

THE VENERABILE

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AND PRESENT STUDENTS
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CRACKS IN THE CLOISTER

For some months now—perhaps years—certain misgivings of former students of the College have been filtering back to Rome. They are selling the Villa. They are knocking down the College. They are selling the College and moving to the Via Aurelia, Via Cassia, Pam, Heythrop. All this and more ; besides anxieties expressed over the change of dress, the new discipline and anything else one might care to mention. In order to allay fears and to put our loyal supporters in the picture, the following is a brief résumé of what has been done in the past two years in the matter of the reconstruction and modernisation of the College, and what our plans are for the future.

At the outset it is necessary to emphasise that we have no intention of leaving the Via Monserrato. Many other Colleges have sold their premises in the City and have built very fine chromium-plated Colleges on the outskirts of Rome. For a city which has trebled in size since the end of the last war the outskirts mean at least six or seven miles from the Piazza Venezia. The air is fresher it is true. The noise and congestion of the traffic are not so intense. But the outskirts of Rome are not Rome. The new Colleges are being gradually swamped in a forest of blocks of flats and the problem arises of the nightmare journey in and out of Rome day after day through one of Europe's most traffic-congested cities. In 1964 we faced the problem—to leave or to stay? We decided to stay, and, in so deciding, we pledged ourselves to work as fast as energy and finance would permit to make the Venerabile not simply an

historic pile but also an efficient and modern College with all the amenities of the present age.

Finance was the biggest problem. The fees fell short of the ordinary day to day administration. The Hierarchy kindly agreed to our raising the pension from £250 to the more realistic sum of £350. Immediately certain sources of income which were formerly required to supplement the daily administration were made available for reconstruction purposes. In order to compensate in some way for this extra cost to the diocesan purse, an all-out effort was launched to secure for as many students as possible the educational awards which increasingly are being made by Local Authorities in England to theological students. Nearly one-third of the students are at present being assisted, either partly or entirely in this way.

At the same time it was clear that some fund-raising scheme would be necessary. A general appeal in England was not judged opportune. On the other hand the number of English Catholic visitors to Rome and to the College increases year by year. It was therefore decided to address ourselves particularly to those who, in one way or another, come into contact with the College during their stay. Accordingly we have just launched a donation and covenant scheme. The College has been registered in England as a Charitable Trust, trustees have been appointed and Mr James Walsh has agreed to act as secretary. A brochure has been printed and is distributed to all who have the temerity to set foot inside the College. A few donations and covenants have been received including a considerable gift of industrial shares. We hope that this scheme will develop more and more during the coming year.

The potential assets of the College are not inconsiderable. In the City we own a few shops and apartments which Bishop Tickle, the former Rector, improved and thereby made more profitable. He also had the foresight to buy the Villa Cardinale (formerly known as the De Cupis villa) above Palazzola, as an investment. The value of this property has increased threefold over the past ten years, and, when sold (negotiations are in progress), will provide a good basis for the cost of the reconstruction needed in the College.

Under Bishop Tickle's rectorship the reconstruction and modernisation began. Floors, walls and foundations in various parts of the building were strengthened. Running water was extended to several student-rooms. A much-needed lift was

installed. In view of the General Council an entire floor in the Cardinal Howard Wing was completely renovated and made available for the Conciliar Fathers. But with the astronomical rise in the cost of living, increased taxation and the cost of ordinary maintenance it was impossible to do more than scrape the surface of the problem. And the problem, in brief, is that the last major reconstruction of the building took place three hundred years ago.

Over the past two years much has been achieved. The Sisters now possess a fine new convent in the Third Library Wing. The cracking floors and ceilings were demolished and rebuilt in lighter materials. They have adequate bedroom accommodation and services on the floor which used to be called 'Mayfair'. The maids also have a large airy bedroom and bathroom. Running water is installed in all these rooms. Below, the old infirmary has become the Sisters' chapel and is extremely pleasing with its marble-tiled floor, marble altar, stained-glass window of St Elizabeth of Hungary, modern benches and even an electric organ. The infirmary annexe is now their sacristy. The archives were removed from the room below to allow the Sisters a sitting-room, and their former chapel on the ground floor has become their refectory. The stairs in this part of the building have been extended to the top floor where their bedrooms and services are situated. At present they must climb ninety-six steps to reach their living-quarters. It is hoped to install a lift for them, and, at the time of writing, one of the Bishops has made a substantial donation towards the cost.

The kitchen has been partly modernized. The old wood-burning range cracked asunder and a new gas range was installed. An automatic dish-washer and coffee-making machine have been purchased, and a room for the proper storage of food, equipped with a deep-freeze, has been constructed. In the laundry an extra automatic washing-machine is being installed. The whole of the kitchen and laundry area is in need of a radical re-planning, but this must wait until the library floor above has been tackled.

The Refectory was redesigned a year ago at the suggestion of the Conciliar Fathers staying in the College. They bore the expense of the work, and it thus represents a memorial of the Bishops' residence in the College throughout the Vatican Council.

Meanwhile the College took over the Sisters' former quarters and reopened them on two levels. From the Second Library a new well-equipped Archives' Room was constructed, and, at

right-angles to the Common Room corridor, an opening was made making four student rooms immediately available. Central heating was extended to this part, and a newly-strengthened floor has been laid in a large room which overlooks the Piazza S. Caterina. When sound-proofed this room will eventually become a useful centre for group discussions and music. The old Music Room area has already been reconstructed, and now houses three student rooms, medical dispensary, shower and services.

At the other end of the building (the 'Forty Four' corridor) two flats have been vacated by their tenants and are now restored for the use of the College. So far four student rooms and a block of showers and services have been constructed. There is ample room for expansion in this area.

One should add that our resident handyman and the students have between them repainted almost the whole of the College interior from top to bottom over the past two years. A remarkable achievement!

When one considers that nearly all this work has been concentrated in the three months of the annual *villeggiatura*, one cannot but admire and congratulate the architect-engineer and his band of workmen on their speed and efficiency.

But we are now approaching the day when we must come to grips with the four major problems. The first problem is the top floor overlooking the Via Monserrato. On account of its excessive weight the exterior walls are gradually being forced outwards, and serious lesions appeared a year ago. A temporary cure has been found by chaining the exterior walls together by means of steel hawsers which run beneath the floors in the affected places. In the near future the 'Monsera' corridor' must be demolished and rebuilt in lighter materials. The tiny cubicle-sized rooms will be enlarged, and, if possible, a flat roof will be constructed to run the full length of the building. Thirty-two students are at present housed in this corridor. It is proposed to reduce the number to twenty-five, the difference being made up by new rooms on the floor below.

The second major need concerns the Library. The reform now taking place in University Studies and the closer ties being forged between University and Colleges demand that the library be not merely an historic record of the past but also part of a larger project of library service for students of all nations studying in Rome. It is hoped that arrangements may be made



among the various Colleges to make each other's libraries available to all, thus eliminating the impossible task of attempting to stock in each College every necessary or useful book and periodical. Our own library needs considerable re-thinking. The present proposal is to make the first room an exhibition room and to house there those books of historic interest. The second room must have a steel-supported floor, be equipped with steel shelves in order to become the main up-to-date library depository. The third room will then be free as a cool-in-summer, warm-in-winter Reading Room.

The third project is the complete reconstruction of the kitchen and laundry which at present bear a heavier stamp of history than of efficiency. More use of the extensive cellar space is also under consideration.

Finally, there is the problem of the Church. Inadequate as it stands for the worthy celebration of the new Liturgy, it needs extensive alteration. It is also hoped to complete the crypt which requires little more than a floor to enable it to be brought into use. It may then be possible to give the remains of those buried there—Cardinal Allen and Father Robert Persons among them—a more fitting resting-place than the unworthy aperture in the wall in which their bones were placed when the present Church was built one hundred years ago.

When this has been completed, we can go ahead with the repainting of the exterior of the College which is beginning to present a sorry appearance.

I hope that this brief report will help readers to appreciate the work completed and projected. May it also stir them and their friends to make donations (and, if possible, covenanted donations) to enable the work to go forward speedily. A target of £100,000 has been suggested. We are confident that we shall raise it, provided that we have the practical support of the countless friends of the Venerable.

JOHN BREWER.

SOME THOUGHTS ON BEING A COLLEGE TUTOR¹

The name 'tutor' is one which is normally associated with the English university system, and when the word is used as a title one presumes that the speaker is referring to someone engaged in teaching at an English University. Less frequently one hears it used in connection with a person who has been hired privately by a candidate anxious to pass his examinations. Very few, if anyone, will be inclined to think in terms of tutors when thinking about or discussing seminary education. Yet such a person has existed in this College for a long time under the Italian title of *Ripetitore*.

If a description of the College *ripetitore* or tutor is to be attempted one is obliged to see him more as a private coach than as a university tutor. In the past his main task has been to assist the students to understand and master the work which has been set for them by the university. Normally there has only been one tutor in the College and he was principally concerned with those who were attempting to find their way across the tricky territory of philosophy. The examination results at the end of the year and the degrees for which the students had been sent were often in his mind, and he would attempt to make sure that all the students under him understood what the professors said in lectures or had written in their textbooks. He was definitely a secondary source of enlightenment. For some he would fulfil the role of a conscience which reminded them of their duty, while for others he was often the last chance they had of solving difficulties or moving from a state of complete bewilderment to one of comparative enlightenment.

¹ The writer would like to put on record that many of these reflections stem from the influence of Fr M. Ashdowne who was tutor in theology from 1959-61.

The tutor of the present has inherited this task from his colleague of the past, a point which is emphasised in the university as they continue to make their standards higher with each passing year. There are, however, certain new elements in the contemporary situation which can make the tutor's task more difficult and require that he alters his methods. Eventually even his relationship to the Gregorian might change, but this depends on the future shape of ecclesiastical studies. Even before there are any basic changes in the structure of the Roman educational system, the tutor of the present cannot be content to follow religiously in the footsteps of his predecessor. One of the new elements which he will have to face is that the contemporary student is eager to take a more active part in his own education. This desire is extremely praiseworthy and requires that the tutor adapts and broadens his methods. No longer can he be content to repeat each course point by point. For many students such repeating is not necessary and can be a considerable waste of time. The tutor must, first of all, try to establish contact with each student individually to find out his needs and abilities. This is an exacting task but one of fundamental importance if the tutor is to be effective. When he has made this basic contact, he can work out in more detail the best methods of working with this individual or this group or class.

There is, however, one temptation to which the tutor should not succumb. He is not to set himself up as if he were in charge of the entire theological education of the students. The studies are still directed by the Gregorian and the tutor's activities should adhere very closely and accurately to the syllabus set out by the university. This means that he will have to direct both himself and the students along realistic lines. He has to accept the current university system and work in with it. For example, it is no good his saying that all lectures are bad or that all lectures are good. Both attitudes would be grossly misleading and would hinder rather than assist the students. He has to encourage in those with whom he is working a sane attitude towards the university system and the spoken word in the lecture hall. Quite often the value of a lecture does not depend entirely on the ability and learning of the lecturer. The man who listens is important, and especially how he listens. He can listen to and use the lectures in an intelligent fashion, if he is prepared to see them both as a source of information

and a stimulus to think. He will use them unintelligently if he is content to be like a sheet of blotting paper, or if he thinks that what he receives in lectures completely exhausts the subjects. An even worse attitude is the one which prejudices a man against the lecture to such an extent that he decides that he can learn nothing from it. The tutor has to diagnose these various attitudes and do his best to encourage the sane ones. He can best do this by showing how the lectures themselves can and should fit into the overall system by supplementing them with reading, essays and discussions according to demand and need.

Another element which was not in evidence in the past is one which always accompanies a time of change and reform. It is the element of unrest which is hostile to that peace and stability which are so necessary for effective study. The effect of this unrest, however, need not necessarily be bad. It can present a challenging opportunity to many to reach maturity. To live through a period of change and unrest and yet still give full attention to the work in hand is a task for an adult. Another effect of unrest is a tendency in some to rationalize in convincing fashion their own long standing grievances against the system, irrespective of whether the complaints are legitimate or not. The outcome of this is often a flight from reality to a world which exists only in the imagination. In regard to studies, the tutor's task in counteracting this is both difficult and delicate. While fully recognizing the faults of the present system, he has to encourage the students to live in the real world with all its limitations and to make full use of the opportunities of the present. At least the opportunities of the present are real whereas those of the future are still ideas in the minds of reformers and planners. In this way, the very unrest, which at first sight seems so hostile to good education, can be used by the students to reach maturity of mind and character.

So far our reflections have been of a practical and general nature and could be valid for a tutor in any subject. Eventually, the tutor in theology has to ask far more fundamental questions about the part he should play in the theological training of the students. If he is to use to the best of his ability his contact with the students, an advantage he has over the professors, he has to face questions concerning the purpose of theological training. Why do future priests study theology? What should be the final product of the Roman course? In what frame of mind should students leave the College? These questions are complex

and to give a satisfactory answer would involve a full discussion of the nature and method of theology and the complexities of the pastoral ministry. The present writer has no intention of tackling these problems in any depth, but he will attempt to indicate one or two features of the outlook which any healthy theological training should encourage.

In the first place, a student leaving the College should have a reflective mind. This means that nobody should go away from the College thinking that he will be able to answer all the problems which will arise by merely juggling with the theological information which he has acquired in Rome. If thinking theologically means this, the aim of a course of theology should be the production of walking theological encyclopaediae. The amassing of theological information, although important in its own way, is not the primary aim of theological training. A theological training should have the final result of producing a man who can think theologically, and to think theologically is to have God and the dispensation He has set up for mankind as a constant term in one's thought processes. In this way the priest should attempt to interpret his own and other people's lives and experiences. During his formal course of theology he has to study in depth the realities which he himself has always believed. As he reads the Scriptures, the Fathers, the great Theologians, or documents of the Magisterium he is presented with an understanding, description or dogmatic decisions concerning the realities which lie at the root of Christian experience. He has to assimilate these and make them a part of himself so that in his turn he can go out and show people how to live their lives according to God's design. To do this the priest must be reflective. He must be soaked in the Christian tradition as lived down the ages in the Church, but he must also be responsive to the demands of people and situations; he must be sensitive to the various ways in which God can work in the Church and in the world. His study of theology while a student should be done in such a way as to ensure that when his formal studies are over he will still remain a student of God's dealings with the human race.

In the second place, the priest leaving the College should be determined to cultivate and preserve the honesty of mind which is so respected by many of our fellow countrymen. This honesty, of course, means above all honesty to his own faith. If faith is comparable on a higher level to the basic power of rationality, intellectual honesty for the Christian and *a fortiori*

for the priest always means honesty to both faith and reason. In practice, this will mean that he never pretends not to believe something which he in fact believes, even though he is ready to admit that his understanding of the faith is necessarily limited. This may seem an obvious point to make and may almost verge on the moralizing, but it does emphasize that to be true to something which we believe, even when there is no absolutely convincing evidence on the merely rational level, is just as honest as the unbeliever who rejects what he believes precisely because this absolutely convincing evidence is lacking. In other words, our honesty of mind includes honesty in adhering to the Christian tradition into which we were incorporated at baptism. This will mean that a priest will always attempt to understand and interpret the tradition in which he lives, not deny or annihilate it.

In the third place, the priest leaving the College should have a healthy respect for the teaching of the Church. This means that he should avoid the extremes of being intellectually arrogant on the one hand and unduly servile to Denzinger on the other. He should be prepared to give full weight to anything which the Church has said on a subject when conducting his own enquiry into it, and yet he should not be afraid to face new problems and questions to which the Church has not yet given an answer. An absence of this healthy respect for the Magisterium has been evident in some quarters during the recent controversy over the regulation of births. Some have written as if the Church had never said anything on this subject at any time in her history, while others would have us believe that every possible aspect of this question had been more than adequately covered by Pius XI. A healthy respect for the teaching of the Church requires a real grasp of what the Church is, a sense of history and the development of doctrine, and an appreciation of the nature of our dogmatic formulations.

The three qualities enumerated above as desirable in the priest leaving the College can establish some idea of the basic aim of the tutor. He is not primarily called upon to impart information, although this task is by no means outside the field of his activity and may be more important in the future. Nor should he be the leader of the latest band-wagon or promoter of excessive enthusiasm for the latest bright ideas in the theological field. He must try to shape in his students an attitude of mind. All his activities and methods should be aimed at encouraging the habit of theological reflection. Theology is

concerned with the understanding of our faith and this demands reflection. Fruitful reflection requires a grasp of the realities which we are seeking to understand (i.e. Christian faith and living) and a balanced assessment of all the various questions which arise from these realities and our understanding and interpretation of them.

Perhaps one more question suggests itself to the reflecting tutor. Is his a dying profession or can he expect a more important place in the educational system of the future? At this point these reflections enter the realm of speculation, but if the signs of the times are to mean anything at all, they would seem to indicate that the tutor's role is destined to increase rather than decrease. At the Tutors' meeting at the beginning of last June, the university authorities officially sought the help of the college tutors with the marking and assessing of the written work which is to be set for the students at the beginning of the academic year 1966-67. In view of this and the known opinion of some of the professors, a tentative forecast would suggest that in the future there will be more work for tutors rather than less. This possibility, far from encouraging arrogance in the tutors, is a sobering thought because with a more important role comes more responsibility. The future role of the tutor, however, is part of a much larger issue which has to be thrashed out patiently and thoroughly by all the interested parties, i.e. the colleges, the university, the congregations and the bishops. Such an issue needs much deeper and more expert treatment than the unsystematic and casual reflections of a junior tutor!

CHRISTOPHER BUDD.

THE VENERABLE AND THE IRISH COLLEGE

‘. . . The meere Irish in the North, and over all Ireland continued still in absolute subiection . . . But the English-Irish in all parts (and especially in the Pale) . . . were now grown most refractory to all due obedience, especially for matters of Religion. In which parts the very number of the Priests (swarming among them, and being active men, yea contrary to their profession, bloudy in handling the sword) far exceeded the number of the Kings souldiers, reduced to very small or no strength.’

Thus wrote Fynes Moryson,¹ sometime secretary to Charles Blount, Lord Mountjoy, Lord Deputy of Ireland. Moryson had accompanied his master through the last calamitous years of the rebellion of the Northern Earls, O’Neill and O’Donnell, which ended in the collapse of their armies and that of their Spanish allies at Kinsale in the summer of 1602. Mountjoy had emerged as the master-architect of victory, and when Moryson returned to the scene of these events some ten years later, in 1613, he was alarmed at what he saw. In 1603 the country had been prostrate, starving and devastated, but now it showed a remarkable recovery. Peace, though the peace of total exhaustion, was having its usual beneficial effects.

Yet, to a decisive degree, Kinsale was a point of no return, for it marked the end of the old Gaelic Ireland. The struggle was to continue through the following centuries but when independence was gained, 300 years later, Ireland was ‘modern’ in the

¹ Fynes Moryson, *Itinerary . . . Pt II, The Rebellion of Hugh, Earle of Tyrone*, 299.

twentieth-century meaning of the word, with a society and institutions similar in most ways to those of her erstwhile oppressor. Hitherto it had been a matter of two different types of society, Gaelic and English, coming into conflict, but now all this was to be changed. The first regard of the English was to sweep away the old Irish institutions and to replace them with English ones. In this way Ireland was to become an integral part of the realm of the King of England, differing little from England herself. In 1603 the first Attorney General to Ireland expressed it in these words :

‘We may conceive a hope, that the next generation will in tongue and heart and every way else become English, so that there will be no difference or distinction but the Irish Sea betwixt us.’²

The Irish themselves were aware of these intentions, and the farther-sighted of them realized what was at stake was the very identity of Ireland as a separate, living nation with her own heritage. Wrote Lughaidh O’Clery :

‘There was not lost one Battle fought in the latter times in Ireland, so much as was lost then.’³

Mountjoy was fully dedicated to the interests of his country, but in peacetime was a man of moderation and humanity. When he was removed from the scene in 1606, the road was opened for the ruthless adventurers in the lower echelons of the administration and army. But aside from any question of self-enrichment, the English Protestant element, like Moryson, could never feel secure unless the native population was being held down firmly.

This clearly applied in the field of religion too, but it so happened that these early years of the seventeenth century saw the Catholic Church in Ireland with more freedom than it was again to enjoy for more than 150 years. So far, the chief danger to the Irish Church had been not so much a native Reformation and Protestantism, as in England, but a foreign Protestantism coming in the wake of the alien armies which had laid-waste so much of the country for so many years. At the hands of the soldiers the common fate of priests and religious had been death. But over and above what might with considerable understatement be called the accidents of war, Mountjoy’s

² Sir John Davies, *Discovery of the True Causes of the State of Ireland*, 335–6.

³ Lughaidh O’Clery, *Beatha Aodha Ruaidh O Domhnaill* (Life of Hugh Roe O’Donnell), before 1632. O’Clery was bard to Hugh Roe O’Donnell, Earl of Tyrconnel.

policy in wartime, condoned by Elizabeth's government in London, was one of toleration. He personally was no bigot, and would not see the English—his—war effort damaged by religious fanaticism. This policy went far to nullify Hugh O'Neill's efforts to gain wider support by making religion the basic issue in the struggle.⁴

After the wars Mountjoy continued this toleration, and even after his time persecution could be only spasmodic and localized, for James I, in favour of friendship with Spain, virtually suspended the operation of the penal laws in England. What obtained for England also had to run for Ireland, albeit despite the dismay and repugnance of the Protestant element there. James's plan to marry the Prince of Wales (later Charles I) to the Infanta Maria of Spain fell through, but he did succeed in arranging a match for Charles with Henrietta Maria, sister of the King of France. And this in spite of the ever-increasing opposition of Parliament to anything smacking of Popery.⁵ In March 1625 another bishop had been appointed to England, Richard Smith, in succession to William Bishop, who had died in the April of the previous year. Catholic Europe had high hopes of the conversion of Charles through his consort, and then perhaps even the return of the whole of England to the True Fold.

Fynes Moryson was always a keen observer and his allusion to the apparently vast numbers of priests, regardless of their warlike capabilities, is witness to the recovery of the Church in Ireland in the first quarter of the seventeenth century. The success and comparative openness of Catholic missionary activity was partially due to this royal policy of tolerance. James Ussher, Protestant Bishop of Meath (and later Archbishop of Armagh) thundered against Popery from the pulpit, but his words were rarely matched by deeds. In fact, he was friendly with several priests, usually on scholarly grounds, and allowed some of them the use of the facilities of his great library; he was also in continual touch with David Rothe, Bishop of Ossory, at a time when Catholic bishops were not allowed into the country.⁶ The Irish Hierarchy laboured under great

⁴ Thus Fr F. Jones M.A., L.H., *Mountjoy*, 168. He notes that though most English leaders in Ireland were commonly called '*pestilens hereticus*' by the Irish, Mountjoy never was—he was more likely to be '*Illustrissimus Prorex*'.

⁵ The numbers of martyrdoms in the two kingdoms were comparatively low during the last fifteen years of James I, 1610–25: England: eight priests, one layman. Ireland: one bishop, ten priests, two laymen.

⁶ A. Gwynn S.J., *Ussher & Fr Brendan O Connor*, in *Father Luke Wadding*, symposium published by the Franciscan Fathers, Killiney, Dublin, 1957.

difficulties,⁷ not only in preserving the Faith and structure of the Church, but also in implementing the measures of the Council of Trent. The situation, however, could be likened to the calm before the storm, the storm in this case being the rebellion of 1641 and the Cromwellian hurricane which followed it.

By the time of the return of peace in 1603, the Irish Church had been reduced to a condition as low as that of the rest of Irish society. Even in 1615 the Irish Benedictines were extinct; the Augustinians had barely managed to retain continuity; the Dominicans, Jesuits and Cistercians were just beginning to recover. But by 1625 the recovery was moving at an increasing speed. There were then estimated to be some 200 Franciscans, forty Jesuits and more than twenty Dominicans; the seculars numbered more than 800. This, as in England, was the fruit of the seminaries established overseas, of which Ireland had twelve by 1624, though none in Rome. In fact, the 800 seculars were largely from the four colleges of Salamanca, Lisbon, Douai and Bordeaux.⁸

By this time, the success of the Irish seminaries was underlining the desirability of a national college in Rome. The Church was becoming increasingly centralized and a college in Rome would serve to represent the Church in Ireland and bring it into the closest possible contact with the nerve-centre. The importance of this had become clearer since the establishment of the Congregation of Propaganda Fide in 1622, which had considerably strengthened relations between Rome and countries like Ireland.

The idea of an Irish college had long been mooted, but for various reasons had never been put into practice. Gregory XIII, who founded twenty-two seminaries, had not excluded Ireland from the general scheme of things. He allotted a sum of money for the purpose, but then diverted it instead to what he estimated to be a more pressing need, the rebellion of James Fitzmaurice Fitzgerald in 1577. Another difficulty was that there was no previously-existing hospice in Rome for Irish travellers which could serve as premises for such a foundation, as had been the case with England, Scotland and Germany. It is to be noted that of the twelve Irish colleges in 1624, ten were in Spain or in the

⁷ In 1625, of thirty dioceses, only thirteen had bishops in residence. Joseph Cresswell S.J., writing in 1605 to the Bishop of Montepulciano, points out the miserable state of bishops in Ireland as an argument against having them in England. *Fondo Borghese II*, Vol. lxxviii, ff. 188-89 rv.

⁸ Patrick Comerford O.S.A. (later Bishop of Waterford and Lismore), 1627, Arch. Prop. Fid. Scritt. rif. cong. gen. 294, f. 94 rv.

Eugene Matthews, Archbishop of Dublin, 1625, A.P.F. Scritt. rif. cong. gen. 294, f. 20 r.

Spanish territories of Portugal and the Low Countries. They were founded and otherwise greatly assisted by the Spanish monarchy, especially Philip II and Philip III. So far, papal assistance to Ireland had been restricted largely to providing refuge and pensions for various ecclesiastics and for Hugh O'Neill and Rory O'Donnell, the exiled Northern chiefs.⁹ In 1611, Margaret of Austria, queen of Philip III of Spain, wrote to Pope Paul V asking him to found a college for Irish students in Rome, but no action followed.

In December 1622, Eugene Matthews, Archbishop of Dublin and a close relation of Hugh O'Neill, arrived in Rome on an *ad limina* visit. In the following month he wrote to Mgr Francesco Ingoli, Secretary of Propaganda Fide :

'I humbly acquainted His Holiness (Gregory XV) that among the causes which compelled me to expose myself to such fatigue and dangers, in journeying to this city to kiss his sacred feet, the chief one was that I might obtain from the Holy See some assistance for the education of our youth in the fear of God and in the holy Catholic faith.'¹⁰

He obtained help for his newly-founded college at Louvain and made a direct request that a college should be begun in Rome. His death in August 1623 closed negotiations, but some two years later a *relatio status* presented by some of the Irish bishops again urged the case :

'That a loving obedience to the Holy See is fostered by immediate contact with her and that uniformity of Ecclesiastical discipline and teaching might be maintained by intimate personal relations with the Roman Church, lest cut off from the fertilising influence of Rome as with the mountains of Gilboe neither dew nor rain from heaven would come upon us.'¹¹

At about this point Luke Wadding O.F.M. was brought into the matter. He had come to Rome in 1618 as chaplain to the Spanish ambassador, and now, in June 1625, he opened a new college for the Irish Franciscans in the convent of St Isidore on the slopes of the Pincian Hill. It began with four lecturers and himself but very quickly had thirty students. He was Rector for fifteen years, presenting to the library some 5,000

⁹ O'Neill and O'Donnell died in 1616 and 1608 respectively, and are buried in San Pietro in Montorio on the Janiculum Hill.

¹⁰ Cardinal Patrick Moran, *History of the Catholic Archbishops of Dublin*, Dublin 1864, 280.

¹¹ Donnelly, *The Irish College at Rome*, 3.

books and 800 manuscripts. Later on he became Procurator in Rome for his Order and Vice-Commissary, dying in the city in November 1657. It was during the later period of his life that he gathered together information from all the provinces of the Order and published his famous *Annales*. He acquired vast influence in matters Irish as well as Franciscan and it would seem that Mgr Ingoli consulted him unofficially about episcopal and other appointments in Ireland. Many petitions and recommendations sent to Rome from Ireland went through him. As well as being agent for several Irish bishops he was representative for the Confederation of Kilkenny in 1641 and after.¹²

Besides the friction between secular and regular clergy which was common to most countries of the day, there was in Ireland an additional factor to complicate the issue: trouble between certain elements of the 'Old' or 'native' Irish and the 'Anglo'-Irish—Moryson, as quoted above, notes the distinction between them. The Wadding family of Waterford was a very good example of an English family long settled in Ireland and as tenacious in its adherence to the Old Religion as any of the Old Irish. Luke Wadding had an elder brother and four cousins, brothers, in the Jesuits. He was accused of using his influence to appoint Anglo-Irish to positions of importance, but there seem to be no grounds for this allegation. On the other hand, he undoubtedly favoured his Order—in 1626, of the four metropolitans of Ireland, three were Franciscans: Hugh MacCaghwell of Armagh, Thomas Fleming of Dublin and Florence Conry of Tuam. Some of the rivalry between different Orders or between branches of the same Order, as with the Franciscan Observants and Capuchins, seems to have stemmed from the fact that the former were mainly recruited from the Old Irish and the latter from the Anglo-Irish of Leinster and the Pale. Yet Wadding himself was an Observant and Anglo-Irish, and in 1619 both he and MacCaghwell attested, in writing, their appreciation of the spirit of St Francis as exemplified in the Capuchins.¹³ These differences should not be overemphasized but the fact remains that they bedevilled several of the Irish seminaries for years.

Another dynamic figure appeared on the scene at about the same time as Wadding, who in with him was to bring about the creation of an Irish college in Rome. Towards the

¹² Benignus Millett O.F.M., *Material for a Biography of Fr Luke Wadding O.F.M.*, in *Father Luke Wadding*, 245-6.

¹³ F. X. Martin O.S.A., *Friar Nugent*, 1962, 247.

end of 1624 Cardinal Veralli died and Urban VIII appointed Cardinal Ludovico Ludovisi to be Protector of Ireland in his place. Ludovisi was of a great family and was a prince of the Church in the grand Renaissance style, but was also a devoted and comparatively simple-living prelate in the Counter-Reformation and Tridentine style. He began to assume his high offices when his uncle, Cardinal Alessandro Ludovisi, became Pope (Gregory XV) in February 1621. Apart from the Archbishopric of Bologna, he had honours and benefices loaded upon him—in three months his income was up to 80,000 *scudi* a year, and was to rise considerably above that. But if his income was vast, so was his outlay, justifying the income in the eyes of his uncle. Most of it went in a great number of projects and charities, and in the patronisation of the arts. A product of the Roman College, he retained a lifelong affection for the Jesuits and in 1626, the year of the canonization of St Ignatius, he set aside 200,000 *scudi* for the building of the new Church of San Ignazio. On the death of Cardinal Saul, Prefect of Propaganda Fide, in the autumn of 1622, he was appointed to take over the post, throwing his immense energies into this field (his age at this time was twenty-seven).

Concerning his new Irish responsibilities, Ludovisi consulted Wadding. On the question of a college for Ireland in Rome he also talked with the Agent of the Irish bishops, John Roche, a secular priest who was secretary to Cardinal Bentivoglio. Roche had extensive seminary experience, for he had been one of the first generation of seminary priests from the Irish College at Douai, and had been ordained in 1600; he had run the College for some six or seven years after that. In 1624 he was consecrated Bishop of Ferns and left Rome for his diocese.

The immediate problem was that of money. Ludovisi was the only one able to finance such a venture, but his resources just then were already stretched fully by the building of San Ignazio. As a half-way measure, however, he did undertake to pay the expenses of six Irish diocesan students who would live in other colleges in Rome. Wadding was to be the bursar, and was to choose six of the most suitable ecclesiastical students then in the city.¹⁴ Perhaps through the influence of the General of the

¹⁴ P. Franciscus Haroldus O.F.M., *Vita Fratris Lucae Waddingi*, 1662, 106. Harold was a nephew of Wadding.

Jesuits Ludovisi was able to send four of the six to the English College and two to the Maronite College.¹⁵ An advantage, to Ludovisi's mind, was that they would study at the Roman College as did the rest of the students of these two institutions.

On the point of how many of the Irish students stayed where, there is a slight disagreement. One source¹⁶ says, '... *quatuor in Collegio Anglicano, ac duos alibi collocari* . . .' But Fr Corish holds to two in the Venerabile, two with the Maronites and two in lodgings elsewhere.¹⁷ In support of this he says, in a footnote :

'So Giunti in CLEARY,¹⁸ op. cit., p. 206. Another document in "Wadding papers", p. 168, speaks of two in the English College and two in the Maronite College only, while another, HAROLD, *Vita Waddingi* cxxvi speaks of four in the English College and two elsewhere. However, Giunti, the Cardinal's almoner, is more likely to be accurate on a point like this—he he paid the bills.'¹⁹

It is hard to see how Giunti could have been wrong in this matter, but wrong he was, for in the account books of the English College the Irish students appear always as '*quattro Convittori Hibernesi*'.²⁰ This would seem to close the question.

What is known about the stay of these four Irishmen in the Venerabile? Unfortunately, the answer is 'almost nothing'. Apart from their expenses, as convictors, in the College account books, there are no internal written records of their presence, with the indirect exception of the Farnese Book which will be considered later. Their names appear neither in the *Liber Ruber* nor in the Pilgrim Book,²¹ presumably because in theory they were merely lodging and were not part of the student body proper. Nor do they figure in the *Scritture* in the College archives; there is no *Catalogus Personarum* for the years in which they were present. On the other hand, from the accounts it is possible to determine that they began their sojourn on 27th November 1625, and ended it on 1st January 1628, when the Irish College opened its doors. They appear to have taken part in 'anything that was going' as it is known that one of them was expelled

¹⁵ No correspondence or record of these arrangements has so far come to light.

¹⁶ Harold, op. cit., 106.

¹⁷ P. J. Corish D.D., M.A., *The Beginnings of the Irish College, Rome*, in *Father Luke Wadding*, 287.

¹⁸ G. Cleary O.F.M., *Father Luke Wadding*, Rome 1925, quoting L. A. Giunti, *Vita e fatti Ludovico cardinale Ludovisi*.

¹⁹ Corish, op. cit.

²⁰ *Libri* 62—ledger, 1623–27; 103—*giornale*, 1624–29; 108—*entrata e uscita*, 1625–32.

²¹ Published C.R.S. and Foley, *Records of the English Province of the Society of Jesus*, VI.

because '... giornalmente vi erano fra di loro rotture ...'²² From the accounts entries this would appear to have taken place sometime between 10th August and 31st October 1627.²³

In the English College, 'convictors' were those who were fed, clothed and housed at their own expense, as opposed to the ordinary scholars, who were paid for from direct College revenues, papal pensions or some other source. The *Liber Ruber* always distinguishes between them, saying either '... *admissus est ut Convictor inter Alumnos*' or merely '... *admissus est inter Alumnos*'. Both categories trained for the priesthood, but some convictors did not—they were accepted particularly on account of the money they paid.

As has been said, Ludovisi paid for the Irish convictors. It is interesting to note that although the *Libro delli Convittori* of 1619 onwards²⁴ states that with effect from 1624 the sum charged per convictor went up from eighty *scudi* a year to 100, owing to the increased cost of living,²⁵ Ludovisi was charged at the old rate. He paid for their initial clothing separately—this item under the new rate was included in the 100 *scudi*. In fact, this initial issue for the four Irish together came to 85.62 *scudi*.²⁶ The scale of clothing laid down for all students alike (i.e. received free by the ordinary scholars) was lavish by the standards of today, though presumably made to last a long time. On entrance to the College, a full kit of necessary clothes was given to the student, including shirts, breeches, socks, biretta, soprana and two cassocks. Every year each student received a new cassock, a new soprana, new breeches and replacements for most other items. A new hat was issued every other year. The rules also note that when the student enters Second Year Philosophy and again at the end of First Year Theology he is to receive a new pair of breeches of tanned leather and a flannel shirt. Old articles of clothing are to be handed in to the *guardaroba* on receipt of new, so that all students were more or less equal.²⁷

²² Cleary, op. cit., 206.

²³ *Liber* 103, 201.

²⁴ *Liber* 308.

²⁵ *Ibid.* 'Avvertimenti per li Conti delli Scholarari in q^{to}, sec. 3 . . . essendo trovato per isperienza che non bastavano quelli p^{ti}. 80, massime crescendo li giorni in giorni le spese quasi per tutto notabilmento in comparatione delli anni avanti.'

²⁶ *Liber* 103, 52.

²⁷ Archives, Scritt. 6, 25, 1 (b), 'Regolamento per il fratello guardaroba per quel che Si costuma

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178

capelli toccheri a notte di 11. di ottanta lano
una 101111 / 1 ab. di 11. 101111 l. y b'è p'p'te:
quale in d'ho generoso ricorre la 111:
lucra della uera p'lo pora dell quita
e ritorno al 111. u p'do a d. Giuseppe → 90

276
277

A spese di Guardarobba Ad. 95:
p' quarant' nove d'nt q' ment' a casa
p'p'te a Jai scapio e Moriani novanti a tor senzia:
gru p' saldo d' p' d' de diverse robbe date al no
Coll' come p' Conco et uo con il mandato → 49
t' p' ser' di 4. Conuioni Hibernesi

276
277

A spese di Guardarobba Ad. 95:
p' uera d'nt q' mandati a casa p'p'te
a Gregorio fusti Sipponeo p' diverse robbe date all no
Guardarobba come p' Conco et uo con il mandato → 20
seruici di 4. Conuioni Hibernesi

276
277

A spese di Guardarobba Ad. 95:
p' sedeci et 62 - d'nt q' ment' a
casa p'p'te al D. Gio. Salthio Guardarobba d' no Coll'
p' Capelli barese, et altre cose q' sup'p'te di 4. primi
uif'ici della 4. Conuioni Hibernesi → 16.62

L' Hibernese .

Tab aithre ~~ach~~ uair na oim mheic di de
Na tuis in ar aoi damheid do mill me
Do mill me zo loz aflayth nime naoi
Da moid do mill me na tuis in q aoi
O lo ar turms tri ata quash an sniom
Fach olc pem pe riamh as tohd ade drom
Nir chynp easla ozm ez an ce n accyp
bjothrom do bzetth ceget tech ppin pem ^{uchd}
Aid chroj de nir chets fapney ansiol posh
Seach nime na naomh cead achd mpe moz
Uch mo mhjke mhoz mo mhjke rom mill
Uch ozum tuis feyll an col an do chig .

In practice, the system of having Irish students lodging in other colleges proved to be far from satisfactory. One of the two in the Maronite College was also expelled for ‘. . . *aver tirato un coltello ad un Maronita del Collegio Medesimo*’.²⁸ The Irish Hierarchy and Wadding still wanted an Irish College of their own; in March 1627 Thomas Walsh, Archbishop of Cashel, persuaded the King of Spain to ask Ludovisi to establish an independent foundation.

There was much discussion between Wadding and Giunti on how this could be done, and Wadding convinced Giunti that if he could rent a house near St Isidore’s he could run it, with six students, at the same cost as the previous arrangement. Ludovisi raised various difficulties. He preferred to see these students going to the Roman College rather than to St Isidore’s for lectures, which was Wadding’s intention. The future of St Isidore’s was not certain and what would happen after Wadding died? In spite of these objections, it was at length decided to go ahead, and a house opposite the Franciscan college was rented.²⁹ Ludovisi agreed to continue his previous subsidy on condition that he be consulted concerning the admission and dismissal of students and that the code of rules of the House be submitted to him for his approval. This matter of the Protector’s approval for admissions and dismissals was most important on account of the tension between Old Irish and Anglo-Irish and between the different provinces of Ireland—an impartial judge was necessary. Students were to be between the ages of fourteen and thirty and there was to be distinction neither in social class nor in geographical region in their selection. There was also a condition that each student must afterwards return to work in Ireland. Wadding undertook to maintain the six students, a Rector and a lay servant.³⁰ The Protector also laid it down that the students were to wear ordinary black clerical dress until he should say otherwise; this was to emphasize that he was not yet formally founding a college.³¹

Wadding drew up the necessary Rule and Ludovisi approved it. The Cardinal Protector was the supreme authority, with the Guardian of St Isidore’s under him as *Praeses*; then came the

dare a li Alunni mentre Che Sono al Coleggio . . .’

²⁸ Cleary, op. cit., 206.

²⁹ Now Via degli Artisti 17, an institution of Dominican nuns.

³⁰ In practice, they sometimes managed to keep as many as eleven students on this same subsidy.

³¹ Corish, op. cit.

Rector, who was to be an Irish secular priest or a regular if no suitable secular was available.

The new college opened for students on 1st January 1628. The English College escorted the six Irishmen there and all sat down to table to celebrate the occasion. The Maronites are not mentioned.³² The first Rector was Eugene or Eoin Callanan, a priest of the diocese of Killaloe and Archdeacon of Cashel.

The good news was gratefully received by the Irish bishops and several wrote to thank Ludovisi for his help. The Archbishop of Cashel wrote :

‘Let there be a holy rivalry between the seminary and St Isidore’s, let suitable young men from all the provinces of Ireland be gathered there.’³³

And he gave a warning, sounded also by David Rothe, Bishop of Ossory,

‘Do not let the unruliness of a few ruin another foundation. You know well how near we were at this time also to such a mishap had there not been people at hand to warn the cardinal of what was afoot.’³⁴

The implication, with its reference to the troubles of the Irish College at Douai, is clear : there is already trouble between Anglo-Irish and Old Irish students, with other Irish ecclesiastics in Rome involved. Fortunately there was no really serious rupture in this case.

The names of the first six students, the ex-convictors, are extant, but it is not possible to say who were in the English College and who in the Maronite. They are entered with the names of their provinces, not their dioceses :

‘Alumni sub Patribus s. Isidori	Num 3C
1. Eugenius Colganus Ultoniensis	Numero degli Alunni
2. Joannes a s. Laurentio Ulton.	nel tempo che il
3. Christoforus Chamberlinus Ulton.	Collegio fu regolato
4. Edwardus Wale Momoniensis	da’ Padri di s.
5. Terentius Kelli Ultonien.	Isidro :
6. Joannes Curcaeus Momon.	

Hi sex primi fuerunt cum quibus
inceptit Collegium. Deinde sequuntur . . .³⁵

³² Ibid., ex Harold, op. cit., 127.

³³ Ibid.

³⁴ Ibid.

³⁵ Ex *Relazione della visita Apostolica del Collegio Ibernese*, 1772. This list is apparently taken from J. Reilly s.J. (Prefect of Studies), *History of the College* (MS.), 1678, now in Archives of the Irish College.

It is ironic that there seems to be later mention of only one of these six, Terence Kelly. He was in trouble with Wadding and left only four months after the new college opened ; perhaps he was expelled. Shortly afterwards he was claiming to have been expelled and left destitute in Rome. This was not true as Propaganda had granted him a *viaticum* of 15 *scudi*, 8th May 1628. He may have been capable of spending the money and then saying that he had not had it, for this was not the last trouble he was in—Brady notes that in 1668, as Vicar Apostolic of Derry, he was deprived of his office for misconduct.³⁶ On the other hand, one of the students in the Irish College at the time of the change to Jesuit rule was Philip Clery. After a brilliant academic course he left for Ireland in 1640 and became the protomartyr of the College two years later, at the hands of the Parliamentary soldiers.

In all, twenty-one students passed through the new college under the Franciscans. On 18th November 1632 Ludovisi died. To the surprise of many, his will stated that the Jesuits were to take over the administration. A bitterly contested legal action between the Franciscans and the Jesuits followed, lasting three years, but the Society eventually took over in 1635. Formal erection as a college came on 22nd May 1647, by papal brief of Innocent X.³⁷

When the four Irishmen walked into the English College in November 1625 they were entering an institution that was still a training school for martyrs. Although pressure on the Catholic community in England was less than it had been, the priest still faced probable imprisonment and possible death. It was now some seven years since there had been a Catholic martyrdom³⁸ but no one could tell when the furies might again be unleashed. Nor at this time were there any future martyrs in the House, but it was little more than a twelve-month before, in June 1624, that Henry Claxton *vere* Morse, had left for the English Mission.³⁹

At all events, the House at the beginning of the academic year 1625–26 stood at forty-two English and Welsh students,

³⁶ W. Mazière Brady, *Episcopal Succession in England, Scotland and Ireland, A.D. 1400–1875*, 1876, I, 318.

³⁷ Copy in Buoncompagni–Ludovisi Archives, Vatican, Prot. 317, ff. 1, 2, 4, 5, 7, 8, 9. Apart from this Brief, these ff. all refer to the lawsuit.

³⁸ Ven. William Southerne, priest ; hanged, drawn and quartered at Newcastle-upon-Tyne, 30th April 1618.

³⁹ Bl. Henry Morse S.J. ; hanged, drawn and quartered at Tyburn, 1st February 1645.

of whom nine were convictors.⁴⁰ In addition there were eleven or twelve Jesuits, who would now be called 'staff'. These numbers do not vary very much from year to year at this period; for the month of May 1624 the *Catalogus Personarum Collegii Anglorum de Urbe*⁴¹ gives the following breakdown:

'Degunt in hoc Collegio ex Societate 12 : Sacerdotes 5 : Repetitores 3 : Coadiutores 4. Scholares numerantur 43 in 6 cubicula distributi. Equibus Sacerdotes 10. Theologicae Scholasticae dant opera 18. Metaphysicae 8. Physicae 6. Logicae 18. quinque initium studiorum praestolantur ut Logiceam cum reliquis huc e Flandria mittendis auspicientur.'

'*E Flandria*' refers to the school run by the Jesuits at St Omers, which is still with us as Stonyhurst College. There seems to be a mistake in the numbers given here: the '*scholares*' are quoted as being forty-three but do not add up to that in the analysis; there could not have been as many as eighteen in Logic, and the next *Catalogus*⁴² shows the figure for Logic as eight. The number of 'staff', twelve, is high by modern standards, but in fact was about normal for institutions administered by the Society. Lectures at the Roman College envisaged repetitions of the day's work in the College, and made necessary a *Ripetitore* in each of the three years of Philosophy, with the Prefect of Studies himself acting as *Ripetitore* in Theology. Perhaps it would be fruitless to compare the system at the Gregorian in the two eras.⁴³

Mention has been made of troubles in the Irish seminaries, but the Venerable itself had an unenviable reputation for 'tumults'. Clement VIII had said, in 1597, that 'he never was so vexed with any nation in the world, for one the on side they pretended zeale and piety and on thother shewed the very spirite of the divell in pryde contumacy and contradiccon'.⁴⁴ By the seventeenth century the causes of conflict lay chiefly in the opposition between the regulars and seculars, or, more specifically, dissatisfaction on the part of many of the students with the Jesuit superiors. This in itself mirrored the situation

⁴⁰ A forty-third arrived late, entering the College 1st February 1626.

⁴¹ Archives, Scritt. 30, 14.

⁴² Scritt. 30, 18, *Catalogus Personarum quae in Collegio Anglorum de Urbe degunt hoc die octavo Junij* 1628. Printed in Foley, VI, 514.

⁴³ For information on studies and College life in general at this time, cf. F. J. Shutt, *The English Romayne Life in the Seventeenth Century*, THE VENERABLE, VI, 172-8 and 253-60.

⁴⁴ G. Law, *The Archpriest Controversy*, I, 29, and Stonyhurst Coll. P. 307A, as quoted by A. Kenny *The Inglorious Revolution*, Pt III, VEN. XVII, 90.

in England to some considerable extent and was aggravated by the partisan actions and words of other English priests and religious in Rome. It came to a head in 1623 and dragged on for more than a year, in the course of which two separate Visitations of the College were made, and three student priests were sent upon the Mission, five other students dismissed and sent to Douai to finish their studies and eight others penanced.⁴⁵ One of the main grievances was the recruitment of students into the Jesuits, though in fact the Constitutions of the College had never specified that only the secular clergy should be served by the College. It is unlikely that the Jesuit superiors actively encouraged students to join, but the Society would have been a permanent attraction to many of the best and most idealistic.⁴⁶ A dispensation from the Missionary Oath was necessary from the Cardinal Protector before a student could enter any religious Order, but in fact, of the forty-two in the College in November 1625, some fifteen were to become regulars, almost all in the Jesuits. But many of these were to work in England and indeed several became Jesuits while so engaged.⁴⁷ All the English seminaries were afflicted more or less by this anti-Jesuit feeling, and when it was suggested to the Rector of the Venerable that he accept five students from Douai in exchange for the five *dimissi*, he refused outright, saying that anyone from Douai would certainly be anti-Jesuit.⁴⁸

The College was still simmering at the time of the entry of the four Irish students, so it is relevant to ask why the Irish bishops, Ludovisi and Wadding were willing to send their men into the thick of such a situation. The answer is probably not only that their confidence in the English Jesuits remained

⁴⁵ Scritt. 29, 5, 4(d), 'A copy of the penances inioyned by monsigre Cesis to the unquiyet schollers . . .' October 1623 to January 1624. Scritt. 29, 5, 4(k), 'The names of those who raised the faction in the English College of Rome in the year 1623'.

The bitterness between seculars and Jesuits can be illustrated by the case of Thomas Longeville. He alleges that his expulsion from the English College (he was one of the three priests sent out early to England) has been used by the Jesuits to effect his dismissal from a chaplaincy, with replacement by a Jesuit. (Letter of 25th April 1632, in report sent to Propaganda by Roman agent of Bishop Smith, A.P. Scritt. rif. cong. Anglia I, 104, 'Breve raguaglio di alcuni abusi nella Chiesa anglicana . . .') However, in the words of Bl. Henry Morse S.J., 'I was arrested on a mandate of the High Commission by a man called Longeville . . .' Longeville was then acting as assistant to Thresher, a pursuivant, 17th June 1640 (Ex P. Caraman, *Henry Morse, Priest of the Plague*, 142.) Longeville was one year ahead of Morse in the College.

⁴⁶ For further discussion of this problem, cf. A. Kenny, *The Inglorious Revolution*, Pt IV, VEN. XVII, 152-5.

⁴⁷ Scritt. 29, 4, 1, 1, 'Ingressi in Religionem ex Collegio Anglicano ab anno 1622 usque ad annum 1633 . . . (et) . . . usque ad annum 1638, plerique post opera in Anglicana vinea posita Soc.^{te} ingressi'.

⁴⁸ Scritt. 29, 5, 2(a), 'Reasons given for not receiving schollers from Doway into this college'.

unshaken, but more particularly that they had a control over their own diocesan students unequalled in England. English students owed allegiance to no bishop until the advent of William Bishop and Richard Smith, neither of whom had a long effective rule (1623–24 and 1625–31 respectively). Cardinal Protectors and Rectors of the College were reluctant to dismiss students for fear of apostasy on arrival back in England. These circumstances did not obtain in Ireland.⁴⁹

That the English College was not in a worse state was due to the strong influence of the Rector, Thomas Fitzherbert S.J. William Risdon S.J., Procurator and Agent in Rome for the English Province of the Society, also lived in the College, as a convictor. He served in this office until his death in 1644, and certainly was of some help to the Rector in the troubles as can be seen by the documents written in his hand.

Thomas Fitzherbert was a remarkable man, at this time aged seventy-three. He was of the Swynnerton, Staffordshire, branch of the family. He had been at Exeter or Lincoln College, Oxford, as early as 1568 and had been imprisoned in 1572 for refusing to conform. Ten years later he had retired to the continent with his wife and was sufficiently noteworthy to receive a pension from Philip II of Spain. In 1588 his wife died and from then on he devoted himself entirely to the cause of the English Catholics. In 1601 he moved from Spain to Rome, taking up residence in an apartment adjoining the English College. On 24th March 1602, he was ordained and became Agent for the secular clergy. However, he had always been a great friend of Robert Persons and it was discovered that in spite of express orders to the contrary he was deferring many decisions to the advice of Persons. George Birkhead, Archpriest of the Clergy, removed him from office and put in Richard Smith (later bishop) instead. Although he did not openly acknowledge the fact until 1613, Fitzherbert had been under a private vow to join the Society since the feast of the Assumption, 1606. This he fulfilled in 1613. He became Rector of the Venerabile from December 1618, in succession to Thomas Owen, who had died less than a week before, and held this post until little more than a year before his own death on 17th August 1640; this was a period of office longer than that of any other Rector (twenty-one years) except William Giles (1888–1913). In the words of Gillow, who had no reason to exaggerate :

⁴⁹ For further discussion of this problem cf. A. Kenny, *ibid.*

‘To great learning Fr Fitzherbert united the most fervent piety. Endowed with a clear and lively understanding, an active and retentive memory, and a natural inclination to all that is good, he represented in his comely and venerable person an object for admiration and esteem, not only of Catholics, but even for those who differed from him in religion. He was an able controversialist, and unremitting in his labours to support the cause of religion in England. However, even his great attributes could not prevent the outbreaks of trouble in the College caused by the Jesuit management. No greater proof exists of the influential position he held, than the constant attention he received from the government spies, and the voluminous documents referring to him in the P.R.O.’⁵⁰

No higher praise could be given to any Rector of the College. It is notable that Peter Fitton, one of the leading *dismissi* who had been sent to Douai, was at great pains to stress that there was nothing personal against Fitzherbert in the grievances of the students, and how sorry he was that events had taken the course they had. The fact that Fitton was a nephew of the Rector does not necessarily make any difference to this sentiment.⁵¹ Given the circumstances, no one man could have successfully applied any measure broad enough to bring peace to the College. The problem was not effectively solved until 1818, when the Venerabile reopened under the aegis of the Vicars Apostolic of England, in the person of Robert Gradwell.

On 21st February 1626, Odoardo Farnese, Cardinal Protector of England and the English College, died. The solemn requiem was celebrated in the College church, the magnificent catafalque resting in the nave. The Cardinal left a legacy of 1,000 *scudi* to the College, on condition that sixty Masses be said ‘forthwith’, and one anniversary Mass annually. These Masses had been said by 21st August of the same year.⁵² The third of the anniversary Masses in the College is still sung for him.

The students of the College recorded this great piece of baroque splendour by putting together a commemorative manuscript book, illustrated by painted pictures of the various

⁵⁰ J. Gillow, *Bibliographical Dictionary of the English Catholics*, 1898.

⁵¹ Scritt. 29, 5, 4(o), copy of a letter from Fitton to Fitzherbert, 20th May 1625. Fitton was later agent of Bishop Smith in Rome and was always a leading opponent of the Jesuits.

⁵² English College, Annual Letters, 21st August 1626. Printed in Foley VI, 120.

parts of the catafalque. Known today as the Farnese Book,⁵³ its last section is entitled '*Li otto sonetti seguenti di lingue diverse composti da soggetti del Colleggio, per lo più della medesima lingue, stavano attraversati ne' quattro lati dell' ultima scalanati del Catafalco*'. The actual languages are English, Latin, Greek, French, Roman, Tuscan, Welsh and Irish. None of the College documents—*Liber Ruber*, Pilgrim Book or *Responsa*, reveal any student with Irish connections at this time, so it is safe to assume that the Irish verses are the work of the Irish convicts.⁵⁴ On the other hand, this poem is not of their own composition, though it is almost contemporary. It was first published in the Louvain edition of *Teagasg Críosdaidhe* by Bonaventure Ó hEodhasa O.F.M., the first catechism to be printed in Irish and in Irish script. The first edition came out in Antwerp in 1611, followed by another one after the Irish Franciscans at St Anthony's, Louvain, had bought the print from the Antwerp printer and set up their own press.⁵⁵ It is probable that some or one of the Irish in the Venerabile had a copy of the Louvain edition and copied the verses from it.⁵⁶ This particular work of Ó hEodhasa is one of the most beautiful poems of repentance in Irish religio-bardic poetry.⁵⁷

1. Gabh aithreachas uaim, a aoinmhic dil Dé,
Ná tréig inn ar aoi, dá mhéid do mhill mé.
2. Do mhill mé go lór, a fhlaith nimhe naoi ;
Dá mhéid do mhill mé, ná tréig inn ar aoi.
3. Ó ló ar dtuismidh, thrá, atá—truagh an gníomh—
gach olc rem ré riamh ag tochd, a Dhé, dhíom.
4. Nír chuir eagla orm éag im cheann i gcurp,
biothroinn do bhreath gceart, teach ifrinn rem uchd.

⁵³ Archives, *Liber* 274 (olim 370), 'Ristretto della solennità funerale celebrata nella chiesa del Colleggio Inglese per l'essequie fatto nella morte dell' Ill^{mo} Cardinale Farnese Protettore del medesimo Colleggio'.

⁵⁴ Students had to be born in England or Wales or at least be of English or Welsh parents. The first six students from Ireland (from 1634 onwards) had been born there of English parents, and included Christopher Grene who later became a Jesuit and was Confessor and Archivist in the College, 1692-97. In 1665 came a student of Irish father and English mother but born in Bristol. Perhaps the first 'real' Irishman was Christopher Bagnall, vere Plunkett, of the diocese of Wexford, who entered in September 1669 but left some eighteen months later.

⁵⁵ The poem is one of three which were bound into this 2nd edition (not in the 1st). They have been edited by C. McGrath, *Three poems by Bonabheantúra Ó hEodhasa O.F.M.* in *Éigse*, IV, 1944, 175-96.

⁵⁶ The Farnese Book contains the first six verses only, each foreshortened, i.e. two lines in each verse instead of four (like writing a fourteen-line sonnet in seven lines).

⁵⁷ Thus Fergal Grannell O.F.M., to whom I am indebted for a detailed exposition, including most of the literary information printed here and the translation.

5. Mo chroidhe nír chealg farnés aingiol 's ógh,
teach nimhe na naomh—ceadh achd mire mhór !
6. Uch, mo mhire mhór ! mo mhire rom-mill ;
Uch ! orum tré fheill an cholann do chinn.
1. Accept repentance from me, O one-beloved-son of God ;
Do not for any reason abandon me, despite all the destruction I have done.
2. Much destruction have I wrought, O prince of the nine
heaven(s) ;
Despite all the destruction I have done, do not for any
reason abandon me.
3. Since the day of my birth indeed and during my lifetime,
Every devil has been proceeding from me, O God—Alas,
the deed.
4. The bodily death in store for me frightened me not,
Nor did the fact that hell was in just judgment to be my
portion in the life to come.
5. My heart was not allured by the company of angels and nor
by the heavenly home of the saints—
What (attracted it) but great folly !
6. Alas, my great folly ! My folly which ruined me ;
Alas, that through treachery the flesh failed me.

In his time, Giolla Bhrighde Ó hEodhasa⁵⁸ was widely known in Ireland and held in the greatest esteem because of his profound knowledge of the language and history of his country. He was born about 1550, into a family or clan of poets ; they were hereditary bards to the Maguires of Fermanagh and according to the annals had been composing poetry for a long time already—the first notable member of the family had been Aenghus, who died in 1350. It appears that Giolla Bhrighde went south from his native Donegal to learn the poetic craft from another, even more ancient family, the Muintir Dhálaigh or O'Dalys, whose first famous poet had been Cuchonacht, chief professor of poetry at Clonard, who died in 1139. We are given to understand that Giolla Bhrighde did not complete the course. He

⁵⁸ In English he is usually referred to (with his religious name) as 'Bonaventure O'Hussey'. His signature in Latin was often 'Brigidus Hosseus', though a more accurate translation of 'Giolla Bhrighde' would be 'Servant of Brigid'. For many details of his life I am indebted to D. Ó Laoghaire s.J. Cf. also D.N.B.

left Ireland for the continent between 1592 and 1600 and by about 1604 was attending the university of Douai. Three years later, 1st November 1607, he joined the Irish Franciscans at Louvain. The poem under discussion is his offering to God on this occasion—the title occurring in some manuscripts is *Iodhbuirt Chuirp is Anman*: '(An) Offering of Soul and Body'. The general tone of the poem is of repentance for a misspent life (he was nearly forty then), though needless to say it does not follow that he had led a wild life hitherto. He was one of the original members of St Anthony's, Louvain, and he lectured there, first in philosophy, then in theology, and was Guardian at the time of his death from small-pox. Wadding says of him:

'Bonaventura Hosseus, Hibernus Ultoniensis, sacrae Theologiae Lector in Collegio Lovaniensi Minorum Hibernorum, vir insignis, magnoque in pretio habitus apud Hibernos, propter singularem illius idiomatis, reique Hibernice peritiam; scripsit Hibernice Catechismum Hibernicum, brevem quidem, sed magna claritate, & doctrina, illi genti commendatissimum. Prodiit characteribus Hiberni Lovanii in predicto Collegio anno 1608. Vivebat author anno 1610.'⁵⁹

In fact, he died in 1614.

The use of this poem as a dedication to Odoardo Farnese was, one would hope, a sign of the esteem in which the Protector was held by the students, English, Welsh and Irish, of the English College, for it reads as a death-bed repentance not of a sinner showing last-minute remorse for a lifetime of sin, but of a saint in a spirit of humility. For an *in memoriam* they could do no more.

I should like to express my gratitude here to the following people who have helped me in various ways too many to mention, and who have made this investigation possible: Right Rev. Mgr D. Conway, Rector of the Pontifical Irish College, Rome; Revv. M. Dykmans S.J., Pontifical Gregorian University, Rome; C. Burns, Vatican Archives; M. Coen, St Mary's College, Galway; L. McCoy O.F.M., St Isidore's College, Rome; D. Ó Laoghaire S.J., Coláiste Gonzaga, Raghallach, Dublin; B. Millett O.F.M., Dún Mhuire, Killiney, Dublin; F. Grannell O.F.M., Dún Mhuire, Killiney, Dublin.

RICHARD ASHTON.

⁵⁹ P. Lucas Waddingus, *Scriptores Ordinis Minorum*, Rome 1650, 82.

ROMANESQUE

CLERGYMAN

Newspapers, like *licentiati*, are proverbial for their inaccuracy. Indeed, there was the celebrated occasion when a photograph of a bishop surrounded by distinguished men in elegant dinner jackets was captioned as a convent hockey team. So it came as no surprise when in the midst of an annual lull before the examination storm one national newspaper blamed a college escapade on the Scots. The occasion of this more than indelicate *faux pas* was the introduction of *il clergyman* to the streets of Rome. The impeccably dressed cleric, ascending the steps of Mother Greg in full *abito studente*, was seen to brandish a large sign with the ancient motto of the Canonist and the Curial official, '*O Tempora, O Mores*'.

But it was not only the tradition-conscious *Venerabilino* who rejected so barbaric and undignified a garment as a pair of trousers, for there was the professor who explained to a trousered *aula* that he would never doff his cassock for fear of scandalizing the young minds and tender consciences of his *discipuli*. Questions of conscience, however, are not restricted entirely to professors. Suppose the dilemma is reversed. It is simple to calculate the preference of a single professor and dress accordingly, it is not so simple to assess the manifold views of four professors and a bell. Perhaps the answer to this particular problem of examination technique lies in the well-known article of traditional English dress, the slip cassock. Two-second

changes of costume present no problem to the hardened veteran of college dramatics. Thus by changing in between tracts, the change from Rahner to Denzinger can be shown by outward sign as well as by inward reality.

Exams, of course, are daunting to the best of men, but they can never be as daunting as the stares of an Italian crowd. In the aula there is only a degree at stake, in the street there is one's self-esteem. After a millenium of long-skirted and even-



longer-faced clerics, the sight of the Church in the vesture of Attila and Barbarossa might produce swift and bloody reaction. Even worse, no one might even notice.

Deciding one day to venture into the strange world of legs and hatless heads, I handed my wings to the Archivist and hesitantly took to the streets. The first hazard would be the flower sellers under Bruno's statue. Would they smile or look horrified? Would they quietly murmur their daily '*Buon Giorno*'

or dash for the tocsin ? Minutes before the encounter the solution presented itself. Of course, slip down by the Sordideria and out-flank them at a hundred and twenty paces to the minute.

A superficial solution—the Cancelleria blocked the line of escape. I was psychologically reassured, however, by the rotund figure of the Laurentine Cerimoniere in his Gammarelli suit, a breviary in one hand and a *cappuccino* to his lips. I had made



the Corso. Here, much to my surprise and, would you believe it, chagrin, my new garb was not even noticed. Could it be that the laity were keeping custody of the eyes ? On the contrary, all eyes had been captured by the incongruous sight of Chesterton's Father Brown : complete with shabby umbrella and chesterfield, an elderly *parroco* was sporting a Silvestrini hat, sans fur, sans strings, sans shape, sans everything.

I cut up by Sant' Agostino, after being showered by election leaflets at the traffic lights. The pungent smell of incense wafted from the little shop on the corner and I was led to think of liturgy and cabbages and things. It was then that I had an insight into a problem that had been gnawing my mind. What should I do with the sash which I had bought only a week before and which was now lying redundant in my drawer. The obvious thing was to moth-ball it and save it till the day when I could wear it, slanted and flapping, over my deaconal three-piece suit. Another alternative would be to wind it tightly round the arm as a fitting memorial to the pigeons which flutter slowly from the roof into the outstretched arms of the College marksman. Sadly I mused on these and other topics as I headed to the Pilotta. I say sadly, for up to then, not even the most rabid of anti-clericals had noticed my witness to *dopo* conciliar progress. Even my Italian spec, whom I had been busy trying to avoid behind a parked fiat and an election poster, had no word of either appreciation or abuse. He was too interested in his own appearance, all three jacket buttons done up like an Edwardian photograph, to have any attention for mine.

Some there were, though, who took notice of my new attire. They varied from the old man who, accosting me in the street, appreciatively fingered my lapels and said '*Il piccolo vento di Papa Giovanni soffia piú forte*' to the hard stares and incredulous smiles of the *cèleri* lounging outside the Collegio Romano. I scuttled into Barbiconi's and ordered—a new cassock.

THOMAS COOPER.

TOWARDS SUPPLANTING A MYTH

Palazzola (1966), *Palatiola* (1200),

Palazzo (1100), *palatia* (100)

The air of mystery which surrounds the rock-tomb of Palazzola, its inverted *fascēs* and crowning *ziggurat*, once gave birth to the 'myth' that Scipio Hispalus of the family of Africanus Major had been buried here in 176 B.C.¹ The idea arose from a single argument of convenience, thrown into relief by the general lack of evidence. It was then extended to the Roman villa on which Palazzola finds its foundation (*in Palatiolis*) and the old monastery church its stone podium. Enlarging on this, the villa was even identified as the Consuls' Palace in which the chief magistrates stayed during the annual *Feriae Latinae* on Monte Cavo.

Once this undergrowth of easy tradition is cleared, it may be possible to point to the quondam owner of the *palatia* which once stood on this cliff shelf. Already the Oriental-styled tomb has been satisfactorily postdated to c. A.D. 100.² Cross vaults (a specifically Imperial innovation) in its burial chamber are an

¹ Articles by Ashby and Dionisi in *THE VENERABLE*, April 1924 and November 1959, alone deal with the subject exclusively and comprehensively. Obviously they cannot here be reiterated save in the briefest possible allusion.

² Dionisi. This has the independent backing of Dr Strang, Curator of Roman Antiquities, British Museum, who knows the tomb and who has very kindly given much information on it from Museum files.

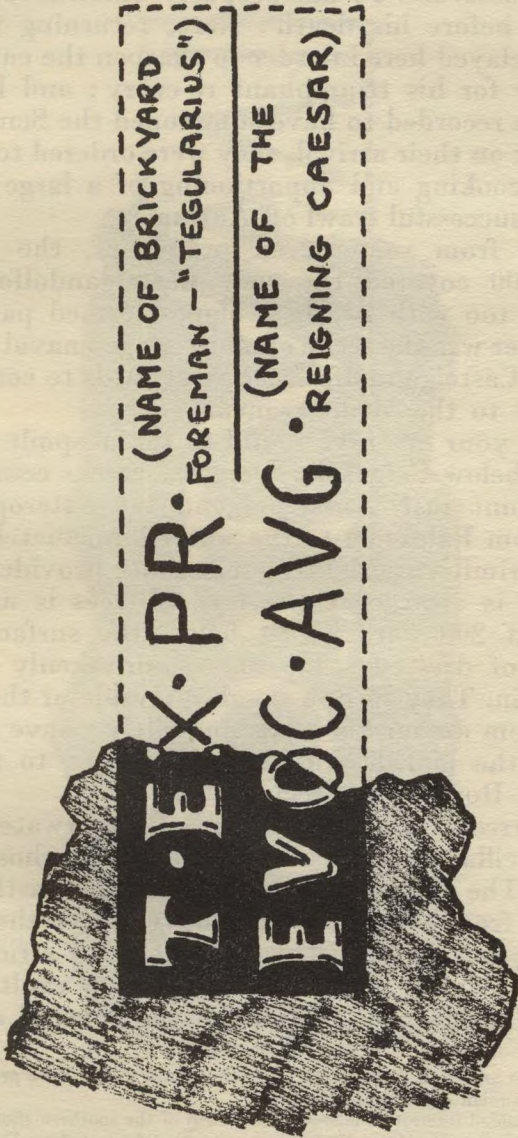
irrefutable argument for its date. So much for the Hispalus theory, in spite of its attractiveness.

Nor is the ancient villa itself entirely a mystery. To judge from the convergence of the labyrinthine water-systems in the cliff and cloister, its main mass lay where now there rises the present garden. Monastic archives assure us that the original villa vaults still support today's artificial terraced garden.³ Last year we broke through an old grille in the outside wall of the monastery and found in the foundations a fifteen-foot high Roman wall faced in mixed work. The bedrock shelf of tufo is bared to the light; it supports about eight feet of rough *incertum* and then the rest, rising to the modern ground floor above, is faced in finer 'fishnet' work. A definite suture between the two seems to corroborate what is already known about this *palatia* from other evidence: that it was a small Republican villa, later enlarged and reconstructed c. A.D. 100.

In the rubble at the foot of the Roman wall we recently discovered a tile-stamp, impressed in the rectangular double-line form of the middle or late first century A.D. An attempt at deciphering its sadly incomplete legend seems to indicate that the foreman of the brickyard was an *evocatus Augusti*, a legionary veteran discharged with honour and given the charge of an Imperial brickyard and estate. It was a rank of some standing in the lower echelons of the Emperor's household, and since each legionary cohort had its own brick-officer or Pioneer Sergeant, this *evocatus* may well have been qualified to step into his new post after his army service. If this interpretation of the stamp is correct, then the fact that bricks of private Imperial manufacture were used at Palazzola towards the end of the first century A.D. is further corroboration for what is to follow in this article. Already, Professor Lugli⁴ has argued from the tombstone of the Freedman of Augustus found beneath the garden that this was a villa of the Imperial family itself as far

³ Ashby, note 9. Dionisi and Strang take the later date for the tomb, while Dionisi links it with the 'Imperial' reconstruction at Palazzola. Felbermeyer of the American Academy and Lugli maintain a Republican date for the tomb, while Lugli treats of the villa separately, suggesting from internal evidence alone [that it was an Imperial reconstruction: all work from the same evidence in hand. While we have added only a little more to the pool, it is not improper to employ profitable tenets from both sides and couple these to external evidence. Until more comes to light, the 'Imperial' Palazzola remains an hypothesis with foundation.

⁴ G. Lugli, *Le ville antiche delle colli Albane*, 1915. There Prof. Lugli left the problem, but even now, fifty years later, still shows an interest in Palazzola, and holds to his (then) tenuously supported theory.



Tile-stamp, middle or late 1st century AD., found at Palazzola, 1966. T(egula) Ex Pr(aediis) . . . Evoc(ati) Aug(usti)

back as Augustus. It is this line of reasoning which seems to offer most promise.

Across the crater lake, on the Castelgandolfo lip, you can see clearly where the present Papal Palace occupies the line and site of *Albanum Caesarum*. To this property Tiberius retired into a year's solitude before his death; Nero, returning from the Grecian Games, delayed here in order to sharpen the enthusiasm in the City below for his triumphant re-entry; and here, one night, Domitian is recorded to have summoned the Senate post-haste from Rome: on their arrival, they were ordered to charade a debate on the cooking and apportioning of a large fish just presented from a successful trawl off Antium.⁵

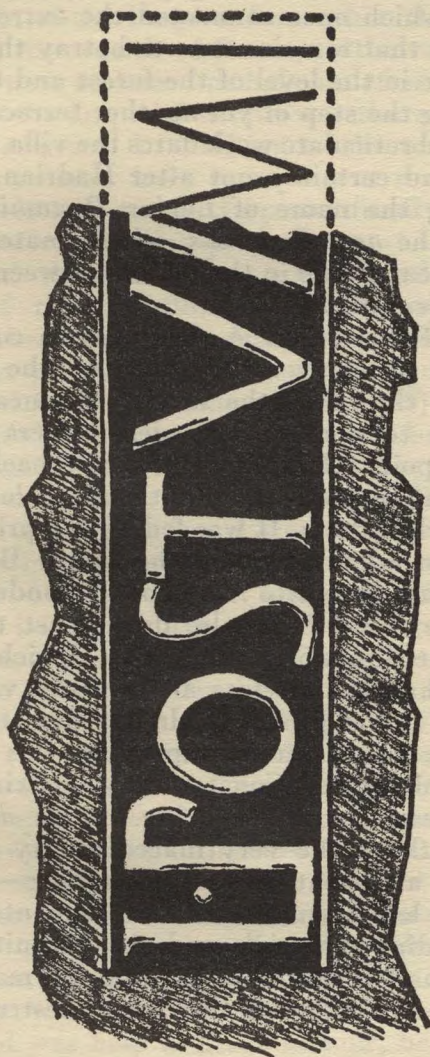
Accumulated from sequestered properties, the Imperial estate by A.D. 100 covered the zone Castelgandolfo-Albano-Ariccia. The lake too with its sheer slopes formed part of the estate and the water was the scene of many staged naval displays. The main villa at Castelgandolfo faced westwards to command a splendid view out to the Mediterranean.

From this let your eye rove round to the unspoilt southern shore of the lake below Palazzola. Irregular creeks compose the shore up to a point just visible beyond the outcrops which block the view from Palazzola to the water immediately below. There, with the primitive aerial reconnaissance provided by our own top floor, it is clear that the line of trees is artificially straight for about 200 yards. Just below the surface of the lake runs a line of dressed stone blocks, drunkenly irregular like a derailed train. They form a rough quayside or the edge of a slipway. And from among the reeds and silt we have retrieved tiles, bricks and the marble fragments which go to form the flotsam of ancient Roman architecture.⁶

On shore, corresponding to the line of underwater blocks, lies the extensive villa which was once veneered by those broken panels of marble. The creeping forestation and the earth washed down each winter from the crater walls have buried the terraces of this palatial *expatentia tecta*. Through the trees strides a line of Doric pilasters, leaving behind a trail of fallen vaulting some 200 yards long. They are the remains of the covered arcade, a

⁵ Suetonius, Dio Cassius and even Seneca with a certain gleeful malice have preserved these vignettes from the Julio-Claudian and Flavian Empire.

⁶ Which has given an added interest to lake-gitas. A sweep of the southern shore of the lake one day with a professor and a student from Rome University brought to light a Doric capital in peperino lying in the shallows. It caused some puzzled amusement on Castelgandolfo jetty when we unloaded it from the motor-dinghy in front of the Sunday afternoon trippers!



Tile-stamp. Late 1st Century AD., found in lakeside villa, 1965.

two-storied portico commanding a prospect across the whole lake and forming the frontage to this villa. Roots have grasped and held archways above ground in a sort of primitive life-saving grip. Under the camouflage of fragments, rainwashed pieces of Pompeiian Red stucco and bushes, gape the mouths of the long dark *cryptoportici* which once connected the extremities of this terraced palace. All that remains now to betray the old terraces is the unnatural rise in the level of the forest and the occasional flying wall, marking the step of yet another terrace level.

The fine banded reticulate work dates the villa to the close of the first century and certainly not after Hadrian. We found a brickstamp bearing the name of *Lucius Postumius*, a known kiln-proprietor in the *ager Romanus*, whose materials supplied at least two villas near Rome in the period between the Flavians and the Antonines (c. A.D. 70-140).

The purpose of this villa? A richly lavish construction, it stands on Imperial property and is built on the only suitable terrain this side of the lake—the level forest near the powerhouse, well known to nocturnal garden-walkers at Palazzola for its solitary pinpoint of light. It was approached by water from the little Roman port and lighthouse below the *Massa Caesareana* at Castelgandolfo. It was fed by the private Imperial *Aqua Augusta* from what are now the Cento Bocche springs below Palazzola and Malafitto: a choked conduit weaves in and out the gullies from Palazzola, down past the hermitage to lose height in the direction of this villa. Which all leaves no other alternative than that it was an Imperial villa.⁷ Even in late Imperial times it was probably already deserted, like many a fine house in the Lancashire slumps early this century; the *Liber Pontificalis* describes Constantine's patrimony to the Church of the Caesars' estate as being *sceneca deserta* by the fourth century. Perhaps the very inaccessibility which caused it to be built—as a retreat, or a sailing base—was also the cause of its being left abandoned. The elements, contractors hunting down building materials and the ubiquitous medieval lime-burner who has left his kilns but not the marble in many Roman villas, served to complete the task of destruction.

⁷ Ingegniero Giovannoni surveyed it in 1908 for the Conference of Architects in Rome. Most of the Victorian archaeologists on whom we depend so much give this opinion, though without adducing reasons. Nowhere however is there record of the adjacent anchorage or of any tile-stamps being found.

To return to Palazzola. In common, Castelgandolfo, Villa 'X' (the above mentioned villa) and Palazzola have that they were built or extensively rebuilt c. A.D. 100, say between Domitian (81-96) and Hadrian (117-38). They all lie on Imperial property, the slopes of Lake Albano. And the final trump is this. At the height of the Empire, from when the whims of Domitian commanded the wealth of Rome, to the reign of Antonius Pius whose days were reckoned as halcyon after the frontier exertions of Hadrian, the Imperial estate was the scene of a great flurry of building activity. In addition to the tombstone found below the garden, we now have more cogent reasons for stating that Palazzola belonged to the Imperial family, and formed a part of this extensive building programme.

In turn, this line of reasoning sheds some light on the occupant of the cliff-tomb (and the owner of the *palatia*, presuming there were the same). From the bas-relief we know already that he was a *vir consularis* (the twelve *fasces*) commissioned with an *imperium* (the *scipio*) which he may well have exercised out East (the crescent behind the *scipio*, the stepped *ziggurat*, and the Persepolitan style of the tomb, of which only one other is known in Italy). The occupant also died about A.D. 100. In addition, I would suggest that he was close to the Imperial family if not actually a member of it through the splintered dynasties of adopted princes; close enough, perhaps, to be among the chronicled figures of the time? It would be no more than a well-calculated risk to take the argument to its logical conclusion.⁸

Between the years 60 and 138 only two other members of the Imperial family besides the Emperor himself could claim a background such as that suggested by the tomb. The tombs of all the Emperors for that period are known to archaeologists. Corbulo, however, the father-in-law of Domitian, whom Nero ordered to commit suicide in A.D. 67, held a *maius imperium* in Armenia; three years after his death, his memory was reinstated. More likely still seems to be the other candidate, Ulpus Trajanus, the father of Trajan. Governor of Syria, *triumphator*, and finally proconsul of Asia in A.D. 80, he died sometime before A.D. 100 and was held in great honour, being deified by Trajan

⁸ The consul's sarcophagus from the tomb is believed to have passed into the hands of the Portuguese De Souza family. An attempt is being made to trace it with its revealing inscription. At the moment, our contact with the De Souza family is in forced exile from Portugal owing to strained Anglo-Portuguese relations over the Rhodesian question. He comments that the De Souza estate is lavishly decorated with plundered objects of classical interest from Italy.

in 112. Unfortunately, question marks still remain, but at least the questions behind them are far more precise than before.

When Palazzola was abandoned we do not know.⁹ Its building style was adapted to the narrow confines of the rock shelf. Timber joist-holes, contemporary with the Roman dressing of the cliff, drop in four terraced levels from one end of the dressing to the other by the pool. These seem to be the only remaining indication of the ancient terraces. Its frontage, as at Castelgandolfo, Villa 'X' and beneath Grottaferrata Abbey would have been a covered walk or portico, giving a sheltered view of the lake, the main Imperial villa and the Mediterranean beyond. The garden walk at Palazzola has given pleasure for longer than we realize.

One last point at the risk of wearying the reader : from the surviving lists of the donation of Constantine to the Church, we know that this Emperor handed over the deserted Alban estate, its disused guard camp and the *lacus Albanensis*.¹⁰ In 355, the old legionary base at Albano became the centre of a bishopric, now one of the suburban sees. Is it purely fortuitous that the traditional eastern confine of the diocese (and the estate ?) is the Palazzola cliff-face ? And again, though the silence of 700 years subsequent to this period makes the question virtually unanswerable, is this tenure by the Church of the old Imperial property some tenuous link with the small Benedictine settlement which we next find at Palazzola in 1023, replete with church and house ?

If the suggestion advanced has any value, it means that the Italian word Palazzola, defying the rules of Italian grammar in retaining a Latin neuter plural suffix, indicates not only the common usage of *palatia* to designate a large house, but also something of the original regal associations which the derived equivalent still carries in our own tongue.

JOHN F. FOX.

⁹ Prof. Felbermeyer reports a workman in Albano who claims to have worked on the restoration of the Villa church just before the last war. He describes the finding of skeletons during excavations for the subway beneath the back of the Church, and adds that with the skeletons he found some 'ancient' money. This is supposed to have passed into the hands of the Rector of the time. Was it medieval (hardly a *monastic* burial custom) or was it Roman ?

¹⁰ *Liber Pontificalis*. Bk I, p. 183 (Duchesne) quoted by Tomassetti. Many of the details cited here are compiled by Tomassetti in *La Campagna Romana* II (1910). With certain corrections and additions he is a fairly dependable authority.

De Cupis in an autograph work *Palazzolo*, now in the College archives, notes (41) that it is recorded as being in the Albano diocese in 1285, and further notes (65) in contradiction to his own adopted name of the villa, that Tomassetti traces Palazzola as a name as far back as 1280. De Palassiolis, de Parasola and Palazzolo are other 13th century variations of the same.

NOVA ET VETERA

FROM 'THE VENERABLE' 40 YEARS AGO

'The cult of the *nil admirari* doctrine is generally condemned, and yet Venerable students are commonly accused of being its adherents : a rash judgement on the part of our betters, based on the apparently *blasé* air, which we are apt to assume after seeing foreign sights or after coming in contact with the treasures and manners of other European countries than our own Northern land. But when you live in one of them, and your path thither lies through others, you must needs see more than the tourist !

'Now the third year of Philosophy at the Gregorian is not the least difficult of the seven in its normal course, but it has this advantage over the others that on its completion, with or without laurel, we are allowed to revisit our homes and that dear country of fog and rain which is never far from our thoughts. Thus should you be brave enough to take a walk with one of these third year Philosophers—and it does take some extra courage, for they progress along the broad road of self-conceit and don't-you-talk-to-me—you may always pass a pleasant hour or two by pandering to his taste and enquiring which way he proposes to take on the journey home.

'May be, he made up his mind in the first year : if so, beware ! It will be a wild scheme, born in a moment of electric ignorance and doomed to die soon after its second birthday in the sun of deeper knowledge, unless it be withered before by the scorn of the travelled. Perhaps it was some mad plan to out-Belloc

Belloc, to walk with one's entire personal wardrobe squeezed into a bulging haversack, for which you will find never a word of encouragement, however you may scrutinize the pages of the *Path to Rome*. The walking tour will start from Florence, say, and passing through Venice, where he will halt, not to recuperate but to see the place, poor fatuous optimist, will plunge up the Dolomites and so across the plain of Central Europe (as he thinks) for a negligible expenditure *per diem*. Or perhaps a more original notion sticks in the mud of his juvenile brain and he talks of a passage from Civita Vecchia, to Corsica, Sardinia, Gibraltar—the sea is notoriously cheap! and the glorious finale of a Marathon from S.W. to N.E. Spain, whence the pilgrimage spirit seizes him, and making a detour through the Pyrenees, he will take Lourdes, Ars, Domrémy and Lisieux in his stride. Now Lisieux is absolutely next door to the Channel. Or there is the Rhine valley and the stricken fields of Flanders.

‘None will ever know the number of such wild passages, plotted in the silence of the night; rashly revealed to a friend, usually close as an oyster; and so blazoned forth from the house tops until their proud parents are in haste to disown so ridiculed an offspring. And yet these journeys are devised afresh by every succeeding third year, with the aid of maps, a yard square, flattened out on the grass in Pamfili or torn by the wind during a surreptitious consultation down some draughty back street. And there is always the Italian Touring Club!

‘As it must have become clear by now, it is ever more becoming the fashion to neglect and even to sneer at the conveniences of travel devised by years of innovation and experiment. Nowadays, there are some of us who would travel third class on the Italian railways just to talk with the *contadini*: some who would willingly climb mountains that they may partake of monastic fare upon the summit; some of us who would bear hardships aboard slow-going *tubs* or even a short period in one of the continental prisons, just that they may avoid the ordinary route, the monotonous railroad, the cosmopolitan hotel. Such is the state of mind into which we fall over here: but does it not disprove the case, often urged against us, that we are a generation of degenerates? In fact we ought to gain a point in the estimation of our elders, did everyone secure his rights, by supporting them as *laudatores temporis acti*: the ideal manner of going home to your modern Venerable man is that of a century ago; and if earlier still, all the better.’

A BICENTENARY

The year 1766 was a bad one for the English-speaking rectors in Rome, a point observed by at least one previous contributor to *THE VENERABILE* (R. L. Stewart, 1766 *and All That*, VEN. XV, 266-70).

On the first day of the year died James Stuart, the Old Pretender, and he was laid to rest in Rome with the pomp and circumstance proper to a king of the time. But his son and successor, Prince Charles Edward, was not to be accorded the royal honours of his father, for the Pope, Clement XIII, had decided at last to abandon the Stuarts and accept what Europe had recognized for a long time: that the House of Hanover was in England to stay.

The real trouble came in Easter Week, when Charles Edward decided to pay an informal visit to the English College. On Easter Monday he was received at the door by the Rector, Fr Charles Booth S.J., and some of the other superiors and students. He was escorted upstairs and heard a Low Mass in the tribune, said by one of the students, with the *Exaudiat* afterwards 'and prayer according to custom'. The Prince left quietly, pausing only to let some of the students kiss his hand. On the following days he paid similar visits to the Scots College, the Irish Dominicans at S. Sisto and the Irish Franciscans at S. Isidoro.

So far, so good, for none of these Houses could very well refuse to receive him—though some indeed made a bigger occasion of his coming than that. But almost within hours greatly exaggerated rumours were circling, snowballing to vast proportions as they went, until very soon the Pope, feeling that his whole policy of state was being undermined, decided to take action. Despite close examination and assurances by the four rectors that what they had done was merely good manners, Clement determined to depose all of them from their offices and banish them from Rome. This was put into action immediately. The decision was made on the evening of 8th April and the next morning the Prior of S. Sisto and the Guardian of S. Isidoro were on their way. A day later Fr Booth and the old Abbé Cozzi of the Scots College followed suit. Fr Booth returned to England, where his friend and past pupil, Lord Arundell, invited him to Wardour as chaplain. It was here that he died in peace in 1797, aged ninety. His successor at the Venerabile was

Fr William Hothersall S.J., who had scarcely better fortune. He reigned for seven years and was swept out in his turn when the Jesuits were suppressed in 1773, and the College passed under the control of the Italian seculars.

ST THOMAS MORE

The Rector acknowledges with joy and great gratitude the gift to the College of two portraits of St Thomas More, the gift of Mr John Robertson, of Dalchonzie House, Comrie, Perthshire, and Peacock Farm, Bracknell, Berks. One is a very small, oval miniature, painted by an unknown artist about 1600, in all probability a copy of an engraving after Holbein : it depicts the head and shoulders of the Saint, who is looking from right to left, his expression rather sad and careworn ; the hair under his dark cap is grey : a most attractive picture in excellent condition.

The other is much more recent, and is best described in the artist's own words, written on the back : 'Sir Thomas More. London. Oct. 1811. Painted by Henry Bone R.A. Enamel painter in ordinary to his Majesty and Enamel painter to His R.H. the Prince Regent after the original by Holbein in the possession of Angiol Bonelli of Todi, it was in the collection of Portraits of Illustrious Men belonging to King Henry VIII, was thrown out of window by Anna Bullen. It was transported to Rome by the Cavalier Crescenzi Roman, and on the extinction of his Family it was inherited by the Duca Bonelli from whom it was purchased by its present possessor.' The Holbein in question is now in the Frick Collection in New York, and is, of course, famous. The enamellist Henry Bone, is well known in the world of art : the National Portrait Gallery would have welcomed this copy ; but Mr Robertson preferred that it should be in a Catholic house. It too is in perfect condition, the colours strong and details sharp. The Rector intends to display it in the Salone, together with the miniature, replacing the present rather dull copy of the Holbein that hangs opposite the old portrait of St John Fisher. We are fortunate indeed to receive these valuable and beautiful additions to our small collection of precious objects connected with English Catholic history.

COLLEGE DIARY

JANUARY 7th 1966, *Friday*. Cardinal Calori di Vignale officiates at the English night of the Epiphany Octave at San Andrea this evening. Somehow one feels entirely adequate as a representative of the Gentiles. And certainly year by year the Romans show no abatement of interest in the specimens provided.

9th *Sunday*. One of the boilers is out of order and *zimarras* seem very ineffective.

A few worthies begin removing the furniture and general junk which over Christmas has littered the Common Room and 'Forty Four' area.

In the evening a film, *Haunting*.

10th *Monday*. A 'short bell' at eight o'clock leads to further disputes with the 'dailies' for possession of our rooms. But, in general, we appear to be coming to some sort of terms.

In the afternoon a party makes use of the Christian Brothers' gym.

The Vice-Rector leaves for England.

11th *Tuesday*. Fr Burns is to come regularly for confessions.

After supper Mr Howling presents a programme of the music of Bach, the first in a series planned for the Gramophone Society.

12th *Wednesday*. One after-effect of *The Sunday Times'* colour supplement on the English Hierarchy is the propagation by the popular press of spurious recipes for the 'Venerable cocktail'. The Rector receives a letter from a reader of a certain American *Sunday Visitor* inquiring 'who or what is *Punt e Mes*?' It is said that Bishop Tickle is to write to *The Times* on the matter.

The 'dive' (basement under the garages) has been fitted out as a gym, and Mr Egan advertises circuit training in his 'keep fit' campaign.

13th *Thursday*. Some of us see the Beda play, *Brush with a Body*.

January 15th Saturday. The last 'clanger' is rung by the Deputy Senior Student tonight: to our great relief the hand-bell is finally silenced; an electric buzzer has been installed in the Second Library.

16th Sunday. In dull, wet weather two minibuses leave the cortile for Sermonetta. In order not to lose contact, a Christmas *pranzone* has been arranged. On the way back, due to co-operation between the two drivers, both minibuses run out of petrol. The Rector's party is easily turfed out to walk the remaining distance from the Circus Maximus, but the others experience slightly more difficulty in the Appia, and return just in time for supper.

17th Monday. Torrential downpours drown the singing from the workmen on the scaffolding.

18th Tuesday. Slight bemusement today at the Congregation of Seminaries' restrictive order about vernacular Masses.

19th Wednesday. The annual January postal strike takes place today. Forty Hours begins with Mass of Exposition before supper.

20th Thursday. For First Year Theology, Vicariate exams.

The 'Ecumenical Lunch': this is becoming a regular feature of the Unity Octave. This year it is restricted to English-speaking guests. Cardinal Heard officiates in the evening at the Unity Octave Ceremony at the Gesù.

21st Friday. The rain continues: another 'short bell'.

Mass of Deposition this evening. Great presence of mind is shown by the cross-bearer when the large processional cross collapses in his hands. Several of the laity narrowly escape fractured skulls.

The mail delivery seems not to have recovered from Wednesday's strike.

22nd Saturday. The Rector announces after lunch that he has proposed to the Bishops that Second Year Theology return to England for six weeks holiday during the second half of the Villa.

The Italian Government is dismissed today, after being defeated on a bill to introduce state-run nursery schools.

24th Monday. The burnt-out shell of a once ample arm-chair stands smouldering in the middle of the garden this morning, its blackened springs strewn round about on the ground. It can obviously be connected with the acrid smell of smoke in the corridors which even the seven-minuters had noticed before meditation. The story emerges over breakfast. The arm-chair belonged to the Cardinal, and had caught a spark from his open fire. It had proved difficult in the middle of the night to summon the Rector's help, but when alerted, in the words of the official account published later on the notice board, 'he was not long in deciding that the fire had to be put out'. Fr Budd, who sleeps immediately above, was the next to arrive on the scene (it was rumoured that he used the drain-pipe, but this appears to be false). He took decisive action, and soon had the fire under control. Research reveals that there is no other fire recorded in the history of the College. There is talk of installing fire-extinguishers.

January 27th Thursday. Gita to Terminillo. The sight of Fr O'Farrell on skis heartens even the most timid learners. While one party is ski-ing at Terminillo, another is playing cricket at Pam.

The Rector gives Benediction at Regina Prophetarum in the evening ; a voluntary schola accompanies him and partakes of the nuns' now famous generosity.

28th Friday. Fr Orsy continues this morning's Canon Law lecture in Chapel before supper—on the new understanding of obedience. The new system of separate conferences for Philosophy and Theology every other Friday has some odd effects—including Fr McConnon's first conference to members of his faculty.

30th Sunday. A College XI beats the North Americans on the soccer field 3—1.

31st Monday. The cortile rings to the sound of steel on steel. The scaffolding over the archway is being dismantled.

After supper Mgr Carroll-Abbing addresses the Literary Society on the Boys' Town project.

FEBRUARY *2nd Wednesday.* Early High Mass to enable the Rector and Senior Student to take the usual candle to the Pope.

End of first semester ; *scholae vacant* for the exam period which lasts until next Tuesday.

3rd Thursday. A subdued air on all corridors and an unusually intense quiet behind each door ; hands on ears, heads bent over duplicated notes. Someone at supper claims nine hours work—enough to take the taste out of anyone's *rissole*.

4th Friday. After yesterday's soft-landing on the moon by the Russians, the first pictures of the moon's surface oust from the front pages of the newspapers the Italian Government crisis.

6th Sunday. A Day of Recollection with the conference given by Fr Winning, the Scots College Spiritual Director.

In the evening, a Bible Vigil.

7th Monday. Mercifully, exam results are to be given in weekly batches every Monday, thus preventing unnecessary indigestion at lunch and supper for the rest of the week.

Camera enthusiasts showed us slides after supper.

8th Tuesday. Unwillingly to school.

Today is the anniversary of the Rector's ordination and also of his arrival in the College two years ago as Rector ; extra wine at dinner, and *paste* at tea.

Study this evening is interrupted by a power cut ; the zealous continue by candlelight.

9th Wednesday. The Rector's departure for England to attend Bishop Harris's consecration leaves Fr McConnon ruling the roost.

February 11th Friday. A *dies non* for the anniversary of the Lateran Treaty.

The Wiseman Society has undergone something of a reformation. An attractive programme of talks and discussions has been drawn up for this year. Mr Egan opens the season with a paper on *Social Inadequates*.

12th Saturday. We are in the middle of another rainy spell. But (at least at 8.10 a.m.) Fr McConnon is studiously oblivious.

Cardinal Heenan arrives in the afternoon . . .

13th Sunday . . . and departs early today.

The rain prevents our afternoon walk, and causes the cancellation of a projected rugby match against the North American College.

Mr Dodd and Mr Kirkham leave with Third Year Theology to begin their retreat at Frascati. There are no Vespers: the Organist is also in retreat.

14th Monday. The Rector and Vice-Rector return today—almost two years to the day since the new Rector denied that ‘seminaries run themselves’.

15th Tuesday. The rumours that the Archbishop of Canterbury is to stay in the College during his visit to the Pope next month are officially confirmed by the Rector. The news is received with great interest. We hope to make Dr Ramsey very welcome.

16th Wednesday. The Theology Tutor scours the house for drawing-pins in the afternoon; as a result the Common Room notice board is a formidable sight. Apart from the fateful list of tutorials to come (a sight with which we have now come to live), there appear programmes of seminars for particular years. For Second Theology Fr Tracy, from the American post-graduate house, is to give a series of talks on *Loneragan*, *The Trinitarian Dialectic in History*, and *Intelligible Emanations*. Fr Richard S.J., is to give six talks on *The Theologian amid changing aspects of the Biblical Revolt*, intended mainly for Third Year Theology, but all are free to attend. The remaining space on the board is taken up with such things as lists of sermon classes and scripture groups. In fact, this sort of activity is very welcome, and the opportunities it presents are widely appreciated.

17th Thursday. Citizens of Boys’ Town today defeat a visiting College soccer team 3—2. It is claimed that the townsfolk, Lilliput-like, ran between the legs of the visitors.

For old-time’s sake, an evening function at San Lorenzo.

19th Saturday. The extension of the Christmas holiday this year until 6th January has made it necessary to forfeit the break for *Carnevale*. But ‘Fun and Games’ at the North American College serve to lighten that collapsed feeling in the stomach which many of us experience on these exam-result-days.

A general meeting of Vita Nostra in the College.

February 20th Sunday. Messrs Dodd and Kirkham are ordained priests this morning by Cardinal Heard, and eight members of Third Year Theology receive the tunicle. An electric bogia alleviates the light difficulty on the sanctuary, and gives rein to the liturgical zeal of the electrician.

21st Monday. First Masses, and in the evening a reception for parents and students in the Salone. The Rector has the toast 'by rote'.

22nd Tuesday. Bishop Worlock arrives.

Unpleasantly close weather has given way to an airy spring day.

Many are entertained at the American College film festival this afternoon, and return home to see the Beatles' film *Hard Day's Night*.

23rd Ash Wednesday. The College Rugby XV are defeated by a team from the Irish Colleges. In the evening the first of the Wiseman Society's informal discussions: *The Value of Pop Music*.

24th Thursday. The Rector concelebrates Low Mass with the new priests and twelve others.

27th Sunday. High Mass is concelebrated this morning, and is to be in future every Sunday. Two days a week are to be set aside for regular Low Mass celebrations.

28th Monday. Much interest is caused by a rugby match between Theology and Philosophy. The sheer quantity of flesh produced by Theology is quite remarkable—in the scrum well over half a ton; but much of this proves to be dead weight, and is left gasping by the more artful dodgery of the lighter Philosophy team. The allegory might be continued . . .

MARCH 1st Tuesday, St David. The house list is promulgated: from boot-man to flower-man, we take another step in the *cursus honorum*.

A notice on the board announces the setting up of small groups, comprising the Rector and one member from each year, to discuss such things as authority, obedience, seminary life, rules and community. This seems to be a big step towards the dialogue between superiors and subjects proposed in several of the Council documents, and is warmly welcomed by all.

2nd Wednesday. Public Meeting.

A power cut interrupts Stations of the Cross this evening. But Fr McConnon, vindicating his allegiance to the current economy drive ('chasing unneeded amps'), produces a torch from his pocket with great panache, and waves the procession on.

3rd Thursday. A blood-donor session in the Common Room. The interesting phenomenon was observed that people under 5 ft 6 ins in height bleed no more than a dribble.

5th Saturday. A team from B.E.A. beats the College Rugby team 6—3. After tea the guests are entertained in the Common Room in the now traditional style.

7th Monday. St Thomas Aquinas. A gita gives the nuns an opportunity to wax the refectory floor. 'It's all part of a gita day.'

March 8th Tuesday. The familiar acidic smell of chlorine on wet stone and the sound of scrubbing-brushes from the garden reach the open windows of the Common Room. The tank is being cleaned in preparation for the new season.

A soccer match against a Royal Navy team results in a 2—1 win for the College. After tea the sailors partake of wine and chlorine fumes in the Common Room.

Later in the evening Dr J. Marshall speaks on the contraception controversy. Dr Marshall's clarity and insight were impressive, and his talk was of much value to all.

10th Thursday. The final of the Christmas Rugby Tournament is an exciting match between the College (with slight reinforcements) and Propaganda College. Though Propaganda carries off the cup with a score of 23—3, the College gives a lively performance.

11th Friday. After supper we ascend to the North West to listen to Britten's *War Requiem*. These weekly musical evenings are now well established. To consign one's length to a low arm-chair (even though it be a wicker one which squeaks) and distend luxuriously or contract cosily *come piace*, or even to recline on a deck chair and six inches of foam rubber, for the sole purpose of listening to music, is an attractive alternative to Circles on any night of the week. Of course, there is always the preliminary plod: but one can bear that—or arrive late.

12th Saturday. St Gregory. Few are tempted by the shivering surface of the tank.

In the evening, an impressive concelebration at San Gregorio. Some members of choir find the graphic description of the beauty of the Angles a bit disconcerting, others, with more foresight, take cover.

After supper, a concert.

ST GREGORY'S DAY CONCERT, 1966

1. DUET : VIOLIN AND PIANO
Messrs Dean and Howling
2. HOW TO PLAN A CAM-PAIGN
Messrs McAndrews, McConnell *et alia*
3. AN INTERLUDE WITH P.W.E.
Messrs Moss, Koenig, Laird and McCurry
4. HAPPY MOTORING
Messrs McHugh and Fox
5. HAPPY BIRTHDAY, DEAR NICHOLAS
Messrs Nichols and Dean

6. 'UP THE IRISH'
Messrs Murphy, Carroll, Convery, Sanderson, Moore, Burke, Holroyd, Marsland and Rodgers
7. _____
Messrs Burke and Pullen
8. LISTEN WITH RICHARD II
Messrs Dann, McConnell, Farrington, McEvoy, McAndrews, Standley and Egan
9. BLACK AND WHITE MINISTERIAL SHOW
Messrs Kitchen, Dean, Murphy, Cooper and Williamson
10. IT'S A WISE, WISE, WISEMAN WORLD
Messrs Payne, Carroll, Farrington, McHugh, Firth, Martin, Rodgers, Nichols, Williamson and Lowe
11. COOTE 'N' CORLEY
12. THE WEST INDIAN MADRIGAL GLEE GROUP
Messrs Jones, Morgan, Kirkham, Wahle, Toffolo and Dean

March 14th Monday. There has been an air of unobtrusive activity about the cortile these last few days. Germano and Sergio have painted round the garages and touched up the bits of white plaster left naked by the builders. One can see grey spots of putty on the door, and (yes, look again!) that great pile of iron bedsteads and rusting metal has been removed. As he was coming in through the main entrance-porch this morning, a Philosopher was seen to remove his hat in fear of dripping paint-brushes. But surely Archbishop Ramsey won't look that high.

17th Thursday. The Rugby Club has a lunch at Frascati, and Mr Coote, who is retiring, is given an unusual sort of vestment. Film cameras appear in the refectory, and the Liberal Election Manifesto in the Common Room.

20th Sunday. Mid-Lent. Bishop Holland arrives to represent the English Hierarchy for Dr Ramsey's visit.

A film, *Ipress File*.

21st Monday. Due to the Pope's visit to the Quirinal, a *dies non*.

A notice on the board warns us of the possibility of a visit from the Ulster objectors demonstrating against Archbishop Ramsey's visit. Since they will be dressed in 'clergyman', they will be easily identifiable. But the Rector requests us not to assault everybody so dressed.

The unobtrusive activity of a week ago has gradually established a more despotic hold over the house. In the main corridor downstairs the carpet is up, and footsteps echo hollowly. Germano and Sergio are working

on scaffolding in the cortile, painting the archway. But by late this afternoon most things have settled, and (Oh no!) the potted plants begin to arrive.

In the evening the Rector speaks to us about the Archbishop's visit, the significance of it and our duty as hosts. We look forward to tomorrow with anticipation.

March 22nd Tuesday. Though Dr Ramsey is not due to arrive until this afternoon, glancing from windows into the cortile becomes almost compulsive. Mrs Medi sweeps the cobbles for the fifth time, and, because of the inordinate amount of time necessary for the operation, this will certainly be the last time Medi will hose the ground outside the garages. Despite its somewhat shabby walls, the cortile has an air of dignified spruceness. It is strangely devoid of flat-dwellers' cars, and a white post, sticking uncertainly out of the ground under the archway, seems particularly inadequate for preventing their return. But now Medi, in his best suit, has taken up position next to it. He is to distinguish between authorised and unauthorised vehicles, and remove the post accordingly.

After lunch there is much entertainment for the crowd gathered waiting in the cortile. The groups of photographers round the various news cameras have no opportunity for a false alarm as the Citroen jerks into the cortile, bringing back the Rector's welcoming-party from the airport; and the groups of touts and reporters in the far corner are hardly distracted at all from Mr Brown's final briefing. But, to judge from the steaming bonnet, it was, even for the Vice-Rector, 'a good drive'. At last the motor-bike escort roars into the cortile, and the cortège of three Vatican Mercedes draws up in front of the door. Our first sight of Dr Ramsey is as he gets out, glances round, bounds over to the group of students and vigorously shakes hands to right and left. After many hearty greetings His Grace and suite are shown upstairs.

A visit from Cardinal Bea follows at five o'clock, and after his departure, the Archbishop leaves for a reception at the Embassy.

23rd Wednesday. One gapes slightly open-mouthed at the notice pinned on the board this morning announcing Dr Ramsey's strenuous and tightly-packed programme for today—Communion Service at All Saints, two meetings with the Pope, an official lunch at the College and tours of the Vatican Museums and St Peter's. We watch on television the ceremony in the Sistine Chapel, and are very moved by it. For, beneath the pleasure and excitement felt in the House at the Archbishop's stay here, there is a very real appreciation of the significance of this morning's visit for the whole Church: and we are privileged to witness this 'Ecumenical sign' at such close quarters. Again, on a more parochial level, it is perhaps not too imaginative to say that there is a certain air of satisfaction and fulfilment in the College today, which is larger than our own generation of students, but attributable to all those who have prayed here for England before us. Because, after all, the fact that the College can play such an important

ecumenical role is a gratifying vindication of its tradition—though one which could not have been envisaged a very few years ago. And, as a College, we grasp the opportunity in this new spirit.

Welcoming the Archbishop are Cardinals Tisserant, Cicognani, Bea and Heard.

Despite his very tiring day, the Archbishop finds time to come to the Common Room in the evening; and we greatly appreciate this. A 'no holds barred' question and answer session is the form the Archbishop prefers, and he delights everybody by his humour and frankness. The Senior Student presents Dr Ramsey with a bound copy of the Sexcentenary Edition of *THE VENERABILE* signed by all the students.

From the Common Room the Archbishop goes to the Library where an exhibition has been prepared to illustrate the history of the College from Archive documents.

And thence to bed.

March 24th Thursday. The beautiful service in St Paul's this morning is mainly in English, and almost Anglican in its simplicity. It is a rare thing to see St Paul's so superbly lit. After the reading of the Common Declaration, as they walk together down the aisle, the Pope gives the Archbishop a ring. Outside in the bright sunshine a large group of schoolchildren chanting '*Viv' il Papa*', are waving not only papal flags, but Union Jacks too.

After lunch the Archbishop holds a press conference in the Bishop's Salone, and afterwards joins the House in Chapel for a final prayer. The scene in the cortile immediately before his departure for the airport is perhaps one of the most spontaneous and memorable of the visit. The car engines are switched off while the Rector assures the Archbishop of our prayers and best wishes. Dr Ramsey then gives his blessing. In reply to our three cheers, the Archbishop tosses in the air his Canterbury cap, and that is his final good-bye. For as he gets into his car, the motor-bikes rev furiously, drowning all other impressions, and with a smooth swing the Mercedes follows them out of the cortile.

25th Friday. There was a small fire in the Common Room last night. There is talk of installing fire extinguishers.

Fr Richard gives the conference for those in retreat for tomorrow's ordinations.

26th Saturday. Tonsure, Minor Orders and Diaconate (Messrs Brennan and McEvoy) at Sacro Cuore in the Piazza Navona this morning.

The Scots match is a decisive defeat for the College 4—0. Reception is interrupted by the Grand National and the Boat Race; spectators tend to group round the owners of transistors.

28th Monday. H. V. Morton's *A Traveller in Italy* has the distinction of giving the death-blow to the institution of Long Reading. We now recognize that a meal is a social occasion.

29th Tuesday. Conversion of England prayers are replaced during Archbishop Ramsey's visit by prayers in English for Unity. We are now relieved to hear that these are to be the blueprint for the future.

31st Thursday. General Election Day. Many people are voting by proxy.

APRIL 1st *Friday*. Bleary eyes—even more so than usual—at breakfast. Conservatives are keeping a stiff upper lip.

2nd *Saturday*. Good-bye to the Greg for a blessed fortnight.

3rd *Palm Sunday*. A very biblical three-day retreat starts, given by Fr Moriarty S.J., of the Greg. Even a retreat fails to resurrect Long Reading: instead the Rector acts as a silent disc-jockey in 'Music While You Eat'.

7th *Maundy Thursday* to 10th *Easter Sunday*. For an account of our Holy Week services, over to our resident liturgical expert:

'For the past three years the priests of the College have been doing pastoral work in and around Rome on Sundays and major feast-days, filling a gap which exists through lack of priests—and, in the *periferia*, through lack of churches. Fr Vincent Smith, the parish priest of San Silvestro, asked for some assistance from the College, and since the re-opening of the church after its renovation two priests have been going there each Sunday. The College has also helped out on special occasions by providing an organist and choir, and so in many ways it was an obvious step for Fr Smith to invite the College to move over to San Silvestro for the Easter ceremonies. The invitation was received with enthusiasm as we were all eager to do as much pastoral work as possible and this seemed an ideal way in which the whole College, as a College, could help to make the Easter liturgy more meaningful to a greater number of people. Pilgrims and English-speaking residents in Rome are always welcome in the College church, but it is difficult for them to take an active part in the liturgy—mainly because of the geography of the church.

'A great deal of preparation had to be done, as obviously we could not merely transpose the normal College liturgy to a parish church, and a committee was set up to decide what our aim should be, what we should do and how we should do it. We eventually saw our function as one of leadership, which can be described negatively as not doing everything ourselves, with the congregation looking on and marvelling at the beauty and precision, and positively as trying to bring out the meaning of the liturgy and to encourage the people to participate in the fullest sense.

'The three services which we did, the Mass of the Lord's Supper on Thursday, the Liturgy of the Holy Cross on Friday, and the Easter Vigil and High Mass on Saturday, were all successful in that the people were able to join in and did join in because of the excellent choice of hymns and psalms and because everyone had a copy of the programme each day. The ceremonies were simple; altar servers were reduced to a minimum and were positioned so as to be as unobtrusive as possible. The Concelebrations on the central altar spoke for themselves: on Thursday there were so many ciboria and patens that the Mass seemed very obviously a meal. Fr Smith's vast number of lights gave us great scope especially on Saturday night, and the First Electrician enjoyed himself enormously, only lamenting the absence of Avencinus. A rainstorm on Saturday night prevented the whole congregation from assembling in the cortile as we had planned, but this

was perhaps a blessing since there were so many people on Saturday that it would have been almost impossible to fit them all into the cortile—and impossible to seat them all in the dark. The ushers must be mentioned for making Saturday so successful. They handled eight hundred people so calmly and efficiently that the rest of us hardly noticed how many were there until it took four priests twenty minutes to distribute Holy Communion.

'So we can say that the experiment was a success and we look forward to the next time. All was not perfect and there are many improvements which can and will be made next year. From the standpoint of the College, the fact that so many people worked so well together to produce the effect was a very good thing. Even M.C., Sacristan and Choirmaster remained on speaking terms, and disagreements were always resolved amicably—at least we never came to blows! The congregation did take an active part and in the future we hope they will take on even more, especially since the formation of their parish committee; but we will always be willing to do what we can for San Silvestro, whether as individuals or as a College.'

April 11th Monday. Small figures with suitcases crawl along the Monserrato at dawn. Florence, Venice, the Abruzzi. The lucky ones? Palazzola.

ADRIAN HUGHES.

16th Saturday. Easter gita finished, the return is on foot, by train, by car, or by air—only one casualty reported, who caught a fever after scaling Monte Greco. A San Sulpician student is our guest for a day or two.

17th Sunday. Back again to normal College routine: 300 convent girls at Mass.

18th Monday. Some people return to work; we alas must be content with the Greg. The new summer programme is promulgated, but tomorrow must arrive before 'we conveniently forget our hats'. Fr Peter, the Anglican Franciscan who was our guest over Easter, this evening entertained a group of us at All Saints.

19th Tuesday. We hear that many Italian dioceses are recommending that priests don 'clergyman'; Rome we hope will follow suit. Latest College craze is pigeon shooting: today's bag? two pigeons and two North-West windows. Half a dozen hardy animals convince us how hot it is by opening the tanking season. Bishop Petit lunches with us.

20th Wednesday. The a.m. scirocco develops into p.m. torrential rain. A third pigeon bites the roof and is eaten for supper.

Fr Richard S.J. continues his seminars with a talk and discussion on *The Death of God Movement*. Some of us enjoy an organ recital at All Saints.

21st Thursday. Poster, radio and TV tell us that Rome is 2,719 years old today: a day of rain to celebrate.

A group of us go to the new Anglican centre in the Palazzo Doria for an informal discussion on theological topics, with Frs Peter and Oswald of Cearne Abbas and Fr Wilkins, superior of the Kelham Fathers.

April 22nd Friday. During evening conference Fr Orsy tells us he'll accept an invitation to join the Canon Law faculty of Catholic University, Washington.

After supper a meeting of the rowing club nucleus : it seems that the V.E.C. will soon be racing an eight between the verdant banks of azure Tiber.

23rd Saturday. St George's Day. Concelebrated Mass in the catacomb of S. Domitilla : an impressive, solemn and very colourful occasion.

For lunch, festal chicken and sardine, plus a guest or two. In the evening we enjoy the film *The Spy Who Came in from the Cold* ; the Rector and Vice-Rector are elsewhere at St George fun and games.

Today's *Osservatore* advises clerics to adopt 'clergyman' when out-of-doors : but of course *Osservatore Vicariato* . . .

24th Sunday. At 11.30 a.m. in the Chapel the Rector marries Fulvio Trebiani and Letizia Grilli. After a brief two-hour 'look-in' at the wedding lunch, the Rector finds villa Pamphilj where a Rome Sports Association XI is beaten by John Gardner's XI.

Archbishop Dwyer arrives at 8.46 p.m.

25th Monday. Twenty-one years ago today the German forces left Italy to its own devices ; for most Italians it's worth a holiday : but the Greg as usual is not convinced. Roman doctors decide it's time they too held a strike.

Fr McConnon returns to work and to tumultuous applause (I think).

26th Tuesday. We now have a permanent altar facing-the-people in the Martyrs' Chapel. At the Greg the cassock-set versus the suit-set : our Rector admits he is thinking about the question. The Wiseman Group discusses *The Priest in the Modern World*.

27th Wednesday. Der clergyman, il clergyman, le clergyman, or, as we say, 'clergyman' proliferate : Signor Barbiconi for one has no complaints. At 6.30 p.m. some go to the Chiesa Nuova for the performance of an experimental pop-Mass : other beatniks are present.

Fr Richard ends his series of seminars with the topic *The Honest to God Debate*.

28th Thursday. R.A.I. cameras at work in the College, filming who knows what ? Three beach lovers brave winds and rain to seek sun and sea at TorV. At supper boiled-Wurstel-skinless-sausage makes a welcome début.

29th Friday. An acute tab shortage sparks off animated discussion at the last night of Circles.

30th Saturday. Archbishop Dwyer slips unnoticed out of Italy.

Balcony thermometer registers 78°F of scirocco oppression, while at Pam conditions are perfect for the College to beat an F.A.O. XI by seven wickets.

Our guest for a few days is Mr C. A. James, General Secretary of the National Council for Catholic Youth Clubs.

After supper an exquisite slide-show in the North-West competes with a pop-music session on the balcony.

MAY 1st *Sunday*. Labour Day. At High Mass we experiment with English texts for the Introit, Alleluia and Offertory verses.

Towards tea-time appears the notice : 'CLERGYMAN may be worn for walk today, Sunday, by those who want to give it an airing'; it looks genuine enough for it bears the cryptic initials 'J.L.A.'

2nd *Monday*. *Paese Sera* informs us that the universities of Rome are on strike '*contra le violenze dei fascisti tollerate dalle autorità*'; the Greg stands nobly aloof.

After lunch we face the fearsome conjunction of 82°F and thesis sheets. Later, our guest Cecil James gives an account of the aims of the National Council for Catholic Youth Clubs.

3rd *Tuesday*. Feast of Our Lady of Czestochowa. Throughout the world Poland celebrates its millenium as a Catholic nation ; here our Polish student concelebrates along with three other Polish priests.

After supper comes Theologians' Concert, the fruit of forty-eight frantic hours : leaving in its wake many a victim but ne'er a casualty, it began at 8.30 and ended three hours, forty-two litres and eight sketches later.

THEOLOGIANs' CONCERT, 1966

1. BEAKS' REACTION
Messrs Farrington, Lowe, Corley, Toffolo and McHugh
2. ROMAN BAGAROZZA
Mr Coote
3. UP CHURCHMANSHIP
Messrs Coote, Kirkham and McConnell
4. MADE IN ROME
Messrs Coote, Pullen, Johnson, Brown, Acton and Toffolo
5. VANHEEMS AND CARNABY STREET
Messrs Coote, Kenney, McHugh, Standley, Farrington and Pullen
6. IL BAG CHE E VENUTO DAL FRED
Messrs Standley, McConnell, Cornish, McGough, Round, Farrington and Firth
7. MEZZOFANTE
Messrs McSweeney, McEvoy, Round, Ainslee and Swierzawski
8. TOP YEAR SKETCH
Messrs Hollis, Wahle, Dann, Kelly, Kenney, Dodd and Kirkham

May 4th Wednesday. Feast of the English Martyrs. After the solemn concelebration those inclined are able to attend the Greg. Being advised to watch for the 10.10½ p.m. eclipse of the moon thirty of the brethren watched, two thought they saw it . . .

5th Thursday. Weights-day once more; the kitchen scale revealed startling facts more or less confirming estimates made by the Madre as each person stepped on to the machine.

Cricket at Pam, College versus Beda : innocuous bowling led to a feast of runs and a satisfying draw.

6th Friday. Elections for Senior Student 1967-68 : thirteen candidates and voting continues for nine days.

Today's *Guardian* informs readers that both Old and New Testaments of the New English Bible are now complete; it sardonically adds that the Catholic Church has decided to join the enterprise which was begun twenty years ago.

Spectacle-wearers give their lenses a thrice-daily clean from a coating of fawn-coloured dust : yes, scirocco's back.

7th Saturday. The tenth pigeon is presented to Luigi who eats it for supper.

8th Sunday. A break in the weather brings several *zimarras* back on the scene.

Fr Malatesta S.J. directs the Day of Recollection : his morning conference and evening bible service deal with St John's first epistle.

Our outside dress is now 'normal dress', except for Greg garb which remains cassock and wings.

9th Monday. An afternoon charged with drama and suspense : a fearless gamble with death by three students who inch over loose-tiled rooftops to retrieve a pigeon shot and spectacularly trapped in a gutter.

Canon Cusworth, *olim* rector of Grove Park, visits us while China explodes her third Atomic bomb.

10th Tuesday. The die is cast : hats and wings are gone for ever(?) : from now on permanent outdoor dress is the suit.

Suor Santina today celebrates the fortieth anniversary of her profession; she has been in the College for more than thirty years.

We now have the use of a tennis court at Ponte Milvio.

11th Wednesday. Lines of drying washing festoon the balcony, as College washers continue their go-slow. Despite dull and chilly weather First Year's indomitable Welshman revels in the tank's frigid Trevi water.

12th Thursday. Trastevere Day. Vicariate priesthood exams for Third Theology, while Top Year wine and dine the Rector and Vice-Rector at 'La Rusticanella'.

13th Friday. St Robert Bellarmine. Solemn concelebration at San Ignazio where Archbishop Garrone is chief concelebrant ; among others are our own Rector and Fr Arrupe S.J., who discourses for twenty interesting minutes.

Roman petrol-pump attendants are on strike—so no evening postal delivery.

May 14th Saturday. Stifling sandy winds from Nasser-land ; balcony shade temperature reaches 84°F. Wooden crates from Bollinger start appearing in Top Year rooms ; who says seven years last for ever ?

15th Sunday. The Vice-Rector delivers a second 'kitchen-management' talk to the kitchen staff ; we await the outcome with trepidation.

At Pam the College beats the Australians by four wickets, with twenty minutes to spare. Top Year eat the traditional yearly supper at the masters' table.

16th Monday. At precisely 11.05 a.m. the Rector leaves for London on U.A.A. flight MS 793 : 'glad to doff my cassock'.

At precisely 6.00 p.m. Mgr A. Clark arrives from London on U.A.A. flight MS 794 : 'can't wait to don my cassock'.

17th Tuesday. The welcome cool weather continues ; in the evening a two-and-a-half hour rainstorm which proves that rogation litanies do more than awaken Cappellà dwellers !

18th Wednesday. No newspapers : *sciopero dei poligrafici*.

At supper the Vice-Rector booms for twenty minutes on a variety of topics ; he also announces the arrival (wait for it) of a new, three-tiered, aluminium, bargain-at-the-price (100,000 lire) food-trolley.

20th Friday. The interval after second lecture is brightened by viewing a 74.5% eclipse of the sun.

Eight συμποσιάρχοι are appointed to supervise feeding times . . .

21st Saturday. Rain all day.

22nd Sunday. An uneventful day. At midnight Italian summer-time comes into force, robbing us of an hour's sleep and making Italy two hours ahead of G.M.T.

After thirty hours 'in camera' judges free Claire and Youssef Bebawi, thanks to lack of evidence ; the trial thus comes to an end after two years and four months.

To mark the seventy-fifth anniversary of *Rerum Novarum* Paul VI concelebrates Low Mass along with Cardinal Cardjin and five other bishops ; by popular request twenty-five of our brethren sing an English hymn after this remarkably liturgical ceremony.

Today is 1966's hottest day—but, of course, I almost forgot, exams are just round the corner.

After supper, sheer cinematographic diversion when the Vice-Rector takes us all out to *Cat Ballou*.

23rd Monday . . . At lunch the *architrichlinus* system bursts forth upon us : while ensuring greater order and efficiency, it tends to lower the tone of meals.

Before and after supper we discuss the Family and Social Action Movement ; our guests are Mgr Buckley, Kevin Muir and Frank Lane—all members of the F.S.A.'s Steering Committee.

May 24th Tuesday. The torrid sun sends bath-robed gents scuttling up to the battlements.

25th Wednesday. No newspapers: '*sciopero dei poligrafici*'. In the evening some reach the Chiesa Nuova for St Philip Neri's First Vespers; others find a Communist rally in the Campo more to their taste.

26th Thursday. After a break of three years it is amnesty time again: once again nicely timed to further election chances: 1,500,000 releases are expected, so a new crime wave is a certainty.

While the corpus attends St Philip Neri's Solemn Benediction, a member or two helps to make the Cardinal's Rota tea-party a roaring success.

28th Saturday. Third Philosophy take the written licence exam then retire seawards. The College beats the Beda in the semi-final of the Rome Ashes.

The Vice-Rector gives the third in his current series of weekly talks to young seminarians.

30th Monday. At 8.43 a.m. a busload of fair-skinned Angles set off for a deserted beach near Parco di Circeo: they return, pigmentally transformed, at 7.43 p.m.

31st Tuesday. Another postal strike begins. To lunch, Norman St John Stevas, M.P., and Mgr Francis Davis who is staying for a while, as is Canon Hulme who arrives at 7.30 p.m.

JUNE 2nd Thursday. Festa della Repubblica: the twentieth anniversary of the monarchy's downfall; a 'manifestation' of troops, aircraft and armaments: and 50,000 Italian hearts swell in unison; and who are *we* to destroy their illusions?

At lunch, strawberries; the season lasts two days this year.

3rd Friday. Fourth day of postal strike—but wait: three letters arrive in the evening delivery.

The absence of pigeons is blamed on our operatic tenant (!).

4th Saturday. Vergogna: at Manchester (England) the West Indies beat us by an innings and 40 runs.

5th Sunday. Trinity. Our Cricket XI miss the customary *pranzone* to beat the C.W.G.C. in the final of the Rome Ashes; at last, after four attempts, success!

No one notices Cardinal Heenan arrive . . .

6th Monday . . . and leave at 9.30 a.m. to take up residence in the Spanish OND College.

A spectacular evening thunderstorm more than revives our willing plants.

7th Tuesday. As the temperature rises so does the sinking of beer and iced drinks.

Our theology tutor has his *lectio coram*.

June 8th Wednesday. Some of us find ourselves in the Circus ring with *Saddharmapundarikasutra* and *Knollenpflanzer*.

Bishop Holland arrives for Church Unity Commission meetings. Tonight the clock-tower will not chime : it disturbs the Cardinal who returns from his stay in the Spanish OND house.

For those so inclined, a cocktail party at the Embassy, to honour the Queen's fortieth birthday.

9th Thursday. Corpus Christi. Doing the annual 'Little Sisters' function—High Mass followed by three Benedictions—we again provide nearby Moses with a spot of competition.

Cardinal Heenan and Mgr Davis both depart.

10th Friday. The election campaign reaches a grand climax when the garden receives its share of leaflets : four *Partito Liberale*, two D.C., two P.C.I. and one P.S.D.

Top Year Tea, so the usual number (plus Fr McConnon !) makes its annual tea-time visit to the refectory.

11th Saturday. After last week's two-day official strike, postmen are now working-to-rule ; thus, for the last ten-day period we receive a total of forty letters. Perhaps those bags you saw in the Tiber were post bags !

Top Year and OND attend a Cape soirée.

12th Sunday. Bishop Holland presides at low Concelebration. Morris West comes to lunch.

Balcóny thermometer registers 90°F in the shade ; *Signore pietà*.

All-day voting in municipal elections . . .

13th Monday . . . Romans continue to pour into the urns until 2 p.m. when it stops raining.

14th Tuesday. The municipal election now over, as usual every party claims to have gained votes ; in fact, the P.C.I. fails in its avowed attempt to become the city's largest party : the D.C.s get 30.8% of the total vote, and the Communists get 25.3%.

An instruction from the Congregation for Faith and Morals informs us that the Index Librorum is now dead ; yet whatever they may think local bishops are not hereby empowered to create their own indices.

15th Wednesday. The Licentiate exams begin for Theology and Philosophy.

Supper becomes a family-party in honour of Fr L. Orsy S.J., our Spiritual Director since 1960, who leaves us and the Greg to take up a teaching-post at Catholic University, Washington.

16th Thursday. Collegium corruiur. Plumbers, Marco, Germano, the Vice-Rector—all scuttling over roofs or hanging from gutters, all wondering why walls are bulging and pipes are blocking.

Bishop Holland returns home, and with him the first *licentiatus*.

17th Friday. La grande sete di Roma : the first of three days without water.

Through Mr Patrick Smith's kindness we see the recent Muggeridge film *The English Cardinal*.

June 18th Saturday. Fr Budd defends his thesis and is well in control of the situation . . . ?

19th Sunday. Cardinal Heenan arrives for the plenary session of the 'Population Commission'.

The great thirst ends at 22.00 (but thanks to Germano and friendly spanner no one here has died of thirst !).

20th Monday. Congratulations to all our *olim licentiandi* now *licentiati* ; but for us the push still pushes : still, the weather is cool and the tank is clean.

21st Tuesday. Our exam-time insomniacs tell us that the clock-tower is again on strike : every night from 22.00 to 04.00 its chimes are silenced.

22nd Wednesday. At breakfast the new electronic-pressurized-two-cylindereed machine starts work : it produces a hundred cups of excellent coffee and another notice from the Vice-Rector.

23rd Thursday. Some of the more fortunate brethren who have finished exams go to Palazzola to re-concrete the cricket wicket and to watch the film company at work (or was it vice versa ?).

24th Friday. The tank water fully acquires its emerald green tint and its *consommé Julienne* texture : however, its temperature remains low enough to refresh needy bodies.

25th Saturday. A pated Dr Morris returns from hospital. Anticosmologists among us rejoice to see Bishop Carlo Colombo at supper.

26th Sunday. Mass at 8.15 to accommodate Cardinal Heenan who says community Mass and leaves for England shortly afterwards.

27th Monday. As the thermometer rises to 93°F the Rector returns grinning and suntanned under the inevitable trilby. Now the Rector and Dr Morris are back the Vice-Rector returns to wearing two rather than six shoes.

28th Tuesday. The last six of the brethren complete their majors, then disappear.

Being in such large demand, Fr Burns now comes twice a week to hear confessions : but he finds supper once a week is sufficient.

29th Wednesday. Oggi festa : St Peter and St Paul. Bottom corridor quickly filling up with shaving cabinets, bird cages, refrigerators, golf-clubs, lampstands, Fr McConnon's camp beds, cardinalatial cases of Haig . . . Packing-up and papering-up continues till the small hours . . .

30th Thursday . . . After midnight packing the diarist too crawls sleepily to 6.30 med. and Mass. Now it's up to you Mr . . . er . . . er . . .

MICHAEL BROWN.

'HENRY VI' PART III

BY WILLIAM SHAKESPEARE

<i>King Henry VI</i>	.	.	.	Antony Jones
<i>Edward, Prince of Wales, his son</i>	.	.	.	Daniel McHugh
<i>Louis XI, King of France</i>	.	.	.	Francis Pullen
<i>Richard Plantagenet, Duke of York</i>	.	.	.	David Standley
<i>His four sons :</i>				
<i>Edward, Earl of March, later Edward IV</i>	.	.	.	David McGough
<i>Edmund, Earl of Rutland</i>	.	.	.	Terence Rodgers
<i>George, later Duke of Clarence</i>	.	.	.	Michael Farrington
<i>Richard, later Duke of Gloucester</i>	.	.	.	Paul McAndrews
<i>Earl of Warwick</i>	.	.	.	Timothy Firth
<i>Marquess of Montague</i>	.	.	.	Peter Burke
<i>Lord Clifford</i>	.	.	.	Antony Convery
<i>Earl of Northumberland</i>	.	.	.	Timothy Williamson
<i>Earl of Oxford</i>	.	.	.	Adrian Toffolo
<i>Duke of Exeter</i>	.	.	.	Philip Holroyd
<i>Duke of Somerset</i>	.	.	.	William Pitt
<i>Lieutenant of Tower</i>	.	.	.	Terence McSweeney
<i>Mayor of York</i>	.	.	.	Brian McEvoy
<i>Sinklo, a gamekeeper</i>	.	.	.	Michael Healy
<i>Humphrey, another gamekeeper</i>	.	.	.	Philip Carroll
<i>Queen Margaret</i>	.	.	.	Stephen Dean
<i>Lady Grey, later Queen to Edward IV</i>	.	.	.	Peter Kitchen
<i>Bona, sister of Louis XI</i>	.	.	.	John Hadley
<i>Yorkist Soldiers</i>	.	.	.	Peter Nealon, Anthony Sanderson
<i>Lancastrian Soldiers</i>	.	.	.	Richard Ashton, John Marsland

Produced by Wilfrid McConnell

When I first heard that the opera was no longer in favour, a natural feeling of disappointment came over me so that when the 'curtain' went up on the first act of the play, I was prepared to be severely critical. I was slightly mollified on seeing the cortile lit up once more and sat back prepared to be more tolerant. I was not prepared therefore for the expertise with which this long and not often performed play of Shakespeare's was produced. I had read the synopsis of the plot beforehand and was not much the wiser, but as the play unfolded the clarity of speech, the excellence of the actors and of course Shakespeare's beauty of language, made this impassioned outburst against war, greed and cruelty crystal clear and very acceptable.

The whole cortile was used, various corners being lit to show the unfolding of the play as the scene shifted from England and Scotland to France. Even the balcony over the cortile was used most effectively to portray the battlements of York.

The story told of that saintly but rather futile King of England, Henry VI, played with great perception and necessary under-emphasis of line, gradually losing his grip on the Crown of England to Edward, son of the Duke of York who with his three brothers (including the notorious hunch-back Richard of Gloucester) plotted and schemed to get the throne from Henry.

The evil nature and sinister approach of Richard were beautifully portrayed and set off by the upright courageous Warwick, whose electric presence on the stage lit every scene in which he played.

For myself the most impressive part of the evening was the clarity of speech and the way that every actor forced one's attention on the play, so that the time of the play seemed much shorter than it actually was (three hours). The speed of scene changing, the effective lighting and the most appropriate use of music reflected great credit on the Producer whose whole production was most artistic and imaginative. I will long remember the fine and indeed moving performances of all the actors although, in fairness, special *prosits* must be given to the King, Queen Margaret, Warwick and of course Richard of Gloucester whose soliloquy was the highlight of the evening. In fact both major and minor actors (in spite of a few *lapsus memoriae*) had their parts all learnt although there was only a short time in which to produce the play.

I fear that I have left unmentioned many of those who went to make the production so successful (the 'bodgers', the make-up men, the props men etc.) without whom no play could be performed and the audience's gratitude must be given to them as well.

When the lights finally went out the audience showed their appreciation enthusiastically and the 'winter of my discontent' at the cessation of the Gilbert and Sullivan operettas had finally changed to a deep contentment at this most satisfactory performance.

BRIAN MURPHY O'CONNOR.

PERSONAL

THE VENERABLE

Editor : Charles Acton

Sub-Editor : C. R. Strange

Fifth Member : T. Cooper

Secretary : Daniel McHugh

Under-Secretary : S. Pearce

Sixth Member : P. Morgan

In October 1966, we welcomed the following new men into the College :

For Post-Graduate studies : Revv. Anthony Myers (Shrewsbury), Peter Wilkinson (Liverpool).

Into First Year Theology : William Kilgallon (Leeds), Seamus Mcgeoghan (Westminster).

Into First Year Philosophy : Philip Beisley (Clifton), Stephen Blinkhorn (Salford), Robert Carter (Shrewsbury), Thomas Clarke (Brentwood), Martin Devoy (Salford), Thomas Finnigan (Salford), Paul Furlong (Shrewsbury), Alexander Hay (Westminster), James Joyce (Portsmouth), Richard Lohan (Salford), William Mellor (Shrewsbury), Michael Mills (Southwark), Michael Murray (Cardiff), Michael F. Murray (Liverpool), Robert O'Reardon (Cardiff), Michael Peyton (Leeds), Brendan Stone (Westminster).

Rev. Michael Tully (1957-64) has returned for further studies in Dogmatic Theology. Rev. Michael St Aubyn (1955-62) is continuing his studies in Munich and the Rev. Anthony Pateman (1958-65) is reading English at St Edmund's House, Cambridge.

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

- Rev. Peter Cookson to Ushaw College.
- Rev. Nicholas Coote to the Sacred Heart, Exeter.
- Rev. Graham Dann to St Philip Neri, the Cathedral, Arundel.
- Rev. Anthony Dodd to St Richard's, Chichester.
- Rev. John Kelly to Our Lady and St Paulinus, Dewsbury.
- Rev. Bernard Kenney to Underley Hall.
- Rev. Peter Kirkham to English Martyrs, York.
- Rev. Crispian Hollis to Christ the King, Amesbury.
- Rev. Francis Wahle to Westminster Cathedral.

Two further appointments are those of Senior and Deputy Senior students for the coming year, Mr David Standley and Mr Francis Pullen respectively.

The Postal Address of the Villa is no longer ALBANO, but VIA DEI LAGHI, ROCCA DI PAPA. We ask all correspondents, however, to send post to the College in Rome, since it is more sure of safe arrival, even during the summer months.

It may be useful to inform pilgrims to Rome that public audiences are held on Wednesdays only ; also that without a personal recommendation from a Bishop, in writing, we cannot obtain any special audiences. During the Holy Father's period at Castelgandolfo, his Sunday appearance there in the Cortile at midday is well worth attending.

The audience tickets which are obtained through the College are delivered to us by messenger only on the day preceding the audience. As a rule, therefore, we have to ask people to call and collect them in the evening. It would be useful if this information were given to applicants when possible.

We again appeal for BACK NUMBERS of the VENERABLE. From time to time we still receive enquiries about old copies from people or institutions wishing to complete sets or individual volumes of the VENERABLE. So if you have back numbers you do not want, would you please send them in to us.

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