which was floating in upon us in large quantities.

Cardinal Godfrey left for England, and thus Mgr Worlock departed for the sixteenth time in seventeen years.

4th *Wednesday*. The *stagnatio* came to investigate the strange shortage of water in the baths. He discovered that it had all been going into the kitchen.

5th *Thursday*. Mr Donald Cape, the new First Secretary to the Ministry to the Holy See, Abbot Williams, Dr Gordon Albion, and Fr Fincham, came to supper and stayed to hear Mgr McReavy's talk to the Literary Society on 'The Bomb'.

6th *Friday*. A lady-artist sketching the many forms of clerical attire to be seen on the steps of the Greg' fixed upon an Englishman in a *ferraiuolo* after last lecture. Many of the interested Latins who gathered round to examine subject and reproduction looked as if they had never really seen such a garment at close quarters before.

7th *Saturday*. The one member of the OND who has a radio embarrassed himself and delighted his persecutors by failing to catch the result of the Boat Race. Others, however, were left wondering whether to buy another packet of cigarettes in the expectation of plenty or to live on borrowings for the evening and ascertain the accuracy of their prediction on the morrow.

8th *Sunday*. Fr Morris spent his 70th birthday in the College and marked the occasion with a short speech in the Common Room.

In the evening, Vespers were replaced by a Holy Hour for the Persecuted Church.

The Rector gave away his German Grammar.

The College defeated Propaganda at rugby for the first time since 1952. The Rector's boots brought in 8 of our 11 points; the score was 11—9.

Fr McConnon displayed his mastery as a raconteur in the first of 'Two Murder Trials'; he was addressing the Wiseman Society.

10th *Tuesday*. To Disputations in the rain.

The College was struck by lightning in the afternoon.

One member of the College who had to go out noticed that the *cultivatori diretti* who had invaded St Peter's Square were withstanding the elements with smiling *contadino* patience.

13th *Friday*. In his conference Fr Orsy spoke of the cheerfulness of Fr Filograssi S.J., who had died the previous evening. R.I.P.

The Rector attended and spoke at a debate on the literary quality of journalese; the Society was much encouraged.

14th *Saturday*. Top Year of the North American College broke with their post-war tradition by not arriving in *carrozze* at the steps of the Greg' on their last day of lectures.

After *lectiones breves* and Top Year photograph the Easter holiday began.

15th *Sunday*. Seven-Church-walkers were very glad that the sun had retired behind a bank of cloud for the afternoon. They were better prepared than usual for the opening conference of the retreat, given by Fr Maguire, S.D.B.

18th *Wednesday*. Signora Fresa, who lives in the College block in one little ground-floor room opposite Santa Caterina and greets us on our walks each day, celebrated her hundredth birthday. She used to work, it is said, in the College, but how long ago, no one seems to know. We presented her with a new shawl.

Some new tiles were laid and, more surprisingly, the windows cleaned in the Martyrs' Chapel.

Chi Lo Sa? returned to work again after a long absence from our domestic scene and there was no cold water in the baths.

19th *Thursday*. In company with the other Cardinal Deacons, Cardinal Heard received his episcopal consecration today at the hands of the Pope, in the Lateran Basilica; he was created titular Archbishop of Ferradi Maggiore. The honour given to our Cardinal Protector and the prospect of Ordinations at the Villa overjoyed the House, and many were present at the ceremony.

In the evening, a talk by the senior member of the OND lifted the curtain a little on the mysteries of the Papal High Mass.

20th *Good Friday*. The Solemn Afternoon Liturgy attracted a heavy wave of pilgrims.

21st *Holy Saturday*. Church and tribune were crowded today as over 200 came to the ceremony of the Easter Vigil.

22nd *Easter Sunday*. St Peter's was very crowded, and the Pope spoke at length from the balcony afterwards. Lunch did not start until 1.35. Is this a record?

Fr Pears, Fr Orsy and Fr Tigar S.J., were at our festal board and Cardinal Heard made a speech in which he reaffirmed his confidence in the spirit of the College. He was received with very hearty applause.

After coffee and liquori Cardinal Heard gave Benediction, which was attended by the pilgrims from Campion House, Osterley. They were then received in the Common Room and later in the evening twenty of them came to the film *There was a Crooked Man*.

23rd *Monday*. Long-gita *camerate* left this morning. A large party of the remainder, after missing the train to Bracciano, blindfolded themselves and picked out a name from the lists at the Stazione Termini: they found themselves lunching in Avezzano. The Vicar-General at the Cathedral there has a nephew in Wales, so one member of the group had a convivial afternoon and nearly missed the train back.

After supper, ghost stories by candlelight in the Common Room.

24th *Tuesday*. A day of relaxation and recuperation, especially for one member of First Year whose inexperience had led him to defeat five courses at Tor V.

25th *Wednesday*. The traditional 'Villa-cooking' cam' sallied forth to the Albans. The party intended to eat outside, but were driven in by rain. About two hours later they were able to emerge on the terrace to finish off their lengthy meal.

26th *Thursday*. The 'North-West Club' rallied to their premises today, and spring-cleaned them vigorously, cleaning the pipes, polishing the floor, and disposing of the huge *armadio* which had disturbed their vibrations for so long.

After supper, an American film *Fever in the Blood* got off to a very shaky start. The *Salve* was pitched so low that everyone was able to sing it.

28th *Saturday*. A second attempt at Bracciano succeeded.

The long-gita men returned to fight over the baths. One lucky cam' brought back Fr Walsh from Fiesole.

29th *Sunday*. Quite a large number enjoyed the North American College production of *The King and I* in the afternoon. The choreography was excellent.

After supper many tried to catch up with their reading of *Chi Lo Sa?*

Avancinus was read for the first time in English; the change to the vernacular was appreciated, for various reasons, by all. The reading for the Monday in Low Week caused the customary race upstairs.

30th *Monday*. The Feast of St George was celebrated spiritually today: it was not a *dies non*, and there was no *pranzone*, not even *in famiglia*. The material part of the festivities was declared to be amalgamated with that of the Feast of St Joseph.

The Vice-Rector delivered an ultimatum to chocolate-chippers.

MAY 1st *Tuesday*. *Feast of St Joseph*. To lunch we welcomed Canon Brewer, Fr Grace, Fr Varney, Fr Tweedy, and Fr Walsh. Solemn Benediction was given by Fr Walsh, and after an early supper the Literary Society was

addressed by Sir Arnold Lunn on the theme of Communism and Sport. He argued that those with whom we do not share 'common temples and sacrifices and ways of life' could and should be excluded from our sporting activities. He predicted that the political and religious results of such a move would be clearly advantageous.

2nd *Wednesday*. An early lunch for the Rector and Vice-Rector before meeting Cardinal Godfrey and Mgr Worlock.

4th *Friday*. *Feast of the English Martyrs*. The Rector celebrated the Solemn High Mass, and in the evening Cardinal Godfrey gave the Solemn Benediction.

After one of the much appreciated 500 lire cartoons, the film *Three Sergeants* was under way. There were many breaks but they came at the right moments.

5th *Saturday*. The first day of summer, and Cup Final Day. A good number took advantage of the temporary radio in the Common Room to listen to the game.

During circles in the evening, Fr Walsh re-peated a famous pantomime song.

6th *Sunday*. *Prosit* to Messrs Budd and Chestle who were ordained Deacons; to Messrs Hine, O'Sullivan and Allen who were ordained Sub-deacons; and to Second Year Theology who can now exorcise devils and serve at High Mass. The Ordinations took place in the Servite Church of San Marcello and the ordaining prelate was Mgr Philip Pucci, titular Bishop of Jericho.

Some of us went to the canonization of Blessed Martin de Porres.

Balcony concerts began today without any Bach on the programme.

8th *Tuesday*. The Vice-Rector was prevented from putting up his annual notice on the value of baths in hot weather by the lack of hot water. There has been none for a week. It is boiled but fails to reach the baths. The tank is in full use.

10th *Thursday*. Another very warm day for the catacombs Mass. The wren in the roof was still there to treat us to snatches of song during the service, and the customary photographs were taken.

11th *Friday*. Sailors from H.M.S. *Lowestoft* and H.M.S. *Scarborough* drew with our teams on the rugger and soccer fields: 3—3 and 1—1. After a swim they were ready to enjoy a *pochettino* with us in the Common Room.

A lengthy salute was fired from the Gianicolo for the new President, Antonio Segni. The guns were fired at intervals of thirty seconds so that they succeeded only in being irritating.

12th *Saturday*. The Feast of St Robert Bellarmine, Patron of the University, was celebrated by a Solemn High Mass in the 'Doge', as there were men at work in Sant'Ignazio.

In the afternoon an Italian Monsignor who directs a society for the honouring of martyrs gave a service and forty-minute discourse in the main

chapel to an audience of twenty (it was rumoured that he had expected 200). Twenty volunteers from the College provided a choir for Benediction.

13th *Sunday*. Cardinal Godfrey left for England and Mgr Worlock thus brought to a close his seventeenth visit to Rome in seventeen years. The Vice-Rector excepted, Mgr Worlock may perhaps claim a record?

Free tickets enticed many to a performance of *La Nuova Chiesa*, a four-act play by Mgr Virgilio Caselli—of the Vicariate—in the Teatro Artistico-Operaio.

Dr Purdy, Mr Corbould, and Mr Legge, the Chief Constable of Bootle, came to supper and to the following concert whose sole aim was to amuse the Philosophers.

THEOLOGIAN'S CONCERT

TRUMPET VOLUNTAGGERS Messrs Dearman and Tuck

INTRODUCTIO ADMODUM VET. SAP. Concert Man

BIRTHDAY SONG Mr Purdue and Ensemble

SONG : *Jolly Roger*

Messrs Grimshaw, Richardson, St Aubyn and O'Sullivan

RECITA AL MAGARI Mr White

AUSTRIAN REVELS

Messrs Coote, Newns, Jones, Brand, Corbould and Pateman

'TOP YEAR SONG'

Messrs Budd, Dearman, Corley, Howell and Armour

TOP YEAR SKETCH

14th *Monday*. The electoral campaign gained momentum in the city. After at least a week's furious canvassing and advertisement, Avv. Antonio Bigotti spoke on behalf of the P.L.I. to an empty *Campo* this evening. Those who had altered the route of their walk back from Castle A to see the crowds were disappointed.

15th *Tuesday*. Reading of *In Search of London* continued in the refectory. The day's passage embarrassed a certain 'poor, ambitious provincial'.

17th *Thursday*. Today was the day of the Beda match. After an early lunch most of the College took the buses to Palazzola, where there was bright sun but a little wind. Swimmers found the Tank clean and cold.

Lady Glenavy and Mr Morris West, the author, were at tea with us on the terrace.

The College won the match fairly easily (gone are the days of the gentlemanly draw), and the party returned singing gaily. The *capogruppo* made happy use of the bus's microphone system to direct the proceedings.

18th *Friday*. The Rector called for the organ to stop after this evening's Benediction, but the organist was unable to interpret the irregularly flashing signal light and played on happily. When he was eventually brought to a halt, the Rector announced that an urgent appeal for blood-donors had been given him, and he wished to speak to any volunteers immediately.

19th *Saturday*. More people volunteered for blood-tests: the group required was a rare one—A Rhesus negative.

20th *Sunday*. A Day of Recollection, during which the Rector gave a conference on charity.

At lunch we found in our places cards commemorating the consecration of Cardinal Heard.

Addicts to cleanliness breathed again: water reappeared in the baths, and the phantom-tap-turner-off was reprovved. The upper roof is now banned to us as a result of his misdeeds.

22nd *Tuesday*. More political activity: the P-D.S.I. erected a platform in the *Largo* on the way to Castel Sant'Angelo and harangued a few, tired busmen from behind a large Rising Sun of Socialism.

23rd *Wednesday*. The last day of voting for next year's Senior Student. As usual, we needed encouragement to vote.

Fr Morris suffered a mild heart attack during his weekly visit to the College but he recovered sufficiently to return to San Marcello.

24th *Thursday*. The Red Cross Fair was held in the afternoon in the gardens of the Palazzo Barberini. Half-a-dozen members of the College organized the children's games.

25th *Friday*. Mgr Pocci, titular Bishop of Jericho, and an assistenza from the College, celebrated First Vespers of St Philip Neri in the Chiesa Nuova. After supper there was a slide-show on the balcony.

26th *Saturday*. The biggest day of the year for the M.C. Pontifical High Mass, Pontifical Vespers, and finally Solemn Benediction given by Cardinal Ferreto, all in the Chiesa Nuova to celebrate the feast of St Philip. The Cardinal received the usual hearty cheers as he made his departure. This year the noise echoed round the piazza so effectively that people came tumbling out of the bars to see what was going on. The senior member of the OND kept a fatherly eye on all the ceremonies.

28th *Monday*. The Paolozzi excavations today began to extend into the cortile and the pneumatic drill, less muffled than usual, disturbed the slumbering many.

29th *Tuesday*. Boiled eggs and Modern Problems for Third Year Philosophy who went out to the Villa after their examination and returned tanned.

Today was the First Very Hot Day.

30th *Wednesday*. Fr Morris was unable to hear confessions this evening: he was still rather ill.

31st *Thursday*. *Ascension Day*. The Vice-Rector celebrated the High Mass and the Schola marked the festa with 'Ascendit Deus' by Handl.

JUNE 1st *Friday*. The official birthday of Her Majesty the Queen was celebrated at the Residence of the British Minister. The Scots and Propaganda Colleges were there in force, and with us provided the torch-bearers for the visiting Cardinals. It was obvious to all present that the situation of the Residence on the via della Camilluccia was being swiftly spoiled by the tall blocks of flats hemming it in on all sides.

2nd *Saturday*. The anniversary of the proclamation of the Republic. During the parade which was watched by a few of the College one of the tanks broke down and the procession had to march round it. There was a little, very welcome rain.

3rd *Sunday*. The College photograph was taken in the Cortile ; it was the first for four years.

On one of the hospital visits a patient spoke at length about a house of Protestant priests in the Via Monserrato ; it was only at leaving time that the misunderstanding came to light.

The sports sections of the newspapers were more than indignant about the *scandalo mondiale* ; an English referee had sent two members of the Italian World-Cup team off the pitch in Chile.

The summer season cold supper made its first appearance tonight ; this year soup is also provided.

4th *Monday*. A splendid Top Year tea attracted the Rector into the Refectory this afternoon.

Mgr Van Lierde preached the *fervorino* in the Gesù, before the Solemn Benediction given by Cardinal Ottaviani, for which the College provided assistenza and schola. The function was part of a novena for the success of the Ecumenical Council.

The *celere* were out in force this evening, keeping a watchful eye on M.S.I. demonstrations. One neo-Fascist van which foolishly strayed into the ghetto was damaged by an angry crowd.

Returning for our late supper we were delayed by the colourful procession annually accorded to the *Madonna del Divin'Amore* ; there were fairy-lights in most of the windows, and the P.S.I. extinguished their new neon sign. The air was full of shouts of 'Viva Maria'.

5th *Tuesday*. H. V. Morton completely captured our attention at lunch by his extremely vivid and detailed description of the death of Anne Boleyn.

7th *Thursday*. After lunch today Theology weighed-in. Since the arm of the machine was bent, it has been giving wildly inaccurate readings : it showed the Philosophy Ripetitore to be less than average weight.

8th *Friday*. The number of names on the list for the Fregene bus dwindled as bad weather continued.

9th *Saturday*. An empty frame appeared on the stairs today. It was filled by a portrait of Gregory XIII before other quickly conceived plans could be brought into effect.

After elaborate voting arrangements during the week, a Pick-of-the-'pops' programme was provided on the balcony.

We were saddened to hear that Fr Morris had been anointed.

10th *Whit-Sunday*. The Rector sang the High Mass. Twenty of the students who went to St Peter's were spared the horror of seeing the Choir M.C. sit during the Collect.

The film this evening was *The Road to Hong Kong*, a skit on Inter-planetary Travel.

'*Parturient montes, nascetur ridiculus mus*'—Polling Day.

11th *Monday*. A gita day. Those who had left their names on the list for Fregene, found their faith rewarded : the sea was warm and clean.

Cardinal Godfrey and Mgr Worlock arrived, the latter thus embarking upon his eighteenth visit to Rome in seventeen years.

13th *Wednesday*. Wholesale clearing operations tidied the garden in preparation for the morrow's Garden Party.

14th *Thursday*. Today saw the commencement in earnest of the celebrations to commemorate the sixth centenary of the founding of the English Hospice : in the evening there was a Garden Party to which came at least 150 guests. At a very informal supper, many old Romans joined the Superiors at the seldom-used High Table and enjoyed the service of the present students.

15th *Friday*. At 8.45 a.m., a Private Audience with His Holiness Pope John XXIII. The Cardinal Protector made the opening address. The Holy Father read a prepared speech, delighting us with his impromptu asides : 'In 1362, the Popes weren't even in Rome'. The ceremony concluded with the Rector presenting the Pope with a specially bound copy of the Sexcentenary Issue of *THE VENERABLE*.

16th *Saturday*. A gita day—for old Romans. A small convoy of cars made a jaunty exit from the cortile and headed for the Albans.

The new round tabernacle was seen and admired for the first time at Benediction this evening.

17th *Sunday*. *Feast of the Most Holy Trinity*. Cardinal Heard sang Pontifical High Mass at the Throne. He later presided at the *pranzone* to which more than forty guests had been invited :

Very Rev. The Vice-Rector

Rev. B. Davies	Rev. L. Orsy s.J.
Rev. P. O'Dowd	Rev. P. Tierney
Rev. W. Purdy	Rev. M. O'Leary
Rev. L. Jones	Rev. J. Barrett s.J.
Very Rev. Canon Hemphill	Donald Cape Esq.
Rt Rev. Mgr Worlock	Rev. Sec. to Card. Cicognani
Rev. J. Swain s.J.	Rt Rev. Mgr Flanagan
Rt Rev. Mgr Rogers	His Excellency Mgr Moodie
His Eminence Cardinal Godfrey	His Excellency The Ambassador
His Eminence Cardinal Heard	Rt Rev. The Rector
His Eminence Cardinal Cicognani	His Excellency The Minister
Most Rev. Archbishop O'Connor	His Excellency Mgr Brennan

Rt Rev. Mgr Herlihy	Cmdr F. Doria
Rt Rev. Mgr Curtin	Rt Rev. Mgr Carew
Rt Rev. Abbot Williams	Very Rev. P. Muñoz Vega S.J.
Very Rev. Canon Williamson	Rev. R. Flynn
Rev. G. Seaston	Rev. L. Hanlon
Rev. J. Daley	Rev. M. Keegan
Rev. C. Laughton Mathews	D. Laughton Mathews Esq.
Rev. C. Smith	Rev. J. Short
Rev. M. McConnon	Rev. B. Trevett

The Rector welcomed the guests and expressed the feeling of the whole College in his delight that the Cardinal Secretary of State was able to attend. The Cardinal Protector rose to propose the toast of 'The College' and mentioned his happy youthful association with both the eminent guests.

After caffè and liquori in the Cardinal's Corridor, His Eminence Cardinal Godfrey gave Pontifical Benediction.

At supper the Rector was able to welcome the Roman Association *in famiglia*. Cardinal Godfrey replied, speaking warmly of the charity of the early Hospice and its flowering into the College.

A programme of cartoons completed the day's celebrations.

18th *Monday*. For many the end of the celebrations was heavily underlined as they presented themselves at the Greg' for the annual round of searching questions.

21st *Thursday. Corpus Domini*. Fr McConnon sang the High Mass at the Little Sisters, and carried the Blessed Sacrament in procession, giving Benediction at the usual places.

Mint sauce, which had appeared for the first time on Sunday, arrived again today with the chicken!

24th *Sunday*. A *Servizio meteorologico* was provided on the balcony, and its owner has been attempting to track the heat-wave.

26th *Tuesday*. A collection of arm-chairs, stored by the Rector in the first Music Room, proved of great assistance to the last-minute preparations for the examinations. Even without this added attraction the room was one of the coolest in the house.

29th *Friday. Feast of SS. Peter and Paul*.

30th *Saturday*. A new machine in use in the Paolozzi flat for pulling up buckets of cement saved little labour on its first day: the workmen treated it as a new toy.

JULY 1st *Sunday*. For lunch there was ice-cream which should have arrived for the feast of SS Peter and Paul.

2nd *Monday*. The advance party, after much scrubbing and polishing, relaxed in the evening with musical contributions from Enzo and his son.

The move to Palazzola is upon us; change of climate, change of voltage, change of diarist.

ANTHONY J. PATEMAN.

PERSONAL

We were very pleased to welcome the following who spent some time with us at the College :

January–June (inclusive) : His Eminence Cardinal Godfrey, Archbishop of Westminster (1911–18) ; Most Rev. F. Grimshaw, Archbishop of Birmingham (1919–26) ; Most Rev. J. Heenan, Archbishop of Liverpool (1924–31) ; Rt Rev. G. P. Dwyer, Bishop of Leeds (1926–34) ; Rt Rev. T. Holland, Coadjutor Bishop of Portsmouth ; Rt Rev. Mgr D. Worlock (Westminster) ; Rt Rev. Mgr R. Foster (1930–34) ; Rt Rev. Mgr L. McReavy (Hexham and Newcastle) ; Rev. P. Anglim (1941–48) ; Rev. A. Kenny (Birmingham) ; Rev. T. Walsh (1956–60).

Also, in addition to those mentioned in the Diary, we welcomed the following to lunch or supper :

January : Rt Rev. Mgr J. Mostyn (Westminster) ; Very Rev. Bro. Clancy, Superior General of the Christian Brothers ; Very Rev. J. O'Connell (Menevia) ; Rev. J. O'Donnell (Vatican Radio).

February : Rev. T. McDonagh, R.N. (Leeds) ; Rev. Kevin St Aubyn (Southwark) ; Rev. T. Murphy c.ss.r. ; Rev. P. Shells, Vicar of Wandsworth.

March : Rev. M. Grech (1947–53) ; Rev. J. Doolan o.p. ; Rev. P. Caraman s.j.

April : Rev. M. Hollings (Westminster) ; Col. Simpson ; Mr R. Cunningham.

May : Rt Rev. Mgr Duchemin (Southwark) ; Rt Rev. Mgr Canon J. Curtin (Southwark) ; Rt Rev. Mgr Canon W. G. Wheeler (Westminster) ; Rt Rev. Mgr C. Tindall (1908–12) ; Rev. Fr Shields c.s.sp. ; Dom Michael Young o.s.B. ; Dom Wulstan Livsy o.s.B. ; Rev. F. Ryan.

June : Rev. C. Barker (1959–61) ; Dom Richard Cleary o.s.B.

We offer our congratulations to the Very Reverend Michael McKenna (1926–32), who was recently created a Canon of the Brentwood Chapter ; also, our very best wishes to the Reverend George Pitt (1933–40), who has

been appointed Principal Catholic Chaplain to the Royal Navy, in succession to the Right Reverend Cyril Fay, who retires in December.

Ad multos annos to the following, for whom the year 1962 is the Silver Jubilee of their priestly ordination :

Rt Rev. Brian Foley, Bishop of Lancaster, Rt Rev. William Grasar, Bishop of Shrewsbury, Rt Rev. Mgr Joseph Mullin, the Revv. Bernard Jackson, Francis Gallagher (all 1931-38) ; the Rev. George Ekbery (1931-40) ; the Rev. Sidney Lescher (1932-38).

The appointments for Top Year are as follows :

The Rev. Michael Cooley, Fitzwilliam House, Cambridge, for further studies. Address : St Edmund's House, Mount Pleasant, Cambridge.

The Rev. Gerald Creasey, Christ's College, Cambridge, for further studies. Address : St Edmund's House, Mount Pleasant, Cambridge.

The Rev. Peter Cunningham, St John Baptist, 8 St John Street, Tamworth, Staffordshire.

The Rev. Roger Daley, St Paul, The Presbytery, Spring Grove, Town Road, W. Derby, Liverpool, 12.

The Rev. Brian Dazeley, St Teresa of Lisieux, Kingsbury Drive, Aspley, Nottingham.

The Rev. Luke Dumbill, Christ's College, Cambridge, for further studies. Address : St Edmund's House, Mount Pleasant, Cambridge.

The Rev. Anthony Grimshaw, St Bede's College, Alexandra Park, Manchester, 16.

The Rev. Patrick Kelly, returns to Rome for further studies.

The Rev. Harold Parker, St Anne's Cathedral, Cookridge Street, Leeds, 2.

The Rev. David Papworth, St Margaret and All Saints, Barking Road, Canning Town, London, E.16.

The Rev. George Richardson, St Anne, Carruthers Street, Ancoats, Manchester, 4.

The Rev. Michael St Aubyn, St Augustine, High Street, Hoddesdon, Hertfordshire.

The Rev. John White, St Edward, Scott Lane, Newtown, Wigan, Lancashire.

The Senior Student from March 1963 will be Mr Nicholas Coote. The Deputy Senior Student will be Mr Peter Jones.

COLLEGE NOTES

THE VENERABLE

Editor : Michael J. Butler
Sub-Editor : Mr Wahle
Fifth Member : Mr Standley

Secretary : James F. Finn
Under-Secretary : Mr Brennan
Sixth Member : Mr McHugh

LITERARY SOCIETY

His Grace the Archbishop of Liverpool, in the first talk of the year, spoke on *Church Unity*. He said that the Ecumenical Dialogue is important for two reasons : it helps us both to understand the Anglican point of view and to clarify our own doctrine. Citing the Malines conference as an example of enthusiastic though uninformed intervention in the approach to the Anglican Church, His Grace emphasized that this approach must be made by English Catholics alone.

The New Year brought us Mr Gregory McDonald, Head of B.B.C. broadcasting to Eastern Europe, with a talk whose theme was that it pays to tell the truth : the bulletins sent out by the Corporation during the war were trusted because this principle was upheld at all costs. It meant that much depressing news was sent out, but it also meant that when the good news came it was believed.

A talk on the Press, national and Catholic, and the contribution made to it by the Catholic journalist, was given by Mgr Worlock. Drawing on his wide experience of the subject, he ranged from an apologia for the journalist and for the journalese of the popular press, to a plea not to 'support' the Catholic press—it should stand or fall on its own merits, not on the charity of Catholics.

Mgr McReavy, during one of his visits to Rome in connection with the forthcoming Council, gave us a talk on *The Bomb*. He gave us the basic morals of the question and pointed out what was open to private determination.

To address the last meeting of the year, the Society once more welcomed Sir Arnold Lunn, who spoke on *Communism in Sport and War*. Using examples drawn from the Spanish Civil War, debates with Communists in America, and his work for the Olympic Ski Association, Sir Arnold emphasized the need to 'stand up' to the Communists, and deplored a too conciliatory attitude. He ended with a plea that the Church in the West be more vocal in its concern for its brethren behind the Iron Curtain, thus encouraging them in their resistance to persecution.

The President for 1962-63 is Mr Chestle. The secretary is Mr Turton.

PRIVATE SOCIETIES

THE GRANT DEBATING SOCIETY. Due to the elaborate preparations for the Christmas entertainment, the debating season did not get under way until January. The first debate tried to ascertain whether the House preferred the aesthetically satisfying or the useful, but as the answer was mostly an unqualified option for the former, this debate tended to decline into a discussion. The motion for the next debate was a little more successful: 'That this House preferred being an interested observer to being an informed official'. The passing of the motion by 16 votes to 10 hardly reflects the attendance of over 40. A balloon debate followed, in which Fr McConnon, this time in the guise of the Archbishop of Canterbury, succeeded in the fight for survival, for the third time. The fourth debate was conspicuous for its controversy over the relative merits of Sir Walter Raleigh's import into England of tobacco and potatoes, the gourmets defeating the drug-addicts by 17 votes to 15. 'That journalese is a debasement of the English language' provided the society with the best debating of the season: the motion was defeated by 14 votes to 20. An impromptu debate was staged, and was probably the most successful feature of the season. Twenty-six volunteered to speak, and the capacity of many to talk at length about very little was well demonstrated: indeed it is a pity that the talent which became evident at this meeting could not have been discovered earlier in the year, and it reflects a sad lack of enthusiasm in the House to spend just a few minutes preparing something to say, or even thinking up some suitable motions for debating.

The secretary is Mr Ainslie.

THE WISEMAN SOCIETY began this year with a paper entitled *Arnold Bennett, Novelist of the Five Towns*, given by Mr O'Malley. Its object was

to highlight this little-read novelist, whose realistic and detailed style either engrosses or appals the reader. The conclusion reached was that Bennett, for all his popularity during his life, will only be remembered as the historian of the Potteries. Mr Poulter's one-night paper on *Atomic Warfare* offered an imaginative description of how World War III must be fought. Enlivened discussion followed.

The first paper of the New Year was Mr Ashton's *Catholic Education and Us*, in which he outlined the State Education system, including the Catholic Schools system. The speaker then gave an idea of what the priest would find in a parish school. Some practical suggestions were put forward to show how to deal with typical problems, and, relying on personal experience, he stressed the importance of the teacher's relationship with the priest. Under the dual control of Mr Newns and Mr Linares a very interesting paper was presented entitled *The Hospice of the Most Holy Trinity and St Thomas of Canterbury* and it was an invaluable introduction to the detailed study of the subject in the Sexcentenary edition of *THE VENERABLE*.

Before Easter, Fr McConnon, read a paper entitled *Two Famous Crimes of Modern Times*; both cases involved murder and a verdict of acquittal. A calculated style and faithful reproduction of the events centred round each case held the audience spellbound. Numerous solutions were put forward by speakers from the floor, but the cases remained unsolved. A one night paper given by Mr Loftus closed this year's series of talks. In *The Papal Mass* we were given a worm's-eye view of ceremonial rite connected with all Papal Masses. The brief and amusing exposition was aided by the speaker's artistry. Is the whole ceremony out-dated? Should it be more practical? These questions drew an affirmative from our speaker.

An encouraging feature for succeeding speakers is the fact that lively and intelligent discussion has now become quite common at these meetings.

The secretary is Mr O'Malley.

SPORT

RUGBY FOOTBALL. The second half of this season has been one of the most happy chapters in the history of College rugby for a long time. The great feature of the season was the grim determination with which all fought sides often of far superior talent, and wrestled with scrums much heavier than we. However, we finished the season with three consecutive victories to our credit.

The first major encounter after the Christmas holiday resulted in a 0—15 defeat by a very fit and able A.S. Roma team on Campo 3, which was wet and muddy enough to constitute a serious drowning hazard to the unwary! An all-College side lost to Rugby Roma Juniors due to some unforgivable mistakes and an ill-advised siesta in the second half. In the next match the tide began to turn and we scored an 11—9 victory over the

Lazio 1st team, which did wonders to our morale and made a strong, if painful, impression on our Italian friends. The last game against an Italian team was played on a ground happily more solid than liquid, and it proved a triumph for the College backs, who made one feel that had the season not been forward-play for most of the time, our final record might have been even better. We won 9—8.

So we came to the climax of the season, the battle with Propaganda. In the four matches since 1952 we had never won and this year saw us in the best position to do something about this lamentable record. The local Derby would not have taken place at all if it had not been for the good offices of Mr Redfern who managed to get us a pitch when all seemed lost. From the very start the nature of the game was revealed—hard tussles in the tight to feed the backs who were the main striking force on a pitch (Campo 3 again) which had dried to the consistency of concrete. The scoring opened when we were awarded a penalty on their twenty-five and fifteen yards in from touch. Five minutes later exactly the same thing happened again and we were leading 6—0. After the interval, Propaganda started a grim attack and the majority of the half saw repeated attacks repulsed with occasional expeditions to the other end. Under the hard attacking of their backs, our defences took a battering, and three times Propaganda broke through to score. But they could not pull up level and we finished the day with an 11—9 victory to our credit. It was a gratifying reward for the effort expended during the season.

When we thought all was over, we had a most welcome match in May against a good team from H.M.S. *Lowestoft* and H.M.S. *Scarborough*. The game was played in conditions more suitable for cricket at Palazzola, and the ground was as hard as a car-park. The teams survived without damage from heat-stroke and a hard-fought match ended in a 3—3 draw.

We must record our thanks to Frs P. Murphy-O'Connor, C. Murphy-O'Connor, Frost, Travers, Swaby and Lowery who helped us in the matter of jerseys, and to Mr F. Prosser, of the Fleet Recreation Office, Malta, who not only provided us with a much-needed set of shirts, but has also given us a brand new ball for the next season.

The following have represented the College on one or more occasions : Messrs Creasey, St Aubyn, Hine, Wilcox (*Capt.*), Coote, Newns, McGarry, Corley, Gath, Howell, Fegan, Ashton, Round, Holleran, Doyle, Price, Standley, Firth, McHugh, Backhouse, O'Connell, Poulter, Fox.

The secretary is Mr Firth.

GOLF. On arrival at Palazzola we found that the moles had completely destroyed two of the greens, the second and third, which subsequently had to be moved. As the transformation from Sforza grass to billiard-table takes more than one season, players have had to be content with sub-standard greens for these two holes, but there is the consolation that the new third hole is now twenty yards longer, and the green, completely

surrounded by trees, renders the 'hole-in-one' a theoretical as well as a practical impossibility.

Watering still remains a major problem, as the nearest tap is on the tennis court and a proposal for the institution of a 'human chain' of buckets on the Sforza has not met with public approval! It is with deepest envy that the present writer passes the fine Rome Golf Course on the Appia Nuova with its thirty foot jets of water on every green.

The course was opened by the Rector, and he and Fr McConnon suffered defeat at the hands of Fr Wagner and Mr O'Sullivan, a victory for youth over wisdom.

Our thanks are due to Fr Rice for bringing out three dozen balls with him from England, following the receipt of an S.O.S. message from the Villa. The secretary is Mr Morris.

SWIMMING. Our first encounter with the Villa tank is usually the Beda cricket match, somewhat before the Villa starts, and this year we were agreeably surprised to find that Alfredo had scrubbed and refilled it for the occasion, an effort much appreciated by all. The water supply from Rocca di Papa has again caused us some anxiety but a notable improvement in the quality of the *cloruro di calce* has largely compensated for the deficiency.

The Gala was held on Saturday, 4th August, and drew such a good entry that we were able to reintroduce such old favourites as the Pick-a-back race, which was keenly contested, though none of the starters succeeded in reaching the other end of the Tank, breath having already been expended in other events. The Victor Ludorum was Mr Corley, with Mr Mitchell as runner-up and Mr Wilcox in third place.

The secretary is Mr Fuller.

FOOTBALL. In last year's season there were two clearly defined aspects. From the point of view of House games, we enjoyed one of the best seasons ever. The number of people keen to play remained high until the end, and we had a record number of games owing partly to the extra length of the season and partly to a much more lenient view on the part of the groundsman as to what constituted a *campo bagnato*. On some occasions we were allowed to play in conditions which in other years would have rendered pointless our setting out for the ground.

About the performances of the team representing the College there is little to be said. It was always reasonably enthusiastic and always played as well as it knew how, but there was still a vital something missing. Had we been playing football in which goals did not count, the game being judged on points, then we would have acquitted ourselves very well. When the games, however, depend on the number of goals scored, we were not even average. We could build up some quite good attacking moves, but still not get the ball in the net; we could withstand pressure creditably for long periods, then unaccountably give away several simple goals to the

other side. It was always a lapse of vital concentration, both in defence and in attack.

The table of results makes rather sorry reading. At the beginning of the year we lost heavily to the Spanish College: the play was evenly divided for the most part, both in regard to the teams and the pitch, but against a team substantially the same as that which we had trounced last year, the score was 7—2.

A narrow victory over the Servites was followed by a defeat at the hands of Propaganda College, and then another, most unexpected, by the Holy Ghost Fathers. In this game, the team put up a great fight in the last fifteen minutes, which raised hopes for the big match of the year against the Scots College. False hopes they turned out to be, for the Scots virtually sealed up the game by scoring three times in the first twenty minutes. Though they did not score again, and we managed to net once, at the end of the game one was left with the feeling that we had been let off lightly.

The last game of the year came when our season had already been over a month. The frigate H.M.S. *Lowestoft*, anchored at Civitavecchia, sent a team to Rome, and on this occasion our team turned out some of its best football of the season, though still allowing many chances to go begging. This game was drawn, and gave us some consolation for the season, assurance that the ability was still there and reason to hope for better things next season.

The following represented the College during the latter half of the season: Messrs McGarry (*Capt.*), O'Connell, Doyle, Mitchell, Corley, Feeney, Howell, Everley, Gath, Creasey, Cunningham, Burns, Brennan, Loughran.

Our thanks to Messrs Linares and McSweeney for refereeing our matches.

LLOYD GATH.

CRICKET. This season's cricket has proceeded along lines similar to any other year's cricket at the Villa. House games were played regularly twice a week in July, but with the advent of opera practices, cricket had to take a back seat, and, except for outside fixtures, faded out completely. The games with teams from outside were also disappointingly similar to those of other years—but there was one notable exception, a game with a B.E.A. side from London. The College fielded first, and was then given an afternoon of chasing (a demonstration unparalleled for many years), while the opposition scored 140 for 9 wickets. All this time, however, the College out-cricket rose to heights of efficiency but rarely seen at the Villa. The catching, picking up and throwing were all far superior to previous displays by the same team. A delay over tea restricted the College's time for batting to ninety minutes; we were given little chance to make runs but thanks to the judicious hitting by the early batsmen we scored the necessary in seventy minutes for the loss of only 5 wickets.

The other important fixture of the season, that against Propaganda College, started miserably for us (we were 13 for 3, at one point) but

recovered, and we reached 140 for 5 declared. Unfortunately, we had taken a little too long in getting our runs and time ran out on Propaganda when they had made 70 for 6.

The Bank Holiday game, North *versus* South, ended in a comfortable victory for the North by 5 wickets. The South collapsed against steady spin bowling after a fifty opening partnership, and only scored 95, a total the North reached without too much trouble.

In other games, against the British Embassy, the War Graves Commission, and an XI from Oxford University, the College team was rather too strong for the opposition. Nevertheless, the games are looked forward to as enjoyable, social occasions.

One other point worthy of mention is that after many years without seeing a 'hat-trick' at the Villa, midway through July we had three in a week: two of these were claimed on successive days by a fast bowler—one in a House game and the other in a match against the British Embassy, the stumps being disturbed on all six occasions; the third was taken the following week in a game against the War Graves Commission, by a slow, left-arm bowler serving up 'Chinamen'.

Our thanks are due to Messrs Newns, Brand, Ainslie, O'Connell and Woods, who shared the duties of umpire and scorer.

The following have represented the College this season: Messrs Budd (*Capt.*), Corley, Allen, Hine, McGarry, Tully, Pateman, Gath, Howell, Round, Doyle, Holleran, Firth, Slowey, McSweeney, Mitchell, Poulter.

LLOYD GATH.

TENNIS. The season has been a successful one, with good weather drawing forth a number of keen and regular players. Our only difficulty was a week's stoppage of play owing to lack of water, but once again we have to thank the local *pompieri* who, having to put out a fire nearby, also obligingly watered the court for us.

A much-needed net replaced the old, tattered one, and greatly enhanced the dignity of tennis at Palazzola.

The secretary is Mr Coote.

OBITUARIES

THE VERY REVEREND GEORGE CANON FORD, D.D., PH.D., B.C.L.

Canon George Ford died peacefully in his sleep on 10th November 1961. George Ford arrived at the College in the last week of October 1921. With him were fifteen other new scholars for the Venerable; among these were Bernard Griffin and the present writer. Within the door of the College stood the Rector, Monsignor Arthur Hinsley, with outstretched hand welcoming his new men at the moment they came under his care.

George Ford was the youngest of the new arrivals—he was aged 16. Later, when it came to receiving Orders, George always lagged behind because of age, but this was the only thing in which he was behind his fellows.

He was born in Birmingham on 12th December 1904, but, while still quite young, the death of his father prompted the family to move to Dorset. George Ford received his early education first at the Visitation Convent, Bridport, and later at St Boniface's College, Plymouth. Then he was sent by his Bishop to Rome, where he was ordained priest by Cardinal Pompili in the Lateran on Holy Saturday, 1928.

On his return to England the same year, he became secretary to Bishop Kiely and later to his successor, Bishop Barrett. After ten years as Bishop's Secretary, he was appointed to parish work as the first parish priest of Beacon Park, Plymouth, and chaplain to St Boniface's College, his old school. In 1940 he became the youngest member of the Plymouth Chapter. In 1942 he was appointed parish priest of Torquay and ten years later parish priest of Falmouth and Rural Dean of Cornwall. These were his appointments when he died last November, aged 56.

George Ford had a great zest for life. Everything he undertook he did with thoroughness and enthusiasm. He was clear-minded and incisive in argument. He was an able man by any reckoning, and his contemporaries would have received without surprise the appointment of George Ford to any high office in the Church.

As a priest he was renowned as the soul of hospitality. He was known and beloved by his fellow priests and one has written of him as follows: 'He worked, he relaxed; he praised, he condemned; he supported, he opposed; he defended, he attacked; he mourned, he rejoiced, he did everything with enthusiasm. Everyone knew when he was around.' And thus we knew him also in Rome.

He was a well-known figure also to the laity of the diocese. He was a preacher, lecturer, debater. Yet, with all his talents, his piety was as simple as a child's.

An occasion stands out in my mind; some years ago, without warning, I called on him in Falmouth. Immediately I was his guest. Out came his car and off we went to explore the beauties of Cornwall. He took me to Land's End, and there, sitting on the rocks and looking out over the Atlantic, we formed a chorus, George leading, singing the old songs of the Venerable. Requiescat in pace.

WILLIAM O'LEARY.

THE REVEREND WALTER RICHARD LYNCH

Walter Lynch died on Wednesday, 28th March, 1962; he died in the midst of that hectic but rewarding labour which attends the building of churches. A new High Altar was being installed in his church, and his house was encumbered with crates containing the new Stations of the Cross. Despite the bronchitis from which he suffered severely every winter, he had achieved the target, dear to his heart, of providing his people with a new, lasting church which was free of debt. To this end he had bent his mind and will and his bodily strength. He allowed no modest expenses for any other purpose than this. There was a simple magnificence in the Requiem solemnized for him amid the unfinished appointments of his church. To say that he died with his boots on may not be literally true, and it may all the more for that be thought a rather hackneyed phrase, but on this occasion it seemed to fit so well, because Walter Lynch came from Army stock. He was born in India, and on returning to England, his parents sent him to the Salesian College at Farnborough. At this time he received his vocation to the priesthood.

The First World War made its call upon him and he served as a gunnery officer in France. He was gassed and wounded, and eventually released from the Army in 1919.

In that year the College received its largest intake. Many, if not most, were students who had served with the armed forces and were on that account somewhat more mature than the normal first year students are. They were the new layer on which Mgr Hinsley meant to build up a rather depleted College, and Walter Lynch was one of them. He was quickly labelled 'Rusty-guts' by his companions on account of his afflicted lungs. In later years this name would come back to mind when, in his church or in

processions, he led the singing with a loud, compelling, but unmelodious, voice.

He had to leave the College in his second year because of 'Rusty-guts'. The Roman air was against him, and he was sent to Wonersh to complete his Philosophy and Theology, being ordained there on 12th July 1925. He always spoke with affection of his companions at the Venerable and particularly liked to mention that he had played inside-right to Joe (later Archbishop) Masterson. He was a football enthusiast, and commanded attention when he gave his advice from the stands of Portsmouth or Southampton. It was his only relaxation until in later years the cold, damp winters denied it to him. In 1950 he took a holiday at the Villa, and it was his most enjoyed holiday. I think his next holiday was in 1961 : he had paid off his church debt and he went again to Rome.

A strong sense of obedience guided him as a curate, even with a more eccentric rector. He served three parishes as curate, and four as parish priest. His assignments as parish priest were hard : Alderney, isolated and with scanty living ; Newport, with its exacting prison service ; Liphook ; and finally Portsmouth.

Fr Lynch spoke to his parishioners like a Victorian father ; he worried about them like a mother, and he moved among his fellow priests like a boy. His heart was kind and he had a deep appreciation of little kindnesses offered to him. His faith was deep and simple, and without any sophisticated reservation. We all loved him, and seventy priests came to his last earthly function.

ANTHONY IBBETT.

CATALOGUE OF THE ARCHIVES

In recent years, there have been many enquiries relating to the contents of the College archives. Since the publication of the Sixcentenary Issue of *THE VENERABLE* the number of enquiries has increased, and there is a clear need for a printed catalogue of the archives which can be made available to scholars everywhere. The present catalogues of the archives are incomplete, in Italian, and were made at the end of the eighteenth century. Moreover, they give little information as to the contents of a book or manuscript.

The archivists therefore intend, with the co-operation of *THE VENERABLE*, to publish in each issue of the magazine a part of the new catalogue now being compiled. By this means, the fruits of the work done will be made available to anyone interested, with the least possible delay, and the completed catalogue can be eventually published with greater facility.

A brief note will explain the contents of the archives, which may be divided into four sections :

(1) The *Libri*, of which there are several hundred. These are all books and most of them are bound. They cover a period from the early fifteenth century up to the early twentieth, although some of them contain copies of deeds going back to the middle of the twelfth century. They are all manuscripts, and are all closely connected with the actual administration and life of the Hospice, and of the College which followed it. The *Libri* are numbered in roughly chronological order.

(2) The 'Z' books, of which there are over one hundred. These are printed and manuscript books belonging to the College and the Hospice, but on general subjects, theology, philosophy, geography, etc. ; they have no direct connection with Hospice or College, and were originally part of the library.

(3) The *scrittura*, which are loose letters and documents. The dates of these range from the sixteenth to the nineteenth centuries, and their

contents are extremely varied. Some of them are of domestic interest only, while others are of importance for general and ecclesiastical history.

Many of the nineteenth-century papers have been catalogued and indexed ; these are mostly concerned with ecclesiastical affairs of the period. The remaining *scrittura* are roughly arranged in alphabetical order, which is unsatisfactory.

(4) The *membrana*, which are manuscripts on parchment, ranging from the thirteenth century to the present day. These are either property deeds, or else Papal Bulls and Briefs. They are arranged in chronological order, and they give details of the domestic business of the Hospice and College, though they also give us a lot of information on Rome, and on people connected with the Hospice and College.

The catalogue begins with *Libri* 1-36, most of which deal with the Hospice.

No.	Size (cms)	Title	Period and Contents
1	42.5 x 28.5	Liber Primus Instrumentorum	(1) 1504-08 pilgrim lists, rentals, inventories. (2) Sixteenth century instru- menta.
2	43 x 27.5	Liber Secundus Instrumentorum	Seventeenth century instru- menta.
3	33.5 x 23.5	Libro d'Istromenti del Ven. Collegio Inglesi dall'Anno 1726-83	
4-12	33.5 x 22.5	Chronologia monu- mentorum variorum ab anno 1145-1775	Nine volumes of bound deeds, the earliest being copies.
13	29 x 22		1504-21 annual accounts of the Hospice, with rentals, pilgrim lists, inventories, etc. Bound by John Clerk, Bishop of Bath and Wells, 1524.
14	33.5 x 21.5	Summarium Secun- dum Instrumentorum	1510-1647 abbreviated ver- sions of property deeds.
15	MISSING		

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|-----|---------------|--|---|
| 16 | 30 x 21.5 | Liber acquittanciarum de Anglia et fratrum receptorum in Roma 1446 | Lists of <i>confratres</i> of the Hospice, arranged under their English dioceses.
Three <i>firma Angliae</i> receipts. |
| 17 | 39.5 x 25 | Res diversae 1450-1510 | 1450-1514—mainly constitutional documents, elections to office in the Hospice, admissions to the Confraternity and relations with the Crown and royal envoys. |
| 18 | 30 x 21.5 | | Annual accounts, rentals and pilgrim lists, 1479-84. |
| 19 | MISSING | | |
| 20 | 30 x 21.5 | | Daily expenditure in the Hospice, 1/11/1534-30/10/1535. |
| 21 | 23.5 x 16 | | Daily expenditure, 1543. |
| 21A | (provisional) | | Expenses, 1543. |
| 22 | 34.5 x 24 | Liber Rationarius Hospitalis | Expenditure, annual accounts and rentals, 1523-48. This book was bought by John Clerk. |
| 23 | 35.5 x 24 | Liber Rationarius | Expenditure, annual accounts and rentals 1548-59. This book was bought by Cardinal Pole. |
| 24 | 30 x 21 | | Daily expenditure, Nov. 1533—Oct. 1534. |
| 25 | 30 x 21 | | Daily expenditure, Nov. 1535—Oct. 1536. |
| 26 | 30 x 21 | | Daily expenditure, Nov. 1536—Oct. 1537. |

- 27 28.5 x 20 Daily expenditure, May 1547
—April 1548. (Thomas Gold-
well's Computus)
- 28 29 x 21 Daily expenditure, May 1548
—Oct. 1549.
- 29 29 x 21 Daily expenditure, Nov. 1550
—April 1552.
- 30 Liber Rationarius 1/4/1559—30/4/1562. Annual
Hospitalis accounts, with rental.
- 31 Commensalium Liber 1/5/1559—1/5/1570
- 32 Expensae extraordin- 1555—75 (excluding 1559 and
ariae 1560).
- 33 34.5 x 24 Inventarium Rerum 1445, 1496, 1515 (copies) ;
Hospitalis 1525, 1538, 1543, 1544, 1546,
1548, 1551, 1553, 1561, then
yearly till 1578. This book was
bought by John Clerk.
- 34 Alphabetical index of church
and sacristy contents. Also
directions for the sacristan on
great feasts, 1585.
- 35 Sale book of wine and vinegar
from the College's Summer
villa at Monte Porzio, 1746—63
- 36 Cassa della Madonna 1772—80
delle Grazie Two entries only.