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EDITORIAL

1968 has turned into a year of anniversaries and jubilees. The Alpini descended on Rome a few weeks ago to commemorate their fiftieth anniversary, whilst nearer home the R.A.F. has been doing the same. Furthermore, it is now fifty years since our nuns first took up residence in the College at Mgr Hinsley's invitation. And later in the year we will be celebrating the return of the College to Rome at the end of the Napoleonic Wars one hundred and fifty years ago. But the anniversary to touch us most closely is Cardinal Heard's golden jubilee of his ordination to the priesthood.

To the Cardinal himself we would like to express our deep respect and admiration, and the hope that he will accept this edition of *THE VENERABLE* in dedication.



CARDINAL HEALD

by Derek Hill

(Printed with the kind permission of the Master of Balliol College, Oxford)



WILLIAM THEODORE CARDINAL HEARD

On 30th March 1918 Cardinal Heard was ordained priest in the Basilica of St John Lateran by the Vicar General of Rome, Cardinal Pompili. Fifty years later, as Cardinal Protector of the Venerabile, he celebrated his ordination anniversary by raising Rev. Peter Nealon to the priesthood in the College church. It was a fitting climax to fifty years spent in the service of God in which to serve is to give.

The following day His Eminence said his anniversary Mass which the House attended. In a most moving sermon he recalled his student days in the College, his pastoral work among the young people and the working-men in Bermondsey during the days of depression which followed the First World War and his recall to Rome as Auditor, and later Dean, of the Sacred Roman Rota. He thanked God for the providence which had always surrounded him, and he paid tribute to Mgr Macmillan whose kindness in inviting him to reside at the College has been constantly repeated by succeeding rectors. As he advances in age, His Eminence said, he is conscious of the comfort which the presence of the staff and students provides.

Although he wished the celebrations of his jubilee to be restricted to the College, the Cardinal received many letters of congratulation and good wishes from all over the world. The following is a translation of the personal letter which the Pope sent to His Eminence.

Paul VI
to our dear son, William Theodore
Cardinal Heard

We know that you will soon have completed the fiftieth year since you generously followed God's call to the sacred office of the priesthood and offered the divine host in your first Mass.

This anniversary gives us the opportunity of sharing in the happiness which, no doubt, will be full of heartfelt memories for you.

Recalling the past, you will be drawn immediately to thank the author and giver of all good things who has given you throughout these years to cultivate the priestly virtues and to serve God's people in the performance of your high office.

You spared no efforts in employing your outstanding abilities in the study of Canon Law, and thus deserved to become an Auditor of the Sacred Roman Rota and eventually its Dean.

While you were holding these offices, you were noted for that justice whose 'great glory it is to be destined for the service of others rather than for oneself, and accordingly comes to the aid of our community and society' (St Ambrose, *De Off.* 1, 28). The most prized virtue of 'charity in truth' (St Augustine, *De Civ. Dei*, 19, 19) was the driving-force which enabled you to give considerable and zealous service for the good and advancement of the Church. Nor can we neglect to mention the example you gave of devotion to this See of Peter as the wisest mother and mistress of the people of God. To her your elevation to the rank of cardinal linked you more closely still.

As you recall the long years past, you can rightly claim that the words you chose as the motto of your coat-of-arms, *Recte et Sapienter*, have been put into practice.

With these thoughts in mind we earnestly pray the Almighty and Eternal God to give you light and strength for your protection, to grant you the enjoyment of a fruitful old-age and to enable you to work still longer in the service and honour of this See of Peter.

With these good wishes we impart you as a pledge of our esteem our Apostolic Blessing which we gladly extend also to all those who are present at your solemn jubilee Mass.

Given at Rome, at St Peter's, on 19th March 1968 in the fifth year of our pontificate.

PAUL VI.

Our own congratulations echo those of the Pope. But we may be permitted to add our more personal thanks to His Eminence for his quiet and unassuming example of devotion to duty, for the straight, down-to-earth spiritual direction which he has given to so many students of the College and for the many kindnesses and generosity over the years.

In a few months' time he is to receive *honoris causa* the degree of Doctor of Civil Law from the University of Edinburgh, the city of his birth and his first love. It will be the first occasion on which a Catholic, as a Catholic, has received an honorary degree from that university. It is also a mark of esteem

from Scotland to its first cardinal since Cardinal Erskine, a lawyer like Cardinal Heard, who died over 150 years ago.

But although His Eminence is referred to by the Press as the 'Scottish-born Cardinal' and Scotland remains his pride, we ourselves will always feel honoured that he has chosen the English College to be his home. And we readily offer our prayers, as he himself requested at his jubilee Mass, that God will give him the grace to live the remainder of his life in his presence and among us, understanding with his mind and accepting in his heart God's providential will.

J. BREWER

FIRST IMPRESSIONS OF SPIRITUAL DIRECTION

Until recently a student at the Venerabile was judged in his vocation largely by how he kept the rule of the house. The superiors would have ample opportunity to assess the suitability of candidates over a period of seven (now six) years.

For their part the students appeared more or less satisfied with the system. They even reinforced it with what came to be called 'the spirit of the house'. This included a communal understanding that systematic rulebreaking was against the student code. There seemed to be little that could not be dealt with by one or other superior or by both. Students would for the most part arrive with an implicit trust that looked to the Holy Spirit working through the system to accomplish what was necessary for their training and selection for orders; and if the going was hard, then it was probably no worse than Jacob's task of serving seven years for Leah and then the other seven for Rachel. The priesthood was worth it.

The spiritual director had no concern with house policy—there were in any case no regular staff meetings. He came in from elsewhere simply to give weekly conferences and to direct the students and hear their confessions. His work was supplemented by two resident priests who were not members of the staff in the strict sense and whose mandate ran no further than the hearing of confessions.

The seminary must always reflect to some extent what is happening in the world outside. But it was perhaps not until the sixties that the wind began to blow strongly through our windows. Much has happened to disturb the balance of what has gone before. Take, for instance, obedience. The world has seen crimes on an enormous scale committed in the name or with the excuse of obedience. What can be said of the obedience that is ready to press the nuclear button? Did the 'obedient generation' justify its principles? If so, why

is it only recently that we have a soundly developing world conscience about war, hunger, refugees and racial integration? Obedience may be unfairly criticized but we cannot pretend that this criticism has no weight with the present generation of students, even if it is not expressed. Implicit obedience is no longer as easily acceptable as it was.

Education at home, and throughout the world, has been aiming at greater opportunities for all, and this involves encouraging spontaneity, responsibility and the critical faculty. Students find it difficult to avoid questioning the soundness of what is happening to them, even as it happens. 'Is there true leadership,' they ask, 'or are we being led according to a pattern which is not clear to us and perhaps not much clearer to those in authority?' They want a share in the responsibility for what is being done.

Vatican II has allowed a great deal of criticism to circulate in the Church. Though positive things are said in the documents concerning the priesthood and the training for it, the whole thing has still to be worked out in a given situation in which one of the major factors is the outlook of the students who are to receive that training.

Many of the irksome rules have now been abolished. What is left? Is it sufficient to serve as a basis for judging vocations? A student may well ask: 'You have left us sitting in the ruins of the rules; do you expect us to treat them still as a complete building? If responsibility is upgraded, then mustn't rules be considered as downgraded? If our justifying motive is responsibility, then how can we be expected to accept what is left of the rules in blind obedience?'

The position is complicated by the fact that students just released from more or less complete dependence on rules cannot become immediately responsible. Like colonial nations which have just been granted independence they suffer from 'counter-dependence'.¹ Thus they can distrust implicit obedience while being unable to see clearly the importance of obedience for responsibility, and how this must be accepted in their situation.

Now that students are given greater room for the exercise of responsibility, more stress is laid on their own perseverance in offering themselves for orders. It is no longer possible to make an adequate judgment on the strength of their response to the pattern of life demanded by the rules. Apart from the

¹ This word is used here in the following sense. An habitually dependent person relies on someone else for a lead. If he does not like the lead he rebels, but cannot yet think of a satisfactory alternative himself. A counter-dependent person says: 'What are you going to give me to do and I won't do it?' He can worship or crucify someone else, but he cannot achieve spontaneity.

obvious qualities and shortcomings which will anyway appear on the surface, a student is going to be judged to a great extent by what he says about himself.

In this setting the task of the staff and particularly that of the spiritual director is to ask ourselves what we expect of the students and to help create a community in which this can be realized. We aim to have priests who will satisfy the demands both of what is perennial in the priesthood and what is necessary for the particular circumstances in which priests are working today.

I am not going to say much here about what constitutes a great part of the formative influences in a Church student's life; about philosophical and theological training, about the liturgy and para-liturgical functions, nor about how far the seminary system is a permanent norm for the training of priests. My remarks will be restricted to spiritual direction. Neither is there here any intention of covering every aspect of this, but only that aspect which more particularly concerns the change of circumstances today.

A priest working in today's world needs greater self-knowledge than before: status and convention no longer shield him from the pressures of those who do not understand or respect what he is. Detachment may be spiritual but it can hardly be an insulation against society. For a priesthood that is exercised through one's personality as well as one's office, celibacy has to be thoroughly understood in its implications for 'me' and 'my relations with others'. It must be seen as a positive integration and dedication of myself, an offering in which energy is transformed and sublimated, a tension which makes for concert performance, a sign of the otherness of God and his kingdom as distinct from the shallow preoccupations which can so easily trap entire lives. It means more and deeper involvement with people, not less. It means Christ taking all of me, not just my 'Sunday personality', that part which I think is respectable enough to be offered to him.

The formation of character for such a celibacy is a matter of helping each student to achieve his own authentic pattern of behaviour within his own limitations. Some may have more trouble on the way and yet have strength enough to bear trouble. It could be superficial to apply slide-rule standards indifferently to everyone.

There is a necessary place for obedience today as always, however difficult it may be to explain this. A seminary is not just a hall of residence but a place of formation.² Discipline is more necessary than ever in the shifting sands of today's social life. Discipline is not achieved by merely learning to do what one has to do as a priest, but extends to being able to do it with the right intention and under difficulties. One doesn't choose the difficulties: they arrive, often unexpectedly. Therefore discipline cannot be inculcated merely by

² Cf. The Decree on Training for the Priesthood, para 11.

suffering the inconveniences of one's life, it must come through trials imposed from outside our control. One must obey first and complain later when it is a question of a rule which is not at the moment open to discussion, otherwise it is difficult to see how there can be any true tested obedience.

A seminary training for today is not an entirely different thing from what has taken place in the past. But it is being subjected to unwonted stresses. The need at the moment is to serve the purpose of forming priests who will be right for today, while at the same time not pretending that we can at this moment do without the system we have inherited and for which there is as yet no better tried alternative. The material we are receiving is in no way inferior to the past; the students of the present are a perpetual encouragement to those who have to work with them. It is a great privilege to be allowed to do this and makes one's responsibility all the greater in the matter of helping them to find the maturity and training they need.

Perhaps the greatest difficulty in the seminary at the moment is the lack of complete confidence (not a complete lack of confidence!) between the superiors and the students. Students can feel that in the last analysis superiors are not letting go of the reins, and that changes in favour of responsibility are looked upon in the light of 'concessions'. Hence there is no real risk of letting students fail, because they will not be allowed to take complete charge of their lives; their exercise of responsibility will be watched jealously and doubts will always be solved in favour of safety rather than initiative. Students will point to the kind of responsibility that secular university students enjoy, and complain that seminary students will be at a disadvantage because they have not the same freedom. The more radical spirits will feel that if they are not really given responsibility—to spoil their vocations if necessary—they are not bound to observe the rules responsibly.

On their side superiors are aware that students are not yet capable of running their lives responsibly and that superiors are answerable to bishops if they let candidates receive orders without being able to give certain assurances about their stability. They feel that in the last analysis they cannot afford to risk students having a good chance of ruining their vocations while being given a chance to gain more maturity. They can feel that when students are given more rein, they do not act as mature people but take advantage of every loophole like schoolboys. If they behave like schoolboys they will still have to be treated like schoolboys. Hence every tendency to enlarge areas of liberty will have to be watched carefully.

This may be a slightly exaggerated view of the situation. Some students hanker still after the more traditional pattern; some superiors may want to give more freedom. But perhaps the conflict goes deeper. Two principles are involved: care and autonomy. Autonomy is today's watchword for the awak-

ening of minds and hearts all over the world. Care on the other hand is the pastoral preoccupation of the Church. Can we afford to relax care before autonomy is less risky? Is the seminary student in the same position as the secular university student? (Some seminary students have a fanciful picture of the glorious freedom of university students elsewhere.) A priest has to be a member of a corps, he is not just an individual going his own way. What would become of the voice of the Church if there were no *esprit de corps*? Can we rely upon real discipline being discovered somewhere along the way? Can a person hope to command loyalty and obedience without first having learnt in a school of loyalty and obedience (often in ways which seem unreasonable)? Students may fear that they are not being allowed to grow up, while superiors may fear that discipline may never be learnt. Students may fail to commit themselves if they feel that they are not being trusted. Superiors may fail to trust students because they feel that they are not fully committed. It is a vicious circle. Both sides want to see an earnest of the other's good faith before they 'let go' and give themselves in full confidence. Neither side is convinced of the good faith of the other as completely as they would like to be.

The way of life followed is, in such a situation, necessarily a compromise. Certain parts of the pattern continue with slight changes of form to allow for the insights of the *aggiornamento* of the last decade. In liturgical matters it is possible to follow the spirit and letter of the documents faithfully and without difficulty. There are rather less community exercises of devotion than before but this does not mean that less is being done by individuals. Parts of the office are recited in common: Lauds on Sunday morning and Compline or Vespers every night. Bible vigils and other special services are held from time to time in which the students exercise a good deal of initiative. Retreats, though modified in detail, continue as before. Reflective prayer still takes place in common in the chapel before Mass each morning while in Rome, and at the villa the time is left to private initiative. (Here is an instance of the compromise between making sure something is done and in community, and allowing it to be done on private initiative.) Conferences are given every Friday and there is a day of recollection about once a month. In addition to two resident confessors two outsiders come regularly to the college each week and from time to time join a policy conference chaired by the spiritual director.³ This in some way overcomes the isolation of the outside confessor from the life of the college, though it must be said that our present pair are often with us for relaxation also. Past students returning for a visit will not notice a great difference in the spiritual timetable of visits and prayers, and at the time of

³ One element of the policy is to ensure that every student has an overall spiritual director who can support his candidature for orders when the time comes.

writing Lenten Stations (this means both stations of the cross and visits to station churches).

This year a certain new element of group work has taken its place in the programme, covering the whole period from October to Easter. The first pre-occupation was to restore a deeper sharing in terms of community. In the old régime there was a good deal of compulsory mixing in community demanded by the programme: circles and walks, for instance. (Circles still continue after supper even though there is no compulsion.) Now this is reduced, and the danger of isolation (by no means absent in the old days in spite of all the *bonhomie*) has increased. A certain hesitation and a courtesy about respecting privacy is essential in a close community but it can be taken too far. So the first groups were concerned with the pattern of personal relationships: observing one's impact on others and their impact on oneself and upon one another. In this way students are helped to overcome a deficiency in seminary training; the lack of knowledge of their own feelings which comes from living in a masculine community and in seclusion from the world. To wake up from a kind of slumber after leaving is more dangerous today than in the past. Another advantage of this type of group is that people who become more sensitive to one another are able to understand one another's meaning more clearly. This is an advantage for use in the other type of group which is based on discussion of a theme. It would be difficult to describe in detail how the first groups work, but anyone who is in touch with the Christian Teamwork project of the Tabistock Institute could gain an insight into what is being done here: particularly the large and small group exercises. It could be said fairly confidently that since these groups have been in existence (from October to Christmas for all save first year who did theirs from Christmas to Easter) the community has drawn together and woken up quite considerably.

Discussion groups have centred on moral problems and on the practical application of themes in theology. There were also a few groups to discuss Christianity and culture. By means of these groups, voluntary and open to anyone, useful work has been done on such topics as the priesthood, celibacy, the Eucharist, eschatology, Christian holiness, and many others.

Two other kinds of group have been run. One concerned prayer and has taken place each Sunday. The other kind is the introductory talks and discussions for first year that have been continuing twice a week from October until Easter; a means of ensuring that a student is not too much left alone on arrival to find out for himself what is supposed to be going on here.

The Venerable is not entirely typical as a seminary. We have an English tradition without an English setting (or a Welsh one!). It is more difficult to keep in touch with what is going on outside when one is in a foreign country. However, in spite of this, practical pastoral work is being done, including

visiting the sick and aged, youth work in the summer, preaching by student priests and other activities. In addition there are facilities for a certain amount of social visiting and sport.⁴ The present arrangement is that students return to England for the whole summer holiday of three months every second year. This enables them to become properly involved with what is going on at home. It also leaves them free in the years when they stay here at the villa to deepen their commitment to God and to one another and to have time for the hobbies and recreations which are important in the building of character. The point is often missed that the villa period is part of the training. Rome and home can be so easily too full of bustle for the storing up of the spiritual reservoir for the active life to come. The danger in the past was that there would not be enough keeping in touch with ordinary people. Now perhaps it is that Church students may become too saturated in the superficialities of the world. They will not have much time throughout their lives to consider where they are going. At least they can look back and be thankful that there was a period when there was time to think in freedom from instant preoccupations. Unfortunately there is a tendency at the moment for students to be unable to appreciate the villa period. No matter how useful and enjoyable an experience can be, it will be of no use if the preoccupation of those having the experience is to escape from it. It is hoped in the future that this experience will be more meaningful and more attractive.

These remarks will have to suffice for the present. We are all learning our jobs today in a new way and this is more or less a progress report. I do not think that the difficulties will prove insuperable but there will be a need for a great deal of patience on everyone's part for many years to come. A new relationship between staff and students is being built up. At the moment we are trying to get to know one another better. I find this understanding comes very convincingly in giving individual 'direction'. A great deal of the time I am a listener, and I have to make appointments many days ahead because interviews are much longer and franker than they have been in my experience of the past. At the same time with its regular meetings the staff is becoming more of a team.

T. CURTIS HAYWARD

⁴ Regular sport includes rugby, football, cricket, swimming, wrestling and boxing. Walks are now not so agreeable with all the traffic. Proper balance for the intellectual commitment makes sport therapeutic. There is also a well attended Saturday pop and guitar session along with the other recreations: Literary Society, Wiseman Society and Poetry Group.

THE COLLEGE CHURCH

(PART TWO)⁷³

A quarter of a century elapsed between the first appeal for funds and the eventual opening of the rebuilt church of St Thomas of Canterbury at Rome. Its progress during these two and a half decades reflected the clash of temperaments and ideas in the Church at that time, from the lowest to the highest levels. In College administration, the old 'Wiseman' tradition was ousted in favour of Manningite reform; in architecture, the original neo-gothic plan by the younger Pugin was discarded in favour of Count Vespignani's Italianate design; the long controversy between Wiseman and the English bishops made him unable to guarantee their support for the new church; quarrels between Gallican and Ultramontane factions in England made both sides suspicious that the venture might seem to advance the principles of the other; and many feared that association with the undertaking might seem to express their agreement with the papal government on the political question of the temporal power, a question resolved by *realpolitik* while the church was under construction. Prominent in each of these matters was the enigmatic figure of

⁷³ The two principle sources for information on the church are the Talbot papers and the previously unsorted 'New Church Box'. The former were excellently indexed in 1954, and to these letters precise references can be given, but this is impossible in the latter case. The number system for 'scrittura' compiled circa 1774 is slowly being extended to the nineteenth century papers, but so far the archivists have only reached about 1820. Many of the important letters of that century have been filed according to sender or recipient; although these will eventually be given scittura numbers they will also retain the serial code as at present, so references to these may be taken as permanent. Other papers have been sorted approximately into decades, each classed with a letter followed by a number to indicate the envelope; references to these are only temporary. Finally there is a bulk of unclassified papers, including the New Church documents. I have filed the letters of Pugin and Vespignani with their own serial code, and the replies to Talbot's appeals have been put in the Talbot addenda, but in reference to the rest of these papers I can indicate the document by title or description only.

George Talbot, whose brainchild and pet scheme the reconstruction was.⁷⁴

The necessary condition for making Talbot's work possible was provided by Cardinal Ferretti, Protector of the Venerabile since 1847,⁷⁵ who on the 25th August 1860 wrote from the Doria Pamphili Palace to Mgr Louis English, Rector of the English and Pio Colleges, to inform him that ill-health prevented him from performing his duties, and he had therefore suggested to Pope Pius IX, '*che Monsignore Giorgio Talbot potesse rappresentarmi nell'ufficio di Protettore dei due Collegi Inglesi di Roma, con assumere il titolo di mio Delegato con tutte le facoltà di cui sono fornito io stesso*',⁷⁶ and had found Talbot very willing to accept this position.

This was hardly surprising, since Talbot, then in his forty-fourth year, had been connected with the Pio, and so with the Venerabile, since his arrival in Rome in 1850. He was immediately appointed a Privy Chamberlain to Pius IX and later became a Domestic Prelate.⁷⁷ This position brought him very close to the Pope, with whom he had great influence, which he continually exercised in favour of Wiseman and later of Manning, to the intense annoyance of the other English bishops. Although rumours abounded in England that he would receive a Red Hat,⁷⁸ his position allowed him, as he wrote to Manning, to 'exercise a hundredfold more influence than I could do as *Maestro di Camera*, or in the College of Cardinals'.⁷⁹

Talbot was himself a convert, and conceived the idea of a college for convert clergymen which would have a more apt programme of studies and discipline than that available in the regular seminaries. In this he had the support of the Pope, Cardinal Wiseman, and the English bishops.⁸⁰ The '*Collegio Ecclesiastico*' opened in late 1852 in the Piazza Scossacavalli,⁸¹ but lack of funds made it impossible for it to continue as a separate institu-

⁷⁴ A short biography 'Monsignor George Talbot' by Michael Moore, appears in THE VENERABILE, Vol. XV, pp. 200-209, but it carries no references to any original sources, and where checks from our archives have been possible they have revealed numerous inaccuracies.

⁷⁵ Scritture J 146 (temporary classification).

⁷⁶ Dr English's papers (serial code LEN), no. 70. The date usually given is 1861 (cf. VENERABILE V, p. 162, XV, p. 207, XXIII, p. 264; the two later references being an uncritical reading of the first).

⁷⁷ Wiseman sent him in 1850 on what he intended to be a temporary mission, but the Pope took a liking to Talbot and told the Cardinal that despite the importance of the work he was doing in London, he would be better employed in the Vatican. (Cf. Talbot papers—henceforth referred to as TAL—nos. 398-399.) The appointment as Domestic Prelate was in November 1855 (cf. Scr. F 104).

⁷⁸ Cf. TAL 765 and Talbot Addenda (henceforth TAL ADD) 14.

⁷⁹ Cit. Purcell, op. cit., Vol. II, p. 226.

⁸⁰ TAL 344 & 1013.

⁸¹ Liber 820, pp. 101 seq. The title '*Collegio Pio*' soon became the more common.

tion, and in 1855 it occupied a hitherto vacant part of the English College.⁸² This move illustrates Talbot's influence with the Pope,⁸³ and his willingness to go against the wishes even of Wiseman (who feared that the union would be detrimental to the Venerable) in order to carry out his plans.⁸⁴

Three years after Talbot's appointment as Delegate Pro-Protector, Dr English died. His appointment had been arranged by Talbot without the knowledge of the bishops, and he had never been popular with them. His successor, Frederick Neve, was one of the *terna* sent to Rome by the hierarchy,⁸⁵ and he had their full support. Although no comment from Wiseman has survived, Cornthwaite, the former Rector who was now Bishop of Beverley, wrote to Talbot, 'The new Rector I do not know personally, but I am told he is a most fit person for the post'.⁸⁶ More praise came from Clifford, Neve's own bishop; his letter, besides expressing what a loss Neve's departure would be to Clifton, contains a revealing glimpse into the influence Talbot enjoyed over the English College at this time: 'When *he (Neve) has seen you and heard what are your wishes and those of the Holy Father about the College . . . I don't think there will be much difficulty in his seeing what course to pursue*'.⁸⁷

⁸² This is the correct date, although Moore (op. cit., p. 207) gives 1854 as the year of the merger, adding no reference to any source for this assertion. This earlier year is also given by Rope, 'Centenary of the Pontifical Bede College, Rome' in the *Beda Review*, Vol. 7, no. 3, p. 27, based on a misinterpretation of an entry in G. Johnson's Diary (now Lib. 822) for 3rd October 1854: 'General expedition to the *Cappuchini* [*sic*] near Albano Lake . . . dined with the Tits inside the monastery and not on the forest green as usual'. The 'Tits' were the '*Convertiti*' or *Collegio Ecclesiastico* students, and Rope draws the conclusion that 'Johnson's diary shows its students sharing in the summer holidays at Monte Porzio that year'. In fact, all it proves is that during the summer the two Colleges occasionally met. Eight days later, Johnson was at the *Madonna del Tufo*, 'where we fell in with Dr English and co. who were going to dine with us'. The *Collegio Pio* had its *villeggiatura* at Genzano in 1855 (TAL 508), and was probably there also the previous year.

It is strange that, after giving 1854 himself, in the same article Rope quotes at length from T. Duggan's article, 'Robert Cornthwaite' (VENERABLE IV, pp. 370-71) including the statement, 'The decree uniting the two colleges was signed on March 29th 1855, and the Pio took up residence on November 21st'. This is presumably taken from a note on the frontispiece of the nineteenth-century College Register (Lib. 551). Elsewhere (TAL 165), in a note concerning the selection of students for the two colleges, 2nd April 1855 is given as the date of the letters of union signed at Propaganda.

On 9th November 1855, William Giles, a future Rector of the Venerable, wrote to his parents, 'The *Collegio Pio* is still at its old quarters, the new college not being quite ready to receive them. It is expected to go on the 21st of this month'. (Giles papers, no. 49—temp. classification.)

⁸³ The union needed papal approval (cf. Giles papers, no. 46).

⁸⁴ TAL 258. Wiseman was also disappointed that Dr English, when he became Rector of both colleges in 1857, refused to accept the Bishops' Agency, which had been exercised by all College Rectors since Gradwell. (TAL 1047.)

⁸⁵ TAL 768.

⁸⁶ TAL 149.

⁸⁷ TAL 130. My italics.

It is not surprising, then, that when the first appeal for the church appeared, signed by Talbot and Neve, the Pro-Protector's name was placed above that of the Rector, and in much bolder type. Gasquet suggests that Talbot first discussed the idea with Manning, who came to Rome at the end of 1863 to try to prevent the nomination as Cardinal Wiseman's successor of Dr Errington, with whom the Cardinal had had a long controversy and whose appointment would be regarded as a triumph for the Gallican faction among the English Catholics.⁸⁸ Two types of pamphlet were printed, both dated the 1st January 1864. Five hundred of one sort were distributed in England, while the other, for use in Europe, was also published in Italian and French translations.⁸⁹ The former gives a valuable insight into Talbot's motives in this matter, and provides an excellent illustration of his ability to exploit every possible circumstance and play on the emotions and loyalties of his audience in order to further his own ends. He based his appeal on the national pride of the Victorian English not to be 'alone, among the greater countries of Europe, without a national Church'. Addressing himself specifically to the Catholics he insinuates that this lack 'would seem to reflect upon the faith and the devotion of the Catholics of England to the Holy See', and suggests that this time, when the Pope's 'sacred rights are assailed and usurped' is particularly apt for the construction of a church dedicated to St Thomas of Canterbury, whose spirit of combat 'with the adverse powers of this world' is 'more than ever needed in the Church'. Another powerful motive should be gratitude to the Holy See for the recent restoration of the hierarchy; '... we may truly say that a public monument of gratitude is due to it (the Holy See) the natural seat of which is Rome. What more suitable, graceful, and natural one, than the restored church of the nation, to attest publicly the perfect union and accord of English Catholics with the Chair of Peter, in their orders, their belief, their sacraments, and in every rite and practice. Its existence in Rome would be a solid, enduring, and ever-speaking attestation of fidelity, submission, and filial reverence. Surely every English Catholic will contribute, according to his ability, for such a great national undertaking.'

Manning adopted a similar approach when he preached in *S Carlo* before returning to London, but he developed at greater length the history of St Thomas, and the justice of his stand for the five immunities, or liberties, of the Church. He also related this to the present context: 'What is Gallicanism, Josephism, Leopoldism, Anglicanism, but so many forms of the national

⁸⁸ Gasquet, *A History of the Venerable English College Rome* (London 1920), p. 258. For the purpose of Manning's visit, cf. Purcell, *op. cit.*, Vol. II, pp. 180-89.

⁸⁹ Neither carries the printer's name, but the latter, besides misprints, lays stress on the national aspect. This must be the 'circular, which is already in your hands', referred to in Manning's sermon.

spirit in its encroachment on the liberty of the Church?' Therefore 'there will be found everywhere . . . those who perceive that the cause of St Thomas is the cause of the Holy See, and the cause of this hour. They will unite with us in honouring in Rome the Martyr of the Ecclesiastical Immunities, whom the Holy See has chosen as its patron in guarding the liberties of the Church.'⁹⁰

The aspect of ecclesiastical immunity and the need for an adequate building in which the congregation could celebrate its annual solemnity was developed by Cardinal Wiseman, who in the summer of 1864 allowed Canon Drinkwater, the Vice-Rector of the College, to have published one thousand copies of a letter addressed to him by Cardinal Asquini, Prefect of the Congregation. This letter contains a brief but inaccurate summary of the past history of the church,⁹¹ dwells on the need for an English Church in Rome, and exhorts Wiseman 'to acquaint your Venerable Brethren in the Catholic Episcopate of England, in order to induce them, where and how they themselves shall find suitable, to arouse the faithful committed to their charge to contribute their voluntary offerings, and ensure the sum required'.

Wiseman was so enthusiastic that he suggested to Talbot that the appeal should be extended to France and Germany, and himself drew up the draft for the former, explaining that 'the French attach much importance to elegant writing, and I should doubt if you have anyone in Rome, who knows English, and would satisfy Parisian fastidiousness'. In addition to the usual themes, he developed two historical incidents, the damage done by the French Revolution to the Church, and the welcome received in England by the émigré clergy: 'at the end of the last century, when a period of wild delirium had seized upon nations, through the just wrath of God, two very different spectacles presented themselves to angels and to men, one which it fills our hearts with pain to contemplate, the other which we look upon with consolation'.⁹²

As a result, Talbot despatched his *protégé* Edmund Stonor to raise funds in France. Here, naturally, less mention was made of the national character of the undertaking, and the whole emphasis of his '*Appel aux Catholiques de France*', was placed on submission to the wishes of the Holy Father, and grants of his Apostolic Benediction to subscribers. This theme runs throughout the published pamphlet in such sentiments as: '*Pie IX sait bien . . . que la France se plaît bien à prodiguer, avant tout, ses secours aux oeuvres que le Pontife romain a daigné Bénir. Pie IX, ô vénéré Pontife! vous ne vous trompez*

⁹⁰ Manning, *The Restoration of the Church of St Thomas* (London 1864), pp. 30, 34. 760 copies of the sermon were printed as booklets.

⁹¹ For example, it repeats the old story, taken from Moroni, that it was rebuilt by Cardinal Howard (ob. 1693) in 1575. Cf. Part I, note 18.

⁹² TAL 117a.

pas. Sur le sol français, vos désirs sont des ordres'. By the end of 1864 Stonor had raised £300.

The seal was set on the patently Ultramontane nature of the undertaking when Pius IX himself came to lay the foundation stone in 1866. Henceforth all published subscription lists were headed with the Pope's donation of £100, and the former moral pressure was further increased as greater stress than ever was laid on readiness to donate as a sign of loyalty to the Holy See, and opposition as a manifestation of Gallicanism. Such an attitude perhaps reached its nadir in Manning's pastoral of 6th July 1868, ordered to be read in all the churches of Westminster, which states:

'The motives which constrain us to this work are many: The First Stone was laid by the hand of the Holy Father, in token of his paternal affection to the English College and to his English children . . . The duty of restoring their national church⁹³ rests upon all English Catholics. *Those only who through poverty are unable to contribute are exempt from this filial obligation* (my italics). Every leading nation of Christian Europe, except England, has its national church in Rome. We are bound to restore ours, the foundations of which have already been laid . . .

'No one, I am confident, will so fail to understand the motives of this work as to treat it with indifference, or to regard it as the mere adding of one more church to the many which exist in Rome.

'The duties which the Catholics of England owe to the Holy See, to the ancient shrine of our glorious martyr, to the noblest of our Colleges, sacred for the memory of so many martyrs who suffered in preserving the Faith to (*sic*) us, as well as our gratitude to the Holy Father from whom England has received such spiritual blessings—all alike constrain us to do what we may in completing a work *which will stand for ever in the centre of Catholic Unity as a Memorial of the fidelity and filial obedience of the Catholics of England*' (my italics).

Manning further instructed his clergy 'to read to your people the enclosed address of those who are charged with the completion of St Thomas' Church; and to add such words of your own as you shall judge most persuasive to move your people to this work'. Several copies of this address, signed by Talbot, O'Callaghan and Stonor, are preserved in our archives. It contains the usual sentiments and lays stress on all that the Pope has done for the church; but in the meantime the Vatican Council had been summoned, and Talbot found in this yet another theme to exploit. 'Certainly it would not

⁹³ Although at the time of the hospice the church attached to it served the English pilgrims, from the establishment of the College it was never regarded as a *national* church; presumably Talbot and Manning felt that it would give the sanction of tradition to the work if they combined the two elements.

rebound to our honour in the face of the world, to leave a work in the capital of Christendom unfinished, inaugurated and encouraged as it is by the Vicar of Christ himself. Nor would it edify the whole Catholic world assembled in Council, if we were obliged to suspend the works for want of funds, *although our church is intended to be a memorial of that great historic event*' (my italics).

It is evident from all these appeals that Talbot's principal idea was that of a national church; although he was prepared to forward every aspect to enlist as wide a spectrum of support as possible, the need of the English College for a church was very much subsidiary, and when Talbot did mention this, he related it to the need to develop Roman principles in the students. As he wrote to O'Callaghan shortly after he had had him appointed Rector, 'I tell everyone that you are going on admirably, that there is a visible improvement already in the College, but that it is impossible to put the Roman spirit into the students without a church in which they can have their Quarant'ore, their altar of the Blessed Virgin and S. Joseph, and other Roman devotions'.⁹⁴ It is also clear that the responsibility for and direction of the work was in Talbot's own hands, not those of the College authorities.

A large collection of letters from 1864 onwards show the varied response to all these appeals, and to the numerous private requests addressed by Talbot to the 'nobility and gentry'. This was shortly after the Oxford Movement had reached its height, and had brought into the Church a large number of converts, who in general carried their Ultramontane tendencies to extremes until the Church in England became more Italian in appearance. Loyalty to the Church was expressed in the adoption of Roman attitudes in devotions, hymns, and religious congregations. Wiseman, who had spent so many years in Rome, naturally favoured these developments; but they were resented by the 'Old Catholics', who felt that they had borne the heat and burden of the centuries of persecution only to be replaced by newcomers possessing all the cultural advantages of the universities from which they had so long been barred.⁹⁵ Yet these were the monied Catholics of England, and the men on whom Talbot found himself forced to depend for financial support.

Many responded generously, as the subscription lists show, but besides covering letters with donations, the replies to Talbot contain numerous refusals, either from lack of interest, temporary insolvency, disagreement in principle, or awareness of the needs of England, which Lord Petre pointed out in a letter of the 13th May 1864: '... I quite agree with you that it would be a magni-

⁹⁴ TAL 658.

⁹⁵ This aspect of the Oxford Movement is taken from McClelland, *Cardinal Manning* (London 1962), pp. 6-9.

ficient undertaking but looking at it from a practical point of view I cannot conceal from myself that it would be impossible, as I believe, for the Catholics of England to carry it out without neglecting more urgent wants at home. You know as well as I do the sad deficiency in London of church accommodation and priests for the poor. Our orphanages and reformatories too—inadequate as they are to our wants—are barely kept afloat.’⁹⁶

There are several replies expounding this theme, which Talbot interpreted as a complete failure to understand the importance of the work. This probably explains why he soon brought to the fore in England the line Stonor had been stressing in France, that of obedience to the wishes of the Pope, although of course, as has been shown, every possible aspect was exploited. This was not without effect, for the next year Petre wrote: ‘I own that looking at the matter, as perhaps we are too much inclined to do, in a strictly economical point of view, it would seem that our funds might be more usefully spent here—but I cannot put such considerations in opposition to the express wishes of the Holy Father for a moment—and will you pardon me for adding your own zealous & self-denying work on the subject are a sufficient indication to me that this is a good and worthy work.’⁹⁷

The large proportion of benefactors who refer to ‘loyalty to the Holy Father’ as the reason for their generosity demonstrates the success of Talbot’s technique, although in a few instances this had the reverse effect, as shown by a letter from John Simson, written from the ‘Athenaum’ in 1868:

‘You will hardly have forgotten that I had correspondence with you on the subject of the English Church at Rome two or three years ago.

‘You then informed me that the subscription list was to be presented to the Holy Father with an address, and I gathered that something of a political character attached to the undertaking.

‘You will remember that I then declined to give in my adhesion to an address, with the contents of which I was not acquainted, and that I objected blindly to identify myself with the opinions that might be held by other subscribers to the object.

‘If you are now able to assure me that the idea of such an address is abandoned, and that nothing is intended or implied by a subscription, but a simple contribution to a religious object, I shall be happy to send you a small donation.’⁹⁸

A priest wrote that he believed that Gallicanism among the laity was the cause of so many refusals: ‘anyone might just as well ask the Jews of England

⁹⁶ TAL ADD 23.

⁹⁷ TAL ADD 39.

⁹⁸ TAL ADD 97.

for money to erect a crucifix in Jerusalem as ask the Catholics of England for money to erect a church to St Thomas of Canterbury in Rome',⁹⁹ since they objected to the principles for which he stood. Yet the parish priest of St John's, Islington, held just the opposite view. He felt that the laity suspected that the establishment of a national church in Rome was itself Gallican (though it is difficult to see how they could get this impression when the whole tone of all Talbot's appeals is so pro-papal) and so 'profess indifference to the English church on high Ultramontane principles, which is what we regard as being more Roman than the Pope'.¹⁰⁰

Very few of the letters written by Talbot himself have survived, but fortunately we possess two of them written to the College Rector, Henry O'Callaghan, in the summer of 1868. That year he left Rome shortly before Whit, which he spent in Paris,¹⁰¹ and arrived in England at the beginning of June to begin a three months tour to appeal for funds, particularly in the North. Before his return to Rome he made arrangements with Bishop Grant of Southwark for the release from diocesan duty of Canon Drinkwater, who had recently been succeeded as Vice-Rector by Dr Giles, in order that he might carry on the work until Easter 1869,¹⁰² when Dr O'Callaghan would come to take over. These letters merit lengthy quotation, since they provide one of the few opportunities to discover from Talbot's own hand what his intentions and his hopes were at this time.¹⁰³

July 2/68

Hanover Lodge

My Dear Dr O'Callaghan,

I did not write sooner because I wanted to be able to give you some good news about S. Thomas.

Money comes in but slowly. I have not yet realized £400 but I do not ask anyone. I leave this work for you next year. My policy is to publish the work far and wide. On the 13th we shall have a meeting in the Hanover Sq. rooms, on the 29th in Manchester and later on in Leeds, or York.

We shall see what these meetings bring. I do not expect much because the Laity in general set their face against it. They see it is a work of principles, and sympathize more with Henry II than with S. Thomas of Can-

⁹⁹ Rev. H. Formby to Talbot 29/6/68, TAL ADD 101.

¹⁰⁰ Canon Oakley to Talbot 10/3/66, TAL ADD 65.

¹⁰¹ TAL 658.

¹⁰² TAL 363.

¹⁰³ Pugin and Vespignani section (henceforth PV) nos. 8 & 11. Sections of both letters concerning other topics have been omitted.

terbury. They are jealous of the independence of the Clergy. Up to this time the clergy have been the servants of the Laity, now however they are coming out and asserting their Independence which they do not like. Nevertheless, I intend to fight them, and the Archbishop is equally well disposed.

The Archbishop and I go on very well together. We are both fighting. In England one must always be prepared to fight. Whatever is started is sure to be opposed. There must always be a difference of opinions upon every question. When you come to England next year to carry on the work which I have commenced, you will find this to be the case. You must do something in this way also. It will do you good.

Believe me, sincerely,

Geo. Talbot.

Hinton

July 18/68

My Dear Dr O'Callaghan,

The meeting (at Hanover Square) was a success, but many who ought to have been there did not come. They were too much taken up with (illegible).

Several conversions were worked by the meeting. I have brought Lady Lothian and Lady Giorgiana Fullerton *ad Pedes*. It will be more difficult to do so with the Duchess of (illegible).

The chief wealthy Laity opposed to the work are Lord Edward Howard (and others). It will be difficult to bring them *ad Pedes*.

I have been working like a horse, and now I am resting for a few days at my sister's place in Somersetshire, in order to prepare myself for my campaign in the North.

After I return to Rome we must decide upon pulling down the house and go forward boldly trusting in Providence. I feel more sanguine now than ever I was about the completion of the church.

Money is coming in but in small sums. I hardly expect to realize £1000 before I leave England, although I have some handsome promises.

I must leave some work for you to do when you come to England after Easter. We shall see then what you are composed of, because there is nothing that shows better what a man is worth than begging for a religious object. It requires so much tact, patience and even courage to attack the English. You will do very well. Adieu.

Believe me, sincerely,

Geo. Talbot.

Despite Talbot's despondency at the lack of support, others thought his work this summer was more fruitful; as Drinkwater wrote, 'You seem to have succeeded most admirably and magnificently. I am sure you are to be congratulated.'¹⁰⁴ But Talbot was not to do much more for his beloved scheme, since the next year, partly perhaps as a result of the strenuous efforts of his English tour, his health broke down and he had to leave Rome.

One of the problems he left for the College to sort out was the payment due to Edward Welby Pugin. When the project was first launched Pugin had been invited to prepare a design. By 1864 although only thirty years old, he had already several important works to his credit, and was the leading exponent of the neo-Gothic style in church architecture.¹⁰⁵ Cardinal Wiseman suggested that this would not be apt in Rome, but Pugin's attitude was dogmatic: 'The English Church should rather bear the distinguishing marks of our own style of Gothic, of course adapted to the requirements of the country, rather than follow the Italian type'.¹⁰⁶

Another correspondent complained that, 'the effect of a modern Gothic church attached to the fine Renaissance buildings of the English College at Rome will not produce a good effect'.¹⁰⁷ On the other hand, as soon as news of Pugin's dismissal reached the ears of another supporter of the Gothic revival, Ambrose de Lisle, he wrote, 'I am very sorry to hear that the architecture is to be that of the Renaissance, and not the good old Ecclesiastical style, which whether under the Gothic form or that of the Byzantine Basilica was so beautifully impressed with the symbolism of Xtian verities. I regard the Pagan Renaissance of Classical Art and Literature as the most terrible shock ever given to Xtian feeling and true Xtian Philosophy in Modern Europe. *And I believe you may perfectly trace the Italian Revolutions and the Undermining of the Temporalities of the Apostolic See mainly to this fatal source.* I dare say it is now too late for the Papacy to undo the effects of this disastrous movement, but I do not believe that the attempt to mix up Catholicity with the architecture and art of the Renaissance at the present day will tend to serve the cause of Catholicity.'¹⁰⁸

This letter is dated January 1866; thus Pugin's dismissal must have been sometime during the previous eight months, because in May 1865 he sent Neve an amended version of his design to avoid the necessity of demolishing the

¹⁰⁴ Drinkwater to Talbot 3/8/68, TAL ADD 161.

¹⁰⁵ Cf. B. Little, *Catholic Churches since 1623* (London 1966), pp. 83-87, for the views of the Gothic revivalists, especially Augustus Welby Pugin, Edward's father. The younger Pugin had by 1864 already passed the 'earliest, aesthetically most satisfying phase of his career' (p. 96).

¹⁰⁶ PV 1.

¹⁰⁷ TAL ADD 9.

¹⁰⁸ TAL ADD 49 (my italics).

house next to the site.¹⁰⁹ In August 1865 a design in Roman mediaeval style was submitted by someone with the initials R.P.S., but this was also unsatisfactory and by 10th March 1866 (the first appearance of his signature) Count Virginio Vespignani had been appointed.

It seems that the news did not reach Pugin's ears for over a year. It may be imagined that Talbot was not anxious to inform him, and he was working on several more important projects at this time. But 'he was Augustus Pugin's son by his second wife, inheriting much of his father's passionate, stormy nature'¹¹⁰ and the bellicose tone of his letters when he started his long campaign for compensation in 1867 indicate that he wrote for redress immediately he discovered his dismissal.

On the 24th October he told Talbot that he had already twice applied unsuccessfully to Neve for £325 being 2½ per cent commission on a £15,000 estimate, minus £25 personal donation. He went on to give his opinion of the affair in the following terms: '... the manner in which the work was taken out of my hands was not only ungracious, but actually unjust. I was however more than willing to take the most lenient view of the question, hence I wrote to Dr Neve telling him, that I had little doubt that insuperable difficulties had prevented his carrying out what was originally intended, & that in order to relieve the college of any liability I offered to forego all charge on the plans provided he would obtain a work for a similar amount in England. To this letter I received no reply, & shortly after I heard the work had been commenced, and since then I have heard that the finishing of the same has been entrusted to another English architect.'¹¹¹ He goes on to reaffirm that the church as originally conceived by Talbot would certainly have cost £15,000, and concludes with an attack on Manning for reversing Wiseman's promise to employ him as architect of Westminster Cathedral.

He next wrote in April 1868 to say that he found Talbot's proposal of the previous November 'thoroughly unsatisfactory', but revises his claim to £250 (2½ per cent of £10,000).¹¹² He then heard that Talbot was coming to England, and suggested a meeting in London or at Ushaw, but before this could come about he was shown a copy of Vespignani's design, and immediately protested. 'Such a change is a disgrace to everyone concerned. The design is utterly worthless in every respect ... if my design had been replaced by something

¹⁰⁹ Pugin to Talbot, 31/5/65, PV 3.

¹¹⁰ Little, *op. cit.*, p. 135.

¹¹¹ PV 5.

¹¹² PV 6.

more worthy of the occasion, I should have had but small right to complain, but when I see for what I have been set aside, I can no longer repress my indignation, not only on account of myself but on account of the cause.' There is much more to this effect, but Pugin does not lay the blame on Talbot, since 'I firmly believe that this matter has caused you as much pain as myself and that you have had no other alternative than to comply with the wishes of Cardinal Antonelli and the Roman authorities'.¹¹³

Two months later, though, his scapegoat was Manning, against whom he already bore a grudge over Westminster Cathedral, and whom he called 'my unrelenting enemy'.¹¹⁴ Talbot, then in England, replied immediately that 'The Archbishop had nothing to do with the decision. Circumstances obliged us in Rome to come to it, which I alluded to in our conversation'.¹¹⁵

During this summer Talbot paid the architect £100, with a promise of the other half of the commission and £50 expenses to come in another five years. As a result, nothing more was heard from Pugin until May 1873, when he wrote to O'Callaghan for the second instalment.¹¹⁶ The surprised Rector replied that as far as he understood Pugin had no legal claim to the money, but as the Vice-Rector Giles was then in London he would ask him to call. Giles visited him in July, and found him 'very civil' and willing to forego the expenses; he recommended that 'as he shewed me a letter of Talbot's plainly promising the other hundred, I should pay it as soon as may be'.

But nothing was done, and the patience of the long-suffering Pugin at last exhausted, he wrote again in January 1874 to charge the full amount possible, a sum of £490, of which he had already received £100 in 1868. This brought a speedy answer from O'Callaghan, claiming that he thought Pugin was in no hurry for his money, the College was in financial difficulties, and anyway the funds were not under his control. He asked Pugin whether he would still be willing to accept £100. Pugin agreed to £120, which was sent off immediately, and at last in March came Pugin's receipt closing the whole sorry episode, and his Parthian shot: 'For my part I always thought & said that building the Church of St Thomas of Canterbury at Rome was a mistake. What was the use of building the 366th church in Rome? The true thing would have been to have sold off the property and have founded a college in England.'

Whatever may have been Talbot's part in the dismissal of the architect, his responsibility for the change of Rector in 1867 is undeniable. This story has

¹¹³ Pugin to Talbot, 21/7/68, PV 9.

¹¹⁴ Pugin to Talbot, 4/9/68, PV 12.

¹¹⁵ Talbot to Pugin (copy), 5/9/68, PV 13.

¹¹⁶ The details of the final settlement in 1873-4 are from PV 14-21.

already been told from the point of view of all the principal participants, and there is nothing new to be added to these exhaustive accounts.¹¹⁷

It is sufficient to say that under pressure from Talbot, acting on the suggestion but not the instruction of Manning, Frederick Neve resigned in July 1867, and circumventing the usual practice of securing a *terna* of prospective candidates for the post, Talbot persuaded Pius IX to appoint as Rector Henry O'Callaghan, an Oblate of St Charles and a favourite of Manning.

There can be little doubt that the reason for the dismissal of Neve was his incompetence, whether real or imaginary, to enforce discipline, but it is possible also that Talbot considered Neve was not sufficiently enthusiastic for his pet project. It is not possible to determine exactly what power the College authorities exercised in the scheme; it could not have been much, but Neve had at least certain financial responsibilities and there are two instances of complaints to Talbot that sums sent to him were never acknowledged, while Pugin received from him no answer to his claims for a settlement.¹¹⁸

With the change of administration, however, Talbot took the opportunity of excluding the College authorities altogether from any responsibility, leaving them only smaller administrative tasks. O'Callaghan's name appears frequently in the account books, but unless he was merely excusing himself, a letter to Pugin explains his real position. 'As you are aware I had no connection with the English College when the idea of building the Church of St Thomas was started. After my appointment as Rector, Mgr Talbot reserved to himself the direction of the undertaking. On his withdrawal, the work was entrusted by the Holy Father to Monsignor Salvatore Vitelleschi and not to me.'¹¹⁹

Yet by 1868 Talbot's own days of triumph were numbered. That was the summer of his great fund-raising tour, which to all save himself appeared so successful. But at the very moment when it seemed that the work for which he had striven so ardently in the face of apathy and opposition was at last in sight of completion, he was robbed of the opportunity to achieve the perfection of his *magnum opus*.

On 29th January 1869 Talbot's novennium as Pro-Protector came to an end, for Cardinal de Reisach was appointed Protector of the English College,

¹¹⁷ The classic account, taken from the Manning-Talbot correspondence, is in Purcell, *Life of Cardinal Manning* (London 1895), Vol. II, pp. 365-77. This is supplemented by Duggan, 'Frederick Neve' (VENERABLE V, pp. 160-72, 274-85, 335-48) which represents the Rector's case as gathered from his letters to Bishop Ullathorne. A synthesised summary of both sides is presented by T. Curtis-Hayward, 'Henry O'Callaghan' (VENERABLE XVI, pp. 215-31).

¹¹⁸ Cf. Morris to Talbot, 20/11/65, TAL 520.

¹¹⁹ O'Callaghan to Pugin (draft copy), 16/6/1873, PV 15.

with Mgr Vitelleschi as his helper and assistant, 'particularly in that which concerns the fabric of the new church'.¹²⁰ This was not a vindictive measure on the part of that Pope whom Talbot had served so faithfully, if so ill-advisedly; indeed, Pius IX 'would not allow his rooms, which were near the Pope's own, to be disturbed, in the hope that he might recover from his malady'.¹²¹ For, possibly as a result of his efforts of the English tour, Talbot was losing his reason. On 1st July the church account at Plowden and Cholmeley, the Rome banking house, was transferred from Talbot's account to Stonor's, and sometime that year the hapless monsignor was removed to an asylum at Passy, near Paris, where he died in 1886.

ANTHONY LAIRD

(to be concluded)

¹²⁰ Scr. J 145 (temp. classification).

¹²¹ Purcell, op. cit., Vol. II, p. 485.

FOUR POEMS

I

If you ever behold desolation,
Do not call on me, my love;
For what is desolate in all
The desperate sense of that word
Is everlasting.
Like the sea
Against the shore
It exists . . .
And what could we two do against it
My love,
For your eyes are soft
With depths that can never be sounded,
And mine have lost all hope.

JOHN GUEST

2

Move slowly here,
You stand beside the stagnant pool,
You see the silent pines refuse
To let a secret go;
But like the grey road gutted,
Slip quietly under ground.
They only sleep,
Not so, leaves whisper
Caesar's dead and gone,
Only the bones are here,
With marsh and mist returned,

No more,
 This ancient city breathes
 A yesterday,
 That's why it smells,
 And Tiber drags itself
 So willingly to sea.

WILFRID MCCONNELL

3

But you are fair for me
 Like the new mown moon
 Quiet among the clouds
 Timid and alien as Ruth
 But two days old in Juda.

Come, find a welcome
 In the pearl grey stillness of my cloak—
 Soft gentle radiance,
 And an ache of love
 Tempered with the steel of fear.

FREDERICK MARTIN

4

AWAKENING

Wellspring of my being
 Is God's flashpoint of love,
 Infinite distance
 Swelling my heart.

The tree in the garden
 Is blossoming,
 And the warm rain is beating
 On the wall.

Eyes ears smiles and tears,
 Flashpoints of love milling
 About a new heart willing
 To touch the God who loves him.

PHILIP HOLROYD

A MIDSUMMER'S NIGHTMARE

In *THE VENERABILE* (Winter 1966) the Vice-Rector described lucidly and candidly our hopes and expectations in the rebuilding programme of the College. There are still so many problems to be faced that a list would make tedious reading. A balance has to be drawn between what the students would like to see and what authority decides is essential. In a building as old as the College technical difficulties occupy more than their fair share of any planning, but we are lucky to have the services now of a competent architect/engineer, Dr Franco Ciacchella, and of Sig Marco Sansiveri (whose father handled the College maintenance for forty years until just before the war) who keeps the College masonry from falling apart. It goes without saying that if the ever-present financial difficulties, now greatly increased by the devaluation of the pound, were allowed to dictate policy, it would hardly be possible to keep the buildings in a satisfactory condition, let alone embark on an essential works programme. With this in mind the Rector and the Vice-Rector decided that in the summer of 1967 the Second Library would be re-planned to become a modern and functional element in the 'new look' given to the College as a place of learning. This article will attempt to describe the complexity of this venture and of others, and of the satisfying results obtained.

It was clear from the start that such a major task, once performed, would necessarily have to be designed to last a lifetime in terms of books and men. *Operation Bookworm* (*VENERABILE*, Winter 1967) described how the Second Library was dismantled of its books by Father Budd and his band of willing and unwilling volunteers. Most of these volumes will find a more comfortable home in the new shelves, but to allow for expansion the architect was asked to provide a capacity of 80,000 books in the area of the Second Library. His calculations immediately dispelled any lingering hope of retaining the old floor: a few test holes were made in the surface and to everyone's horror it was discovered that a mere six inches of old plaster and tiles prevented the contents and occupants of the library from mingling with the best of the Madre's soups in the kitchen below. The 'purists' were aghast at the thought of the 'Martyrs'

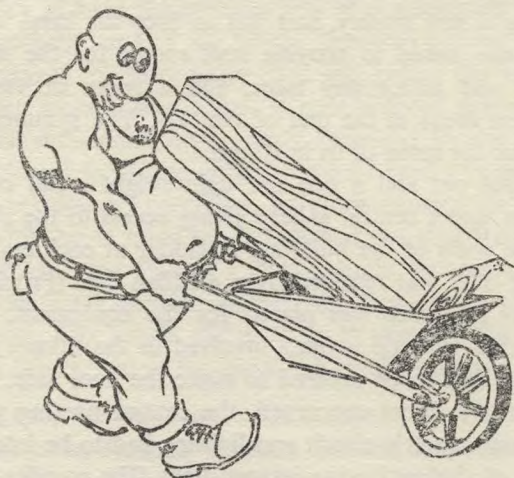
ceiling of the kitchen being touched, but there were no two ways about it: the library floor had to be reinforced and ergo the kitchen ceiling would have to come down, perhaps to be erected in another place. At the same time it was appreciated that once the library had been finished its own ceiling, i.e. that particular portion of the Common Room corridor above, as yet untouched, would be difficult of access when the time came to replace the wooden beams which were already showing signs of sag. One floor thus became two, and the reinforcing of both was the main feature of the plan. The demolition of the Common Room corridor included the last six rooms, which of course had to be rebuilt before the College reassembled in October: the floor of the library had to be finished before the Synod opened in September or the bishops would be forced to live on pizzas or commute from Palazzola, as the kitchen would be ceiling-less. Neither solution would be well received. All in all a very tight programme was forced upon us by events and with this in mind and other unprintable things as well, the architect went off to his drawing board and got down to designing a new library, and just to keep his hand in, almost as an afterthought, he was asked to provide staff rooms for the newly appointed spiritual director and philosophy tutor, and a room or two for students, utilizing the vacant areas at the end of the '44'. The summer holidays were going to be a picnic for some of us in Rome.

Tenders were put out and a two tier light-weight metal construction was envisaged, with an upper central gallery giving access to the shelves placed at right-angles to the walls of the building. A ladder at each end completed the design. A suitable offer was received from a Milan firm (Prosider) and by the beginning of May an order was placed for the equipment. Meanwhile the architect had worked out the weights involved in the library and as a result special iron girders had to be ordered to make the floor safe. Apart from the demolition of the two floors concerned, the central heating pipes had to be re-routed, and a new electric circuit and lighting had to be introduced into the library, each row of shelves having its own light. The wooden window frames were warped with age and it was decided to replace them with light-weight bronzed metal frames, holding a special heat resistant glass. Building permission was sought from the Rome Comune: it eventually arrived. The weather forecast promised months of hot weather and plenty of dust: the workmen stood poised with their picks and as the first students left for the villa they struck their first blow for a better library.

By this time the wooden shelves of the Second Library had been removed and the black and gold surrounds with their pillars so reminiscent of the horse drawn funeral hearse, with its trappings and adornments strictly dictated by whether the funeral was a first class, a second class, or simply . . . a funeral. Some of this Victoriana, made to measure for the library, has been salvaged

and put on one side. One never knows: horse drawn funerals may become fashionable once again.

Demolition work started on the second floor Common Room corridor and a hole was made in the floor of the Second Library through which the rubble was tipped into the kitchen. Needless to say, all movable equipment had been removed earlier from the kitchen, and the rest was covered as much as possible to prevent damage. In the end, only a few windows were broken, which in itself was quite a remarkable achievement in view of the tons of rubble that cascaded down from the floor above. In a matter of a few days the wooden beams were exposed and the workmen set to with a will sawing them into several manageable lengths (no demarkation disputes here over who does what!) and lowering them by means of an electric hoist to the garden. How these beams were then moved must surely have been a setting for a *Laurel and Hardy* film. A workman with an enormous paunch brought on by eating



..... NOT A VERY SCIENTIFIC APPROACH

too much spaghetti, manoeuvred a humble wheelbarrow under the beam still supported by the hoist; gently it was lowered and by balancing the wheelbarrow with his hands and the beam with his massive corporation he was able to push a load of several hundredweights to the tank end of the garden where the beam was tipped off. It may not have been a very scientific or modern approach to the problem, but it was effective. These wooden beams were found to be in a good state of preservation and a portion dated 1827 has been retained for the Archives. The bricks removed from this area were dated 1854,

made by hand, with the imprint of the maker. They have been used again in other parts of the College and this will fox the experts when the former site of the College is excavated in the year ? thousand.

Once the Common Room floor had been demolished new iron girders were quickly installed and no technical difficulty was encountered. A large hollow flat brick was used to provide the floor element between the rows of girders, covered with vermiculite and fibre glass, a steel mesh and cement binding the whole together. A gap in the floor was intentionally left parallel to the garden on both sides, so that the iron girders now safely anchored in the walls could be utilized for the next, most difficult part of the operation, which was to be the installation of the very heavy and large girders needed to reinforce the floor of the Second Library.

Accurate measurements had been made of the area and it was found that the room was far from square, narrowing in fact to the side opposite the garden towards the entrance from the First Library. The eleven girders required were therefore of varying lengths and the shortest was over thirty-five feet long. After the floor of the Second Library had been demolished, twenty-two large holes were prepared in the walls into which the girders were to be sunk. At first the architect hoped to demolish only part of the floor and insert some of the girders before going on to the remaining portion. For various technical reasons this idea had to be abandoned and a risk had to be taken in demolishing the entire floor, leaving a large part of the College unsupported and the walls weakened with the twenty-two large holes prepared for the girders, during the days needed to get them into position.

The average weight (33 cwt) and the length of these girders placed them beyond the capacity of normal hoisting tackle and a firm of experts in weight lifting had to be called in. How to get them into the College was another difficulty, but unless the Via Monserrato was going to be closed to traffic for the time needed in off-loading during the day, the only solution was to do the job at night. With the approval of the police this is what happened. At 1 a.m. on the 3rd September (Sunday), a heavy lifting crane arrived in the Piazza Farnese and cooled off with its crew under the fountain. When the lorry came with the girders, the motorcade plus a dozen workers, inspectors, engineers, late night revellers, sleepwalkers, the usual Via Monserrato sightseers, and Germano, moved majestically to the Pazza Santa Caterina della Rota, opposite the so-called nuns entrance located at number 48. For the benefit of those students who even after seven years of study and three years post-graduate work are still not acquainted with the mysterious topography of the kitchen part of the College, one should explain that when all the doors, inner and outer, are opened simultaneously (a most unlikely event in normal circumstances), a straight line can be drawn from the kitchen to the street. This

simple fact proved invaluable in getting the girders into the College, for they were unloaded from the lorry in the Piazza using the crane, and then man-handled into the kitchen. They had been carefully numbered from 1 to 11 and were to be unloaded and deposited in that order, in which they were ultimately to be erected. Unfortunately, the last came first and they were deposited in the reverse order, which added an extra half-day to the task of hoisting them into position. By using the iron girders already firmly embedded on the second floor as a fulcrum the lifting experts with block and tackle and manpower swung the new pieces into place and slowly but surely our architect began to breathe again as the walls stood up to the strain. In three days the worst was over, and the College was now sufficiently strong to stand an atomic attack and the weight of the thousands of volumes in the library.

But this was September with the Synod due to open and the kitchen to be in working order again, complete with a ceiling well before the end of the month. How this was ever accomplished will remain one of the unsolved mysteries of history. The plasterers moved in and in three days the kitchen had a ceiling, but not until this was dry could any whitewash be applied, and only after the whitewash had been applied could the scaffolding be removed. The third week of September was hectic and the arrival of a fryer to be added to the galaxy of kitchen equipment caused a minor disruption. On Sunday, 24th September, the kitchen looked as if a minor earthquake had left its mark. Bits of rubble were everywhere and dust was ankle deep. Nevertheless the two nuns who were sent to clear up the place set to work with a will that is worthy of admiration. They put on their wooden clogs and sluiced water all over the place until a small flood had developed. Elbow grease did the rest, and when the first member of the hierarchy arrived on Wednesday, 27th September, we had just beaten him in a photo finish. The kitchen was functioning once more.

The next target was to get the six demolished rooms on the second floor back on their feet before the College re-assembled in October. In this we were fortunate: the architect decided that modern methods had to be implemented and so the walls of the rooms were reconstructed in a matter of a week out of prefabricated blocks, instead of using the traditional bricks and mortar, which would have taken twice the time. Tradition dies hard, but necessity is often a dictator of policy. By using such methods these rooms were fit for habitation with the washbasins, central heating and lighting replaced by the time the last student returned from England in mid-October, and this in itself was quite an achievement and of great importance as the College has reached its maximum in numbers. The floors are now laid very quickly in Marley tiles to take the

weight off the already over-burdened foundations, and this will be the policy in the future wherever possible.

Concurrently the extension of the second floor (along the so-called '44' corridor) was continuing but in a lesser key as the need was not so urgent. The two staff rooms had to be ready for occupation by mid-October, but final touches could be applied at a later date. Fortunately no final date was given to the other improvements in that area, which is a good thing. The architect's plan had to be modified because a number of chimneys were discovered in the main walls which were to take the main weight of improvements. It seemed that wherever a workman drove a nail into the wall as a hook for his hat, a chimney was unearthed. Six in fact were discovered in this manner. They had to be filled in and some modification was made to the original plan. The wall of the future philosophy tutor's (*Ripetitore* to the Old Guard) room



'FARE LE CORNA'

was built on a half circle of iron stretching from solid wall to solid wall: the students may drive him up it, but it will withstand any assault. Similarly the corner had to be rearranged, but a satisfactory solution was reached here by cutting it a little.

The workmen's hats this year, incidentally, were definitely in favour of *The*

Times. Perhaps this could be attributed to the superior quality of the British newspaper, or more probably to the new format of *The Times*. In the past no self-respecting Italian workman could possibly have fashioned his hat out of *The Times*: his head would have been garlanded with the 'Deaths' on the front page and he would have been hard put to it warding off the Evil Eye with one hand (*fare la corna*), whilst holding the tools of his trade with the other. Now it is quite different; the 'Deaths' are discreetly placed out of sight on an inner page and the Court Circular can be worn without giving the slightest chance to the Evil One.

The staff rooms were equipped with their own shower and toilet facilities which presented a pretty problem of drainage. The final solution is satisfactory, provided no leak ever develops above the room occupied during the Vatican Council by Archbishop Beck, on the corner of Via Montoro and Via Monserrato. Custom built beds and wardrobes completed the spartan adornment of these rooms, which, with one or two minor setbacks, were ready for occupation when their tenants arrived from England. The fact that the bathroom door of the spiritual director's suite locked itself, happily with the occupant outside, was not necessarily attributable to the *Demonio*: it was unfortunately a very defective lock which broke of its own volition.

At the time of writing the library is all but finished; the public rooms at the end of the '44' are also nearing completion and it is hoped that students will welcome the facilities which will be provided for them. Potted music (classical) is on the agenda, as well as taped talks by the dozen, and one room is being especially designed for this purpose. As mentioned at the beginning of this article it is not easy to strike a fine balance between the needs of the College seen from different points of view, without upsetting someone. With the wind of change sweeping the Church and Curia, at times, of gale force, it is possible for one's values to get a bit mixed up. However, it is evident that the College authorities are doing their utmost in taking every factor into consideration before embarking on any single item, and it should be rewarding to know that this is to be the sign of things to come.

T. H. MORRIS

NOVA ET VETERA

AN EXCELLENT AND SURE REMEDY TO CURE A COFF OR CONSUTION¹
Sir Edward Withrinton authore

Take a few raw turnups wel cleansed and cut off the green part of it and the small poynt of the turnups. take also some olacampayne root and slyce it; also put in together with the aforesayd things. these following herbes Lungwort, liverwort, Coultstfutt, maydenhayre, hartstoung, agrimony, pulmonaria, horehound, (illegible), of eace a little quantity. put all these ingrediences together in an earthen pott verry well and close toped about that no steame can not get fourth and so put it in to bake in the oven when it is verry hott and let it bake as long as you used to bake your browne bread. this being donn you will take all the ingrediences out of the pott and strayne them verry well, anf the iuce there of you will make a syrrop with honny, or sugar, but hony is the better of the two. this don you may take of the sayd sirrop as afften as you please with a stick of licourish. probatu

SOME MEMORIES²

To begin in Rome as a student must always be the most exciting adventure in one's life.

In my case I was given an introduction to a fellow-student, the Rev. H. E. G. Rope. He was a poet and later author of an important work on the life of Pope Benedict XV. I knew nothing about him and was a little alarmed to be told that he proposed to walk part of the way, beginning at Dieppe! I had to be in Rome at a definite date. My new friend had already been in Rome some time and was not so committed. However, I agreed to start with him. I was completely unprepared, the wrong boots, the wrong baggage and without

¹ From Liber 289, p. 63. (Described as a book of very good receipts, and dating from the seventeenth century.)

² Reprinted from *The Northampton Diocesan Magazine*, by kind permission of the author and editor.

previous experience of long walks. We set off. Soon I had to cut off the top of my boots, which would not stand for it. We reached Evreux. Here I saw a good hotel and I showed a very strong desire to go in, but was quickly marched on the other side of the road, but we did stop at a cottage where we were treated with the greatest kindness but the washing arrangements were the most primitive I have ever seen. We continued on, doing about eighteen miles per day and we reached Chartres in the early morning.

What a reward! To be walking across the fields in the early morning and to have ceaseless changing views of one of the most beautiful Gothic cathedrals in the world, to know that it has ever been a centre of devotion to Our Lady, to know that even to this day it is a place of pilgrimage for the students of the University of Paris, was indeed an unforgettable experience. Then to enter and see the most wonderful stained glass windows in the world. No wonder Father Rope wrote a poem to describe it.

Today we give thanks that the two wars left it untouched. May all who can make a pilgrimage, and if possible walk, despising car, plane, or train.

Leaving my friend at Chartres to continue walking, I went by train. I arrived late at night and made my way to the English College. I was to go to the Beda, which was then housed on the top floor of the English College, not altogether to the satisfaction of the Rector who would refer in his notices to 'the gentlemen' of the English College and 'the inmates' of the Beda. It was not a comfortable place, at any rate in the winter. There was no heating and Rome can be bitterly cold when a winter blows from across the mountains. There was one bathroom, which was kept under lock and key. Ascending and descending the flights of steps gave us plenty of exercise as we went to and from the chapel on the ground floor which was used exclusively by the Beda students. There was a bit of terrace on the top floor which was a great joy in the better weather, especially in the month of May when one heard the traditional hymns to Our Lady sung by the Italians at work. Though there was much anti-clericalism at that time, the faith remained among the people in spite of jeers sometimes at priests, and a statue of an apostate Dominican priest in an adjoining square, and all the modern monuments to praise the unification of Italy—as if it had been effected in spite of the popes. Anti-clericals sometimes got a shock when they insulted the English or Scottish students who were ready to retaliate.

How times have changed! An attempt was made to throw the body of Pius IX into the Tiber, but at the canonization of Pius X, all Rome, with the assistance of every state official, turned out to acclaim and pray to a saintly Pope.

But back to student days. My friend Father Rope had arrived. Every Thursday we were free and one of the highlights of those days was to walk in

the Campagna (the country round Rome, now largely built over) to see ruins of pre-Roman history. For instance, the remains of the city of the Veii, once more important than Rome. The sheepdogs were always rather alarming, large, handsome, white animals with something of the wolf in them. On one of our first visits to Veii, we found we had to cross a mere plank to get over a stream. At the other end one of these dogs appeared to be on guard. Was it safe to proceed? We had to. Genuinely alarmed (I expect I made Father Rope go first), we pretended we had never heard of fear. To our astonishment and relief, the animal licked our hands.

Lectures at the Dominican University I found difficult at first, owing to the different accents of the French, Spanish, Germans and Italians. Some were very well known. Père Garrigou-Lagrange, Père Vostè, and for a time Father Hugh Pope were great lecturers.

These were the days of Pius X. Modernism, a heresy that threatened to undermine the teaching of the Church, had to be condemned drastically, and some suffered. It is true that today the approach to biblical criticism is very different, because it is an orthodox approach, with faith and reason, supernatural and natural not confused. The *Summa* of St Thomas Aquinas was studied with great insight and I believe his approach will remain in spite of modern attacks on scholasticism.

But to return to history. I was able to return to England in the summer of 1914. The assassination of the archduke must have happened just as we were passing through Cologne. We returned to find turmoil. Should we continue or had we a duty to go to a recruiting office? The Bishop quoted the text, 'Let the dead bury their dead, but come thou follow me'. The case was made clearer for me as, at the beginning of the war, physical fitness was examined, as in peacetime. My eyesight would not have survived. A little later, there were no serious tests of fitness. My generation was practically eliminated in the Battle of the Somme, as shown on war memorials throughout the country. Was it possible to return to Rome? It was.

After a train journey of many days, wandering round the south-west of France, we reached Italy and Rome. I had been introduced to a German banker in 1913. I met him again. He could hardly speak, and blamed the whole war on Edward VII who, he said, had engineered the Entente Cordiale to encircle Germany and destroy her life.

Italy was not in the war. There was much unrest and there were clashes with the police and sometimes shots were heard close to the English College. Food was limited, but we pursued our course. Mgr Marshall, Canon Cosser and Mgr Duchemin were all contemporary students. Mgr George was the Rector. At last Italy entered the war on the side of the Allies. It seemed to bring peace to Rome for all were at the front. Then came the Battle of Capo-

retto when the Austrians defeated the Italians. The morale of the Italians sank to the lowest pitch. Food became really short; but troops, for the most part English, came to the rescue and prevented a complete collapse of the Italian effort. But they were perilous days.

To heighten the alarms of those days there was an earthquake at Avezzano which shook Rome. On arrival at the lecture hall it was found that the Dominicans were in the cloisters and the electric lamps were swinging. The only damage done in Rome was to some of the statues of the apostles over the Lateran.

The Pope of those times was Benedict XV. At the outbreak of the war, the Allies hurled condemnations at him, because he would only say the word peace. Soon the Vatican was the centre of the most wonderful relief work. Especially notable was his work for the interchange of prisoners and the organization of postal facilities. Gradually his sanctity and effective work for peace was recognized. The war might have ended earlier if he had been listened to.

There was a dramatic visit of the Prince of Wales (later Edward VIII and Duke of Windsor) to Benedict XV. The Italian papers produced editions in which words failed them and they were reduced to exclamation marks as they contemplated the visit of the heir to the greatest of the material kingdoms to the head of the greatest spiritual kingdom. The English colony was introduced to him and we all shook hands. At that time he was seemingly a very nervous person, very young, very anxious, eager to size up the situation, full of promise.

We were able to go away for a few days at Easter and so saw something of Italy. My last summer was spent at San Dalmazzo di Tenda, a village up in the Italian Alps. The influenza epidemic of 1917 found the Italians ill-prepared to resist after the ravages of war, and very large numbers died. The only time in my life that I have been seriously ill was there, and I remember the Italian doctor giving a lecture on the influenza until I passed out. One realized on recovery what a very bad form of influenza it was; it took all one's strength away, and it was hard work to put oneself on the road to activity once again. I was able to visit a church up in the mountains which was being rebuilt; I made a small donation and found afterwards that if it had been a little more I would have had my name written in letters of gold on a pillar. I would have loved to visit that church again and see my name, but it was probably ruined again in the Second World War.

Speaking of Italian doctors, I recall a small affair in the Hospital of the Blue Nuns in Rome, with a local anaesthetic, and having to watch the doctor letting forth at the nuns in Italian—amusing indeed if it had not been for the fact that I felt the pain in spite of the local anaesthetic.

Cardinal Gasquet and Abbot Langdon were frequent visitors at the College, the latter a brilliant raconteur of Italian stories, which were limitless. Great

respect was shown to the English Cardinal who lived in Trastevere. The monastery was a centre of biblical research.

The days were never monotonous in Rome; always something to discuss from the lectures, something to see and plans to be made.

I was present at an ordination there last year.³ I was surprised at the number of friends who came out from England. At our ordination in St John Lateran, we were alone; no-one could come from England. There were a considerable number of us, comprising a few from every college in Rome. Not only did many receive the minor orders, but before the ordination of sub-deacons a Chinese man was baptized in the wonderful baptistery outside the main building of the church. As we processed back, we stopped for his confirmation in a side chapel. Then there was the ordination of sub-deacons and deacons. To receive the priesthood in St John Lateran was indeed a privilege; it would be too intimate to describe one's feelings. It was not until 2 p.m. that we returned to the English College, the ceremonies having started at 7 a.m.

Thus I was in Rome during the whole of the First World War, actually returning on Armistice Day. We heard a rumour of the Armistice while in the train between Paris and Dieppe. In Dieppe the truth of it was soon made plain. The church bells were ringing and people were rushing to the churches in thanksgiving. We had to wait till midnight for a boat to Newhaven. Crowds surged to and fro in wild orgies of joy and delight. No one cared what were the terms of the Armistice. It was over. It could not start again. Future wars were unthinkable after this one. It was the end to such madness. Such were the thoughts of all. With difficulty our boat sailed away. I recall a sailor preaching to others upon the deck—a sermon made eloquent by the wine that flowed. The captain seemed in control. We trusted German submarines knew of the Armistice and would respect those last hours. What a return to England! There was no one who was not full of hope once more and one hoped and almost expected a great turning towards the Church. Had not the Catholic chaplains outshone all in bravery and faith? Had not the crucifixes in France often sent our men to prayer? Was it not true that the sacrifice of the Mass had been offered all over this country in army centres, hospitals, prisons and rest centres? We seemed to have a right to expect a mighty change.

CANON C. M. DAVIDSON

³ This article was written in 1965.—*Ed.*

THE ROAD TO ROME

This year we are celebrating the fiftieth anniversary of the arrival in the College of the Franciscan Sisters of St Elizabeth. One of the members of that original community—Suor' M. Diomira de Zotti—recalls here the memory of those early days at the Venerabile.

The Great War. Padua, although far from the front in December 1917, still suffered heavily. The sisters in our mother house and the daughter houses had to live day and night with the bombs that rained down from the skies. One exploded near the mother house and killed almost a hundred lay people. Houses were ruined, monuments were destroyed, there were many fires, and the people were terror-stricken. Many of them were forced to leave the city.

... In such sorry circumstances our superiors were advised to find a safe refuge for their nuns, especially the older ones and the novices, far away from Padua.

Towards the middle of May 1918, after much thought and prayer, it was decided to send some nuns from the mother house to the hills outside Rome away from the dangers of the battle-zone ...

After a short stop in Rome the party moved to Monte Porzio Catone, where comfortable accommodation had already been prepared at the villa of the English College. The students themselves used this villa during the three summer months, but at the time it was free because they were away on military service (*sic*). During our long exile at the villa Mgr Arthur Hinsley, the Rector of the College, often came to visit his property. He therefore had occasion to observe our hard work, our sacrifices, our love of God and our religious calling. He was impressed and expressed his praise. Before long he asked Rev. Mother General Rosalia Petich, who often visited her daughters in exile, if she would allow a sufficient number of nuns to come and help him at the English College in the Via Monserrato in Rome. Such an important institution was at the time being served by laymen who were far from honest.

The immediate kind permission of our superiors was the definite beginning of our order's residence in the Eternal City. On 4th November 1918, while the bells of Monte Porzio and the surrounding churches were joyfully ringing out the Armistice which ended the Great War, six of us left for Rome: our Superior, Sr Carmela Petich, her assistant, Sr Tacita Doro, and four novices in their second year. Only novices went because all the professed nuns were needed for the military hospitals. The Novice Mistress, Sr M. Ermelina Pelizzari, was sad to lose her four novices, Sr Olinda Buso, Sr Diomira de Zotti, Sr Lorenzina Buson and Sr Donatilla Campagnolo (of whom the last three

are still alive), and we too were sorry to leave our novitiate, but there was much work to be done at the College . . .

With the arrival of the sisters, Mgr Hinsley applied himself tirelessly and wholeheartedly to transforming what he called the 'disastrous' state of the College into some sort of order. He 'entrusted the kitchen, the laundry and the linen to the sisters, in whom he had every confidence'. But to make the College habitable again was going to be a big job and would need huge sums of money . . . So during the holidays of 1919-20 he went to England (to try to raise funds), leaving his plans in the care of our Superior, Sr Ildegonda, who had succeeded Sr Carmela after a year. He especially asked us to pray for him, for his strongest hope was that God would help him to overcome the seemingly insurmountable difficulties.

In fact after a time, and a surprisingly short time, he had managed to restore and rebuild a complete section, and finish off the rest of the building, making it one of Rome's best colleges. The Holy Father, Pius XI, blessed and praised his efforts, and expressed his joy at seeing the students return at the very beginning of the scholastic year. The Rector said that the praise should go to the Franciscan Sisters of St Elizabeth from Padua, and the Pope replied, 'I give my blessing to the Rector, the College, and to the Sisters who are helping the future ministers of the Lord'.

After fifty years I find it difficult to list all the restorations and improvements Mgr Hinsley made in the College, but I will indicate the main ones. He took the old terracotta washbasins out of all the rooms, and removed the wood stoves. In their place he introduced central heating throughout the house, using coal which he received from his father, a rich English gentleman who owned coal mines in England. From his own pocket he built the swimming-pool in the garden, and twenty baths with hot and cold showers inside the house. He reorganized and expanded the library, which is one of the oldest and most precious in Rome for its many records of the English martyrs and its important books, which include the works of St Jerome, some of which still have their ancient bindings.

In 1920 greater numbers of students came to the College, and found it in good condition in every way, especially the food, which was well cooked, and adapted to English tastes by the sisters. I must also record another great achievement of Mgr Hinsley in this same year. He sold the summer villa at Monte Porzio, and bought another, larger and better situated, at Palazzola . . .

From this time on, Mgr Hinsley made many more alterations and innovations. He wanted to increase the intake of students every year until the number reached a hundred . . .

Mgr Hinsley was a great reformer of the English College, both economically and spiritually. 'Rome saw him again in 1917 as Rector of the English Col-

lege, where he had been a student. There his outstanding priestly and teaching talents, his outstanding care of souls and guidance of minds proved him to be a great educator. These talents won for him the elevation to the titular see of Sebastopolis on 10th August 1926' (from *Osservatore Romano*). . . . His name, his works and especially his goodness and charity, and all his other priestly virtues remain, and will always remain alive in the minds of all who knew him, like a light shining out to brighten the path . . .

Since I have been asked to give my impressions of the arrival of the sisters at the English College, I will mention some things that I particularly remember.

At first I thought it was a lay college, because in the garden I saw two people working hard carrying building materials outside to clear the corridor. A few hours later I was informed by the Mother Superior that they were priests, in fact none other than Mgr Hinsley himself and his Vice-Rector, Ian Redmond. This news was a great joy to me, to know that I had been chosen to work for priests, the future ministers of the Lord.

Inside the house we found a priest acting as sacristan who gave us the altar linen for the church. That priest is now Cardinal William Theodore Heard.

It is impossible to describe the disorder and filthy condition of the whole building through lack of cleaning. The curtains were just long strips of dirty material. They had not seen water for three years. And it took us eight days of scrubbing to find out what kind of metal a coffee urn was made of.

The state of the building and everything in it was so bad that it did not bear looking at, but I would like to forget the distressing state of the house when we first arrived, and conclude with something that still makes me laugh even now—the way the students were woken up in the morning. First of all, a servant called Giuseppe knocked on every door with a wooden stick and said, 'Benedicamus Domino'. Then one of the students, a deacon, would go along the corridors with a tin lid tied round his neck. He was armed with two pieces of iron which he drummed on this lid, making enough noise to waken the dead! This custom certainly seems very funny now, compared to our more sophisticated modern methods.

For myself, I have always loved and shall always love the Venerable, its superiors and its students, who have given me so good an example; and I feel lost at all the thanks and affection and trust they have shown me for the little good I have been able to do them. If there is any sorrow in my life today, it is that I am now far away from the blessed and noble English seminary, where one always felt the joy of life.

SR M. DIOMIRA DE ZOTTI

COLLEGE JOURNAL

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There are those who are quite indifferent to their surroundings—Paris, Rome, Istanbul—they care not a jot. What they relish is getting there, the thrill of travel. Then there are others who care rather more about the labour of moving shop, and as one of these, I was not looking forward to leaving Palazzola on 30th September to return to the Monserra, as early a return as there has been for a good many years. I noted with approval that the weather came out in sympathy with my mood, wrapping the villa in a damp mist, shrouding it with gloom, as, around ten o'clock, we made our way up the dusty path to the main road where the bus was waiting. There was just time for a final coffee at the kiosk before departure. The bus itself, incidentally, was brand-new, perhaps even on its maiden journey, which is noteworthy because, as a result, the driver insisted that all budgerigars should travel in the boot. Distraught owners howled their indignation, but the order was carried out, and when we returned to the heat and dust of the city, the budgies at any rate were none the worse for wear.

Back at the College, Cardinal Heenan and Archbishop Dwyer were already in residence to attend the Synod of Bishops which had met for the first time the previous day. After the session, the Cardinal invited Cardinal Suenens to return with him for lunch. The story goes that after their meal the brother Cardinals were strolling the length of the Cardinal's corridor, when Malines-Bruxelles, observing the ranks of mute packing cases from the Second Library, inquired of Westminster whether this was our pre-conciliar theology . . . which is one in the eye if you happen to be *A Syriac Grammar*.

The College itself was in its accustomed state of disarray—accustomed, that is, for early October; not so much for the rest of the year! In fact a phenomenal amount of work was done in the three months of the summer recess, as has already been described earlier in this issue (see 'A Midsummer's Nightmare').

Now as it happens, I was one of those six unhappy individuals whose room had been reduced to a gap, somewhere between the kitchen and the second floor ceiling. By this time, everything was well back on the way to normal

again with the walls erected and the floors laid. However, for the first ten days after the return, we had to camp out in the rooms of those third year theologians who had not yet come back from England. There was quite a race against the clock as it turned out to have everything in order in time. An element of comedy—and almost of tragedy—entered the proceedings when we tried to put the furniture back into the rooms. Large, squat desks, and bulky wardrobes had been standing patiently in the Common Room corridor for days. Then came the moment of entry. With several kind assistants, we edged my large wardrobe towards the door of my waiting room. When we were as little as two feet from the threshold, a voice remarked, 'It's not going to fit in, you know'. 'Nonsense,' I replied. 'What you can take out through the door of a room, you must be able to put back.' Silence. Then the awful truth dawned. This wardrobe hadn't come out through the doorway at all; the walls had been demolished and it had been pushed through the ruins. The anxious moment passed when we realized that the wardrobe could be dismantled, which was a considerable relief. In the end all the furniture was in place (although a couple of elderly volumes have to do service as the fourth leg of my bed), and I was just moving the last of my goods into the now completed room when the occupant of the room I had been using, turned the corner and walked along the corridor. The timing was split-second, and the incident typical of that first fortnight.

First Year put in an appearance on Wednesday, 4th October, and proved to be mercifully easy to distinguish one from the other; quite unlike last year's lot who were uniformly tall, dark, thin and bespectacled. (One remembers meeting a visiting Bishop Tickle on the stairs who declared that they all looked the same to him.) Wednesday also saw the arrival of Father Thomas Curtis Hayward as spiritual director. The top table is beginning to look like an Old Boys meeting of the C.M.S.

On Friday the retreat began. It was given this year by Fr Austin Smith from Liverpool, who was also involved in the Passionist General Chapter which took place at about the same time. The general order of the day was much the same as in previous years, except for two things. After consulting with a group of students taken from a cross-section of the House, Father Smith decided to say Mass towards the end of the morning, thus enabling him to carry through into the liturgy the thoughts he had suggested for meditation in the conference earlier. The second alteration he made—and it was an indicative one—was to drop the evening conference in favour of group meetings. The House was divided into a number—six, if I remember rightly—of smaller groups, and these met for an hour each evening; Father Smith would sit in on each for a while. For him, of course, a whole evening going from one group to the next was time-consuming in a way that a simple conference at 6.00 would never have been, and there was the danger that the individual who wished to see the retreat master in private would not have the opportunity to do so. This defect was remedied in part by the very nature of the group activity itself:

whereas formerly people might have visited him just for the talk which otherwise they would not get, in the groups they were sure to meet him each evening; and in part by simply making time in an ingenious way, which gave those individuals who did wish to see him privately their chance. In so far as a general comment means anything at all, one would judge that this method worked and that the retreat as a whole proved to be a success.

We emerged from retreat on the 12th, and the next day celebrated St Edward's with Sung Mass, lunch and a film in the evening. The film was *Fahrenheit 451*. Some liked it. Some didn't. And some thought it was the sort of thing Jean-Luc Godard should have made ten years ago.

St Edward's was a Friday. The weekend that followed was particularly memorable and stimulating. The Third World Congress of the Lay Apostolate was in session at the time, and on Saturday morning a group of us went over to meet some of the English delegates. Then, in the evening, we were delighted to welcome Miss Joan Brothers to the Common Room, where she led an informal discussion on—well, on a hundred and one things—but we were particularly interested to hear what the laity might be expecting from a priest in the years to come. As the evening progressed we were joined by Dr Kevin McDonnell and Mr Kevin Muir who came hot from long hours in committee, a kindness we appreciated.

The next morning, Sunday, while the Pope was celebrating Mass in St Peter's for the Congress, Bishop Worlock presided at our concelebration and spoke on the part the priest has to play in relation to the laity. He emphasized that the priest encourages and sustains, and insisted: 'That is no paternalism'. Then, that evening, twenty or so were invited over to meet the delegates once more, and that proved to be a most instructive experience (even apart from the sudden appearance of Father Nicholas Coote). Some talked 'hot stuff' with dynamic young ladies from Canada, while others chatted at a more relaxed pace; all found it valuable to mull over common preoccupations from a different point of view.

After this the party ended—temporarily. Monday morning and community Mass was at Sant' Ignazio to inaugurate the new academic year. Tuesday morning and we were trudging once more along a well-worn path back to lectures. This year, however—to give praise where it is due—the Greg is the Greg with a difference. The difference comes in the shape of a large, well-stocked bar to be located at the far left-hand corner of the Aula Magna. It soon became as popular as any aula. But with Tuesday evening the party spirit wafted through again, when Mr Robert Speaight addressed the Literary Society on Teilhard de Chardin. His biography of Teilhard, which has been praised so highly, had been published only three days before, and so this was a rare privilege.

But a note of sadness was struck in the evening when we heard of Father Graham Auchinleck's death. He had quickly won our respect during his visit to the College earlier in the year, when he had conducted provocative and

good-humoured arguments in the Common Room of an evening. May he rest in peace.

With the priesthood ordinations arranged for Christ the King, there was a trial run-through, so to speak, the week before, when Archbishop Dwyer gave Second Year Theology their First Minors. Everyone seemed happy to have this, in one sense, minor event (no pun intended) in the College on its own. Thus a stepping-stone could for once receive some attention without being swallowed up in the greater glory of Major Orders.

Predictably the subsequent week was taken up with preparations for the priesthood ordinations. Gardeners were in the ascendant. The garden needed them.

Then in the middle of the week Fathers Tuck and Brand arrived in quick succession. This served to break up the C.M.S. clique by dint of forming a Westminster opposition. Of course the two have something in common—eminently.

In the middle of the week, too, on Thursday to be precise, came Patriarch Athenagoras who swept into St Peter's, there to join the Holy Father in praying for Christian Unity. This was a magnificent occasion, marred only by the Pope's obvious ill health, his voice was hoarse and his complexion pallid. But in spite of that it was an occasion to be described as historic, had the word not been exhausted by over-exercise.

If Thursday was historic, so was Friday in its own small way. Has it ever happened before that a parent, out for an ordination, has attended a lecture at the Greg, and understood it? Mr Firth went along to Father Latourelle's lecture on the historicity of the Gospels this morning, and established himself amongst us by giving a neat précis over a *cappuccino* in the bar afterwards. Like father, like son?

The four deacons—Messrs Firth, McConnell, McSweeney and O'Connell—returned from retreat on Saturday. (In case anyone is wondering what happened to the rest of this large year, they were all—with one other exception to be ordained later—ordained during the summer, either in England or at Palazzola.) The next morning they were down, vested and waiting in the sacristy; Cardinal Heard was ready; even choir was ready. And on the stroke of nine, the lights failed. Exactly what went wrong is beyond my competence to say, but I do know that it was over an hour before we finally got under way. Hero of the crisis was one of the lads from Sermoneta who had come down for the ceremony. He eventually managed to fix up a long lead wire to the back of beyond in true Heath Robinson style. At last the lights came on and the ceremony took place without any further difficulty. Of course, we should count our blessings. It's as well the failure came when it did. Had it occurred a little later, just as the Cardinal had asked: 'If anyone has got anything against them, before God and for the sake of God, let him confidently

come forward and speak', the sense of the ominous would have been hard to suppress.

The new priests said their first Masses the following day, and on Tuesday evening the Rector presided at a concelebration with the ten priests of this year and all the other priests in the House who had not already had to say Mass that day. This was followed by a large reception in the refectory, which gave us the chance to meet the families and friends of the new priests. There has been a considerable amount of discussion in recent years as to the best way to hold this meeting. Various experiments have been tried. On the whole this solution seems to have been the most successful by far.

Such was October. November is always a much more disjointed month; there are no major occasions to circle the different events around. November is, I suppose, the one month before Christmas when it is possible to get some study done, yet at the same time it has a way of dissolving. It is not that time is frittered away. That would give entirely the wrong impression. But it is during November that the House begins to settle down and find its feet once again. The trouble is that by the time it has got below its ankles, it is usually December.

But I suppose the outstanding characteristic of last November was the discovery that Father Curtis Hayward had indeed arrived. It was during this time that the group meetings he refers to in his article got under way and began to have their initial effect. It is not easy to suggest what this effect was. Fully conscious that I am dodging the central issue, I will say just this. What one feared at the start was that the very degree of introspection required for the successful working of these groups might prove to be the enemy within, destroying precisely that good it was attempting to create. In fact this fear was unfounded. There was a time when the groups were in progress, when it seemed as though they would never end. But, as it turned out, they played their part for a mere seven weeks or so before Christmas and before any temperatures could rise too high.

It was in November too that we became aware of the wholly beneficial effects of open-ended evenings, as they are called, each Tuesday and Saturday. Instead of Compline at 9.30, we recite Vespers together before supper, and conclude the visit after supper with the seasonal antiphon. After this there are no further House duties, and so a variety of groups have had the chance to flourish, notably a pop-music group on Saturdays, when a balance is kept between records played and songs sung by people present, and a poetry group which meets to read and discuss on Tuesdays.

During the villa, as was mentioned in the last issue, a tentative start was made in visiting some of the old and the poor in the Monserrato area. A third novel feature to emerge during November was that this practice was more firmly established. Between fourteen and twenty members of the House now visit homes round about, to keep in touch with the families and help them in any way possible. About the same number are also on a rota to visit a poor kitchen in the Via de' Bresciani, off the Giulia. There, between midday and

two o'clock, we help serve out meals to those who come along. The kitchen is run by a nun, Sr Elizabetta, from the convent next door, and a magnificent woman, known to all as the 'Signora', who keeps the books in order and everyone else happy. Her words of wisdom on current affairs, culled from the pages of the *Messaggero*, have become a by-word amongst all who know her. The value of her presence can best be judged by the chaos that reigns in her absence. Incidentally, she has been going to this kitchen now for thirty years.

As for November in particular, it began with the Vice-Rector presiding at the concelebrated Mass for the feast of All Saints. After lunch, in accordance with the custom of more recent years, we welcomed the new men formally.

The pop-group met for the first time on the Saturday, the 4th, and the following day Messrs Marsland, Pilkington and Sanderson played rugby for Marina Militare in the league. To their surprise there was an inspection before the game began for knuckle-dusters and suchlike. None of them was found in possession. On Tuesday the poetry group had its first meeting, starting with a reading and discussion of *The Love Song of J. Alfred Prufrock*. On Wednesday a number went up to the Pi-Latin College on the Aurelia where they were showing *La Dolce Vita*. The hall was packed out, as tight as a Roman bus in rush hour. A gentleman announced that the next day numbers would be limited to five hundred. Good luck to him. On Thursday there was a half-day at the villa, notable for the fact that no one had remembered to bring the key to the crockery cupboard. One of the more agile saved the situation by clambering in through the hole above the door and passing the cups out that way. No mean feat.

Nine days later, that is on Saturday, the 18th, with the Synod of Bishops scarcely a fortnight behind us, Archbishop Dwyer returned for meetings of the Liturgy Consilium. The same morning a report came through that Mrs Jacqueline Kennedy had been seen in Sorgentes. Most of us thought she was in Cambodia.

The next day was due to be a day of recollection, but as it was also the nuns' *fešta*, we transferred the Holy Hour to the previous evening, and finished the 'day' at lunch on Sunday. Do you follow? The conference in the morning was given by Father Edward Malatesta, S.J., who happily seems to have found himself an annual niche. Over all this, however, there loomed the preparations for the nuns' concert to be presented that evening. In the end the Madre came to the rescue. Shortly before High Mass she was considerate enough to get herself trapped in the lift, thereby providing Top Year with a situation and abundant material for the sketch they had been trying to write for days, as it seemed. Controversy raged afterwards as to who deserved the acting laurels, Fred Martin for his stunning characterization of Madre Innocenza, or Gerry O'Connell for his nicely modulated take-off of a gallant Germano.

No account of November can pass, I fear, without some mention of devaluation. There was a hurriedly convoked public meeting on Tuesday, the

when Mr Larkman rose to quote the Prime Minister's *ipsissima verba*; we would have preferred not to have heard them—implying no offence to Mr Larkman.

But the last days of November were not all gloomy. The Saturday following brought the feast of St Catherine, and, after the customary function over the way at Santa Caterina della Rota, Phils Concert, 1967. The brunt of the Philosophers' humour fell on Fathers Curtis Hayward and Purdue and was well received by all. Unfortunately it has proved impossible to locate a programme.

November drew to a close with two social evenings. On the 28th, a Thursday, we invited a group of students over from the Beda for supper. Afterwards three of them formed a panel in the Common Room where they were questioned by Michael Brown, David Forrester and Philip Beisley. The second half of the meeting was thrown open to questions from the floor. This meeting was a follow-up from a similar occasion in May when a panel of ours had gone across to the Beda for questioning. For our part we were grateful for the chance to pick their brains and hope to do so more frequently, though less formally, in the future. Finally Fathers Copleston and Korinek rang the curtain down on the month; they came across for supper and then joined us in the Common Room afterwards.

December is not such a difficult month to deal with. It starts on a high note, gathers momentum as the weeks pass by and vanishes somewhere between this year and the next.

The first week went by at the gallop. The usual Martyrs celebrations were tempered the following day by the news of Cardinal Spellman's death. This started the rumours flying that his successor would be Bishop Francis Reh, the Rector of the North American College. On the same day we were joined by Michael Turner, CRIC, who is a welcome addition to a small First Year Theology. Then, on Sunday, Bishop Holland flew in. If he was hoping to see Charlie Pilkington or John Marsland, he was disappointed. They were in Florence for the day playing rugby for Marina again. By the time they returned, the Bishop had moved on. Some may be interested to hear that on this day a custom was revived that had rather fallen into abeyance in recent years: the monthly visit to Father Joseph Gill at the Orientale. He was in excellent form as ever. For the next three days the Rector was away—he spoke of 'regretted absence'—at a meeting on vocations arranged by the Congregation of Seminaries and Studies. And on the Thursday, Father Peter Coughlan spoke to the Literary Society on the reforms in the liturgy; it made an entertaining, instructive and stimulating evening. That was the first week.

The second week started with the feast of the Immaculate Conception. Forgive me if I mention a comparatively trivial point. Lunch today in its unpretentious simplicity was far and away the most enjoyable meal I have had in this College in more than four years. The opinion is not mine alone. May the experiment be repeated often.

But by now, of course, rehearsals for the pantomime and plays were well

under way, and a sense of urgency was added to the proceedings—for the pantomen, at any rate—by the early arrival of Father Michael Sharratt who came out this year to check that the high standards of former days were being maintained. It might be mentioned in passing that in the fortnight or so between his arrival and the actual pantomime itself, Father Sharratt managed to pick up a Doctorate in Philosophy at the Greg. It would be churlish not to congratulate him.

On Thursday, the 14th, a group went up to the British Council to sing some carols, and on the following Sunday there was a carol service at San Silvestro at 5.00, which made it rather a rush for those who had been over to Sermoneta for the day for Mass and lunch with the lads.

Then, with Christmas only a few days off, we invited Father Herman Schmidt, S.J., to come over from the Greg to talk on the Christmas liturgy. This is not exactly what he did. In fact his theme was more general, and he successfully 'conned' the House by reading a paper of Dr John Robinson's. Opinions conflicted afterwards, of course, but most people found the meeting well worthwhile.

The Christmas season in Rome becomes more and more crowded as each year goes by. Once ceremonies, choir practices and meals have been accounted for, there is the hectic business of decorating the Common Room. And this, in its turn, is followed by a crazy roundabout in which producers juggle with each other to find a time for rehearsing their respective plays on stage, while bodgers nail rickety furniture into place and backcloth painters ply their art with a disconcert for the attendant hubbub so blithe that it might almost be taken for professionalism. Meanwhile, along the 44, the film men run through films for the next few days, and are interrupted continually by the people who wander in and out in an attempt to gather a dozen individuals together, either to keep the Rocca orphans happy at the party we put on for them, or to entertain the old folks up at the Little Sisters of the Poor, near St Peter in Chains.

Christmas Eve fell on a Sunday. During it the pantomime was rehearsed. At 10.30 p.m. there was Matins, partly recited and partly sung in English. Mass started promptly at midnight. It wasn't till we got up to the Common Room for hot wine and carols afterwards that the Rector, in a measured, impromptu speech, informed us that only one nocturn had been sung at St John Lateran's that evening. He found this amusing.

Lauds we recited before breakfast; the third Mass was sung at 9.30; afterwards people made their way to St Peter's Square for the Papal Mass and blessing.

In the evening, the panto, during which Father Curtis Hayward was acclaimed the Top Bonk of 1967, and after which the producer received Dr Sharratt's *placet*. Those responsible for this piece of psychedelic imagining are as follows:

ALICE THROUGH THE LOOKING GLASS

OR

A REFLECTION ON COMMUNITY LIVING

Sir Stephen Blinkhorn's recital will be accompanied by

<i>Alice, psychedelic siren</i>	John Metcalfe
<i>Aunty Freeze, a bit of hot stuff</i>	W. McConnell
<i>Giordano Bruno, a philosopher</i>	P. Purdue
John }	{ Peter Conlon
Paul }	{ Mike Peyton
George } Creepy Crawlies	{ Tony Convery
Ringo }	{ Tony Greenbank
Antoine	A. Losing Battle
<i>Goldilocks, Huber's brother</i>	Phil Holroyd
<i>The March Hair, practically bald</i>	Alex Hay
<i>Rodent Ring-Davies, a dormouse</i>	Francis
<i>Bunny, the hopping hippy</i>	John Murphy
<i>Madame Taussaud, waxing eloquent</i>	Frank Murray
<i>King Kong</i>	Terry Rodgers
<i>Happy Hatchet</i>	Brendan Stone
<i>Flower Power</i>	Bill Mellor
Ditto }	{ Chris Larkman
Ditto } Crawling Creepers	{ Mike Griffin
Ditto }	{ James Joyce
<i>Legs Eleven, foot foot foot and mouth, a caterpillar</i>	Phil Beisly
<i>Percy Thrower</i>	Rick Lohan
<i>Arthur Fallowfield</i> } Seedy Gardeners	{ John Marsland
<i>Et</i>	Mike Farrington
<i>Cet</i>	Bill Kilgallon
<i>Error</i>	John Fox
Stage Management	Peter Humfrey
Props	Bob Carter
Producer	Vincent Nichols

Boxing Day meant the dress rehearsal for *Luther* and a film: *The Professionals*.

The following day *Luther* was deservedly received with enthusiasm by a packed Common Room. It is composed of so many scenes that the actors said they found it difficult to get a feel of the unity of the play. The problem is not nearly so acute for those in the audience. For them it is the figure of *Luther* himself who holds the play in unity, and it was this impression of unity that Tom Finnigan achieved.

LUTHER

by John Osborne

<i>A Knight</i>	Bob Carter
<i>Staupitz</i>	John Guest
<i>Luther</i>	Tom Finnigan
<i>Hans, his father</i>	Fred Martin
<i>Lucas, his uncle</i>	Peter Burke
<i>Weinand</i>	David McGough
<i>Tetzel</i>	David Standley
<i>Cajetan</i>	Tim Firth
<i>Milititz</i>	Michael Mills
<i>Leo X</i>	Michael Brown
<i>Eck</i>	Tony Sanderson
<i>Katherine</i>	Sid Cumberland
	{ Chris McCurry
	{ David Cawkwell
<i>Monks, Peasants, Courtiers</i>	{ David Payne
	{ Bob Reardon
	{ Simon Payne
	{ Frank Scollen
Producer	Seamus McGeoghan
Stage Manager	John Hadley
Designer	David Cawkwell
Costumes	Bob Carter
Lighting	Joe Moore
Music	Chris McCurry
	{ John Murphy
Properties	{ Tom Finnigan
	{ Paul Furlong

On the morning of the following day, the dress rehearsal of *The Importance of Being Earnest* took place, and in the evening, to restore equilibrium, First Vespers of St Thomas.

Solemn Mass in the morning, a large table-full of guests for lunch, a play in the evening: the feast of St Thomas went according to a well-known pattern. Of the play in the evening it is scarcely fitting that I should offer comment. One personal reflection was that it was extremely hard work trying to put life into a play that is so familiar. The element of surprise, so important in a comedy of this nature, is no longer there. But the hard work was rewarding.

THE IMPORTANCE OF BEING EARNEST

by Oscar Wilde

<i>Lane, manservant</i>	John Koenig
<i>Algernon Moncrieff</i>	Timothy Williamson
<i>John Worthing, J.P.</i>	Roderick Strange
<i>Lady Bracknell</i>	Clyde Johnson
<i>Hon. Gwendolen Fairfax</i>	Peter Carr
<i>Cecily Cardew</i>	Stephen Dean
<i>Miss Prism, governess</i>	David Forrester
<i>Rev. Canon Chasuble</i>	Michael Healy
<i>Merriman</i>	Francis Murray
Producer	Thomas Cooper
Prompter	Peter Kitchen
Stage Manager	Philip Holroyd
Stage Properties	} John Murphy Thomas Finnigan
Scenery	
Costumes	} Robert Carter Brendan Stone
Sound Effects	
Lighting	} Stephen Blinkhorn Martin Devoy
Make-up	
Hand-props	Paul Furlong

On Saturday, the 30th, the pace relaxed slightly and we were able to enjoy *The Taming of the Shrew* in the evening. But it was a brief respite. The following day we were preparing for Fair Night and the concert to be put on at the Little Sisters' home for old people. It was good to be able to give them something, even if the pressure of events did make it under-rehearsed.

Fair Night began at 10.00 and went on till 12.30, and so we welcomed the New Year. Many of us filled in the earlier part of the evening by staying out for a pizza on our way back from Benediction at San Silvestro. This suggestion of the Rector's was greatly appreciated, affording as it did an opportunity for a meal in peace and calm away from the madding crowd.

New Year's Day was notable, not so much for the second performance of *Earnest*, as for the drama that took place behind the scenes. In the morning Tim Williamson sadly contracted a high temperature and was forced to retire to bed. Wilf McConnell stepped into the part at six hours notice and recalled the splendours of days at Ushaw eight or nine years ago when he last played Algernon. Some of the lines came back to him. For the rest he read them out of the various copies that had been judiciously planted on the set. And so by

flashing an eye and twirling a false moustache, he contrived to upstage the rest of us entirely.

And with another Christmas over, many of us leave to recuperate on a week's gita.

After the Christmas rush, January is a noticeably quiet month. There are a number of events worth recalling, however.

On the evening of the 8th January, with the gitas behind us and the Greg forbiddingly before us, we went to assist at Benediction at Sant' Andrea. It was given by Cardinal Ottaviani. The news of his resignation had come over the wireless minutes before we left the College, and so we were able to wish him well and sing *Ad multos annos*. To which he replied, "Thank you very much".

Eight days later the Vice addressed the House on finance and the consequence of devaluation. After he had finished, the Rector took the chair for a few minutes to explain that, following the decision of the hierarchy, Second Year Theology would be spending the whole of the summer at home in the future.

Then on the 18th, we opened the Unity Octave with a meeting of the Literary Society. Dr Gasek, an American Episcopalian Minister, explained to us some of the history and the structure of the American Episcopalian Church, and he placed great emphasis on the meeting with other Christians in friendship. Dr Gasek is at the moment visiting Fellow at the Anglican Centre in the Doria Palace.

At 7.00 the following morning Mass in the Byzantine rite was celebrated in the Aula Magna at the Greg. I found it most impressive, particularly as it managed to catch the real element of drama that there is in liturgy, but which we, so insistent on simplicity, may sometimes tend to neglect.

While the Octave was in progress we received news of the Sicilian earthquakes. The Greg organized itself as a centre for collecting relief, and members of the House contributed generously, donating clothes as well as money.

Throughout the Octave there were special prayers both at Mass and immediately before lunch. The Octave continued with a Latin rite concelebration (in Italian) at the Greg on Tuesday; Mass at the Gesù said by Cardinal Vagnozzi for unity with Anglicans on Wednesday, and the usual ecumenical lunch in the College to round the week off on Thursday. If it can be said without complacency, this year's celebrations generally showed the sort of advance we hope for from year to year.

January celebrated its close with the end of the first semester and a rush of study for the exams that were suddenly imminent. About this time Father Bernard Basset, S.J., was seen on the stairs, paying a flying visit to Persons' shrine. He had only recently finished his history of the English Jesuits.

In this period between semesters we celebrated the feast of the Purification; David Standley accompanied the Rector to present a candle to the Holy Father. Then, that same evening we had a conference from Father Prospero Askew (stress the first syllable, please) on the Missionary Union of the Clergy.

Father Askew carved a small place for himself in the College's history by his talk, which, if not memorable, was certainly unforgettable.

Two days later, on the Sunday, Bishop Worlock arrived for a week of commission work, and was in time to celebrate his 'sixtieth' birthday with us at supper. Then, on the Friday following, he gave the weekly conference. He made it back just in time from the Vatican to tell us how 'A funny thing happened to me on my way back from the commission meeting this evening'. The talk itself dealt with the need for integrating the spiritual life with the pastoral ministry. He remarked how important it is that we help each other in these matters if the spiritual life is not to be squashed out, and he spoke of the tragedy of the embarrassment we feel when talking to one another of these subjects. These reflections provided a fitting backcloth for the ordinations which took place the following day in the College, when the Bishop ordained Peter Nealon deacon, gave Second Minors to Second Year Theology and the Tonsure to First Year Theology. Celebrations took the form of beating (4-2) a combined soccer XI from H.M.S. Scarborough and H.M.S. Eastbourne. The teams were entertained by 'the vicars' in the Common Room afterwards.

During the course of this semester a series of films is being shown at the Goldoni Theatre. It has been arranged by the Institute of Social Studies at the Greg and consists of ten films—five Bergman and five Fellini—one of which is to be shown each Thursday afternoon. On this Thursday, however, 15th February, there was an introductory lecture. I must confess with some shame that I sat through almost three hours of this before I walked out. Now you might find that incredible, and yet there comes a moment, you know, when you become fascinated; you begin to wonder whether the man can possibly labour his point for even five minutes longer. This man could, and did. I left him talking still. But it was unsettling to discover that the feeling that 'this can't last for ever' was totally unfounded.

B.E.A. arrived the next day, bringing their rugby team for the annual game on the Saturday. This year we were pleased to win by eight points to three, and to adjourn to the Common Room later where the wine flowed while Tom Rees—who returned to the field this year—sang *The Rose of Tralee*.

With the second semester now well on the road, Father Karl Rahner has slipped in to give a lightning three week doctorate course. He lectures four times a week, in the afternoon between 4.00 and 6.00. That should keep the merely curious at bay.

The Shrove Concert put in an appearance this year, as lengthy and refreshing (is that the word?) as ever. It diverged from normal practice though to contain one serious item which was not, as you might expect, Top Year Sketch, but Samuel Beckett's *Play Without Words*.

Programme

- | | |
|------------------------------|------------------------------------|
| 1. <i>All Our Yesterdays</i> | 4. <i>I'm Backing Brewer</i> |
| 2. <i>The Drill Bit</i> | <i>Two Interscenes</i> |
| 3. <i>Play Without Words</i> | 5. <i>Top Year Sketch, 1967-68</i> |

The 1st March gave us the chance to celebrate St David again, and a number of us did so by going to the Greg in the afternoon to hear Rahner give a special lecture *Sur le Problème de la Sécularisation*. If there is a lecture attendance problem at the Greg—I said 'if'—then Rahner at least need not bother about it yet. On this occasion he addressed an estimated seventeen hundred people, two hundred of whom were overflow from Aula I into the Aula Magna. In the lecture itself he spoke of the relationship between Church and State, and their obvious separation in the world today. But he noted that the State must take account of the Church, for the Church has a place in world society. He went on to speak of the need for developing a theology of this, and concluded by emphasising the Church's role as the integrating factor in the world today in the face of secular pluralism. All this was strong meat, and so we were glad of a little milk on our return to the College: this evening's film was *The Family Way*.

The next day Third Year Theology retired to the Villa Cavaletti with Father Edwards to make their Subdiaconate retreat. *Qui potest capere capiat*. Not a word more need be said.

The poetry group was particularly interesting this week, as it was taken up with reading poems submitted by different members of the House. In all eleven people submitted fifty poems, thirty of which were typed out and duplicated. It is difficult to comment. I think one has to say that on the whole the poems expressed the thoughts and ideas which have no means of expression in the normal run of College life. So, to speak negatively, there were very few—only two that I recall—poems with any humour in them. The House comedians get all the elbow room they need in the panto, concerts and *Chi Lo Sa?* Similarly there were very few at any rate *explicitly* religious poems. The themes tended to be of nature rather than supernature—another experiment that was judged to be a success and worth repeating.

Third Year Theology returned from Cavaletti on Friday evening (9th) and were ordained subdeacons the following morning in Santa Maria in Campitelli by Bishop Angelini. Prosit to Messrs Acton, Brown, Farrington and Toffolo.

Although the tank was not yet ready, we consented to celebrate the feast of St Gregory on the 12th as usual, and Abbot Weakland, the new Abbot Primate of the Benedictines, presided at the Mass.

9.00 the next morning saw many of us at F.A.O. for a day of study on the World Famine Problem. There were three hours of (simultaneously translated) conferences in the morning, which tackled the problem from a variety of viewpoints. At midday we adjourned to the Greg for a sparse lunch. At 2.00 there was a short Bible service in the Aula Magna, conducted most effectively by an Italian Waldensian minister. And at 3.30 there was a final session at the Greg when in groups we were able to question panels of experts. The day as a whole proved to be very valuable and interesting. If truth were told, of course, so much information is given you that comparatively little of

it sticks. But that doesn't matter too much; one of the chief lessons was simply to see the organization at work. Where the day disappointed was in its schedule which was far too slack; there were too many long intervals between events.

The last fortnight of March was remarkably quiet. Sad to relate the Scots beat us at soccer again, 0-7. The following afternoon, Friday 16th, Michael Brown and Adrian Toffolo took over their duties as Senior Student and Deputy. Then there was St Joseph's Day with Fathers Latourelle, Huber, Moriarty and Malatesta coming across from the Greg for lunch, and in the evening Desmond O'Grady, the poet, who came for supper and injected our poetry session afterwards. The next day Top Year took on First Year Philosophy at soccer and drew, 2-2. It cost Mr Firth a sprained ankle. His halting gait only serves to accentuate his already marked resemblance to a well known English prelate.

Of the topics which have been omitted from this account, one of the most important is the reform of studies at the Gregorian. It cannot be dealt with piecemeal, and will receive adequate treatment in a later issue.

In conclusion we must record that on Saturday, 30th March, Cardinal Heard celebrated his fifty years of priestly life by ordaining Peter Nealon a priest in the College church. To them both, *ad multos annos*.

C. R. STRANGE

SPORTS NOTES

SOCCER

Success and failure both marked College football this season. With little new blood, we had to look for a solution to our problems with much the same set of players as last year. House games have suffered from the many other activities which are undertaken, so we can no longer bank on having full numbers at any given time. This is not to make a judgment, but to state a fact. Enthusiasm is a very relative thing, and has to be kept up by good games against decent opposition. Fortunately we were able to succeed in this respect over the year. We had a particularly good run after Christmas, when we managed to find a settled combination.

The year began with some terrible displays against weak opposition. At this stage the whole team was very unsettled as we searched for the combination which would click. After Christmas the situation improved, and the game became more serious. This is essential to the real enjoyment of any sport. We earned victories against the Americans (3-1), HMS Scarborough and Eastbourne (4-2), and the German College (4-1), and drew with strong opposition at Boys Town and the Pio Latino College both 2-2. At Boys Town we had an enjoyable lunch and played in the afternoon.

Then came the Scots fixture, played at the American College pitch. With 'the inevitability of gradualness', with balance and precision, the Scots beat us to the tune of 7-0. Our lack of basic skills and real spirit was shown up. Our venture into the Greg league, too, was rather dismal. We drew one game in the three we played, and had a 'walkover' in one other.

The following represented the College during the season: Messrs V. Nichols (captain), P. Wilkinson, D. McHugh, T. McSweeney, G. O'Connell, A. Battle, J. Guest, J. Rafferty, P. Morgan, W. Rooke, P. Burke, P. Carroll, A. Convery, P. Holroyd, J. Marsland, J. Moore, J. Murphy, A. Sanderson, R. Carter, P. Furlong, R. Lohan, P. Conlon, S. F. Cumberland, A. Greenbank, P. Humfrey, F. Ring-Davies.

Results

Testa di Lepre	1-1	HMS Scarborough & Eastbourne	4-2
Beda	6-1, 5-4, 6-6	Boys Town	2-2
St. Patrick's	1-1	Propaganda Philosophy House	1-2
Holy Ghost College	2-1	Pio Latino	2-2
British Embassy	5-1, 11-2, 9-3	German College	4-1
Carmelites	3-4	St. George's School	4-3
St. Monica	0-3	Scots College	0-7
Irish Franciscans	2-4	Irish College	1-2
North American College	3-1, 8-1	St Anselmo	(walkover), 2-0

Played 23, Won 12, Lost 6, Drawn 5, Goals for 82, Goals against 54.

J. MOORE, *Secretary*

RUGBY

Won 10, Lost 3, 193 points for, 91 against. This as it stands gives a fair indication of the success of the Rugby Club this season. We began in October with the team almost unchanged from the previous season, in which we only won three matches. The memory of a floodlit match at the Stadio Flaminio was still fresh in our minds, and perhaps more important, we had eight useful training sessions behind us.

Having realized that our main weakness was lack of anyone tall enough to secure regular possession in the line-outs, we concentrated our main efforts on improving the amount and speed of possession in the loose scrums, and encouraging constant hard running in the threequarters. Lack of cohesion in the loose and vulnerability to unorthodox movements are the main weaknesses of Italian sides, so we soon found we could offset our disadvantage in the line-out.

The improvement first became really noticeable when we met our old enemies Old Rugby Roma, who had beaten us three times in the previous season. Quick heels in the loose and determined movement in the threequarters caught them off guard every time. Perhaps our best performances of the season were our victories against this same side the second time 15-0, and in the last game of the season against Lazio, 13-6.

The two games which I would have liked above all to see us win, against Propaganda and Rome Irish, we lost, although both seemed within our grasp. On both occasions we lacked a bit of extra fire and finishing power, and thus remained encamped in the opposing '25' for long periods without scoring, which is always psychologically wearying. Our kicking leaves much to be desired, and we still remain very vulnerable to kicks overhead by the opposi-

tion. Tackling is in general good, except for occasional inexplicable but rather disconcerting lapses which invariably prove fatal. Such deficiencies we hope to see remedied next year.

<i>Results</i>		Jan. 30—Lazio (Juniors)	10-3
Nov. 2—Lazio (Juniors)	8-16	Feb. 13—Old Rugby Roma	15-0
Nov. 8—Marina Militare	23-3	Feb. 17—B.E.A.	8-3
Nov. 17—Marina Militare	27-8	Feb. 23—Marina Militare	16-0
Nov. 23—Old Rugby Roma	27-11	Feb. 25—St George's	22-5
Dec. 3—Marina Militare	15-13	Feb. 29—Rome Irish	3-13
Dec. 21—Propaganda	16-10	Apr. 4—Lazio (First XV)	13-6

Team: V. Nichols, G. O'Connell, T. Finnigan, A. Convery, P. Carroll, J. Marsland, C. Pilkington, A. Sanderson, J. Murphy, J. Koenig, J. Rafferty, F. Murray, M. Healy, A. Toffolo (captain), D. McGough, P. Berndsen, P. Furlong.

J. MARSLAND, *Secretary*

PERSONAL

Editor: C. R. Strange
Sub-Editor: T. S. Cooper
Fifth Member: P. Carroll

Secretary: P. Morgan
Under-Secretary: A. Sanderson
Sixth Member: W. Mellor

In early January Father Peter Coughlan left the College to go to the Accademia. Our best wishes go with him.

We were pleased to welcome Michael Turner of the Canons Regular of the Immaculate Conception into First Year Theology last December.

Our congratulations to Canon Thomas Smith of Brentwood diocese, who is celebrating his fiftieth year of priesthood; to the following who celebrate their silver jubilees this year: Revv. W. Brown, A. Cotter, J. Daley, D. Fahy, J. Holland, H. Lavery, F. O'Leary, J. Pledger.

The following were amongst those who have visited or stayed at the College since last October:

Their Eminences Cardinal Heenan, Archbishop of Westminster (1924-31); Cardinal Conway, Archbishop of Armagh; Cardinal Suenens, Archbishop of Malines-Bruxelles.

Their Graces Archbishop Dwyer of Birmingham (1926-34); Archbishop Murphy of Cardiff.

Their Lordships Bishop Ellis of Nottingham (1916-23); Bishop Grant of Northampton; Bishop Harris, Auxiliary Bishop of Liverpool; Bishop Holland of Salford; Bishop Moverly, Auxiliary Bishop of Leeds; Bishop Petit of Menevia; Bishop Rudderham of Clifton (1923-27); Bishop Worlock of Portsmouth.

Very Rev. Canon A. Hulme (1934-40); Mgr H. F. Davis.

Revv. J. Brand (1958-65); N. Coote (1957-66); R. F. Flynn (1927-34); M. Grec (1947-53); F. Miles; C. Murphy-O'Connor (1950-57); M. Sharratt (1957-65); M. Tuck (1957-64).

J. Lethbridge (1955-59).

OBITUARY

CANON LOUIS WILLIAMSON

Canon Louis Williamson was one of a large group of Nottingham students who came to the Venerable at the end of the First World War. Numbers at the College had declined so much during the war that, as far as I can recall, we were less than a dozen when it terminated. The Beda College, for long housed with us, had also left for new quarters. There was room, therefore, for many more students, and the newly appointed Rector, Mgr Hinsley, with enthusiasm characteristic of him, began to prepare the College to receive them. With limited resources he set about improving and modernizing the old building. Then, by appeals and personal visits to the bishops, he sought for students to fill the College.

My predecessor, Bishop Dunn, a Roman of the Romans, with a special affection for the Venerable, responded wholeheartedly. He sent what was then the largest group from any diocese. Besides the one whose death we mourn, the present Vicar General and the Provost of the Chapter were among them.

I first came to know Louis Williamson when Bishop Dunn asked me to look after the new men on their journey to Rome in 1919. He came of a sturdy north Derbyshire family and had a brother already serving as a priest in the diocese. The solid piety of his family background was manifest in him at the College. He was a sociable type and a lover of the Common Room and its 'circles'. He may not have been distinguished in either studies or games, but he was one of those men indispensable to the making of any happy community. He could get on with any type, and quietly and unself-consciously helped to preserve the College's spirit of homeliness and companionship.

All through his life he retained his affection for the College, and spoke with gratitude of the Bishop who had given him the privilege of being one of its students. He was a regular attender of the Venerable Association meetings. Still more, like Bishop Dunn, he retained throughout his life a deep, personal loyalty and devotion to the Supreme Pontiff.

There are no new churches or schools to his name, but for over forty years as a curate and a parish priest he steadily upheld the ideals of the Catholic

priesthood. He had no hobbies or recreations apart from the occasional game of cards with his fellow clergy. He just lived for his people and parish. His love for the Mass was emphasized when, even after the grave operation which preceded his death, he continued to say his Mass almost to the last day. His annual pilgrimage to Lourdes, together with his unflinching daily recitation of the Rosary, were both signs of his deep devotion to Our Blessed Lady. A pleasant disposition made him acceptable to the public authorities, especially in the educational field, and for many years he represented the diocese on the Derbyshire Education Committee. In the same way he was friendly with our separated brethren and fostered fraternal meetings with them.

That these qualities were appreciated was shown on the day of his funeral. Together with a great gathering of the clergy of the diocese there were representatives from the Anglican and Free Churches, the education and hospital authorities, and many others.

May I add this personal note. I found in Louis Williamson what I think is characteristic of the secular clergy here in England; a priest with a pride in his own diocese, eager to foster friendship and unity among its clergy, and having a deep loyalty to his bishop. May God rest his soul.

+ EDWARD ELLIS

FATHER GRAHAM AUCHINLECK

Graham Aflick was an individual who lived with death from a very early age. While at Stonyhurst after a severe illness he was told by his doctors that the condition of his heart was such that it would be very doubtful if he reached the age of forty. This thought was never very far from his mind and I remember with amusement the party he gave on his fortieth birthday and his remark that 'I've made it'. However, I think it is true to say that he suffered all his life physically and yet he was, I suppose, the finest priest I ever met; zealous, self-sacrificing, dedicated, with never a thought for his own comfort or convenience.

He had a wonderful gift with people and his sincerity was evident to all who came into contact with him. While he was with me in Chelsea I have known him spend from lunch time until ten o'clock at night in the waiting-room very frequently, listening, instructing, advising. He had the great gift of being completely at one with God and yet moving gregariously with men.

He was enigmatic in his make-up and slow to express his feelings. In most issues he was reluctant to venture an opinion but when he did so, it was done with complete conviction and a measure of obstinacy.

His acquaintances and admirers were many, his friends were few. I never heard him, in the twenty-five years of our relationship, ever call anyone by their first name. The fact that his personal holiness, his talents and his attractive personality idolized him with many, left him completely unmoved, and

his humility had to be seen to be believed. Critical at times of authority—usually very logically—he was always utterly obedient.

The great love of his life was the Venerable and on the rare occasions he took a holiday he invariably made tracks for Rome, especially for Palazzola, to capture perhaps some of the carefree moments of his youth.

Talking of youth—his work for them was indefatigable. In whatever parish he happened to be posted, there was always a thriving youth club and the interests of youngsters, especially teenagers, were very close of his heart. He often remarked, somewhat cynically, that we spend millions on our children until they are fourteen and then pretty well let them go to the devil. This was, I think, typical of his logical mind.

The Church at Westminster is very much poorer in the loss suffered at the death of this great priest of God and the Venerable has lost one of its finest and most devoted alumni.

+DAVID CASHMAN

CANON JOSEPH IGNATIUS CARTMELL

Joseph Cartmell was born at Poulton-le-Fylde on 2nd December 1895 into a Lancashire Catholic family. Poulton is only a few miles distant from Cardinal Allen's Rossall, and Joseph Cartmell was always aware and proud of his origin, which showed itself in strong faith and manly piety.

At St Edward's College, Liverpool, then the junior seminary, he received his early education and training, and as a 'Minor Professor' there took the London M.A. in Classics—no mean feat for one who was at the same time busily teaching. Called up for service in the first Great War, he served for some eighteen months with the Medical Corps. On demobilization he was sent to Rome, entering the Venerable on 18th October 1919. He took his Ph.D. in June 1921, was ordained priest by Archbishop Palica in Santa Maria sopra Minerva on 28th October 1923, and in June 1925 took his D.D.

Clearly suited to academic work, he was appointed to the staff of St Joseph's College, Up Holland, in September 1925, first as Professor of Philosophy, and three years later as Professor of Dogma, a post he held for eleven years. Those were years in which the college grew considerably in size and numbers, and Joseph Cartmell shared the fruits of his scholarship with many men now parish priests throughout the North West. He taught soundly and solidly, winning their respect. At the same time he was a confessor much sought after for his kindly wisdom in spiritual direction. During these years, too, and for many years later, he contributed to the *Clergy Review*, specializing in spiritual theology and homiletics.

In 1939 he succeeded Bishop Flynn as parish priest of St Mary's, Chorley, where he remained for the next twenty-eight years. In 1944 he became Dean

of the district, and in the same year was appointed a Canon of the Liverpool Chapter.

Scholarly, quiet of disposition, somewhat reserved in manner, he did not bustle about his parish; but he knew his people intimately. Many priests and many of his flock made good use of his wise counsel. He preached always carefully, making good use of his learning. The liturgy in his church was always carried out with dignity and exactness. He loved most of all his work as spiritual director to the Third Order of St Francis, the Children of Mary, and the St Vincent de Paul Society. School reorganization in the town brought him a deal of work; he supervised the building of two secondary modern schools (their dedications, to St Augustine of Canterbury, and St Hilda, reflect his sense of tradition), and served as a governor of Blessed John Rigby Grammar School. For many years he travelled regularly to Preston as diocesan representative on the Lancashire Education Committee. This and similar work gained him great respect throughout the township.

He was my own parish priest at the time of my ordination, and last year at the celebrations for my silver jubilee. I owe him more than words can tell. I shall remember him first of all as a man of prayer and profound piety; secondly as a man of learning, broad wisdom, and humanity. Only a few years ago he was urging us younger men to keep an open mind, as he himself did in a remarkable way. But for the effects of a severe operation in early life, he might, as Mgr Thomas Turner said in his panegyric, have risen to greater heights in the Church. I am quite sure that Canon Cartmell himself never entertained any such ambition. He carried his many talents humbly, without any show. He was, I think, a great priest. He died after a short illness on 9th December 1967. His Requiem was sung by his cousin, Bishop Pearson. Archbishop Beck, Bishop Harris, the whole Liverpool Chapter, a host of clergy, local officials, and parishioners, witnessed by their presence to the affection and admiration in which he was held. One priest friend of mine and of his said that he felt it was the ending of an epoch. Certainly it is given to few of us to serve a parish so well for so long. May he rest in peace.

J. L. ALSTON

THE REVEREND LEO JOSEPH WILKINSON

The notion that the Venerable provides an unfailling stream of bishops, monsignori, eminent canons and the cream of the English Catholic clergy ignores the equally strong tide of diocesan clergy, parochially minded and inclined, happy to live and work with their fellow pastoral priests, and enjoy the ordinary but far from humdrum existence of the English Catholic parish; and when we say the English Catholic parish, we mean the type which has changed but little since before Emancipation. Many learned and not a few eminent clergy of old—Lingard is one of them—passed their priestly lives, profitably for souls and happily for them, in such surroundings. Of such a

fortunate existence Leo Wilkinson had full share. A native of Barrow-in-Furness and coming from a parish noted for its multitude of vocations, his early years were spent at Ushaw until, much to his own amazement and mild consternation, he won a Roman Scholarship and arrived at the Venerable in 1925.

His life in the College was typical of the man; a simple straightforward character, good round jaw and dogged walk, he made every duty and every aspect of College life a part of himself. He joined in everything and took part in everything, not really caring more for one than the other and being competent in all. His studies were a part of the whole dedicated life of the man. He returned to England with his great friend and contemporary John Slater and his priestly life was spent entirely on the mission in the diocese of Lancaster. He was fortunate in his area of work; two years at the English Martyrs, Preston, the same at the Willows, Kirkham, and a long period at the ancient parish of St Peter's, Lytham, under the octogenarian, Canon Duffy. Not far away at Wesham was the nonagenarian, Mgr Rockcliffe, who seemed to have had an invalidating effect on a succession of assistants, until the quiet, determined and perpetually cheerful Father Leo was sent to look after him and the parish. This he did with a gentleness and firmness which made the old priest's last days his happiest. In all, Father Wilkinson spent twenty years in Wesham, caring for the old faith of his people, and strengthening them in the customs and practices which they have had for many generations. One remembers talking with the headmaster of the local school (a school shared by two parishes) who lamented that his own young parishioners could only show a ninety per cent Mass attendance against one hundred per cent from Wesham. In addition to his usual parish visiting he was responsible for the care of many elderly patients at the local Wesham Hospital. In 1956 he was seriously ill with a coronary thrombosis and incapacitated for some time, but after some years with an assistant he continued his work alone. Shortly before he died, he wrote: 'Sorry you've had to wait! this "one horse" is rarely out of the shafts these days. Yesterday, my birthday, I had my meals and watched Dr Finlay: at other times from 7.50 a.m. to 11.30 p.m., I was in harness'. Kind and gentle, he continued to the end of his life, as always a methodical and constant worker, doing his duty to all. As he lived, so he died. A morning's round in the hospital, taking his Lord to the aged. He felt weary, with difficulty climbed to his room and lay down to his eternal rest. May he rest in peace.

H. MARTINDALE

THE REVEREND TIMOTHY J. CRONIN, S.J.

In the early hours of Saturday morning, 6th April, Father Timothy Cronin died at the Policlinico in Rome, after an illness of one week. Since 1962 he had taught History of Philosophy and Interpretation of the Texts of St Thomas in the Faculty of Philosophy at the Gregorian. Previous to this assignment he

had done special studies at the Mediaeval Institute in Toronto and Yale University in New Haven.

Though somewhat shy and reserved by temperament, Father Cronin was endowed with a sense of humour which brightened many a recreation on evenings which might otherwise have seemed very long indeed. The sincerest tribute to his memory is the sense of loss already experienced by those who came to know him in Rome and to enjoy the pleasure of his company. People like Father Tim are not easy to replace.

FREDERICK L. MORIARTY, S.J.

In Volume XXII of the *Annals* (1965-66) an attempt was made to begin the compilation of a complete catalogue of the material contained in the College archives. These materials were published, listing the first 150 lists, when the archives were moved and the series was suspended. Since then work on this catalogue has been resumed, and we publish here the next section, it is hoped that a full inventory will eventually appear. The first part of this section was compiled by Richard Ashton (1960-67), and the rest was completed by the present archivist.

There are no lists 157-165. Lists 166-215 comprise the section *Libro della Spesazione* (1791-1796). These are lists of the daily expenditure on the daily running of the College, on such items as food, laundry, etc.

Period	Size	No.
1791-93	34 x 22.5	166
1794-96	33 x 22	167
1797-1800	34 x 22	168
1801-July 1807	34.5 x 22.5	169
Aug 1807-Aug 1809 (also contains a list of visitors to hospice property 1753-67)	30.5 x 21.5	170
Sep 1809-1813	35 x 23	171
1814-18	37.5 x 20.5	172
1819-Sep 1820	34.5 x 23	173
Apr 1820-Feb 1822	37.5 x 20	174
Mar 1822-Feb 1824	37 x 19.5	175
Mar 1824-Jul 1826	28.5 x 19.5	176
Aug 1826-Dec 1828	28 x 21	177
Jan 1829-Aug 1831	27 x 21	178
Sep 1831-Apr 1834	28 x 21	179
May 1834-Dec 1835	28 x 21	180
1836-37	28 x 19	181
1838-39	29 x 20	182
		183-Missing

Catalogue Of The Archives

In Volume XXII of THE VENERABLE (1962-64) an attempt was made to begin the compilation of a complete catalogue of the material contained in the College archives. Three instalments were published, listing the first 156 *Libri*, when the archives were moved and the series was suspended. Since then, work on this catalogue has been resumed, and we publish here the next section; it is hoped that a full inventory will eventually appear. The first part of this section was compiled by Richard Ashton (1960-67), and the rest was completed by the present archivist.

There are no *Libri* 157-165. *Libri* 166-215 comprise the section 'Libro dello Spenditore' (1591-1796). These are lists of the daily expenditure on the daily running of the College, on such items as food, laundry, etc.

<i>No.</i>	<i>Size</i>	<i>Period</i>
166	34 x 22.5	1591-93
167	33 x 22	1594-96
168	34 x 22	1597-1600
169	34.5 x 22.5	1601-July 1607
170	30.5 x 21.5	Aug 1607-Aug 1609 (also contains a list of visitors to hospice property 1553-63)
171	35 x 23	Sep 1609-1613
172	27.5 x 20.5	1614-18
173	34.5 x 23	1619-Sep 1620
174	27.5 x 20	Apr 1620-Feb 1622
175	27 x 19.5	Mar 1622-Feb 1624
176	28.5 x 19.5	Mar 1624-Jul 1626
177	28 x 21	Aug 1626-Dec 1628
178	27 x 21	Jan 1629-Aug 1631
179	28 x 21	Sep 1631-Apr 1634
180	28 x 21	May 1634-Dec 1635
181	28 x 19	1636-37
182	29 x 20	1638-39
183-4	MISSING	

<i>No.</i>	<i>Size</i>	<i>Period</i>
185	29 x 22	1644-Jul 1646
186	30 x 21	Aug 1646-Dec 1648
187	30 x 21	1649-Aug 1642
188	34 x 22	Sep 1652-Aug 1654
189	33 x 22	Sep 1654-Jul 1656
190	34 x 23	Aug 1656-1658
191	34 x 23	1659-61
192	23 x 16	1662-May 1663
193	27 x 21	Jun 1663-Jan 1666
194	MISSING	
196	34 x 23	May 1670-Jan 1672
197	35 x 23	Feb 1672-Apr 1676
198	25 x 23	May 1676-Dec 1681
199	34 x 23	Jan 1682-Apr 1688
200-202	MISSING	
203	30 x 22	Jul 1710-Jul 1716
204	35 x 24	Aug 1716-Dec 1721
205-6	MISSING	
207	36 x 24	1729-34
208	35 x 24	1735-41
209	36 x 24	1742-48
210	36 x 25	1749-58
211	36 x 25	1759-Jun 1771
212	35 x 24	Jul 1771-Aug 1779
213	35 x 24	Sep 1779-Dec 1786
214	27 x 24	1787-92
215	37 x 24	Jan 1793-Jun 1796

The next section, *Libri* 216-326, contain the miscellaneous books. In the 'Inventario' of 1774 this section began at no. 223 and the contents were arranged in alphabetical order, with many numbers left blank. In the course of time most of these have been occupied, and although generally there has been an attempt to preserve this order, it has frequently proved impossible. The majority of these books deal with administrative affairs from the foundation of the College until the dissolution in 1798.

<i>No.</i>	<i>Size</i>	<i>Title</i>	<i>Period and Contents</i>
216	21 x 14	Obblighi di Messa	c. 1730 Biography of Benefactors
217	28 x 20	Libro delle Congregazioni	Financial reports 1773-88
218	28 x 22	ditto	ditto 1773-97
218a	28 x 22	ditto	ditto 1789-97
219	29 x 20	ditto	ditto 1747-95
	(unbound)		

<i>No.</i>	<i>Size</i>	<i>Title</i>	<i>Period and Contents</i>
220	29 x 21 (unbound)	ditto	ditto 1778-94
221	MISSING		
222	27 x 20	Libro di Locazioni	ditto 1738-97
223	25 x 23	Libro di Entrata e Uscita del Cardinale Alano	1587-94: Cardinal Allen's accounts
224	BLANK		
225	29 x 22	Libro di Esazione di Gia- como d'Albone	1609-29
226	31 x 21		1569, 1594: Lawsuits in- volving College property at Piacenza
227	29 x 20	Libro di Entrata di Rogerio Baines	1623-30: Baines' income
228	27 x 20	Relazioni dello Stato del Collegio Inglese	1657: report presented to Card. Barberini (formerly Scr. 47:5)
229	28 x 21	Crediti e Debiti di Giro- lamo Baffi	1612
230	34 x 23	Altri di conti del med.o col Card. Borromeo	1605-21: Borromeo's ac- count with Baffi
231	35 x 25	Altro di Instrumenti appar- tenti al Med.o	1614: other accounts with Baffi
232	29 x 22	Liber locationum (Case) domorum hospitalis	1406-1517: rents from hos- pice property
234	35 x 22	Liber receptorum pensi- onum Domorum	1524-50: ditto
236	30 x 21	ditto	1525-26
238	29 x 21	ditto	1526-35
240	44 x 29	ditto	1551-57
242	29 x 21	Liber Visitationis Dom- orum Hospitalis	1553, 1602: Inspection of hospice property (also copies of bulls concerning College 1579-1636)
244	28 x 21	Libro di Esazioni delle pigioni delle Case	1562-73: rents
Odd numbers 233-245 inclusive are blank			
246	33 x 23	Descrizione delle Case con le piante	1630: College property in districts of Regola and Ponte
247	33 x 23	ditto	ditto for Parione and S. Eustachio
248	33 x 23	ditto	ditto for S. Angiolo, Tras- tevere, Borgo and Ripa

<i>No.</i>	<i>Size</i>	<i>Title</i>	<i>Period and Contents</i>
249	47 x 37	Libro delle piante delle case	Maps of above-mentioned property
250	BLANK		
251	47 x 17	as Liber 244	1693-1703
252	28 x 21	Istoria delle Case	1772: notes on property
253	32 x 21	Libro di memorie appartenenti all'eredità di Carlo Cassiani	1613: report on bequest
254-5	BLANK		
256	35 x 22	Libro di Entrata ed Uscita del Collegio di Liegi	1675-1721: Rome account of English College, Liège
257	BLANK		
258	35 x 24	as 256	1713-23
259	35 x 24	Entrata ed Uscita del Beni nel Ducato di Parma e Piacenza	1787-91: College property at Parma and Piacenza
260	25 x 26	as 256, <i>but</i> Collegio di Rems	1588-93: as 256, but for Rheims
261	BLANK		
262	28 x 11	as 260	1588-1620
263	22 x 14	ditto	1622-29
264	26 x 18	Libro di Comestibili	1629: list of food purchases
265	23 x 15	Libro della Congregazione bella Beata Vergine	1581: Our Lady sodality
266	36 x 25	Libro di Conti del Collegio	1772-92: accounts
267	28 x 20		1733-73: accounts of Liège
268	30 x 22	Libro delle Spese del Rettore	1618-92: Rector's account
269	30 x 22	(formerly Scr 26:1)	1777: Lawsuit with S. Girolamo
270	35 x 24	Libro dei Debitori del Collegio	1689: College debtors
271	36 x 25	ditto	1739
272	29 x 23	Libro di Entrata ed Uscita di S. Edmondo	1445-66: accounts of hospice of St Edmund
273	29 x 23	ditto	1615-28
274	27 x 20		1626: poems on death of Card Farnese
275	20 x 13	Libro del Fornaro	1608-12: accounts of College baker
276	28 x 11	The account of Fra Giacinto	1683-4: list of menus (also contains accounts 1587-8 and 1608-9)

<i>No.</i>	<i>Size</i>	<i>Title</i>	<i>Period and Contents</i>
277	35 x 15	Index Archivii Collegii	1630: index of College archives
278	BLANK		
279	35 x 24	Mandati al Monte pel Collegio	1773-91: instructions to College bank
280	35 x 24	Libri di Monti dei Particolari	1614-17: private accounts
281	27 x 21	Orationes ab alumnis hactae	1581-1642: prayers for students
282	34 x 12	Liber in quo adnotantur qui excepti fuerunt in Collegio titulo hospitii	1630-56: list of guests (Pilgrim Book)
283	20 x 14		1654-1732: ditto
284	33 x 23	Libro Mastro dell'eredità di Bernardino Pippi	1644-50: nos. 284-287 concern Pippi's property which was bequeathed to the college.
285	32 x 23	Giornale della medesima	
286	28 x 21	Istromenti	
287	34 x 18	ditto	
288	28 x 21		17th century medical receipts
289	19 x 13		ditto
290	BLANK		
291	24 x 21	Ricevute di alcuni salarati del Collegio	1637-52: wages paid to College employees
292	20 x 14		1733-71: as no. 282
293	29 x 22	Libro di Ricordi dei Rettori	1613-76: Rector's accounts and memoranda
294	BLANK		
295	23 x 18	ditto	1672-78
296	BLANK		
297	33 x 23	ditto	1708-31
298	BLANK		
299	21 x 14	Libro di Memorie di Valerio Salvatori	1692-93
300	BLANK		
301	31 x 23	Liber Censualis Bonorum Abbatiae S. Savini	16th cent.: accounts of Abbey
302	53 x 39	ditto	1639: inventory of Abbey
303	35 x 25	Scholares in Collegium recepti (includes Constitutions Collegii)	1579-1783: list of students (Liber Ruber)
303 bis	35 x 25	ditto	1787-1796

<i>No.</i>	<i>Size</i>	<i>Title</i>	<i>Period and Contents</i>
304	20 x 14		1579: Students' complaints and demands for Jesuit superiors
305	29 x 23	Libro dei Scholari	1610-15: scholars' pensions
306	22 x 14	ditto	1616-24
307	24 x 18	ditto	1619-22
308	34 x 25	ditto (includes <i>Giornale del Ven. Collegio Inglese di Remis in Francia</i>)	1619-45
309	27 x 20	ditto	1624-33
310	29 x 22	ditto	1628-34
311	27 x 21	ditto	1634-41
312	28 x 21	ditto	1635-41
313	28 x 21	ditto	1642-46
314	28 x 21	ditto	1648-65
315	27 x 21	ditto	1670-86
316	32 x 24	ditto	1686-1729
317	BLANK		
318	21 x 14	Exemplum authenticum Regularum Collegii	1600: College rules
319	MISSING		
320	21 x 14	Regulae Studiorum Collegii	1642-1739: rules for study and repetitore's notes
321	35 x 23	Thomas Morus: Tragoediae	1612: Latin play
322	22 x 17	Soccite di Capre	1614-19: accounts of goat herd at Monte Porzio
323	33 x 23	Stato del Collegio	1703: report on College for Apostolic Visitor
324	33 x 22	Acta S. Visitationis Apostolicae	1739: official report of visitation
325	31 x 22	Inventario delle scritte del sacro Collegio Inglese in Piacenza	1612: college property at Piacenza
326	BLANK		

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