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THE LITURGY CONSTITUTION AND THE SEMINARIAN

At the beginning of the constitution on sacred liturgy the Council sets forth the various motives which inspire its aims. They are, firstly, 'vitam christianam inter fideles in dies augere'; secondly, 'eas institutiones quae mutationibus obnoxiae sunt, ad nostrae aetatis necessitates melius accommodare'; thirdly, 'quidquid ad unionem omnium in Christum credentium conferre potest, fovere'; and fourthly, 'quidquid ad omnes in sinum Ecclesiae vocandos conducit, roborare'.¹ The decree goes on to declare that it is precisely because the Council is inspired and directed by these ideals that it must examine the liturgy to restore it and to promote its worthy celebration. Such a candid and clear declaration at the beginning of the decree is a challenge to every Catholic to reflect prayerfully on his own faith, assessing what it means to himself and how it affects his relationship with other Christians and with all mankind. Each Catholic is called to follow the Holy Ghost in the ideals which the Council sets before itself. Addressing the third session of the Council, Pope Paul pointed out that, where the Church is, there is the Spirit. The Council is an instrument of the Holy Spirit, and its ideals are those which the Spirit proposes for our age. Therefore, in order to follow the inspiration of the Holy Spirit, each Catholic must enter into the liturgical revival according to his own capacity. For thus he will be able to draw on the true Christian spirit of which the liturgy is 'primus, isque necessarius fons',² to renew himself, to promote the unity of all Christians, and to be a living witness of Christ to all men.

¹ Constitutio de Sacra Liturgia, para. 1.

² Para. 14.

This article, however, is concerned with one particular group of faithful—those who feel that God has called them to serve Him in the priesthood, and who have placed themselves at the disposal of the bishops of the Church to be trained for Holy Orders. We will not know what form the training for the priesthood is to take in the future until the bishops have debated the subject. But already the constitution on the liturgy has made two explicit provisions dealing with the training of future priests. One of them, paragraph 16, deals with the intellectual formation of the student, and the other, paragraph 17, deals with his spiritual formation. These two paragraphs of the constitution are worthy of detailed reflection.

Paragraph 16 states that the liturgy is to be one of the more important and necessary subjects in seminaries, religious houses and theological faculties. No longer is it to be a poor handmaid or a spare-time hobby for those who have the inclination. It is now to be equal in rank to dogmatic and moral theology and scripture. The Council asks the professors of all other subjects to change the orientation of their own sciences in order to show their connection with the liturgy.³ This provision was given added weight by the 'Motu Proprio' of Pope Paul, who ordered its implementation at the beginning of the new academic year.⁴

What does this provision mean? Does it mean that at the end of each thesis in theology there will be added another scholion, which will explain the connection between the thesis and the liturgical life of the Church? It would be possible to reduce it to this, but such an approach would miss the whole spirit and message of the constitution. The Council seems to invite both professors and students to a radical change in their way of thinking. The very wording of the constitution indicates this. For example, paragraphs 5 and 6 begin a section called 'De Sacrae Liturgiae Natura eiusque Momento in Vita Ecclesiae'. Instead of a series of abstract definitions or descriptions, these paragraphs contain a lively and succinct dissertation on the nature of the liturgy in scriptural, patristic and liturgical terms. Thus, in paragraph 5 there are five references to scripture, three to the liturgy and one to the fathers, and in

³ 'Curent insuper aliarum disciplinarum magistri, imprimis theologiae dogmaticae, sacrae Scripturae, theologiae spiritualis et pastoralis, ita ex intrinsicis exigentiis proprii uniuscuiusque objecti mysterium Christi et historiam salutis excolere, ut exinde earum connexio cum liturgia et unitas sacerdotalis institutionis aperte clarescant.' (Para. 16.)

⁴ 'Sacram Liturgiam', 25th January, 1964.

paragraph 6 there are thirteen direct or indirect references to scripture. Such use of scriptural and liturgical language could be dismissed as sheer exuberance on the part of the Council. Such a view, however, would give little credit to the seriousness of the Council's deliberations and decisions on this subject. It would seem, rather, that the Council is inviting every priest and future priest to start thinking in a new way. It asks them to become steeped in the language and thought-patterns of the Bible and the liturgy. For instance, the ideas and images of life, death, love, food, washing, etc. which are prominent in the scriptures, still retain their basic meaning. If we examine our own liturgy as it stands at the moment, it is easy to see that many of its ideas and images are based on scripture. This imagery is not the exclusive property of one people but a common inheritance of our race. The constitution underlines the close connection between scripture and the liturgy in paragraph 24 : 'Maximum est sacrae Scripturae momentum in liturgia celebranda. Ex ea enim lectiones leguntur et in homilia explicantur, psalmi canuntur, atque ex eius afflatu instinctuque preces, orationes et carmina liturgica effusa sunt, et ex ea significationem suam actiones et signa accipiunt. Unde ad procurandam sacrae liturgiae instaurationem, progressum et aptationem, oportet ut promoveatur ille suavis et vivus sacrae Scripturae affectus, quem testatur venerabilis rituum cum orientalium tum occidentalium traditio.'

By stating some of its weightiest doctrine in the language of scripture and the liturgy, the whole tone of the constitution urges us all to think out the issues of the Christian faith in a new way.

What, then, is to become of the more 'traditional' ideas and ways of thinking about the faith? Are they to be completely discarded? Such a procedure would be an impossibility for the Church because the past is always with her. The past forms a permanent background for the present Church, which moves forward into the future in its effort to present itself to God as a worthy and holy people. While the Church remains Catholic and Apostolic, it cannot turn its back on the past. It is precisely this historical continuity and development of the Church which gives us the key to integration. During the centuries immediately before and since the Council of Trent, theological thinking assumed a rather static form. Theologians inquired into the essence of things. Theology took on an academic look, which

has been her garb for many centuries. Without in any way denying the legitimacy and importance of this type of theology, it is a fact of history that during this time there developed a gap between theological thinking and the everyday life of the Church. The very place where the theologian and the faithful should have met, the liturgy, was itself in a poor state. Since Trent it has been encased within a rigid set of rubrics. Now, under the inspiration of the Holy Ghost, the Church is becoming increasingly conscious of herself as a dynamic as well as a static reality. She is rediscovering the riches of her liturgy. She is becoming more and more conscious of her mission to the world. As a result of this ever deepening awareness, theology itself is shifting its emphasis from the static to the dynamic.⁵

But in order to ensure that the treasures of the past are not lost, there comes a need for integration between the new and the old. Perhaps the implication of the constitution on the liturgy is that the Church wants the liturgy to be the cornerstone of this integration. The liturgy is in the unique position of providing us with a real synthesis between past, present and future. 'O Sacrum Convivium, in quo Christus sumitur; recolitur memoria passionis eius; mens impletur gratia, et futurae gloriae nobis pignus datur.'

In paragraph 17 the Council turns its attention to another very important element in the training of a priest. This is his spiritual formation. All clerics, both regular and diocesan, are to be given a liturgical formation for their spiritual life. This is to be achieved, firstly, by instruction (to ensure intelligent and complete participation); secondly, by the actual celebration of the liturgy; and thirdly, by other spiritual exercises which are closely related to the liturgy. As paragraph 16 calls for a reorientation of the seminarian's intellectual formation, so paragraph 17 asks for a corresponding reorientation of his spiritual formation. The Council clearly envisages a spiritual formation which is based on the liturgy and coloured by it in all its phases.

This paragraph immediately gives rise to a problem and the possibility of a clash. Does it mean that the doctrine of such authors and masters of the spiritual life as St John of the

⁵ An illustration of this would be the renaming of a tract such as *De Deo Creante et Elevante*. Its new title, *De Primordiis Nostrae Salutis*, underlines the central place that the history of salvation should hold in our theology. What is more, this history is to be seen as something which continues in a very real way in our own age. The drama remains the same; the chief actor, Christ, remains the same; but the secondary actors change, as Pope Paul succeeds to St Peter, the other bishops to the other Apostles, and the Church to the Chosen People.

Cross, St Theresa of Avila and St Francis of Sales is to be abandoned or jettisoned? After all, these great saints regarded the liturgy as little more than a means to a closer union with God. This does not mean that they had no real appreciation of the liturgy, or that there was a flaw in their thought. Such an accusation would be a gross anachronism, because our own deeper understanding of the liturgy is the gift of the Holy Spirit to our times. The recent constitution, however, nowhere refers to the liturgy as a mere means. It sees it as something of a mixture between an end and a means, as *'culmen ad quod actio Ecclesiae tendit, et simul fons unde omnis eius virtus emanat'*,⁶ or as a reflection of the heavenly liturgy towards which the Church is moving.⁷ The constitution insists very strongly that the liturgy should hold a central place. Nevertheless, this does not automatically invalidate the doctrine of the old masters. Their teaching is as true today as it was when they first proposed it. What is required is the integration of the old doctrine with our new insights into the nature of the liturgy and its incorporation into a new context. An example of this would be the need for a synthesis between the more positive and optimistic view of material creation which has been inspired by our deeper understanding of the liturgy, and the traditional Christian teaching on detachment from all material things. In general, the doctrine of the great doctors of the past on such important elements of the spiritual life as prayer, recollection and detachment will remain in its entirety, but it will be seen in the much fuller context of the liturgical life of the Church. The individual aspect will be complemented by that of the community.

The Council's decision that the liturgy should be the foundation of the seminarian's spiritual life helps towards the solution of another problem. It has been a complaint now for many years that the spiritual life of the priest rarely survives the first year of life in a parish because it has been tied too closely to the quiet and regularity of college life. When the latter disappears, there is a grave danger that the spiritual life too will disintegrate. By ordering that the liturgy is to be the basis of piety for the seminarian, the Council is providing the future priest with a foundation which will be with him till the end of his life. A priest's life of prayer will no longer run the

⁶ Para. 10.

⁷ *'In terrena liturgia caelestem illam praegustando participamus, quae in sancta civitate Ierusalem, ad quam peregrini tendimus, celebratur.'* (Para. 8.)

risk of being too closely tied to an accidental element of his life while in college, but will be securely anchored to the very function which is the centre of his life as a priest. This liturgical orientation will have at its core the role of the priest as head of the Christian community in worship. Each time he celebrates Mass this role will be renewed. All celebration of the liturgy, the Mass, the Sacraments and the Divine Office, will be viewed in its community perspective. The priest will be able to see better and better that the community and his ministry to it are not an obstacle to his union with God but a positive and essential help.

By putting the spiritual life of the priest on this firmest of foundations, the Council in no way diminishes the importance of prayer, recollection and detachment. In fact, a deeper understanding of what the liturgy is cannot but lead us to a stronger conviction of the necessity of these three pillars of the spiritual life.⁸ If we think we have understood the liturgy and that we have made it an essential part of our life, and yet look on prayer and detachment as optional elements of the spiritual life, we are deluding ourselves. How can we really take part in the Passion, Death and Resurrection of Christ and not be detached? How can we be in communion with Christ in the liturgy and not be men of prayer?

These reflections have been fairly random, and it is hoped that they will encourage others to reflect carefully and prayerfully on the implications of the liturgical constitution and, indeed, of the Council as a whole. The integration which has been urged in the previous paragraphs will not be accomplished overnight. It will be a lengthy process and will generate tension both in the individual and in the community, since it has to take place on both these levels. There will be a need for patience, tolerance and, above all, Christian charity. One thing remains certain: the Holy Spirit who initiated the process will be with it to see to its completion. Since we have to become his instruments in this work, perhaps it is a task which will be more perfectly and profitably accomplished in the chapel than in the study.

HUGH C. BUDD and PATRICK KELLY.

⁸ The constitution declares, in paragraph 12: 'Vita tamen spiritualis non unius sacrae liturgiae participatione continetur. Christianus enim ad communiter orandum vocatur, nihilominus debet etiam intrare in cubiculum suum ut Patrem in abscondito oret, immo, docente Apostolo, sine intermissione orare. Et ab eodem Apostolo docemur mortificationem Iesu semper circumferre in corpore nostro, ut et vita Iesu manifestetur in carne nostra mortali. Quapropter Dominum in Missae Sacrificio precamur ut "hostiae spiritualis oblatione suscepta, nosmetipsos" sibi perficiat "munus oblatum".'

THE YOUNG CHURCHES AT THE COUNCIL

The presence of the whole world in the nave of St Peter's—we have not seen this before. Vatican I was a Western Council with a small representation, almost without influence, from the lands beyond. Vatican II has mustered 780 bishops from the non-Western world, about a third, that is, of all the bishops at the Council. They come from seventy-nine nations and represent some six or seven world cultures. For the first time a Council has been ecumenical in fact as well as by right. The people who flock to the barrier in St Peter's Square to look at the *porporati* seem to divine this. There is always special applause for the bishops of Africa and Asia. They seem, as more than one has said, to have a sense of catholicity, to understand what is the meaning of the presence of mission in Rome and at the Council.

They bring to the Council, these men of Asia, Africa and Oceania, the witness of the whole world. 'Ici nous refaisons de la géographie', wrote a French bishop to his people; 'mais aussi nous faisons de la catholicité'. Council Fathers speak of the fresh insights that their encounter with the bishops of the young churches brings them. These missionary bishops, and the Oriental-rite bishops, too, are the projection in Rome not of the world but of many, witnesses to the diversity of forms in the unity of the Spirit. If you listen to them for long, you speak no more of *the Code, the rite, the language (Latin), the liturgy*; you speak instead of a Code, a rite, a language,

a liturgy. These men are shaping the Catholic Church to a wider catholicity.

It is no small contribution, this educative influence they exert on the Council. And they, what do they ask of it? Their requests touch pastoral strategy. Stress on theological thought in the discussions so far has come mostly from Germany and France, stress on practical problems from the countries of mission. The chief of these requests is that the Church in their countries should cease to be foreign, that is European: the Asian churches are to be more Asian, the African churches more African. They know that the Church has not sunk deep roots in their land, even where Catholics form a high proportion of the population (there are examples of this in Africa). An African writer spoke for all when he said: 'This is the fundamental aspiration. All the requests made by our thinkers are but different ways of formulating it.'¹

We have brought the Faith, and Europeanism, to this four-fifths of the world. Perhaps the Greco-Roman culture is the greatest the world has known; but it is not always for export. Acculturation, yes—how much Rome borrowed from Greece!—but ignoring of local cultures, never. The mission of the Church is in peril, say the bishops, until it recognises the importance of assimilation. The Church's essentials are not foreign, its outward forms are. The form and methodology of European dogma, philosophy and asceticism are stumbling blocks. The need is for positive and negative adaptation in all spheres: an indigenous theology, for example, rooted in the particular culture concerned (which also takes cognisance of the new theological thinking). Could not a great Chinese, Vedantic or Bantu theology arise some day as Greek and Latin theologies once arose? Augustine baptised Plato, and Aquinas Aristotle; might we not one day baptise a great Eastern or African thinker—always within the deposit of faith—thus broadening and deepening our common thought and dialogue? Only in such a way can the non-European, non-American mind grasp the underlying unity between this new faith and the traditional patterns of his own culture and society.

Negatively, the Church is asked to jettison those expressions and symbols which find no resonance locally and to replace them with others taken from the living traditions of a people. Take the marriage rite: if the European ring, derived from the

¹ Th. Tohibanyu, 'Voeux Africains pour le Concile', in *La Revue Nouvelle*, 15th October 1962.

Germanic tribes, has no meaning, drop it and substitute something local that is equally meaningful. In one part of Asia a girdle has been suggested, the priest ceremonially binding bride and groom together with it. Positively, the Church is asked to make use of what is wholesome in the local culture in the service of doctrine and liturgy. Thus, the community sense among Africans, one of their profoundest values, should be built upon by teaching the Faith in terms of the Mystical Body, the people and family of God, fellowship of the catechumenate, etc. In matters of worship, existing sacrificial rites should, after the necessary purification, be incorporated into the Mass. Adaptation is needed in all spheres—liturgy, catechetics, pastoral and social action. Further, emphasis on the lay apostolate will make the Church incarnate in its new country, will avoid the semblance of its being an alien thing.

Pope John in *Mater et Magistra* stressed the vital fact of increased socialisation. The developing countries can indeed borrow from the economic structures and theories of the Western societies but they cannot take them all for granted. One example: the classic definition of private property fits into no African context—property in Africa belongs to the clan, not to the individual or the State; so a new definition is being sought at the Council. The bishops believe that the Council is the supreme opportunity for a general adaptation and the entry of the Church into the individualities of the nations.

The adaptation of the Church to local cultures, then, is what is most sought through the means of the Council by the young churches. Their other great hope is world evangelisation. Other aspirations they have, but not so urgent or important as these two: modern mass media of communication, for example (the mission bishops took great interest in this schema at the first session), greater poverty in external life and forms in view of the misery and hunger of the *tiers-monde*, permission to experiment, change in the structures of the Sacred Congregation of Propaganda (which has worked for them so well in the past), and the channelling of adequate material aid from the older churches. But all these are subordinate to their two main aims, adaptation and world evangelisation.

This second aim is not theirs only; it is the main pastoral problem of the Church and the Council. All other problems to be discussed by the Council can only be considered in the universal perspective of Christ's work of redemption and

the mission of the Church. There is here a hierarchy of values, the question of the relative importance of the tasks entrusted to the Church. In this scale of values mission must take the first place. This is the principal duty of the Popes and the greatest act of charity.² This is the apostolate that excels all others, 'the greatest and holiest of missions that Christ has entrusted to His Church'.³ Dogmatic theology asserts this in *De Ecclesia*. Moral theology asserts it in *De Caritate*. That a corresponding obligation follows for the college of bishops, the clergy, and the laity, is evident.

Evangelisation of four-fifths of the world demands personnel in proportion to the need. To find this personnel is the task of the Church and the Council. *Plantare, not conservare, Ecclesiam* is the first work of the Church. Yet if we look at the distribution of priests throughout the world, we find that there are more priests where there are more Catholics. This leaves an acute shortage of priests in countries where non-Christians predominate. In the former countries, with 510 million Catholics, there are 359,000 priests; in the latter countries, with 1,900 million non-Christians, there are only 33,000 priests—and these are for the most part obliged to work for Catholics rather than for non-Christians. The Church should reserve for the 1,900 million non-Christians a personnel that can cope with the immensity of the task. If a quarter only of all priests, say 100,000, were allocated to this primary duty of the Church, that would still mean only one priest for every 10,000 non-Christians.⁴

The Mission Church would like to see this problem handled at Vatican and episcopal conference level, following an agreement in the Council on principle and on the general plan. At the same time they look to the Council also to initiate a missionary revival of the whole Church. The Council has the necessary authority and prestige. Its declarations and decisions will guide the Church for long years. They will inspire the decisions taken by the Holy Father, the bishops and the Roman Congregations. The urgency in the case of Africa is acute; so quick is the tempo of change there that it will be lost or won within four or five years. South America, the other nerve spot, suffers as Africa

² Pius XI, *Rerum Ecclesiae*.

³ Benedict XV, *Maximum Illud*.

⁴ This ratio is based on only 1,200 million as the number of non-Christians. The real figure is 1,900 million, but at the present time some 700 million non-Christians in China, North Korea and North Vietnam are behind the bamboo curtain.

from lack of missionaries and, above all, from lack of local priests.

What hope have they that their aspirations will be fulfilled? Already they feel they have received much. Here collegiality (as in schema after schema) is capital. Well before the Council it was foreseen in the lands of mission what profound change practical collegiality could mean for them. In future the episcopal college will share more of the burden of the Holy Father for the universal Church, and especially for the chief work of the Church mission.

The young churches will look to the episcopal conferences of the old churches for priests, teachers, doctors, nurses, technicians and material aid. Mission will then be in the hands of all the bishops: their own bishops, in their national or inter-territorial conferences, with their permanent secretariats, dealing directly with the national conferences of the bishops of the old churches with their permanent secretariats.⁵ As regards adaptation, that too will be furthered by effective collegiality, since it is best dealt with at national episcopal conference level. This is fully recognised by the Liturgical Constitution—which even permits preliminary experiments, in chosen areas, of liturgies that do not preserve the substantial unity of the Roman rite.

In all this the role of the Sacred Congregation of Propaganda would be greatly enhanced and extended. It has always been indispensable; it will become more so in this new and quickened rhythm that is the life of the Church.

JOSEPH MULLIN.

⁵ A full explanation of this overall plan will be found in 'La Mission aux mains des évêques' by the Right Reverend J. Blomjous, Bishop of Mwanza, Tanganyika, in *Informations Catholiques Internationales*, 1st September 1963.

BACKGROUND TO VATICAN I

II.

*In the English College we were a small number, not more than five and twenty, including a few Anglican converts whose department took the name of the Collegio Pio. This latter undertaking proved a failure, but our ex-Anglican friends, George Akers, Joseph Redman and Joshua Bradley, were no less varied in their characters than their fortunes. Several men had come from St Edmund's when I arrived from Oscott: the Rector's nephew, James Guiron, and one who was destined to be a most devoted and yet difficult comrade of mine, J. M. Scannell. Another Oscotian was Cyril Wilson. Cyril's health, attacked by Roman fever, compelled him to leave us, and he exchanged his priestly vocation for a very brilliant business career in England and America.

From us all the Rector, Dr O'Callaghan, chose S. W. Allen, openly, as his favourite; and we were quite content that it should be so. Allen had been a teacher in the Catholic school at Stockport, his native place. The Bishop of Shrewsbury, Dr Brown, who remarked his abilities and fine character, had adopted him for a student and ever after treated him like a son. From the time we met at Oscott, Allen and I were destined to be more than friends; I would say, brothers in the sanctuary till his dying day. In 1865 some old students had founded the Association of the Venerable College of St Thomas de Urbe, by way of helping their Alma Mater, who had then somewhat fallen from her high estate. They endowed a scholarship, open to competition among the ecclesiastical students selected by

the English Bishops. One of those sent up was my friend Allen, and after a brilliant examination he was chosen. He left Oscott for Rome in 1866 to which I followed him two years later; for early in 1868 a second scholarship was established by Mgr Talbot, Pro-Protector of the College, and I was the successful candidate. Allen afterwards became bishop's secretary at Shrewsbury and later succeeded to the bishopric.*¹

Everyone who has lived long under the shadow of St Peter's will have been aware of the deep feeling which led Byron to claim: 'O Rome, my country, city of the soul'—for it becomes not only familiar but kind, with a genial warmth and intimacy, a large tolerance and endless attractions, from classical and medieval to the sights and events of the day. *At this period Rome was not yet modernized: the main thoroughfares were paved with cobblestones, the Tiber was not embanked, and the street lighting was very dim, largely dependent on the lamps before the Madonna burning at every street corner. We had a country house on the banks of the Tiber at La Magliana, where Pope Leo X died, about seven miles from Rome. Thither on our free Thursdays we made an expedition on foot from time to time, and a pleasant outing it was. The deliverance from an atmosphere which was not then healthy, the exercise we took, and the hours we spent in the vineyard or among the cornfields, all this rustic solitude comes to my memory as a choice episode. At the right season nightingales abounded, but we did not much heed their song in the daytime.

Besides Rome there was the country which we explored during our holidays, from the Alban Hills to Ostia, making acquaintance with the lakes and cities within walking distance. Our chief experience of this kind was a pilgrimage, in October 1872, from Monte Porzio to St Benedict's monastery of Subiaco. We spent a week going and coming, with immense pleasure, never to be forgotten. Monte Porzio meant the ancient 'villa' or country house in sight of Tusculum to which, during the Long Vacation, the scholars of the English College had resorted almost since the eighteenth century opened. Since these years the English students have migrated to some beautiful place, I am told, called Palazzola, nearer the sea. But we ancient men of the 'Venerabile' could never think our holiday time so pleasant

¹ Passages between asterisks are taken from Canon Barry's *Memories and Opinions* (G. P. Putnam's Sons Ltd, 1926).

as when resting near the Greek theatre or walking over to Mount Algidus with Livy for our guide.

At Christmas 1869 we had midnight service in our College chapel, the church being still a ruin. And at eleven we heard Pius IX sing the Mass of the Nativity for the last time over St Peter's resting-place. Clear and sweet rang through the Basilica that appealing voice to which the kings of the earth would not listen. Thus were we led into the fatal year, 1870. A new world was at the doors.*

Belonging to a papal college, we enjoyed by virtue of our uniform the privileges of court dress ; all doors were open to us, and after witnessing the full round of the papal year inside the Vatican Basilica, or at other churches, we seemed like children at home, noting the guests as they arrived from the four winds to begin this ecumenical campaign. For there was to be fighting, as of old at Ephesus and Chalcedon. The crowd of bishops broke into groups ; leaders appeared ; and we soon came to know those who were making fame by their words and acts, however secret the debates might be reckoned.

Two of our students, Guiron and Allen, had been chosen as stenographers. They kept their secret absolutely. Allen, for years after the Council, would not exhibit his shorthand notes to any mortal, though the contents of them were actually in print. From the bishops who were staying with us in the College we learnt nothing of the Council. But of real secrecy there could be little. Among the prelates some took their own view regarding it and gave information regularly to certain journals ; others, as the Archbishop of Westminster records, were, by his counsel to the Holy Father, set free, so that a true account of what went on should reach the European statesmen whose policy was yet undetermined.

We saw our own bishops day by day ; several were guests in the house ; and Dr Grant of Southwark, venerated in Rome as a saint, died there. I call to mind the visit which Pius IX made to him not long before the end came. As his manner was, the Pope remarked on all he saw ; cast a glance at Wolsey's portrait among the English Cardinals in our gallery, observing : 'Non era un buon pezzo quello', and stood on the stone stairs a moment to refer—I know not why—to "the principles of '89". It was an event in one's life to hear the Roman Pontiff utter those words, with which and their implications he had been dealing ever since he put on the triple crown. There stood,

smiling down upon us youths, the 'Servant of the Servants of God' by divine right.

Meanwhile we enjoyed these grand sights. We had already become familiar with Cardinal Antonelli's curiously forbidding features. We heard of Cardinal Hohenlohe's German arrogance. There was a Bonaparte in the Sacred College, taller than Napoleon but handsome like all the family, and so tormented by scruples, it was reported, that he kept a confessor by him as rich men keep a doctor. Our Protector, Cardinal Reisach, died in December, before he could take his seat at the Council. An exile from Bavaria, he enjoyed the highest consideration at the Vatican; his German birth and Roman experience seemed to point him out as acceptable to all parties in the Council: but his days expended in *laboribus plurimis* had worn him down. He passed; and I remember listening in a dreadfully cold church near the Aventine to as frigid a sermon on this text, delivered by one of those curious Italian preachers whose rhetoric is all grimace and *floriture*. 'A Cardinal ought to die in Rome', says the proverb; if so, it would be as well to forbid any funeral discourse, as likely to be wanting in the one touch of nature. Cardinal Reisach did not understand the English genius, and he knew nothing of the English College except what he had been misleadingly told. The same was true of Mgr Vitelleschi who came after him. We liked much better the Sicilian, Cardinal di Luca, which was the case with many English Catholics to whom he showed kindness. A small, dark-featured man, learned in languages, affable and of good judgement, he had exercised in Sicily some office connected with the Inquisition which brought him across the Carbonari. Secret societies have tenacious memories; and when certain of his former delinquents entered Rome in triumph on 20th September 1870, Cardinal di Luca thought it advisable to take refuge with us in the Via Monserrato. We found him agreeable and not nervous about himself. From his lips we heard an account of the morning in the Vatican when he had been present with the Corps Diplomatique in attendance on the Holy Father; it was the last morning of a temporal dominion which could count eleven centuries to its credit.

*In the Rome of 1870 Royalties abounded; but all, with one exception, were fallen. Chief among them we saw Queen Isabella of Spain, who had brought her little daughter, the Princess Paz, to make her First Communion in the Eternal

City. The exiled King and Queen of Naples had left the Farnese Palace, but while there would sometimes come to our chapel. One of the students, exploring in the deserted gardens of the former Royal Palace of Naples, brought some flowers thence for this brave and much-tried lady, who thanked him with tears. But every branch of the Bourbons, now disinherited, would seem to be attending a conference in the Papal city as their last refuge, for we saw them all assembled one afternoon in the Borghese Gardens.

To speak now of the bishops.* It is a piercing observation of Newman's that H. E. Manning's views were apocalyptic and presaged the world's end. For Manning, in 1870, the last hour of European institutions had struck. In Rome he appeared with a dignity no less edifying than splendid. We hung upon his words, so choice and polished rather than oratorical, enhanced by a presence and a winning expression which even those who did not like him recognized. During the Council he preached in our College chapel, but Catholic Rome and not the question of the day furnished the text. *He granted us of the English College two audiences in which he did his utmost to settle certain disputes between the Rector and the men.* Everyone knew how 'demonic' (to borrow the word he accepted with a grim smile) were his activities in and outside the Council. He found a strong British team against him, led by Errington and Clifford, *neither of whom lived in the College.

Our guests belonged to the majority; and we, as a matter of course, took sides with it.* My own bishop, W. B. Ullathorne, moving among purple-clad prelates in his dark Benedictine habit, would never join private coteries, nor did he put himself in front, though his vote *juxta modum* on a matter in which he proved successful was interpreted by Odo Russell as a passing over to the Opposition. He, like other bishops, preached at Sant' Andrea della Valle, a remarkable sermon, deep and strong, yet much excelled by the rare little discourses I have heard from his lips at ordinations. He was a true monk, and to the solitude of the cloister he brought the spirit of the traveller by sea and land. There was about him something antique, not modern or fitting in with a plan of campaign, drawn up whether by Manning or Acton. To the Holy See none could be more loyal. 'I obey you, love you, and most honour you', he would have said to Pius IX; then have left the discussion to those who delighted in it.

Well matched the combatants were. On us young men Dupanloup made little impression or none at all, though his name sounded loud as the originator of the Vatican Council, and we knew of him by the witty summing up of his pamphlet on Pope Honorius : 'Petrus negavit, et statim Gallus cantavit'. It was true that in the crisis of 1867 Dupanloup had saved the temporal power, thus giving time for the Council in which Gallicanism would meet its end. The soldiers of Napoleon, mixed with papal volunteers, might be seen at every corner ; yet neither the people nor the Vatican had any pleasure in the occupation which left the Roman question unsolved. The dispute had long been domestic among French Catholics, between the heirs of Bossuet and the after-growths of De Maistre and Lamennais ; now it was raging under St Peter's dome. I do not pretend to grasp the motives or the policy of this high-minded and generous man, who suffered during the double occupation of Orleans by the Germans a penance, let us call it, more than sufficient to atone for his failure in the spring of 1870 to discern the signs of the times.

A contrast bordering on the absolute we found in Isaac Hecker, the German-American, convert, missionary and mystic, who showed his striking figure on the platform of Sant' Andrea, while he poured out a passionate strain, curiously foreign to our hearing, on the spirit of the age. Who could be more removed than he from Gallican or Febronian provincialism ? But his new world was not the old. He seemed a bird of passage from seas afar off, Western, and announcing the dawn of tomorrow beyond the sunset. America was attending a General Council for the first time—America, the destined heir of us all.

The Opposition, so far as it was German or Hungarian, laid great stress on considerations of which the object was peace, and first of all between professing Christians. Doellinger, in *The Church and the Churches*, made an appeal accordingly, not without power. But at the Council this eirenic impulse became an attack on official routine ; and the storm-compeller was a bishop from the Marches of Austria, by name Strossmayer. If Manning dominated in the ecclesiastical world, it is hardly too much to say that this man of war, who moved about with his retinue like a prince, drew the eyes of all Rome. By extraction a German, high in favour at the Court of Vienna, his sympathies were yet on the side of the Southern Slavs, and he looked towards the Russian Church with longings for reunion. His

learning could hold but a rushlight to Doellinger's inexhaustible erudition ; but it was real, of a kind not much cultivated among Italians, and offered to the Fathers (who did not always welcome it) in a most eloquent and classic Latin. His chivalrous bearing went with a kind heart. Born in 1815 he survived, like Doellinger, to the great age of ninety, dying in 1905. Towards the Uniate Churches he anticipated the policy of Leo XIII, a sort of Home Rule. We can have small difficulty in understanding how a spirit so resolute, a breaker into the forest and pioneer of new paths, should amaze or even scandalize the permanent secretaries whom he faced and occasionally browbeat in St Peter's.

*Another leader was Lord Acton, a disciple of Doellinger, a perfect German scholar and even in 1870 the best-read man in Europe. Friend and adviser of Gladstone, a Liberal, leaning towards the philosophy of anarchism, he had already in the *Rambler* and the *Home and Foreign Review* displayed his boundless learning, his very confused political ideas, which were an odd mixture of English and Austrian traditions, and his opposition to what is known as the Curia. He was a truly devout man, in professing the Catholic Faith absolutely sincere. This, however, did not prevent him from resisting with all his might the majority of the Vatican Council. He led the Opposition in ways that no bishop would have dared to imitate ; and I look back always with astonishment on the letters in which he endeavoured to persuade Gladstone, then Prime Minister, to join with Bavaria, or even with France, in threatening the Holy See if the decree of infallibility were passed.*

Yet, in the event, not a single bishop of the Opposition attempted to rend the Church by schism. Their departure on the eve of 18th July 1870, must be honoured as an act of regard for conscience while deferring to the papal dignity and leaving the Council intact. The unity of Catholicism received immediately during stress of war a profound homage from these very men who had spoken their minds and, as the tired stenographers declared, exhausted all arguments in a discussion worn threadbare. Cardinal Franzelin's doctrine of the three stages of development—aboriginal faith, tumultuous controversy and final agreement—sums up the story of the Vatican Council.

*On Corpus Christi Pius IX carried the Blessed Sacrament in solemn procession round the Piazza of St Peter's for the last time. All the bishops, the religious orders, and the Roman basilicas were represented in that superb spectacle of many

thousands. The papal seminaries had their share in it; and during the brief time allotted to us of the Venerabile I was one of those who bore up the tassels of the Pope's canopy. On 13th July was taken the last voting in private session, when the decree of papal infallibility was carried by a great majority. On 16th July, as some of us English students were kneeling at St Peter's in front of the Confession, the Bishop of Northampton came up and whispered in our hearing: 'The French have declared war and have crossed the Rhine'. They had not crossed the Rhine, they never in that war would cross it; but the die was cast. The bishops of the Opposition went home. On 18th July the Council met for its concluding act in the crowded basilica, whilst lightning flashed about the dome and thunder pealed overhead. The bishops shouted *Placet* and St Peter's rang like an answering choir. Then Pius IX confirmed and published the decrees. Immense applause broke out; men shook hands with one another, exclaiming *Credo, credo*, and the vast audience of many thousands sang the *Te Deum* as with a single mighty voice. Next day war was declared by the French.

In their defeat, which followed within three weeks, the Roman people, like all Italians, were well pleased. 'By God, Sir, they are beaten', exclaimed our steward, rushing in after the battle of Worth. No need to say who were the vanquished. France fell like a house of cards; and on Sunday, 4th September—it was a beautiful clear day at Monte Porzio in the Latin Hills—in Paris a Republic was proclaimed. On 12th or 13th September we happened to be in the Greek theatre on Tusculum when we heard sounds which told us that something warlike was going on at no great distance. We threw ourselves on the ground and listened. The papal soldiers were, in fact, blowing up a bridge across the Tiber. This was an intimation that the Government of Florence had resolved to take Rome by force. Their troops were already making straight for it. We went back at once to College amid the tears of the villagers, and during a week of dust and sunshine we learnt what it meant to live in a beleaguered city. At least 50,000 Italian troops were close outside it, under command of General Cadorna. We saw the Holy Father driving up on 19th September, at sunset, to the Scala Santa, where he gave his blessing to the troops that held the Lateran Gate. Never afterwards did the Pope appear outside the Vatican. He had ordered General

Kanzler to hold the City until wall or gate was battered down, then to resist no longer.

And so, in the clear air of that next morning, 20th September 1870, as the bells rang out five o'clock, we saw from our College Tower the smoke of the cannonade rise like an exhalation above the Porta Salaria round to Porta Pia; and at other gates there was a feigned attack; but the headlong General Bixio furiously assailed the Porta San Pancrazio, while his grenades struck the windows of the Vatican, and his artillery accompanied with its volleys the Mass which Pius IX was saying in his private chapel. Some of the Italian missiles damaged our buildings and killed non-combatants near us. At ten o'clock we saw the white flag waving high over St Peter's dome. We heard afar off from our College roof the thunder of the captains and the shouting, as through the shattered walls of Porta Pia streamed in a mixed array of soldiers, refugees, camp followers, along the street afterwards named from the 20th September. Early in the afternoon we beheld Italian standards floating from the Capitol. Rome had once conquered Italy. Now Italy had conquered Rome.

By national decree it was lifted, or degraded, to be the capital city of Italy. King Victor Emmanuel broke his way with crowbars into the Quirinal. Monasteries were transformed into Ministries; the Jesuits were suppressed, and their escutcheon over the great door of our Roman College was hammered to pieces while we could only look on. Nevertheless, we were not thrust out of the building, but had some inferior lecture halls assigned to us. Over the portal of our College in the Via Monserrato we hung out the English flag, which has never, I believe, from that day to this been taken down. But henceforth we lived under a foreign yoke.* Sixty-four days after the definition of Papal Infallibility the end had come. Surely when we looked up from our watch tower and beheld the immense white flag of parley waving above St Peter's in a cloudless blue sky we might have said to one another: 'This is a great play with a magnificent curtain'. But that tragic end was also a beginning. For in a deeper sense than Virgil could have divined, his words, ascribed to the Supreme, are true of the papal prospects:

*His ego nec metas rerum nec tempora pono ;
Imperium sine fine dedi.*

WILLIAM BARRY.

ROMANESQUE

PANTOMANSHIP

'The pantomime in the evening was a great success : the lively music of the Vice and the neat verses of the unknown poetaster being as much appreciated as the broader humour of Albert the Yak.' So wrote the diarist over thirty years ago, in 1932, the year of the first pantomime. In that year the sketch committee was pleased to present *Cinderella*, starring the present Rome correspondent of *The Tablet* as the Wicked Uncle, Sultan of the Monserrato, together with one Mr Tickle as the aforementioned Albert.

Was this the pantomime as we know it today though ? The answer to this must be yes, for we read in the critique of *Babes in the Wood* (1935) : 'The pantomime deserves special mention for it really was a panto of the old-fashioned type. It had all the old characters and next to no plot. The bad baron clowned it and made topical remarks in the authentic style, while the Babes crooned sentimental American ditties ; in fine it was just the right mixture : plenty of laughs, colourful costumes, some good tunes to see us through the months ahead, and no mental effort required.' It would not, therefore, seem premature to reveal the recipe of this well-established and popular dish.

First, the author-producer must decide on the title of his pantomime. One of the old favourites like *Snow White* or *Sleeping Beauty* has usually been chosen, though courtesy dictates an

interval of several years before the same title is used again. Occasionally they have got a little mixed up : *Little Red Riding Hood* of 1941 featured also Jack the Giant Killer, Simple Simon and Mother Hubbard. One famous author tried to include them all with his *Fantasia in Pantoland*, while another showed that it did not really matter what you called it by having on his programme *Aladdin* or *Ali Baba*.

Your title once chosen, collect about three hundred new jokes. A mere look through the file of past pantos will tell you those that are not new. Show the remainder to someone else to see whether they are funny ; this can be acutely embarrassing or at least most depressing. Then put them into categories : soldier, sailor, fish, corny, slapstick, topical, sick, funny and Bones-jokes. (The last mentioned covers all the others except the funny variety, and should be called punny rather than funny.) Now you can see your scenes forming. Animal, vegetable and mineral jokes obviously call for a Woodland Glade ; soldier, sailor and sick jokes can be slipped into the Love Scene ; and the rest can probably find some place in the Palace Scene. If there are any left over you are doing fine, and you will probably be asked to write next year's panto.

The Love Scene is demanded by tradition and is traditionally a failure, but herein lies the challenge for the would-be successful author-producer. Keep it short and, if necessary, fill it out with some sentimental, non-encorable ditty. Above all, beware of over-complications in the 'sand and desert' type panto where the eternal triangle gives way to the eternal polygon and the fifth wife of Mustapha Siesta is passionately in love with one of Queen Shallom's ex-fleshpots.

The next stage is to write the plot which must be simple but not necessarily straight. The best thing is to keep to the original story and give it a twist. Then where the paragraphs come, divide into Acts, and where the sentences end, divide into Scenes. Some, though, have been known to work in a different way. They have cornered some funny man, got him to consent, and then written the plot around him. For instance, to produce *Puss in Boots* one would go in search of some particularly feline character and then one's problems would be solved. If he found the part too difficult, he could always play a second to Dick Whittington or even the back legs of Beauty and/or the Beast. Talking of animals, they have appeared not infrequently. There has been the inevitable horse, of course,

and the stray camel; the occasional cow or elephant has wandered across the stage, and we must not forget the original Albert the Yak. I suppose that *Little Red Riding Hood* had a wolf and *Mother Goose* a goose, but of late we seem to have neglected animals, with the result that there are plenty of unused parrot stories, fish tales, and a vast mound of ever increasing elephant jokes in store. But to return to the 'Cornered Lead Theory'; if your 'lead' is struck down by disease just before the performance the whole structure is seen to collapse. Hence it seems better to spread the load: have two Babes or seven Dwarfs or ten Little Niggers. Let them all think that they have the lead; then take the best part yourself.

Characters should be either angelically innocent or intrinsically evil so that they can easily be formed into rival gangs of 'goodies' and 'baddies' and so that the audience can take sides. Lukewarm types should be rejected or left to



.... a lukewarm type

the mercy of the 'baddies'. This will help your scene formation and will aid your audience to follow the two factions as they plot against each other right up to when they meet, where there is bound to be some confusion anyway. Give them good or bad names, Oxford or Liverpool accents, and let make-up do the rest.

So far there has been no mention of songs. They are important, yes, but not at this stage. In fact, they are the last things to be written and, with one or two lead-up lines, can be

fitted in almost anywhere. Not that that should stop you from conscripting song writers from the very beginning; provide them with a list of tunes to choose from, otherwise you may be presented with anything from G. and S. to Wagner. Before November draw up a number of possible song topics and see what the dean of philosophy has left you. Of course, he *might* be able to help you and you might be able to help him by selling off elephant jokes at 500 lire per kilo.

But I digress. Make sure there is still a pianist in the house or, better than that, a guitar player ; but please give the latter a tune with more than four chords in it if you do not want all beat and no hit. What makes a song successful ? Firstly, it must have a tune. Do not imagine that you have the backing of a 400-piece cascading orchestra when all you have is the College piano. Secondly, it must be fairly topical ; theme songs do not last as a rule. Then, it should be singable : two or three notes either side of middle c is reasonably safe. Lastly, it should be catchy :

A chorus est melior brevis,
 So brevis it's time that it stopped.
 If it tends to drag on for ten verses
 You usually find it has . . . tra la la la la la.

Let us suppose that all is written. The quickest way to get your script through the censors is hurriedly to add a scene or a song which you know will be rejected. The censor will throw this out and feel that he has done his duty. Now select your cast. Pantomime actors fall into two categories : those that are not good enough for plays, and those that are too good for plays. The first type gets the lead. You will bear this in mind when writing the script. Every word and action right down to the last cough and splutter should be there, though you should let them think that they are ad-libbing brilliantly. It is often a good thing to misspell a few tongue-twisters to facilitate pronunciation.

You are now ready to start rehearsals. Ensure that the public meeting is either indefinitely postponed or else held during circle time, and strive to have all football and rugby matches cancelled ; failing that, pray for rain. Then, about five minutes later than the pre-arranged 'After Post', march briskly and with an air of confidence to the near music room to greet your assembled cast. Having made certain that at least one member is still with the infirmarians, stress the need for punctuality, give out the letters which you offered to collect for them, and proceed to explain the plot. When all is over, start rehearsing somewhere in the middle of Act III. They will then think that you have written the whole panto, whereas in fact this is only just slightly funnier than the other scene which you wrote in the small hours of yesterday morning. Of course, if this particular scene in Act III is only a dialogue

between the palace dustman and Ali Baba's barber, you must abandon this plan immediately and burst into a song about the College gas mains. They will join in the hearty chorus and feel that this is going to be a first-class panto. As soon as you detect a flicker of a smile on any of their faces or the beginnings of applause tell them that that is all that you want to do today and let them go. They will then get their siesta and think that you are a very tolerant and understanding producer. Just as they are going out of the door, casually remind them that you look forward to seeing them after supper, and that they need not worry about haircuts—the barber is now coming during study time.

When the cast turns up two days later for your tenth practice, express surprise when they say they have not learnt the first two Acts, drop a few hints that you have spent the last two months writing this particular inter-scene, and attempt to wear the painfully hurt expression of one who has just been mildly insulted. That should have the desired effect. Now apply a little flattery and your problems are almost over. Tell them how beautifully they sing the opening chorus; however, if they could only open their mouths a little bit more it would be quite out of this world. Of course, one could not be expected to know it word perfect right *now*—but after lunch tomorrow, say . . .

After a few weeks of this, the Big Day should be approaching. Now is the time to stage your big 'walk out' practice. Start rehearsing the scene which is best known and contains the largest number of persons. After a few lines interrupt the leading actor and tell him to stop squinting at the heroine. After another sentence make them begin again, and then stop them after two more syllables and say that you cannot hear a word they are saying and, after all, one must remember that one has to fill the whole common room. At the next point interrupt once more and tell everybody that the lines are just not known and you cannot put the panto on in its present state, unless they do not mind the embarrassment. Then march out, not forgetting to slam the door behind you. You are now all set for the last few practices and the Dress Rehearsal.

But first a visit to the props department. (Presumably you have already told the bodgers that the electricians are quite capable of knocking in a simple nail, and the electricians that even a bodger could press a button with his eyes closed.)

It is a good idea to have enlisted all the props men in your cast so that you get all the best material available, even if the play actors have to wear rags. They then do not mind cutting up a few dresses for you and spending most of the public purse grant on gaily coloured bloomers. However, it has been known for the senior props man to be still making his own costume five minutes before the show was due to start.

Make-up men should be instructed that they are not making up just a bunch of pirates or gondoliers, but that real character and expression must be portrayed in each and every individual member of the cast. Ask them to use a mixture of $2\frac{1}{2}$, $4\frac{3}{4}$ and 29 for the male base with a touch of lilac ochre, if they have any, at the back of the ears. If they do not have any, it does not matter too much but, whatever happens, they must not forget the half burnt lake for under the eyes.

And, at last, 25th December. The Dress Rehearsal was dreadful though you told them it was superb, but now this is the Big Day and all is ready. The curtain goes up on Christmas pantomime 1984 . . . it goes down again twenty seconds later, but that only made it the funnier. They encored all the songs (there was plenty of wine). The boys loved it and so, secretly, did the superiors. We exit where we came in. What did the diarist write? 'The pantomime in the evening was a great success'; and why not?

GRAHAM DANN.

THE STABLE-BARRACKS OF THE 'BLUES'

Ipse (Vitellius) sola perdendi cura, stabula aurigis exstruere.
(Tacitus, Hist. II, 94.)

To use this title is to mislead. A party of excavators (*pace* ye pundits of scientific archæology!) worked for three months in the college cellars. They uncovered enough to justify the labour, but whether they finally discovered the remains of the stable-barracks of the 'Blues' must remain an open question.¹ Lest the wish seem to father the thought, it is now left to the reader to judge the evidence for himself.

Among all the periods of historical research, the poverty of sources for the Ancient provides the greatest scope for the imagination and the least for the would-be critic. The 'stabula IIII factionum' form no exception. A single cryptic line from Tacitus (above) gives the construction of the barracks as approximately A.D. 69, a date confirmed by the inscribed water-pipe recently found on the site of the 'Greens'. At this period the Vatican Circus of Gaius and Nero had not long been in use, and the new barracks lay midway between this and the Circus Maximus, both of which courses the teams served. After the first century nothing further is known until the Catalogues.

¹ Thanks are due to Professor J. B. Ward-Perkins, Director of the British School in Rome, for his provisional confirmation and correction of much of the work done.

These, together with the amalgamation of the teams, indicate that the barracks were still standing in A.D. 350–400. Imperial patronage and Tacitus' scathing, if laconic, reference to Vitellius' extravagance seem to indicate large and luxuriously adorned edifices,² an impression all the more convincing when we remember that they housed a large contingent of drivers, staff and animals.

A site in Rome which is virgin soil almost as far back as the Dark Ages is comparatively rare. With this distinct advantage, a party in December 1963 broke through the medieval flooring of the cellar some twelve feet to fifteen feet below the level of modern Rome. Years ago finds had been made³ and, after a silence of nigh on three hundred years, hopes ran high. Within days a large foundation-wall was uncovered. Made of concrete and tufa fragments, it shows quite plainly the marks of the vertical wooden planking used to mould the concrete mass. Through the wall, about five feet from the base, runs a bonding course of two feet square tiles (*tegulae bipedales*).

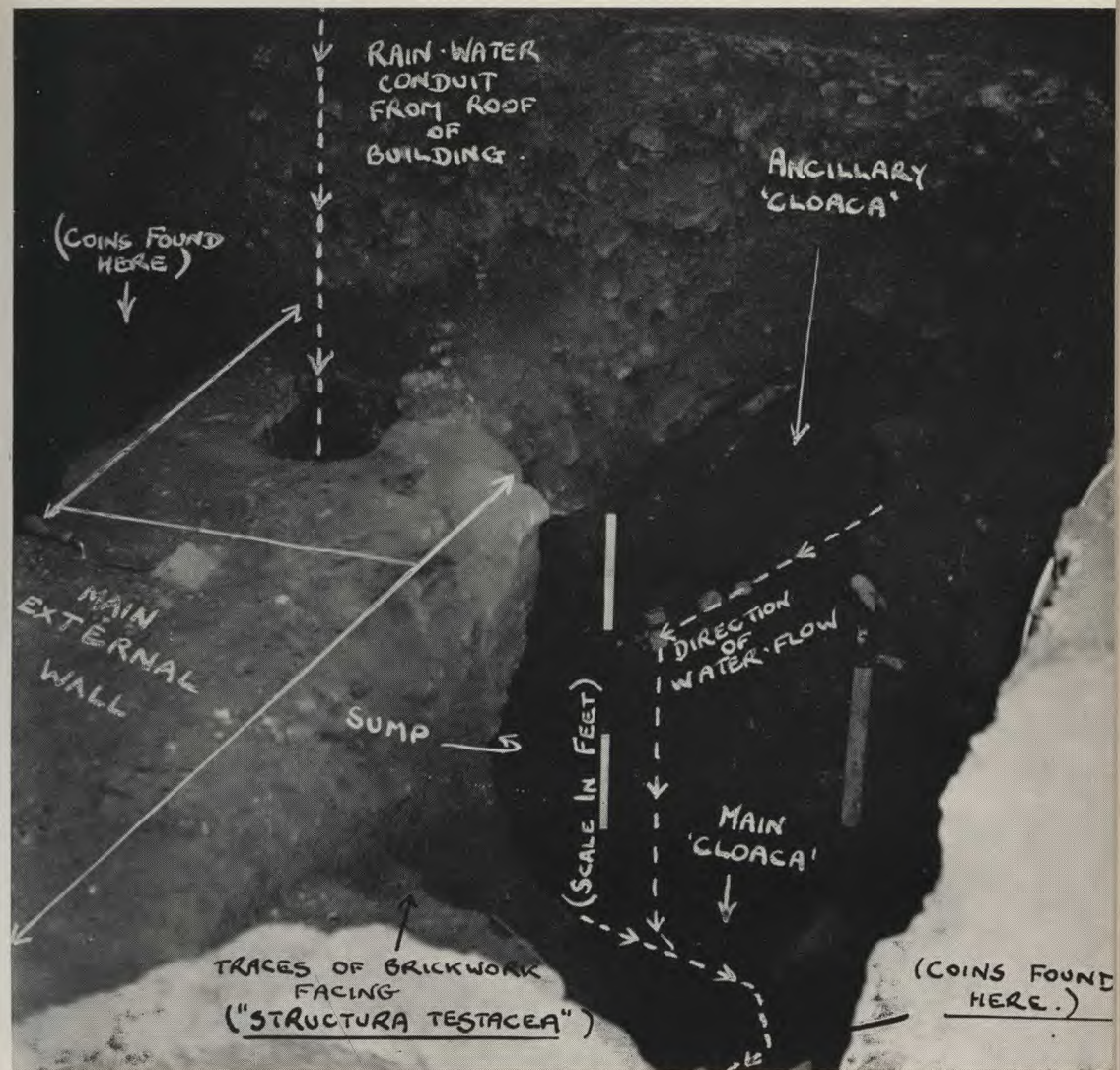
Parallel to the wall and, beyond doubt, contemporaneous, is a sewage tunnel (*cloaca*). Inside the wall a vertical water conduit (an Augustan by-law forbade that rainwater should drip from the eaves to the street below) meets the tunnel below in a large sump set into the wall. Another smaller tunnel, set at an angle of 45°, feeds into the main one, the latter then coursing along the wall the whole length of the college.⁴ Its destination is probably the main arterial *cloaca* draining the whole of the Campus Martius. Not without reason did Pliny describe Rome as 'a city built on piles'. In general, the original building appears to have been a large structure some ten feet to fifteen feet from the old street stretching eastwards from the college towards the Chancellery Palace.

Parkinson's Law which seems to govern the success of amateur archæology ('the more scientifically you dig, the less you find; and *vice versa*') was amply borne out by the amount of bric-a-brac discovered among the remains. More than that,

² Lanciani held that they were lavishly built and even adorned with works of art (*Bull. Comm. Arch.* 1899, p. 333).

³ In addition to the Thallus inscription, 'there was found in 1682 during the construction (i.e. Cardinal Howard's restoration) of the English College, not far from the Farnese Palace, a handsome Faun which would have formed part of the decoration of Pompey's gardens'. Nardini, *Roma Antica*, Lib. VI, chap. viii.

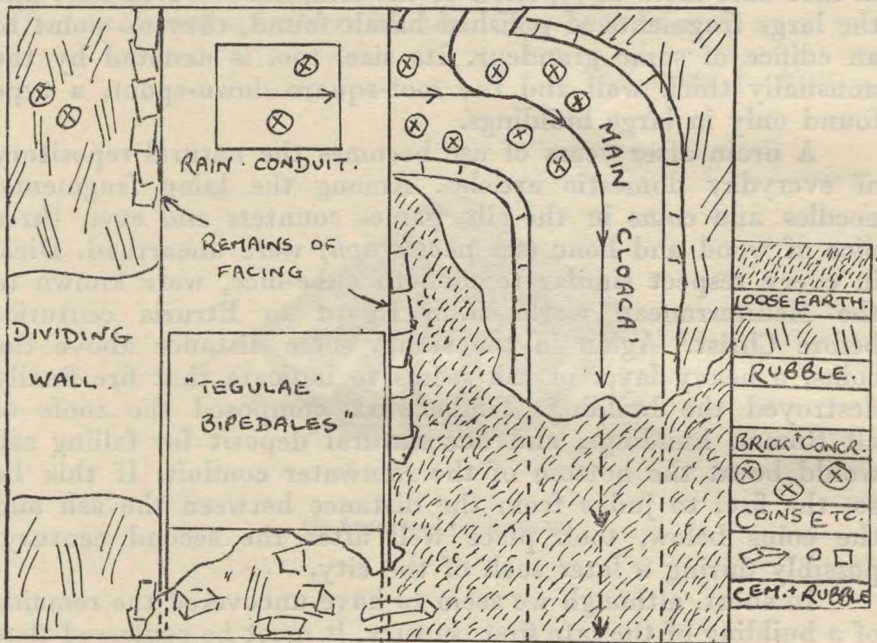
⁴ Workmen in the college have come across the continuation of this *cloaca* some fifty yards away.



GENERAL VIEW OF THE EXCAVATION



the information gleaned from the objects tallies with, or at least fails to contradict, the few facts already in hand concerning the barracks. Fourteen coins, including some of the reigns of Trajan(?), Hadrian, Faustina and Antoninus Pius, were found in the bed of the sewer. We can therefore with certainty date the sewage complex, and consequently the building, to well before A.D. 117, the beginning of the reign of the Emperor Hadrian, and possibly to before A.D. 98 when



Sketch Plan of Excavation (from above)

Trajan first came to power. Below the coins, found mainly around the sump, an ample layer of silt pointed to an even earlier construction date.

The wall with its *tegulae bipedales* is certainly of a type known in Nero's day and predominant in the Flavian era (A.D. 70-96). Although no trace of 'fishnet' work (*opus reticulatum*), common at the time, was found in the rubble, rough traces of brickwork still remain on the wall, and from samples amid the rubble it seems that there was a brick facing to the

concrete core (*structura testacea*). An excellently preserved coin of Domitian (81–96) found in the debris below the wall lends some support to this.

Potsherds ranging from first century Aretine ware (*terra sigillata*) to late Imperial ware were found in quantity, not to mention over two hundred black and white *tesserae* from floor-mosaic. Although the latter, taken together with a large quantity of herring-bone (*opus spicatum*) pavement fragments, lend support to the theory of a first-century building, they could in fact date from any period of the Empire. Nevertheless, like the large fragments of polished basalt found, they do point to an edifice of some grandeur. Its size, too, is denoted by the unusually thick wall and the foot-square down-spout, a type found only in large buildings.

A drain after years of use becomes the natural repository of everyday domestic articles. Among the lamp fragments, needles and coins in the silt, games counters and even three dice of wood and bone (*see photograph*) were unearthed. Dice, in every respect similar to modern cube-dice, were known in the Mediterranean world from Egypt to Etruria centuries before Christ.⁵ Again in the sump, some distance above the coins, a heavy layer of ash seems to indicate that fire finally destroyed the building. Timberwork composed the roofs of all Roman buildings, and one natural deposit for falling ash would be at the bottom of the rainwater conduit. If this be so, the fire, to judge from the distance between the ash and the coins below, took place well after the second century, possibly during a later sack of the city.

In short, although we seem to have uncovered the remains of a building of the late first century, it must be confessed that we cannot say with certainty that it is one of Vitellius' stable-barracks.⁶ If the original hypothesis is correct, then what has been found on the site of the old Hospice bears out the theory of Lanciani and others who hold that the barracks stood here.⁷ One thing remains. A single fragmented brickstamp was

⁵ Lots were usually cast with three dice thrown from a wooden cup; hence the saying ἢ τρεις ἔξ, ἢ τρεις κυβοί ('all or nothing'). Those used on Calvary for the dividing of the garments would have been similar to these roughly contemporary finds.

⁶ It is interesting to note that Vitellius, patron of the 'Blues', was responsible, as Legate of Syria, for the dismissal of Pontius Pilate c. A.D. 36.

⁷ Sources drawn upon for this article are as follows: Vitruvius, *De Architectura* (c. A.D. 13); Rivoira, *Roman Architecture* (n.d. but c. 1930); Lanciani, *Ancient Rome* (1894); Middleton, *Remains of Ancient Rome* (1892); Platner and Ashby, *Topographical Dictionary of Ancient Rome* (1929); and Egbert, *Introduction to the Study of Latin Inscriptions* (1896).

unearthed. Of a type used in the latter half of the first century, it still baulks any exact identification. This could be a key to the discoveries. 'Man's archives', the earth, have certainly yielded to another examination, but exactly what paragraph in the history of Rome they reveal must in the end be left to the reader to surmise. Perhaps Kipling put it best :

*There was no worth in the fashion, there was no wit in the plan,
Hither and thither, aimless, the ruined footings ran.
Masonry, brute, mishandled, but carven on every stone,
'After me cometh a builder, tell him, I too have known'.*

JOHN F. FOX.



The fragmented Brick-Stamp

NOVA ET VETERA

ROMAN ASSOCIATION MEETING, 1964

The 95th Annual General Meeting of the Association was held at the Grand Hotel, Manchester on 20th May. The President, Monsignor Thomas Duggan PH.D., M.A., was in the chair. The Treasurer, Monsignor E. H. Atkinson V.C., reported that a legacy of £500 had been left to the Association by the late Canon W. Boulton. It was decided that the interest on this money would be used to supplement any burse, and for the time being to make up the deficit in the English Martyrs' Burse. The Secretary announced that, as a result of the examination held in January and February, burses had been awarded to Thomas Cooper of Northampton Diocese and Paul McAndrews of Hexham Diocese. It was agreed that next year three burses would be offered for competition, a fitting way of celebrating the centenary of the Association.

Bishop Tickle was unanimously elected President for 1965.

At the lunch which followed, His Lordship the Bishop of Menevia and Monsignor C. Egan V.C., of Salford Diocese, were our guests. Their Lordships the Bishops of Shrewsbury, Lancaster, Sinda and Bela, and the Rector of the College, Monsignor J. L. Alston, were among the eighty members present. Canon A. Hulme proposed the health of the hierarchy and the guests for whom Bishop Tickle replied.

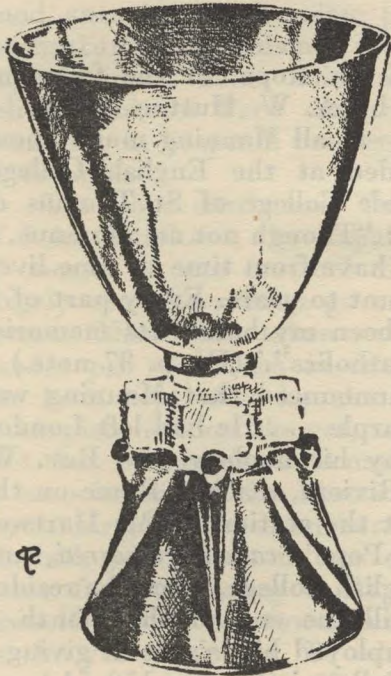
The meeting next year will be in London on Monday and Tuesday, 7th and 8th June.

J. GROARKE, *Secretary.*

THE NEW PLAQUE

PAVLVS VI PONT. MAX.

DIE XXII AVGVSTI MCMLXIII
 RVRE AESTIVO ARCE GANDVLFII EGRESSVS
 HOC VICINVM RVS PALAZZIOLENSE VISITARE
 ET PRAESENTIA SVA ILLVSTRARE DIGNATVS EST.
 TOTA FAMILIA PATERNO AMPLEXV RECEPTA
 ALVMNOS ALLOQVENS
 ANGLIAM ANGLORVMQVE VIRTVTES
 ORATIONE VENVSTA LAVDAVIT
 GERARDO GVLIELMO TICKLE RECTORE



Mgr Nasalli Rocca came to the Villa on the feast of Our Lady of the Snows to unveil the above plaque, commemorating the visit of the Pope which he had done so much to arrange. He brought with him a chalice, not from a 'depositario dei calici' but one which the Pope had used all last summer at Castelandolfo. This is a real treasure, and a gesture by the Pope which we appreciate very deeply.

These events culminated in a private audience which Mgr Nasalli Rocca kindly arranged for the Rector. He was with the Pope for about a quarter of an hour. At the end of the audience the Vice-Rector and Fr Morris were presented to His Holiness.

FROM 'THE VENERABLE' 40 YEARS AGO

The greatest innovation and to our material minds the most useful is the new swimming tank in the College garden. The pine tree was felled early in July and the excavations have proceeded at such a reckless speed (for Romans) that the work has been finished more or less up to time. To our great relief the workmen did not discover a temple or other Roman remains which might have been declared national monuments, whose preservation *in situ* would have rendered the project impossible.

CARDINAL MANNING

We are grateful to Fr H. E. G. Rope for the following extracts from *Cardinal Manning* by A. W. Hutton (1892).

'During later visits to Rome—in all Manning made about five-and-twenty—he usually resided at the English College, otherwise known as “the venerable College of St Thomas *de Urbe*”. Of this he wrote in 1875: “Though not an alumnus, I am a true, loyal and old friend. I have from time to time lived within its walls so long as to amount to years. Every part of it is as familiar to me as if it had been my home. Its memories and traditions are sacred to all Catholics”.' (IV, p. 87 note.)

'On March 6, 1875, it was announced that Manning was to be invested with the Roman purple . . . He had left London the previous day, accompanied by his nephew, the Rev. W. Manning, and, travelling *via* the Riviera, reached Rome on the evening of the 10th, being met at the station by Mr Hartwell de la Garde Grissell, one of the Pope's *camerieri segreti*, and Dr O'Callaghan, Rector of the English College, where he resided during this visit, which lasted till the end of the month.—*Footnote*: Characteristically he employed his leisure in giving a “retreat” to the students of the College.' (VI, pp. 150–51.)

VIGNETTES OF THE HOSPICE CHURCH—I

1502, 29 decembris, feria quinta, festo s. Thome Cantuariensis, R. D. Sylvester, episcopus Vigorniensis, orator regis Anglie, celebravit missam solemnem in ecclesia hospitalis Anglicorum, cui Rmus D. cardinalis Senensis interfuit: sedit in parato sibi scamno communi juxta murum ante altare quod est in angulo dicte ecclesie post cornu evangelii altaris majoris, et bene fuit. Habuit ante se pulpitem commune cum panno et cussino de broccato, ad genuflectendum: post eum ad spatium unius canne in eodem scamno et alio simili transversali sederunt episcopi Suanensis et Bisignanensis ac D. Alexander prothonotarius, frater Rmi D. cardinalis s. Severini; non longe inde in nave media, juxta columnas in scamnis paratis sederunt capellani ejusdem Rmi D. cardinalis: omnia bene fecerunt, excepto quod ante introitum misse per celebrantem dictum, non fuit incensatum altare quia non erat paratus ignis quem aliquantulum expectavimus. Dicta fuit tantum una oratio; et alia more solito. Cantores Pape cantarunt missam, qui fecerunt deinde prandium in hospitali predicto, et nos ministri, cum celebrante, in domo sua.

The poor sacristans. The extract comes from the diary of John Burchard, the Papal Master of Ceremonies, who had, of course, an eye for such things. It is to Burchard that we largely owe the rubrics governing the saying of Mass, for the Roman Missal has taken over the substance of his *Ordo servandus per sacerdotem in celebratione Missae* (1502). His fame has been kept alive by the fact that his diary, or rather an incomplete edition thereof, was put on the Index, and by the fact that he has given its name, by a most complicated process of association, to the Piazza Argentina: Burchard came from Strasbourg, having been born in the Alsatian town of Nieder-Haslach which was in the diocese of Strasbourg; the Latin name for Strasbourg is Argentoratum; and Burchard built himself a house and tower in a street which then became known as the via Argentina. To add to the complication, this street is no longer known as Via Argentina but is today called Via del Sudario.¹ Burchard was consecrated bishop of Cività Castellana and Orte in 1503 and died three years later. He is supposed to be buried in S. Maria del Popolo.

¹ Umberto Gnoli, *Topografia e toponomastica di Roma medioevale e moderna*, 1939: under 'Torre Argentina' and 'Argentina'.

The little incident provides one more connection with Sylvester Giglis, bishop of Worcester from 1499 to 1521, who played such a prominent part in hospice affairs.² It also enables us to claim a tenuous link with Pope Pius III, for the Cardinal of Siena was none other than Francesco Todeschini Piccolomini who, less than nine months later, was to be elected to the See of Peter. It is well known that he was unable to kneel to receive the adoration of the cardinals owing to a leg-wound, nor was he able to stand during the long ceremonies of his ordination (he was ordained priest AFTER his election as Pope) and coronation.³ Burchard's use of the word 'sedit' and his laconic 'et bene fuit' are therefore more significant than might appear at first sight.

² Details were given in THE VENERABLE, XXI.

³ Novaes, *Storia de' sommi pontefici* (Siena 1803), VI, 127-30.

COLLEGE DIARY

JANUARY 7th 1964, *Tuesday*. A noteworthy day: it marks the opening of a new phase in the relationship between Christians of East and West, as Pope Paul intimated last night on his return from the Holy Land. Appropriately, we provided the *assistenza* for the Unity function at Sant' Andrea della Valle this evening. Nearer home, it was Bishop Tickle's last day as Rector. We had the farewell speeches at supper: from Mgr Clark, from the Senior Student (who took as his text the Lesson from the Vigil of the Birth of St John the Baptist) and, lastly, from the Bishop himself. He professed himself without words but nevertheless managed to speak for several minutes.

8th *Wednesday*. A *dies non* was granted to enable us to give the Rector a fitting send-off. In fact, his departure was delayed until the afternoon, when he was escorted off the premises by past, present and future Senior Students and their deputies. All that was lacking from the motorcade was a group of outriders. Mystery and rumour still shroud the name of his successor. We are urged not to commit to writing some of the wilder speculations; *scripta manent*, with who knows what repercussions.

9th *Thursday*. Some went to the Beda to see *The Caretaker*, some to the Gregorian to hear Fr Lombardi, others went to a cocktail party and some stayed at home.

The Vice-Rector threatened a check on the tidiness of rooms but as yet it has had no visible effect.

10th *Friday*. The concert in the huge, barn-like men's ward of Santo Spirito hospital is about to become an annual fixture. This year we combined with a group of instrumentalists from the Spanish College and, learning by past experience, eliminated most of the merely vocal turns.

The horn-pipe was again popular, at least with those patients who were able to see it. Our pantomime comics, complete with costume, turned their patter into Italian—a brave innovation which should be maintained in future years. But the star item was undoubtedly the Beatles, introduced only after the ward sister assured us that the patients could stand the amplified sound. Going past one bed they could see just a pair of hands above the counterpane, feebly trying to clap.

January 11th, Saturday. The Pope drove in state to the Quirinal today. The route was well-lined, showing that he has really 'arrived' as far as the Romans are concerned.

12th Sunday. Is this the first time that we have played a football match against the Embassy?

In the evening we had the last of the 'Christmas' entertainments, *Victim*, a film with the usual crew in it: Dirk Bogarde, Dennis Price and Sylvia Sims. John Mills and Richard Attenborough must have been on holiday. Before it started the Vice-Rector announced the appointment of Fr Alston as new Rector. For once we had plenty to talk about during reel-changes. Upholland men were in much demand, as was the Vice-Rector, who had been Fr Alston's server.

13th Monday. There were unusual scenes at the Greg today, reminiscent of the January sales or a one-night stand by the Beatles. Queues formed outside the secretariat from about half past one; some people even brought packed lunches. The cause of this noisy, cosmopolitan gathering was Signing On Day, an annual event at the Gregorian to enable students to choose their practical exercise course. The old system used to require stamina, strong elbows, steel-capped shoes and umbrellas for making one's Christian way to the front of the queue. Then, if you were lucky, you signed on with the professor you wanted. Now all is changed and much fairer, or so they say. There are four days on which to inscribe and a quarter of the available places on each course is allotted each day. The big advantage of the new system is that the fighting is spread over a longer period, which increases the fun for the rest of us.

14th Tuesday. Despite the rain we hear that there is insufficient snow at Terminillo. The coach which we were to have hired for Thursday is cancelled.

16th Thursday. For once, fine weather on a gita day. However, even this did not tempt the enthusiastic souls who are excavating in the cellars; they think they have found a water system of Roman times. There being no chance to go ski-ing, a large proportion of the rest (twenty-four in all) found their way to the *anticamera del paradiso*.

We returned to find a message from the new Rector on the notice board, our first official contact with him. Detailed exegesis did not give much away.

January 17th Friday. At lunch we learned more of the Spanish Armada and of the intrigues of our founder, Cardinal Allen. Quite appropriate for . . .

18th Saturday . . . the start of the Unity Octave, which we make the excuse for having full dialogue Mass. At Sant' Ignazio there was a Byzantine Mass for students of the Greg ('Pugini', if you insist). Afterwards the Aula Magna was turned into a coffee bar.

Madre Elena is to leave us next week. The nuns also tell us that they saw Bishop Tickle again in the College last night—but this time on *Telegiornale*. He was welcoming Archbishop Cardinale to London.

20th Monday. Our turn to provide the *assistenza* for the Unity service in the Gesù. One cannot help feeling that this sort of function is a feature of the Church which is of doubtful value in promoting unity and must mystify our separated brethren: dirty lace, polyphonic *Tantum Ergos*, hymns which the congregation cannot understand, ill-shaven, rather slap-dash clergy . . . Oh, to see ourselves as others see us!

21st Tuesday. Two more functions today, at Sant' Agnese. We are in great demand. I wonder what will happen when the 'Anglican Day' of the Unity Octave and the feast of St Agnes coincide!

The madre left us today to become superior of a clinic in Calabria . . .

22nd Wednesday . . . to be replaced in the afternoon by Madre Innocenza. The new madre appears to be quite imperturbable and very much in command from the first.

We had long reading at lunch today, much to the surprise of the reader and his audience. The only one who knew the reason was the Vice-Rector, and he was not telling.

23rd Thursday. The weather has turned very cold indeed.

24th Friday. Roman rumour has it that the Pope is about to issue a *Motu Proprio* on Vatican protocol. Last week the Pope, in an audience with the Black Aristocracy, is said to have stated that he was sure of their loyalty to him under any conditions. We now recognise such declarations as a prelude to action.

25th Saturday. An Armenian-rite Mass at Sant' Ignazio marks the conclusion of the Unity Octave. The Rector of the University again provided free coffee for several hundred communicants.

26th Sunday. Day of Recollection. Fr T. B. Kearns i.c. gave the conference.

27th Monday. The English met the Irish on the rugger pitch—and lost.

Fr Maurice O'Leary sang for his supper, giving a valuable talk on current moral problems. A (chance?) remark ensured that yet another seminary became a customer of the Catholic Marriage Advisory Council's publications department. A certain Puffin book, too, made its surprising appearance in the college.

January 28th Tuesday. The *Motu Proprio* implementing the Liturgical Constitution is the main topic of discussion, though, since nobody has actually read it yet, we argue about hypothetical 'ifs'. In the meantime, the first of this year's sung Requiem Masses reassures the conservatives.

30th Thursday. Appointments to our own 'liturgical commission' are proceeding apace.

FEBRUARY 1st Saturday. There was an 'extraordinary' public meeting in the afternoon which, we were told, would last no more than a quarter of an hour. The sceptics were justified when we crept to bed at a quarter to three, having disbanded the liturgical commission before it had had a chance to meet.

Buckets, basins and baths are filled in preparation for the water-cut which may last until Monday. At 10 p.m. the water is still on.

2nd Sunday. High Mass today, Candlemas, was at 6.40 a.m., as the Vice-Rector and Senior Student were going to the Vatican later in the morning to present the Holy Father with a candle. The Vice-Rector reminded the Pope of his visit to Palazzola in the summer, and the Holy Father sent a special blessing to us all.

The water-cut turns out to have been a false alarm. The aqueducts which are affected by the strike have no connection with our supply.

3rd Monday. The exam season gets off to an easy start with Experimental Psychology for first year philosophers.

7th Friday. Amateur cameramen came into their own after supper when we were entertained to an 8mm. film with scenes from philosophy and other holidays, not to mention Roman life. The Americans also lent us a film, about their machines.

8th Saturday. Fr Alston arrived this afternoon on his ordination anniversary and was, literally, given red carpet treatment. (We had not expected him until next Tuesday but, as he explained, he wanted to avoid a pancake landing.) The windows of the Cardinals' corridor overlooking the cortile were also decorated with tapestry and red velvet in a fashion more usually found in (and probably more suited to) the Apostolic Palace. The new Rector said a few words, and met the nuns and servants. At supper there were speeches of welcome, the Vice-Rector proposing *ad multos annos*. Afterwards the Rector came to the Common Room to find a mammoth circle waiting for him. First reports of the conversation now reaching your diarist say that he talked about Liturgy. The shape of things to come?

Today also saw the start of a five-day break from lectures, and consequently a five-day chance to get some work done.

February 10th Monday. A gita day. The weather was fine, but a bus strike compensated for that.

11th Tuesday. The Americans put on their version of Shakespeare's *Henry IV*. The College, on a lower cultural level, provided a film, *Murder at the Gallop*, starring everybody's pin-up, Margaret Rutherford.

Today is also the anniversary of the Vice-Rector's ordination ; *paste* duly appeared at supper and were gratefully consumed.

The long-awaited appointment for Liverpool was joyfully received. We offer Bishop Beck, and also Mgr Wheeler, our congratulations and our prayers.

12th Ash Wednesday. The duplicator man has been busy again, so we try out a new form for Stations of the Cross. The new rite begins with the Gelineau version of Psalm 12, said antiphonally by Epistle and Gospel sides. Each station consists solely of appropriate Scripture readings, followed by communal recitation of Philippians ii, 8, in lieu of the sung *Stabat Mater*. The experiment seems to have won general approval, though many suggestions on matters of detail have been made.

13th Thursday. Among the biggest finds of the cellar excavations so far have been two pieces of pottery with chi-rho inscriptions. They were duly displayed in show-cases in the second library as 'CHRISTIAN SYMBOLS crudely incised on potsherds', and admired by all. To-day, however, the following quatrain was left quietly on the desk of our chief amateur archaeologist.

*Fraudem piam hic fortasse
Nunc me piget perpetrasse :
Sed magis pudet quod scripsisti,
'Crudem' opus credidisti.*

FABRICIUS SCALPTOR.

The perpetrators of this daring fraud, philistines without historical soul, do not realize how close they came to wrecking an interesting hypothesis : for the diggers were looking for the remains of a building of the first or second century, while chi-rho signs first appeared only in the third century. This incongruity, which the experts pretended not to notice anyway, has now been explained, and their confidence in their hypothesis restored. Shades of Piltown !

16th Sunday. The first of the liturgical changes came into force today. The effect was immediate : a homily from the Rector at High Mass. This will now be given every Sunday by the celebrant. Someone introduced the proverbial cat among the pigeons by saying that, of course, the college would have Italian as its vernacular when further reforms are introduced. After all, the chapel is a semi-public oratory.

18th Tuesday. We have waved farewell to the Spanish Armada, and are now being introduced to the pitfalls of Italian by Aubrey Menen's *Speaking the language like a native*.

February 21st Friday. A Day of Recollection for first and second years of theology. As third year theologians are away on their subdiaconate retreat, the place seems rather quiet. Recollection was shattered, however, by the news of the exam results. Church History and Texts of Aristotle claimed most victims.

22nd Saturday. A great day for the College and for Mr Wilcox, who was ordained to the priesthood this morning. Bishop Holland officiated at the ceremony in the College chapel. It was executed with masterly precision in spite of (or, perhaps, because of) the fact that all the servers came from philosophy, since the first three years of theology were receiving tonsure, exorcist and acolyte, and the subdiaconate respectively.

23rd Sunday. Mr Wilcox's first Mass was community High Mass. Later the College entertained his family to lunch, in so far as our quaint customs allow us.

24th Monday. Professors had to address slightly emptier benches so that we could keep Cardinal Heard's eightieth birthday in proper style. The Cardinal himself celebrated it by offering community Mass and by presiding at lunch. In his speech he promised to see what he could do about having a *nonagesimo*. We expressed our sentiments on this subject with a hearty *ad multos annos*.

25th Tuesday. Archbishop Heenan arrived today, but went straight to the Paulist villa, our next-door neighbours at Palazzola. Bishop Holland accompanied him. Consequently we had a chance to plumb the mysteries of the Vatican in the company of Aubrey Menen.

26th Wednesday. The Rector came to see the College play rugger against *Selezione Romana*.

27th Thursday. New faces and strange cassocks at lunchtime, but they are only members of Vita Nostra to whom we are acting as hosts.

28th Friday. We look forward to more 'quotable quotes': Bishop Petit has arrived.

29th Saturday. Leap year day, and one member of first year celebrated his fifth birthday. No one was proposed to.

Rain drenched some on their way back from lectures in the morning, so there was an optional walk for all in the afternoon. This has now become standard practice.

MARCH 1st Sunday. A Day of Recollection from the Rector on the liturgy and private devotion.

As the list of motions for next Tuesday's public meeting continues to grow, so does our trepidation. Will it ever end?

Top year go into *ferraiuolos*, and the House appointments for the coming year are published. Some breathe signs of relief, others just resolve to grin and bear it. One even looked positively pleased.

March 2nd Monday, and we celebrated St David's Day, by kind permission of the Sacred Congregation of Rites—how effectively can be gauged by the fact that some thereupon anticipated the official opening of the 'tanking' season. A film, *Life for Ruth*, rounded off the day and . . .

3rd Tuesday . . . provided breakfast conversation for the college moralists. A very lively 'balloon' debate was held in the evening from which our philosophy *ripetitore* was ejected for the first time in three years.

5th Thursday. The day of the Scots match, which we lost. Also the day of a 'Vita Nostra' pilgrimage to Genazzano. There has been a college pilgrimage to Genazzano for years, of course, though the shrine visited is rather different, as any member of second philosophy will tell you; they usually keep a vigil there some time about the beginning of September.

6th Friday. The public meeting finishes after its third session. The main result of our deliberations is that G. and S. will disappear from the villa scene this year, being replaced by Shakespeare. It all depends, of course, on a cast being found, so we still live under the shadow of G. and S.

The name of the new Vice-Rector has filtered through the grape vine; he is Fr John Brewer. His ex-server, still in the OND, was soon pumped dry of all information.

7th Saturday. In honour of the Angelic Doctor, *non docetur*.

8th Sunday. Laetare Sunday. Today's film, *Pink Panther*, ended with a shot of a car smash in the main square at Rocca di Papa. We looked closely but there did not seem to be any college cars among them.

9th Monday. The Aula Magna is gay in festal red in preparation for the Pope's visit on Thursday next. A Volkswagen Mini-bus has also appeared there, the spontaneous gift of the students to the Holy Father. It will go to the Missions, but envious eyes calculated that it is just the right size for the college football team.

10th Tuesday. The Greg sports a large, multi-coloured poster proclaiming that 600 have not yet made their voluntary *regalo* towards the Pope's Volkswagen. At the end it remarks: 'if you are among these, *coraggio*'.

Everything went well at the Station church function at San Lorenzo, except for some disagreement between cantors and congregation as to the duplication of the litany. The congregation won, by sheer volume.

11th Wednesday. New lights have been installed in the main chapel. While they do not improve its appearance—what could?—at least we can now see to read.

12th Thursday. We competed quite successfully with the choir of the Pontifical Institute for Sacred Music. They chose to honour St Gregory with a polyphonic Mass. A few hurried back from San Gregorio to open the *official* tanking season. (Archbishop Grimshaw arrived two days ago.)

In the afternoon the Pope visited the Gregorian.

March 13th Friday. We were invaded by Independent Television today, filming for a programme to be screened in Easter week.

First reports of Francesco Massina's bronze Pius XII, which the Pope unveiled yesterday, are not enthusiastic and speak of sunken eyes obscured by enormous spectacles. The statue, more than life-size, stands near the Blessed Sacrament chapel in St Peter's.

There was a full attendance after supper to listen to Mgr Worlock's talk on *The Lay Apostolate*.

14th Saturday. More television, as seminarists are filmed in their natural habitat. The deputy senior student had an energetic time on the bell rope.

15th Sunday. Arc lights made the chapel even brighter as High Mass was filmed. Unfortunately, our art treasures were covered by the purple veiling of Passion-tide.

16th Monday. The mock pulpit had to be carried all the way from the sacristy of the Martyrs' chapel to the main chapel for the practice sermon. Attendance is now compulsory only for the top three years, though the rest may come to listen if they wish. But the lone philosopher at today's sermon had come to the chapel merely to pray.

Television filming has now moved to the steps of the Greg.

17th Tuesday. All theology aulas contain printed leaflets campaigning for Maximum Pretium as the next president of Vita Nostra. Your diarist blushingly disclaims responsibility. Though the Americans are generally suspected as the authors, many of them consider this unofficial candidate to be only a mythical personality. The colour of the leaflets is green; is this just a coincidence?

The streets, too, are livelier than usual, for it is Rome University's matricola-day.

Instead of night prayers we have sung Compline. One consequence is that the *Ave Regina* replaces the *Salve Regina*.

18th Wednesday. At the Greg, the democratic election of the president of Vita Nostra is under way. Naturally, one can vote only for those candidates chosen by the Control Committee; too much freedom might go to our heads.

20th Friday. A select audience listened to the first instalment of a Wiseman paper on *Midrash*. To be found in both Old and New Testaments, it was not, Mr Newns explained, a distortion of history.

21st Saturday. The new president of Vita Nostra was installed today, despite the unexpected intervention of the unofficial candidate. The latter, masked and wearing a blue mitre with 'W the 600', was carried aloft through the Aula Magna on a deckchair to the accompaniment of trumpet music from the gallery. On reaching the microphone he indulgently conceded a fortnight's break from lectures to all.

Bishop Muñoz-Vega celebrated Mass at Sant' Ignazio on a temporary altar in the centre of the church. Gelineau psalms in Italian were a novelty for most of us.

March 22nd Sunday. We celebrate the dropping of the Sunday Low Mass by an extra hour in bed. Not so fortunate are those of top year who regularly say Sunday Mass in garages and dance halls on the outskirts of the city.

25th Wednesday. The retreat, given by Fr Carroll S.J., ended today. It was unusual, refreshing and twentieth century. And he mentioned St Ignatius only once. But L. Bouyer's *Paschal Mystery* made rather heavy refectory reading.

In the morning many gave a pint of blood to the Blood Bank (not another College institution!) and so were unable to go on the Seven Churches walk in the afternoon. However, those who went on Sunday made it in the usual four (?) hours' walking time, and might be interested in the following passage from Cardinal Capecilatro's *Life of St Philip Neri*: 'He (St Philip) would frequently visit the seven greater churches or basilicas of Rome . . . It is a distance of ten or eleven miles, and it takes seven or eight hours to make this pilgrimage with befitting composure and with the necessary pause in each church.' The cardinal adds: 'The way lies partly in the city and partly in the country; in part amidst the throng and bustle of men, and in part through the still and pensive loneliness of the Roman campagna'. He was obviously writing before the days of the motor coach.

26th Maundy Thursday. A dozen self-sacrificing volunteers left before the end of the function to have their feet washed at San Lorenzo by the *parroco*.

Gita plans were somewhat upset by the news that there would be no *piccoli* before Easter.

27th Good Friday. The retreat atmosphere re-descended on the college, including the retreat book at lunch-time. Lunch itself was advanced so that we could start the ceremony at 3 p.m. and still receive Holy Communion.

Many accompanied the Pope to the Colosseum where he led the Stations of the Cross at 9 p.m., concluding with some very moving words to suffering humanity. The rain persuaded some to take advantage of the fact that the whole service was being televised.

28th Holy Saturday. Among our seventy guests for the Easter Vigil we welcomed a group of Lutheran pastors and their families who came to us through *Foyer Unitas*, an institute run for non-Catholic visitors to Rome by the Ladies of Bethany, with its headquarters in the Piazza Navona. For the first time the blessing of the new fire took place out of doors, in the cortile; and for the first time we had a real fire.

29th Easter Sunday began with High Mass at 7.45. It brought us the sad news of the death of Bishop Bright, whose hearty entrance into the refectory at breakfast thus passes into the realm of college legend.

In the afternoon Cardinal Heard gave solemn Benediction and afterwards met each of a 100 schoolgirls in the Cardinals' corridor. Also at Benediction was a group of Osterley students who joined us for pre-supper 'circles'. Afterwards there was a film whose title nobody can or wants to remember. It was unanimously decided to dispense with the last reel.

March 30th Monday. Pasquetta brings Easter gitas, this time with the possibility of abandoning cassocks outside the City. There is an exodus even for first and second years, with Mgr Clark, Fr McConnon and most of the nuns, destination Palazzola. Only a skeleton staff remains in Rome.

At the villa the weather was cold: there was ice on the fountain at the bottom of the garden. Nevertheless, some entered the 'tank', freezing but sparkingly clean, and put in some of the ice from the fountain to think even more of their prowess. Most of the day was spent in cleaning and generally settling in. An invasion of convent girls occurred in the afternoon.

31st Tuesday. Many pullovers and zims are to be seen. To offset the discouraging effect of the rain, a huge fire is soon started in the library. The electricians are busy, for the nuns keep being plunged into darkness and the whole of the sacristy wall is 'live'. For this sort of weather we should have brought many more records. No, don't run out; that siren is only *Blitz* being played for the ninth time since yesterday. The rain continues, but we have hot wine after supper. This was to become a regular feature of the week.

APRIL 1st Wednesday. A day gita. Mgr Clark took a car-load in search of the sun to Terracina but no one braved the sea. Others went to Monte P., found the normal trat shut, and so lunched on the site of the old villa.

2nd Thursday. We decide to have a barbecue. Preparations begin at 6 p.m. with mushroom and onion peeling. A huge camp fire is soon blazing outside. Enzo arrives to help cook chickens, steaks, kidneys, sausages, etc. Fr McConnon displays hidden talents as a wine waiter, to the sound of Lionel Bart.

3rd Friday. We make the most of another fine day by organising a cricket match, in which the Rest beat First Year. A train strike is in the offing. Long gita cams are informed, as far as possible, that they do not have to be back until Monday evening. For us it will mean an extra day at Palazzola. In the meantime, let us have another barbecue. Enzo is in charge and overestimates our capacity for spaghetti alle vongole and cozze. Various subterfuges have to be invented in order not to offend him.

4th Saturday. Another day of rain. We definitely should have brought out a wider selection of records. The Rector arrives but, unfortunately, there is no barbecue tonight. Still, the library fire is very cheerful. A twenty-fifth birthday brings us *dolce* with our hot wine.

In Rome, ten got back despite the strike and unaware of the extended gita-period. Supper was consequently a little informal. The rest continue to enjoy themselves in various parts of Italy.

April 5th Sunday. In an empty college a few assemble for Mass at 9 a.m. Breakfast is dispensed with (or so the nuns are told), but volunteers are soon found to keep Fr B. José company in eating a boiled egg ; after all, we must not neglect our visitors. The rest of the day is at our disposal but we are asked not to travel out to the villa and thus upset the catering arrangements.

At Palazzola the sun is shining again and invites another cricket match. This time it is North against South, with victory to the former. We have still another day, it is decided, but the Rector has to return to Rome. He thus misses the final barbecue which one participant described as 'a good English fry-up'; another recalls *pizze, funghi*, apple pie, fruit and cheese. Both agree that it was excellent.

6th Monday. The postponed Feast of the Annunciation, without sung Mass owing to the division of our forces. Those in Rome had a *dies non*, those at the villa a *gita*, those elsewhere a train ride. Benediction was followed by supper, sung Compline and free time until 10 p.m.

7th Tuesday. Back to reality with a bang with a 5.30 rise and the Greg. It is some compensation to be on the summer programme, even though this does seem to be specially arranged to prevent serious attempts at study. However, the compulsory walk is reduced to one hour, from 6.30 to 7.30.

Those of us returning from *gitas* heard of the death of Mgr Canon Bell, Vicar General of Shrewsbury diocese, which occurred last Tuesday. Most of us knew him from his regular visits to Palazzola ; it is stating the obvious to say that we shall miss him.

At supper we were introduced to Brian Fothergill's *Life of Nicholas Wiseman*. It appears that life in the college has not changed greatly since Wiseman arrived as a student in 1818. Some of us suspected as much.

8th Wednesday. At lunch we celebrated Fr Morris' seventy-second birthday, and at supper the arrival of the new Vice-Rector. Within half an hour he informed us that he had once refused to let the Beatles perform in the parish hall. Mgr Clark moves over to become Economo.

From today sung Compline replaces the Challoner night-prayers as a permanent nightly feature. The move caught us by surprise, so much so that there had to be an extension of 'circles' whilst the choirmaster duplicated copies of the Wednesday psalms.

10th Friday. Mgr Lamb deputised for Fr Orsy in hearing confessions. The conference was given by the Rector, on his favourite theme.

11th Saturday. Fr Selvaggi gave all philosophers a respite from two lectures, so that they could discuss Vita Nostra activities. Most of our own philosophers seem strangely incoherent about what went on at the meeting.

April 12th Sunday. We tried a new Sunday programme today : 6.00 rise, 6.30 meditation, 7.00 High Mass, followed by a free morning. In spite of the choirmaster's grim warnings, the chant seemed no worse than usual, and at least we can now go to Holy Communion at the principal Mass of the week.

Later in the morning we listened to a tape recording of a recent ITV programme on *The Two Romes*. Admittedly we did not have the pictures, but references to 'the students' favourite pastime : the *passeggiata*' made us wonder precisely who was their source of information. Perhaps they just made the mistake of equating habit (enforced) with pleasure.

The evening was musical : some went to the concert hall in the Via della Conciliazione, others to the American Band Show.

13th Monday. The changes of posture of a High Mass are, as from today, applied in an adapted form also to the daily dialogue Mass.

15th Wednesday. The Budget news impressed on us once more the advantages of being in Rome : it is so much easier to smoke oneself to death.

Coinciding with a heat wave, the Aula Magna at the Greg was transformed into a passable imitation of a Palm Court for this evening's performance by the band of the Italian Military School. They played Beethoven's Seventh and, by all accounts, got away with it.

16th Thursday. The litany of the College Martyrs, which is said on the anniversary day of each of the twenty-eight beatified martyrs and which used to be said as part of night prayers, is now recited after lunch.

17th Friday. Fr McConnon's birthday was celebrated today, both at lunch and during 'circles', when he obliged with one of his off-the-cuff speeches. The passing of the years, indeed, of the hours and the minutes, seems to leave our philosophy *ripetitore* unmarked in his private world of universals, analogy and causes.

Mgr Lamb again obligingly came to hear confessions.

19th Sunday. Fr Silvan Rowse C.P., gave the day of recollection. Emphatic phrases like 'the sheer gift of God' tend to remain in one's memory. The omission of sung Sunday Vespers is now newsworthy.

20th Monday. There were no cars parked in the Piazza Pilotta this morning, so more students were able to take the sun (or rain) between lectures. The English still blocked up the doorway, however. Later in the morning we found the square occupied by the band of the Carabinieri, on duty for the state visit of the King and Queen of Denmark. Apparently not even such great occasions as this can induce the Italian army to clean its boots.

21st Tuesday. The 2,717th anniversary of the founding of Rome was celebrated by a public holiday and a brilliant firework display from the Janiculum. We could not share the holiday, but we did enjoy the fireworks.

April 22nd Wednesday. An accident to the film projector threatened to deprive us of tomorrow's entertainment. One of its telescopic legs telescoped, sending it floorwards. With Germano's aid the damage was repaired within a few hours.

Tomorrow's sermon was anticipated during this evening's spiritual reading and was, for once, compulsory for all. No sermon class followed.

23rd Thursday. The Feast of St George which this year coincides with the annual Catacombs Mass offered for the conversion of England. It was also Shakespeare's 400th birthday. Having enjoyed a late rise and breakfast immediately after meditation, we made our way in blazing sunshine to 10.30 community Mass at the catacombs. Photographs followed, as usual. A number sported red roses, and one was laid on the Stuart tomb in St Peter's. Shrimp *antipasta* and Orvieto marked the status of the feast.

In the evening, Compline having preceded supper, the resurrected film machine showed *Four for Texas*. Certain features of the film aroused interesting discussions.

24th Friday. Fr Orsy returned from the Low Countries. Before talking on priestly virginity he informed us of the strength of the liturgical movement there, demonstrated, he told us, by the fact that even the Jesuits have a community High Mass on Sundays.

Ferraiuolos became optional today, and top year now appear in the streets of Rome with a variety of black sashes. It seems that the sash will become as much a clue to character as the college hat. Presumably those who wear hats like stetsons will wear sashes like gun-belts, in the best style of American Jesuits; whilst those who actually polish their hats will no doubt sport silken versions, complete with tassels. The fashion these days, however, is to look evangelically poor, so the highest price is being paid for second-hand, home-made sashes, preferably slightly faded and soup-stained.

25th Saturday. The new rite for distributing Holy Communion was adopted at once this morning. The volume of the *Amens* ranged from fortissimo to inaudible. At Benediction the Holy Spirit was invoked for the first time in the (Italian) Divine Praises.

26th Sunday. Packet-soups are improving the quality of the Sunday soup.

Pam is becoming increasingly popular. The Rome Sports Association cricket season opened there yesterday in ideal weather, and today the priests narrowly demonstrated their superiority over the laity.

27th Monday. Rome's yellow-zone no parking laws came into effect today. New bus routes, to and from the outlying car parks, made their appearance. Fares, as well as fines and parking tickets, should soon replenish the coffers of the *comune*.

The floral decorations on the Spanish Steps are looking most attractive. What a great pity that they are removed in May so that summer tourists cannot see them.

April 28th Tuesday. Streets, including our own, were noticeably clearer of parked cars as fines continued to be levied, but a *modus vivendi* between police and motorists will doubtless soon be reached.

29th Wednesday. Lectures instead of the advertised Disputations without a reason stated. Perhaps the fact that attendance at them is rapidly becoming an Anglo-Saxon monopoly may have some bearing? Several colleges were unable to cancel their day-gitas at such short notice.

Holland's Princess Irene was married to Don Carlos at St Mary Major's.

In the evening we combined Shrove concert and St George's concert and called it Eve of St Catherine's concert. Actually, we did it for fun, but I suppose one must always produce an excuse for enjoying oneself. Mgr Worlock arrived in time to hear a verse dedicated to him in one of the songs.

EVE OF ST CATHERINE CONCERT, 1964

1. GERMAN CULTURE
Messrs Coote, Dearman, Ainslie, McEvoy and Fox
2. MUSIC-SELECTION
Messrs Howling, Round, Kerrigan, A. Hughes, Ainslie and Nichols
3. BLACK AND WHITE MINSTRELS
Messrs Farrington, Lowe, Fallon and Dearman
4. A GLANCE AT THE EISTEDDFOD
Messrs A. Jones, Johnson and Morris
5. TOP OF THE FORM
Messrs Standley, Kennedy, McHugh, Pateman, Cornish, Battle and Dann
6. THE SPIKESTICKS
Messrs Corley, Feeney, Nichols, Howell and Dearman
7. TOP YEAR SKETCH
Messrs Dearman, Wilcox, Coote, Butler, Sharratt, Tuck, Tully, Newns, Corley, McGarry and P. Jones

Compère : Mr Kenney

April 30th Thursday. Breakfast was even grimmer than usual this morning, as we paid the price for last night's high jinks. A trip to the villa for the Beda cricket match cleared the heads of many, at least of those who abstained from the Beda wine!

The Rector left us for a month in England.

MAY 1st *Friday*. Labour Day and the Feast of St Joseph the Worker. The Church and the modern world fall into step and we enjoy meat for lunch. Coffee and leeks, the latter a remnant of the concert, had already featured at breakfast.

'Circles' were abandoned in the evening for the more congenial atmosphere of balcony sessions.

2nd *Saturday*. Mgr Worlock departed to take up his appointment as a parish priest. We trust that he will give his curates an easier time than he gave his colleagues on the sub-committee for Schema 17!

3rd *Sunday*. Congratulations to Messrs Coughlan and Brand, who are now deacons.

4th *Monday*. Another day of Sunday *horarium* to celebrate the feast of the English Martyrs. Our lunch guests included the founder of *Chi Lo Sa?* who was afterwards persuaded to give his *nihil obstat* to the current number. We were also pleased to have fellow students from Propaganda and Pio Latino with us for lunch.

In the evening we saw *The Cardinal*. This being an epic production, we interrupted it for supper and Compline, and were thus able to discuss the tricky moral problems the film had so far posed. The embryonic cardinal seems to have met most of the cases one finds in the footnotes of the morals books, but on the whole we enjoyed the film more than we expected.

5th *Tuesday*. As exam time approaches, the elements do their best to make life unpleasant and study difficult.

7th *Thursday*. An uneventful Ascension Day. Some went to an afternoon choir practice at the Pontifical Academy of Music in preparation for Trinity Sunday.

8th *Friday*. The Hierarchy's statement on the 'pill' is the object of much discussion.

This week's confessor was Fr Gill S.J., who also gave us a conference.

10th *Sunday*. Day of Recollection, with a very down-to-earth conference from the Vice-Rector on what a vocation involves in practical terms.

The weather, oppressive and muggy all day, provided some convenient rain at walk-time—and a long walk at that—but no relief from the *scirocco*. A few, nevertheless, went to the Biblicum for Professor Freedman's lantern slides and excellent lecture on the excavations at Ashdod (Azotus).

11th *Monday*. The Beatles, complete with guitars, wigs and gramophone records, formed part of a Rational Psychology lecture. Sound travels well, and some of Fr Huizing's Canon Law exposition was, in consequence, listened to with rather less than rapt attention.

There was much coming and going today as forces were mobilized in the 'pill' debate. Mgr Clark has been seeing Fr Häring, a certain newspaper reporter has been anxiously on the phone, and the noticeboard is

plastered with annotated newspaper articles. By a happy coincidence, Fr Fuchs S.J., had been booked for a talk this evening. He came along and gave us his resumé of the various points of view, finally setting forth his own. He made disciples of most of us, including Mgr Economo, but it would be interesting to hear the other side of the question from, say, Fr Häring. It is clear that he and Fr Fuchs differ considerably in their attitudes; which high-lights the dilemma of us lesser mortals.

May 12th Tuesday. The oppressive heat continues.

13th Wednesday. 10.30 Mass at Sant' Ignazio in honour of St Robert Bellarmine took the place of our community Mass.

14th Thursday. The hottest day of the year so far, but not too hot for a return fixture against the Beda at Pam.

15th Friday. This evening we had Fr Orsy's 101st talk in the Martyrs Chapel; the calculation is his.

16th Saturday. A *dies non* ushers in the Whitsun holidays.

17th Whit Sunday. We had heard appreciative comments about Fr McConnon's series of sermons at San Silvestro earlier this year, but we had to wait until today's community Mass for his first 'at home' homily since his student days. Perhaps we can look forward to a repetition, at least whenever the feast of the gift of tongues occurs?

A historic occasion in St Peter's: a Papal High Mass without any polyphony. The schola was made up of students from various colleges in Rome sitting in the Council seats. We sent about thirty. Those who did not go were able to watch High Mass from Westminster Cathedral on Eurovision.

A jinx seems to have settled on college films. The distributors forgot to supply us with the last one and a half reels of this evening's film, so instead we planned to have the ITV film of the college. Unfortunately, that idea was scotched by another accident to the film machine.

18th Monday. The last gita day of the season. About forty-five took over Fregene. Our behaviour seems to have been a little better than that of the Mods and Rockers, though the usual pitched battle broke out between rival camps. Ten went to the villa with a few student guests, and the individualists climbed their mountains and visited out of the way places.

19th Tuesday. No Greg and a quiet day of recovery. Having acquired the missing reels we at last had the film, *Black Gold*. It was not really worth the trouble.

21st Thursday. The *ripetitore* ascended to his airy heights using the newly installed lift tonight. His expression as he stepped out with not a hair out of place was excruciatingly smug. We consoled ourselves with the thought that he still has to climb the last few feet.

May 22nd Friday. At last we saw college life as others see us—or rather, through the eyes of the ITV cameraman. The film was called *The Two Romes*. The other Rome seemed much more entertaining than ours.

Speculations about the use or, more accurately, non-use of the lift were speedily ended by a notice from the Vice-Rector.

24th Trinity Sunday. After lunch the Vice-Rector announced that the Rector had been appointed a Domestic Prelate as from 18th May. We look forward to welcoming Mgr Alston back on Friday next.

Today saw a change of second sacristan and the new man made his debut, blushing redder than the carnations on the altar.

Our repertoire of hymns was extended to include *St Patrick's Breast-plate* which was well received by most, although there was one muttered remark to the effect that now the English College Tabernacle closed for the night.

25th Monday. First Vespers of St Philip Neri at the Chiesa Nuova drew half a dozen volunteers who fancied themselves in copes. Their presence seems to have been merely decorative, as they were not allowed to sing any of the psalms, a special choir being present for that purpose. A power-cut prevented the use of the organ and therefore eliminated the usual polyphonic exertions.

26th Tuesday. St Philip Neri function. *Orbis in Urbe* is now published with curious photographs of the *licentiandi*. A photograph album of the Pope's visit is also promised but has not yet appeared.

27th Wednesday. It is now almost a week since the refrigerator arrived on the balcony; the *Sordideria's* milk trade has consequently declined. Sales of soft drinks are also buoyant.

Some watched the European cup final on television.

28th Thursday. Feast of Corpus Christi. The Vice-Rector was the celebrant at the Little Sisters. The schola were relegated to the upper gallery. All went to Holy Communion; the Sisters therefore increased the *colazione* afterwards; perhaps they thought we had had no breakfast. A group of English visitors who happened to be passing were greatly astonished to hear us sing an English hymn during the procession.

Our nuns have been encouraged to experiment and vary the food. Instead of *antipasta* at today's *pranzone* they served us two sorts of meat. May all their experiments be as successful!

After solemn Benediction a few joined the Papal procession in the Circus Maximus.

29th Friday. Hot boiled eggs for third year philosophers. Most of them recouped their energies at Palazzola after their exertions. They reported the presence of a film company, using not only the house and Sforza, but also the caves and the tower.

The Rector returned to contradict the nigger-minstrel who had hailed his departure with: 'he was good while he lasted!'

May 30th Saturday. A notice announcing recreation afterwards achieved a full attendance at top year tea.

A thunderstorm in the evening cleared the air a little.

31st Sunday. Traditionally, sung Masses in the college ended on Trinity Sunday. Now, however, they replace community Mass and so are to continue the whole year round. At the villa there will be no white choir, of course, and sung Vespers will not resume till next October.

Cricket against the Australians at Pam.

JUNE 1st Monday. Community Mass moves into the Martyrs chapel.

Policemen go into white—the villa must be getting nearer. Talking of police, English bobbies are patrolling Via Condotti, but only for a week: a swap with Bond Street we understand.

2nd Tuesday. Liberation Day. A holiday even for us, not to watch the fly-past, but because the parade prevents access to the University. A storm is threatening. The 'tank' is empty.

The Rector was seen trying out his purple stock.

After supper a slide show in the common-room gave most of us our first opportunity to learn what really went on at the villa in Easter Week.

3rd Wednesday. Community Mass today was a requiem for Pope John on the anniversary of his death, but most of the priests said a Votive Mass of the Holy Spirit. Pope John's tomb is covered with flowers, topped by a huge wreath.

The 'tank' is still being cleaned.

4th Thursday. Mgr Clark preached at the requiem in San Silvestro of the late Mr Snead Cox, formerly of the British Embassy.

An extremely good TV programme on Pope John: we could watch only the first half hour, as Compline was at 9.30, but we heard the end of it from the Cappella'.

The lire is unstable. The Jesuits have departed to their villa, thus forfeiting the last days of lectures.

The 'tank' is full.

5th Friday. High Mass for the feast of the Sacred Heart was celebrated in the Martyrs chapel. To make up for the absence of the organ we had a Gelineau psalm as a recessional.

That storm is still brewing.

7th Sunday. Sunday and Thursday walks are reduced to one hour, but only for the time being.

June 8th Monday. One Canadian professor interrupted his Trinitarian diagrams to remark, in English: 'Before I leave this place, I'm going to get it some decent chalk'. But only a few were sufficiently awake to hear him.

The new Latin exam did not seem to be taken very seriously, even by the professor.

The absence of his fellow diocesans from lunch was explained by Mgr Worlock's unwillingness to celebrate his twentieth ordination anniversary on his own.

The temperature is over 100°.

9th Tuesday. One professor concluded his last lecture with '*bonum certamen certavi, cursum consummavi, fidem servavi*'. Most of us are as yet unable to say the same . . .

10th Wednesday . . . but top year begin to take it in turns to say community Mass as a prelude to farewell (or, in some cases, *au revoir*). This is an innovation which, we hope, has come to stay.

Lectures end. Fr Alfaro gave the closing exhortation in Sant' Ignazio.

11th Thursday. Sir Peter Scarlett gave a cocktail party in honour of the Queen's birthday to which about eight cardinals, including Cardinal Heard, were invited; ten of us also attended.

The first member of top year slips away without his *ad multos annos*.

The offer of a gita was voted down.

12th Friday. The last of the sung requiems.

Another cocktail party for the Queen's birthday, this time at the British Embassy. Clerics were severely outnumbered for a change.

13th Saturday. We heard the sad news of the death of Fr Carlin of the Beda at a private Papal audience this morning; he had just recently been ordained.

The storm broke during siesta time. Further relief from the present strain was afforded by a notice giving the dates when the villa would begin—and, alas, end.

14th Sunday. We are short of water: rumour is that the authorities have just realized that we are no longer a hospital.

Licentiandi put in last minute preparations and prayers . . .

15th Monday . . . for the licentiate examinations begin today.

16th Tuesday. Some recognised Mgr Clark at breakfast this morning behind his sunglasses. He got burned over the week-end. He has handed over his duties as *economista* to Dr Tom Morris whom we welcome to the staff.

Though the lift is long complete, workmen are once again in evidence. A boiler chimney is being constructed on the garden side of the college, and work on a new pump for Aqua Vergine is also progressing.

June 17th Wednesday. Archbishop Grimshaw arrived yesterday for his last pre-council meeting. He is disappointed to find the 'tank' in an unarchiepiscopal condition. But the roses are smelling sweetly in the garden.

18th Thursday. I wish the need would do the work; the inclination won't.

19th Friday. All but one of third year philosophy have departed. He is going to the Holy Land with two thirds of the OND but returning in time for the Villa ordinations.

The first *ad multos annos* for top year; we shall have little opportunity for this and the accompanying ejection ceremony as so many of them are returning next year or the year after.

20th Saturday. There was only a small attendance at choir practice—yes, we do still have them.

23rd Tuesday. Those who have finished their exams have to work for their living: there are books to be moved from the back stairs down to the cellar, under the supervision of the Vice-Rector, in preparation for the builders. The others who are trying to work in the library or their rooms are desperately looking for alternative, dust-free and relatively quiet, accommodation as the workmen are putting supporting iron rods through the end of the *salone* area and repairing common room corridor windows.

24th Wednesday. Work continues on the back stairs and extends into the music room. Props stuff is now in the Vice-Rector's corridor.

A notice went up saying that we shall be allowed to wear 'civvies' at the Villa except for meals and chapel.

The last of top year departs.

25th Thursday. Mgr Clark's farewell party at the Upper Villa. The OND were invited—to help out the guards.

A frog was killed. A frog with an unbelievably loud and unpleasant voice. The operation went off with military efficiency: the pond was drained, using local help, and the frog frightened out and chased round the garden by a man about 250 times his size, armed with a three pointed harpoon—the frog lost. This disturber of our days and nights shall no longer smirk at us from a lily pad.

26th Friday. Books are now being moved from the third library into the other two where they are stacked in indexed piles on the floor. Marco assures us that it will bear the weight. How to find a particular book is another matter.

27th Saturday. Thunderstorms are doing a grand job in keeping the heat down.

June 29th Monday. Awedding in the main chapel. Mgr Clark married Agosto (from Archimede's garage) and Rosanna. The Italian marriage rite is extremely bald. Mgr Clark recalled his long association with the garage and its occupants. The couple gave us a bag of *bonbons* each which helped to while away the time in the refectory.

30th Tuesday. The advance part left for a two-day spring-cleaning session. The effect of this longer time allowance was very noticeable. Tennis enthusiasts are already at work on the court. Some of the film company's horses are still in evidence: an attempt to mount one was repulsed with bruises. 100 horses were said to have been filmed charging across the Sforza. Judging from the remains this is quite credible.

JULY 1st Wednesday. The last day in Rome and the last opportunity to salvage one's effects from Mayfair. It is due to be demolished and rebuilt as nuns' quarters; rooms for the evicted students are being built in the music rooms, directly underneath Mayfair!

Now to the villa for a bit of peace and quiet after a very busy year; one of *those* years in fact.

MAX PRICE.

PERSONAL

Our best wishes are extended to the new Bishop of Salford, the Right Rev. T. Holland D.S.C., D.D., Ph.D. We assure him of our prayers in his new and onerous duties.

We were pleased to hear that the Right Rev. Mgr S. Monaghan (1946-48) has been elevated to the rank of domestic prelate, and that our old friend, the Very Rev. Canon J. Donnelly (1916-23), has been made Provost of Shrewsbury.

Congratulations to Rev. J. du Moulin-Browne M.C., on the fiftieth anniversary of his ordination on 1st November 1914; and to the following who celebrated the Silver Jubilee of their priesthood on 29th October: Right Rev. Mgr A. C. Iggledden and G. Pitt (both 1933-40); Very Rev. Canon A. Hulme (1934-40); Revv. M. Cassidy M.A. and P. McNamara (both 1933-40). *Ad multos annos* to all.

We are very pleased to welcome the following who stayed for some time at the College during the first half of the year:

Most Rev. G. A. Beck A.A., Archbishop of Liverpool; Most Rev. F. Grimshaw, Archbishop of Birmingham; Rt Rev. T. Holland, Coadjutor Bishop of Portsmouth; Rt Rev. J. Petit, Bishop of Menevia; Rt Rev. G. Dwyer, Bishop of Leeds (1926-34); Rt Rev. Mgr D. Worlock (Westminster), S. M. Shaw (Westminster); Very Rev. Mgr A. Iggledden (1933-40), W. P. Clark (1934-41); Very Rev. Canon J. E. Hemphill (1919-26); Revv. M. O'Leary (1937-44), D. Cousins (Birmingham), J. Carroll S.J., P. L. Pears (Shrewsbury), P. Tierney (1944-51).

We also welcomed the following as our guests at lunch or supper:

January: Rt Rev. Mgr H. Cosgrove (Holy Office); Very Rev. H. Morris O.S.M.; Revv. J. Robinson W.F., J. Fuchs S.J., W. Purdy (1928-35), M. Bowen (1952-59); Mr Nicholas.

February : Rt Rev. Mgr W. A. Hemmick ; Rt Rev. Mgr F. J. Brennan (Rota) ; Revv. R. Leetham I.C., P. L. Pears, T. Harrison, R. Murray S.J., B. Dazeley (1955-62) ; Mr A. E. Firth.

March : Most Rev. J. Heenan, Archbishop of Westminster (1924-31) ; Most Rev. G. Young, Archbishop of Hobart ; Rt Rev. T. Holland ; Rt Rev. Mgr E. Moodie (Southwark), J. Mostyn (Westminster) ; Provost C. M. Davidson (Northampton) ; Revv. P. Shiels C.S.SP., P. Molinari S.J., P. Mullins (Westminster), E. Formby and J. W. Maxwell (Liverpool), J. Carroll S.J., F. Moriarty S.J., F. Crowe S.J., F. O'Farrell S.J., R. Catcheside I.C. ; Sir Peter Scarlett ; Group-Captain R. Abrahams ; Mr Wilson ; Mr S. Perowne ; Mr Macksie.

April : Rt Rev. Aidan Williams O.S.B., Titular Abbot of Shrewsbury ; Very Rev. Mgr H. McEwan (Glasgow) ; Very Rev. Mgr K. McCabe (Kilmore) ; Very Rev. V. Smith S.C.A. ; Revv. F. Hawkins C.S.SP., Silvan Rowse C.P., J. O'Donnell S.J., G. Fonseca (1944-51) ; H.M. Consul ; Don Francesco Doria ; Dr McConnon ; Major Utley.

May : Rt Rev. Mgr W. Clapperton (Aberdeen), D. MacDaid (St Peter's), D. Herlihy (Kerry), P. Flanagan (Motherwell) ; Very Rev. Canons F. Tootell (1925-32) and T. B. Mason (Lancaster) ; Revv. R. B. Chambers O.S.B., J. Gill S.J., Alfred Wilson C.P., Barnabas Ahern C.P., J. McNulty (1919-26), J. Power M.S.F.S., F. L. Hamilton M.S.F.S., B. L. Harrison M.S.F.S., J. McCaul F.S.C.J., D. Mahy (Portsmouth), V. Gredler, A. Tindal-Atkinson O.P., T. Winning (Motherwell), F. McManus (1946-53), J. Gaskell (Shrewsbury), B. Smith (Shrewsbury) ; Rev. Fr Harper (Anglican) ; Sir Arnold Lunn ; Mr J. Walsh.

June : Revv. T. Marsh and A. Stringfellow (Liverpool), J. Connelly, Paraclete Father.

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

- Rev. Patrick Kelly, to the Cathedral parish, Lancaster.
- Rev. Michael St Aubyn, to Rome for further study.
- Rev. Anthony Dearman, to Brussels for further study.
- Rev. Anthony Wilcox, to St Mary Immaculate, Warwick.
- Rev. Nicholas Coote, returning to Rome for further study.
- Rev. Michael Butler, to St Bede, Chadwell Heath.
- Rev. Michael Sharratt, returning to Rome for further study.
- Rev. Michael Tuck, to Our Lady of the Rosary, Marylebone.
- Rev. Michael Tully, to Underly Hall, Kirby, Lonsdale.
- Rev. Brian Newns, to Paris for further study.
- Rev. Peter Cookson, returning to Rome for further study.
- Rev. Michael Corley, to St Mary, Hornchurch.
- Rev. David McGarry, to The Mother of God, Pendleton.
- Rev. Peter Jones, to The English Martyrs, Birmingham.

The senior student for the coming year is Mr Crispian Hollis. The deputy senior student is Mr Francis Wahle.

'MACBETH'

By WILLIAM SHAKESPEARE

<i>Three Witches</i>	.	.	.	.	}	Mr Finn
						Mr Wade
						Mr Toffolo
<i>Duncan, King of Scotland</i>	.	.	.	.		Mr Pateman
<i>Malcolm, his son</i>	.	.	.	.		Mr Pearce
<i>Donalbain, his son</i>	.	.	.	.		Mr Farrington
<i>Captain</i>	.	.	.	.		Mr Brand
<i>Lennox</i>	}	<i>noblemen of Scotland</i>	.	.		Mr Nichols
<i>Ross</i>			.	.		Mr Jones
<i>Angus</i>			.	.		Mr Fallon
<i>Macbeth, general of the King's army</i>	.	.	.	.		Mr Price
<i>Banquo, general of the King's army</i>	.	.	.	.		Mr Strange
<i>Lady Macbeth</i>	.	.	.	.		Mr Dann
<i>Messenger</i>	.	.	.	.		Mr Kenney
<i>Fleance, son of Banquo</i>	.	.	.	.		Mr Payne
<i>Porter</i>	.	.	.	.		Mr Brand
<i>Macduff, nobleman of Scotland</i>	.	.	.	.		Mr Coughlan
<i>Three Murderers</i>	.	.	.	.	}	Mr Rafferty
						Mr V. Hughes
						Mr Fuller
<i>A Scottish Doctor</i>	.	.	.	.		Mr Pilkington
<i>Gentlewoman attending Lady Macbeth</i>	.	.	.	.		Mr Toffolo
<i>Seyton, officer attending Macbeth</i>	.	.	.	.		Mr A. Hughes
<i>Siward, Earl of Northumberland</i>	.	.	.	.		Mr Brohan

Produced by Mr Kenney

Perhaps this year it had to be Shakespeare; and *Macbeth* was well suited in theme, characters and action for a villa production. Most of this summer's residents, in fact, were involved in the preparing and presentation of the play.

The cortile dominates—for better or worse—any villa production. Here its aid was accepted and imaginatively developed. The arches and battlements, enhanced by flares, served well as a castle interior. The witches cavorted on the cloister roof and lurid shadows flickered high on the wall of the south wing. Supernatural voices summoned Macbeth from distant window or tower room. Sound effects rose from within the well: from its very depths lapping of water was heard in the silences of a Macbeth soliloquy—the water of Styx on Charon's boat?

So there was a thoughtful use of the given surroundings, with nothing contrived or clever; no tricks that came off only in the producer's imagination. The Banquo ghost scene was successful in its simplicity. Similarly with the text: it was allowed to speak for itself. First, it was known, almost word perfect over the two nights and, secondly, it was delivered plainly and clearly, with no straining to force a meaning on the hearer. One was especially thankful for the absence of that false sophistication by which rapidity of diction—meant to show superior comprehension and elocution—soon falls into breathless gabbling. We could hear what Shakespeare had to say, could follow his plot and savour his figurative language. If the pace was just a little slow, that was no hardship, for the play flowed evenly on through scene and act, with only the traditional villa interval for supper forcing itself into the development of the plot. Rather, the rhyming couplets of the text and the different effects of the electricians gently led us to another time or place, with no conscious interruption of our interest and attention. The wine bill bears this out!

We were not given a deep reading of the play, for the general context would not allow it. The tragedy of Macbeth, the remorseless working out of the consequences of temptation and sin in a noble and brave soul, gave way to an action story. How could we stand in awe of supernatural powers where the Queen of the Fairies had flitted not long ago? We had an intelligent entertainment. Towards this end the actors worked as a team; if there were no stars, there were no passengers.

Macbeth commanded his part well and so held the whole play together, while his Lady was especially convincing in her fiery, compelling ambition. Her costuming throughout was successful. The comic relief of the Porter was well done; his lines he did not equivocate, yet his jokes he did not underline! The witches forced themselves on our attention, and memory, by their terrifying appearance, and were a credit to the make-up experts.

As regards props, there was the usual selection of black house-shoes, bedroom slippers and Woolworth socks, but nothing really took us out of eleventh-century Scotland. Indeed, the authentic flaming torch of Fleance made one apprehensive about neighbouring wigs and beards.

In general, the costuming was adequate, though drama makes more demands than G. and S., for there is a more compelling demand for the sustained dramatic illusion. The villa props have been long directed towards fairyland or Ruritania. To sustain the dramatic illusion, however, greater care must be taken about the involuntary appearances of props men, and some serious thought should be given to the intermingling of cast and audience. On one night I watched most of Act One with a witch on the adjacent chair; from a drama, the tragedy of Macbeth, it tended to become the lads putting on a show, *con vino*. There is no call for an either/or decision, but an adjustment to a new kind of presentation.

Thus, Shakespeare was worthily honoured. This was not the sole point of the play; it was not just a bow in his direction. Rather, the performance had its own complete self-justification, being enjoyed fully by players and audience, and providing the focal point of two wonderful evenings, each blessed by a warm and starlit night.

THOMAS WALSH.

COLLEGE NOTES

THE VENERABLE

Editor : Francis Wahle
Sub-Editor : Mr Standley
Fifth Member : Mr Brohan

Secretary : Vincent Brennan
Under-Secretary : Mr McHugh
Sixth Member : Mr Pearce

THE LIBRARY

There is no future in books ; or rather, there will be a future and was a past but is no present. Suffice it to say, the library is in a state of suspended animation. Now is the time for ideas and theories but not for action. A few choice words may be necessary to clarify the above statements. So, briefly, the 3rd library lacks a ceiling and therefore is not. The 9,100½ books which normally decorate this spacious room are keeping the dust off the floors of the 2nd and 1st libraries ; the latter is further immobilised by the presence of the archives, so that if you should require a book from shelf number 76, you can reach it by keeping to the narrow traffic lanes provided.

Still, this state of affairs should last no longer than an Italian construction job, and we can fill in the time with plans and schemes. We are to become a students' library chiefly, specialising only in those things one would expect our library to contain—things English, Anglo-Catholic and recusant. Other sections which, by some accident of fate, we have and which would be more valuable elsewhere may perhaps go there—Canon Law, Oriental works and antique science spring to mind. We can then extend our ordinary study sections, and everyone knows how much they need it, as well as our specifically 'English' collections. The valuable and the useless jostle each other on the shelves and as often as not we cannot

be sure which is what. The science section, for instance, contains 1st editions of two of Galileo's works and many mathematical and astronomical works of the same period. These may be of use to the antiquarian or scientific faculty of a university but are not at present suffering from too frequent usage. With the aid of a few experts something may be done.

So much for general policy. Many a librarian must have nurtured similar ideas. Perhaps the time of fulfilment is at hand. Gifts of money, books and book-tokens we have had and these are ever welcome. One little work I would like to mention is Fr Rope's *Dream Holiday* in which he has bequeathed to us part of himself.

Once again you will find a few 'brief encounters', this time from our section on the Church.

BRIAN McEVROY.

Roman Catholicism by S. Bullough o.p. (Penguin Books, 1963).

This comprehensive book is an explanation of what the Church is, what it believes and does, and what is its purpose, all from the standpoint of the realization of the Christian vocation in the Christian faith. Intended for the educated layman, both Catholic and non-Catholic, it contains more valuable information, dogmatic, historical and general, than its modest price and 300 pages would suggest.

La Tradition dans l'Eglise by H. Holstein (Grasset, 1960).

The purpose of this volume is simply to say what is meant by 'Tradition' in the life and thought of the Church. After a brief history of the notion of Tradition (Scripture, Fathers, Trent, nineteenth century), a second part treats more systematically the main problems of the theology of Tradition, concluding with an interesting chapter on the perennial question of Scripture—and—Tradition. While disclaiming technical thoroughness, the book provides an excellent overall introduction to this important theological question.

The Idea of the Church by B. C. Butler, Abbot of Downside (Darton, Longman and Todd, 1962).

Though occasioned by S. L. Greenslade's *Schism in the Early Church*, recently republished, this is not a polemical work, but a calm discussion on what precisely is the nature of the Church. The historical evidence of the early Councils and Patristic period is examined, and there are three excellent chapters on the Church in the New Testament. The book is scholarly rather than popular and combines originality with orthodoxy.

The Church: Christ's Mystery and Sacrament by A. de Bovis s.J. (Burns and Oates, 1961).

The author explains what we can know of the mystery and nature of the Church in salvation history, dealing in turn with the mystery of the Church before her foundation, at the time of her birth, and as the

Body of Christ. Throughout, the book is expressly unapologetic and has a clarity and originality of expression making it easy to read and capable of being a good source for sermons—particularly on the infallibility and holiness of the Church.

The Word, Church and Sacraments by L. Bouyer (translated by A. V. Littledale ; Geoffrey Chapman, 1961).

A short but meaty consideration and comparison of the threefold basis of Christianity—the Word of God, authority of the Church, and the Sacraments—in Protestantism and Catholicism. Fr Bouyer's explanation of non-Catholic teaching may help to clear up many misunderstandings.

Problems of Authority ed. by J. M. Todd (Helicon Press and Darton, Longman and Todd, 1962).

The fourth Downside Symposium in which fourteen well-informed experts gave papers on Authority from three main aspects : theological, historical, philosophical. Within these categories the stress is predominantly on authority as service, a stimulating viewpoint, though the virtual exclusion of any treatment of its correlative, obedience, gives a somewhat unbalanced picture.

LITERARY SOCIETY

The second session of the Council brought many 'periti' to Rome whose services we were quick to call upon.

Our first speaker was the Abbot of Downside ; his subject, *The Idea of the Church*. With the Conciliar schema 'De Ecclesia' in the forefront of discussion, the Abbot's commentary was both timely and enlightening. After tracing the development from a narrow apologetical view of the Church to the rich Pauline notion of the Mystical Body, the Abbot said that by seeing the Church as the People of God great advances are possible along the road to Christian unity.

Our next guest was the Bishop of Salford, the Rt Rev. G. A. Beck A.A., whose theme was *Catholic education*. Backed by a barrage of statistics, the picture he gave us of building projects, Government aid, and the teaching profession was optimistic ; but to meet our needs we must accelerate this progress.

The Society's five hundredth talk was delivered by Fr Charles Davis. His aim was to analyse the meaning of *Ecumenism*. Dispelling many misconceptions, he suggested several elements as necessary for true Ecumenism, but stressed that priority must be given to understanding the viewpoint of fellow Christians and seeking the one transcendent truth of God.

Fr Egan, director of the Office of Urban affairs for the Archdiocese of Chicago, dealt with the important contemporary issue *Race Relations*

in America. His judgement was brief and forthright ; in the past America's vast negro population has been failed by the Church, for only recently has the Church shown active support in the negroes' claim for civil equality.

The next talk, by Archbishop Young of Hobart, was largely autobiographical, and treated the practical development of the *Liturgical Movement* throughout the last thirty years. His Grace's talk provoked many questions from the floor ; during the replies the Archbishop and his audience emerged, with regard to matters liturgical, as kindred spirits.

Fr Courtney Murray S.J., addressed the Society on *Religious Liberty*. With constant reference to Papal Encyclicals, the speaker examined the subject on several levels, among them the conceptual, legal, and theological. He regarded the theological as fraught with problems, such as the relationship between religious and political freedom. This talk has done much to prepare us for the Council Schema on the subject.

Bishop Blomjous of Mwanza, Tanganyika, drew upon his own missionary experience to examine the Council's bearing on missionary activity. He indicated past errors in the organisation and management of the mission areas, and called for more lay activity in this work. He then answered questions on the dangers of clericalism, pluralist society, and clerical education.

The new year brought Fr R. Murray S.J., to develop the unfamiliar subject, *The Eastern Churches and Ecumenism*. First outlining the role of the Orthodox Churches in the World Council of Churches, he stressed the strong witness they bear in such non-Catholic circles. Next dealing with the Eastern Catholics, the speaker applied the idea of 'diversity in unity' to them, and left us thinking that here may be a lesson for England should union with the Anglicans ever occur.

The Lay Apostolate received expert treatment from Mgr D. Worlock when he gave the Society its last talk of the season. He was at pains to emphasize the need for a new view of the layman—as a member of Christ's Mystical Body with a personal apostolic mission. Priests and laity must co-operate ; for their task is the same, although they use different methods.

MICHAEL BROWN.

THE GRANT DEBATING SOCIETY

Though outside activities and the inconvenient timing of the Easter examinations lowered attendance and forced us to curtail our debating programme, we had a successful season. This year the house has shown a marked preference for humorous topics, as witness the record attendance of fifty-nine at the Balloon Debate.

A strong majority came out in favour of the traditional methods of education in a debate on the value of the public school. Our new quarters

in the North West Passage seriously inconvenienced one of the inhabitants, who ambled through the hall in the closing stages of the debate attired in a dressing gown and swathed in a bath towel, the whole presenting a tacit rejection of our findings! We did not feel too strongly about the decline of dialect in present-day England, though national sentiment carried the day in a debate on her tourist attractions. Dr Johnson's adage that 'marriage has many pains, but bachelorhood no pleasures', provided an interesting topic for a celibate audience. A record house at the Balloon Debate witnessed the ousting of Fr McConnon from his three years' possession. Congratulations to the Roving Reporter who saved us from yet another repetition! Farmer Worzel Gummige, H. V. Morton, Fabian of the Yard and Charles and Nell Gwynn were all ejected. We were happy to welcome the Rector to the Society at this debate.

DOMINIC ROUND.

CRICKET

The college cricket season now falls into two distinct parts, for while keeping all the traditional Palazzola fixtures, we now play a number of games during May at the Pamphilj gardens.

However, we began the season with the annual Beda match at Palazzola. Long grass and three reserves were the reasons given for the Beda making only 42, and the college won comfortably by nine wickets. Perhaps there was more in these excuses than meets the eye, for in the return match at Pamphilj, with a full side the Beda forced a draw, needing 19 to win with one wicket left when stumps were drawn.

Against the War Graves Commission the college scored an easy victory by 85 runs. Our greatest rivals, the Australian Embassy, were our next opponents and we were looking for revenge for the Ashes defeat we had suffered at their hands the previous October. After a slow start Messrs Hollis and Round hit out well and brought us to a respectable total of 127. The Australians began quietly, but fine bowling by Mr Poulter, including a hat-trick, and taking 5 for 9 in sixteen balls, turned the scales. With excellent fielding by the whole side we won by 75 runs. Our final game in Pamphilj was against the F.A.O., and although we made 146 for 9 declared we were unable to bowl the opposition out in time, and the match ended in a draw.

So we came to Palazzola with three wins and two draws, but with only four of the team which defeated the Australians. First year philosophy helped to supply the much needed new talent with four regular members. Our first match was against a team from St Bede's College. We went in first and made 140 for 7 dec., but thanks to some stubborn batting the Manchester boys held out till 6.30, although they lost nine wickets. Our first visitors from Rome were the Australians, who made 137 for 8 dec. leaving us 105 minutes to score the runs. We made a slow start,

but gradually the innings gained momentum. When the fourth wicket fell at 67, there were thirty-four minutes left and 73 runs needed, but Messrs Gath and Round with beautiful innings, combining sensible defence to the good balls and ruthless aggression to the bad ones, hit off the runs with just a minute or so left. It was a memorable victory. One week later the War Graves Commission visited us ; the college made 167 by tea time. The real question was whether the college could bowl them out in ninety minutes ; we managed it, but with only two minutes left. Nobody could complain that close finishes were not being provided at Palazzola ! For some, the next fixture, North v. South was the most important of the year. The South have an unhappy record over the past few years, and this year did nothing to better it. In a game in which the ball had complete domination over the bat, only 87 runs were scored for the loss of fifteen wickets, the top scorer making 12, being the only one in double figures. South batted painfully for eighty-two minutes to make 43 all out. A seemingly easy task for the Northern batsmen, but they made heavy weather of it and lost five wickets in the hour it took them to make the necessary 44.

The British Embassy were our next visitors, sporting a young New Zealander who had made over 200 runs for them in three innings. Fr Morris was engaged to sit next to him at lunch and to ply him with as much wine as possible, and this he did successfully. Rarely have the Embassy scored 50 against us in thirty minutes, and we were pleased to dismiss them for 127. Another exciting finish was assured, and the college again won with only a minute or two left, this time by four wickets. F.A.O. again provided stronger opposition than we had expected although they had to employ Fr P. Murphy O'Connor, visiting us at that time. We made 160, they were 32 for 5. Then Fr M. O'C. joined the captain in a stand of 90 runs in the next forty-five minutes, and at the close F.A.O. had reached 142 for 8, and deserved to draw. They are the only Roman side we did not defeat this season.

At the time of writing we are looking forward to a game against B.E.A., and also the annual competition for the Rome Ashes which have so far eluded us. The following have represented the college this season : Fr T. Walsh (1956-60) ; Messrs Brennan, Brown, Budd, Corley, Dodd, Finn, Firth, Gath (*Capt.*), Guest, Hollis, Howling, Hughes V., Kenney, Lowe, McGarry, McSweeney, Nichols, Pateman, Payne, Pilkington, Poulter, Round, Sharratt, Toffolo, Tully.

ADRIAN TOFFOLO.

TENNIS

Thanks to a new load of *terra rossa* and the clement weather the court remained in good shape until the Assumption, but while the Rocca function was being washed out the tennis court was flooded, and most of the surface washed away. Nevertheless after a little repair it was still possible to have

an enjoyable game and some people prefer the ball not to bounce true, as, they say, it makes the game more interesting and quickens their reactions!

The opening match was played on Ordination Day between the Rector and Mr Dann, and the Vice-Rector and the secretary. The staff was giving his full support and advice (from outside the netting). The match was very close, but a final game after one set all decided in favour of the Rector.

Many people have played this season, though for some unknown reason nobody has played many times. The standard of tennis has been very good except in the two outside matches. Each time some of the team let the tense atmosphere spoil their usually sound play. The Australian S.S.C. narrowly defeated us 5 matches to 4, but the British Embassy gave us a sound thrashing 8—0. These matches were very enjoyable indeed and we hope to repeat these fixtures next year and pay our opponents out in their own coin.

The following represented the College in the two matches: Messrs Brand, Dann, Farrington, Feeney, Howling, Larkman and Fr T. Walsh (1956—60).

MICHAEL FARRINGTON.

SWIMMING

Because of the very hot weather towards the end of the year in Rome, the tank there was even more popular than usual. Quite a large number kept up the tradition on 12th March from which there were no ill-effects. Our episcopal supply of chemical has continued, but the Villa tank has not been as impeccably kept as last year. The Gala however, was very successful as the weather was good and the standard of swimming and diving high. Mr Farrington easily won the Victor Ludorum. The younger members of the house in general show great promise. All the prizes and the refreshments were provided by two visitors, so we were able to give all the entrance fees to the 'Nig'.

JOHN LOWE.

OBITUARY

THE REVEREND DAVID CROWLEY

I first met David Crowley on the train from Paris to Rome in October 1921. We shared a *carrozza* from the Termini to Via Monserrato. Within the entrance hall on our arrival was Arthur Hinsley, the Rector of the College, holding out his hand in greeting to each of his new men as they crossed the threshold. The most significant greeting on that morning was to another new arrival, Bernard Griffin.

I don't know if the same custom still obtains, but in those days we were placed in a *camerata* at the beginning of our career, and with the same three men we went day after day for seven years to the lectures at the Gregorian. I was in the same *camerata* as George Ford and David Crowley, and within what seems a few months I have the sadness of writing this second obituary.

David Crowley was born in Cardiff, and brought up in the Benedictine parish of St Mary of the Angels. Later, wishing to be a priest in the diocese of Menevia, he went to the seminary in Holywell. Here he came under the influence of Mgr Paul Hook, a scholar and a lover of Wales and its culture. Here it was that David learned his Welsh and laid the foundations for his own Welsh scholarship.

At the end of his sixth year in Rome, November 1927, David Crowley was ordained by the Rector of the College. Arthur Hinsley had been consecrated Bishop in November 1926, and this was the second of his two ordinations of his own students in the College chapel. In the summer of 1928 David Crowley took his theology degree and returned to Wales.

Back home he was engaged for a time in teaching as assistant to Fr McGrath, superior of the seminary at Aberystwyth (later Archbishop of Cardiff). Then in a succession of Welsh parishes, including Holywell and Buckley. He continued his Welsh studies, and with characteristic

enterprise presented himself for examination and election as a Welsh bard. He was accepted, and took for his bardic name what would translate into English as a 'Chip of the block of Peter'. He made several appearances in Welsh programmes on Welsh radio.

He seemed to have before him a rich field of activity in the Welsh apostolate, but ill health and a restiveness of disposition made him seek other fields. He became an Army chaplain, chaplain to the Acton family in Africa, and for a period he was assistant in the A.P.F. work in London. The latter days of his life were unhappy. His own bishop and other bishops and friends helped him, but he still remained restive, lonely and dissatisfied. He died on the 3rd May 1963.

David Crowley was a man of lively and active mind. He had a great love for the Church and for Wales, an outstanding loyalty to the Pope and affection for Rome and the Venerable. He had a great devotion to the saintly Father Welsby, confessor to the College. Shortly before his own death he told me with pride that Fr Welsby when dying had made enquiries for David Crowley. His contemporaries who read these lines are asked to remember him in their prayers.

WILLIAM O'LEARY.

On the point of going to press, we heard the sad news of the death of Mgr J. C. Lamb, the Vice-Rector of the Beda College. Readers will doubtless have seen the obituary notices which the Catholic papers carried in their issues of 18th September. We confidently commend him to their prayers.

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