

THE
VENERABLE

CONDUCTED BY THE PAST
AND PRESENT STUDENTS
OF THE VENERABLE
ENGLISH COLLEGE
ROME

Vol. XXV . No. 2

*Printed by the
Leinster Leader Limited, Naas, Co. Kildare, Ireland*

CONTENTS

	<i>Page</i>
Editorial	88
A Report on the Reform of the Theological Faculty at the Gregorian University	<i>Fr Francis A. Sullivan, S.J.</i> 91
The Synod of Bishops 1969	<i>David Payne</i> 109
The Contribution of the More Family to the Counter-Reformation II Thomas More IV, Henry, Thomas More V	<i>Francis Murray</i> 113
Nova et Vetera	
From a German Tourist's Diary	124
The Battle of Monte Algidus	124
From our First Issue	125
Book Reviews	126
College Journal	140
Personal	153
Obituary	155
Catalogue of the Archives—6	159

EDITORIAL

Anniversaries, centenaries, *solennità civili* are the meat and drink of every Italian. From the humble festivities of the *tartaruga piscente* of every mountain hamlet to the dust-speckled blanco and scuffed boots of the innumerable wreath-laying ceremonies at the *Altare della Patria*, the Italian indulges his sense for colour, pageantry and the history of his soil. Always quick to raise a monument or unveil a plaque, the Roman municipality have already honoured the Czech patriots who burned themselves to death. Already coins are being struck and stamps printed to commemorate — 1870. The more ultramontane of us may legitimately prefer to make jubilee over one hundred years of *Pastor Aeternus* rather than over a century of secular rule from the Quirinal. Perhaps the wise man will do both.

The College has its anniversaries too — whether they be forty years from a student first riding in a CD tram or the arrival of the late Cardinal Godfrey as Rector. A little judicious searching on the editor's part will always produce some such snippet to fill in the blank pages of a *Nova et Vetera*. Even the most archive-minded of us, however, cannot live continually in the past, be it never so pleasant, and that is why we welcome Fr Sullivan's article, reprinted from *Gregorianum*, on the reform of academic studies. Reform at the Gregorian is only in its teething stage, room for development is infinite, and upheavals in the Pilotta cannot but have far-reaching effects in the life and activity of an English College in Rome. Reports like that of Fr Sullivan are important if we are to bring a sense of *attualità* to the pages of this Journal. Questions of import face us (one could mention in this context the efforts of the Vice Rector and many students to find ways of alleviating the appalling suffering of Rome's homeless, the catechesis of backward children, the question of whether the six-week use of a villa is morally responsible in this age of over-crowded housing and the Third World). These questions must find an echo in our pages amid the plethora of historical research unless THE VENERABLE is to lose touch with the *real* life of the College. Ah! Another glass of Rocca Red.



Photo]

Quod non fecit Bernini fecit Boromini!

[P. Burke



Photo]

[P. Burke

A Report on the Reform of the Theological Faculty at the Gregorian University¹

During the past two years a very considerable portion of the time and energies of the members of the Faculty of Theology of the Gregorian University has been expended in the preparation of the new statutes and curricula of the Faculty. While these statutes still await definite approval by the Sacred Congregation, and while the new programmes can only gradually be implemented, nevertheless it does seem worthwhile to present them to the readers of the *VENERABILE*. This contribution will have the form rather of a report than of a research article: the purpose is to bring our readers up to date on the progress of the reform of studies in the Faculty of Theology. First I shall describe the procedures we have followed in preparing the new statutes and programmes; and then I shall present the two documents which have thus far been approved by the Assembly of the Faculty; namely the statutes, and the programme of the first cycle.

THE PREPARATION OF THE NEW STATUTES AND PROGRAMMES

Early in the second semester of the academic year 1967-1968, twelve professors were elected by the whole body of professors of the Faculty of Theology to serve on a commission for the preparation of the new statutes and programmes. The dean of the Faculty was appointed chairman of this commission by the Rector of the University. Since we had at this time received a preliminary draft of the Norms of the Sacred Congregation, which indicated the future division of the theological programme in ecclesiastical faculties into three cycles, the commission was divided into three sub-commissions, each of which was assigned the preparation of the programme of one of the cycles. A draft of a programme for the first cycle was

¹ Originally published in *Gregorianum*, this article is reprinted here by kind permission of the Editor.

prepared by the first sub-commission, but the discussion of this document became side-tracked by the introduction of a preliminary question concerning the enforcement of the obligation of attendance at lectures. The division of opinion on this question led to the withdrawal of the *schema* for the first cycle programme. Since no other draft was ready for discussion, and since the academic year was then drawing to a close, this commission held no further meetings.

However, during the closing months of the same academic year, some fruitful meetings were held by a mixed faculty-student committee which had been formed to study the question of student participation in the work of preparing the new statutes and programmes of the Faculty of Theology. This committee was composed of the dean, three professors chosen by the 12-man commission of professors, and three students chosen by the students' organisation. After several meetings, characterised by frank and cordial discussion of differences of opinion, this mixed committee unanimously approved a detailed proposal concerning the collaboration of the students of the theological faculty in the current work of reform of statutes and curricula. The principal elements of this proposal were as follows:

- 1) the students of the Faculty of Theology will form a commission which will collaborate with the commission of professors in every stage of the work of reform;
- 2) all pertinent documents will be communicated to the students' commission, and they will be expected to make proposals regarding any of the elements involved in the reform;
- 3) the *schemata* prepared by sub-committees of the commission of professors will be communicated to the students' commission for study, criticism, and suggestions for amendment;
- 4) at all plenary meetings of the faculty commission in which *schemata* are to be discussed and voted on, three members of the students' commission will participate with full voting rights.

A new impetus was given to the work of renewal at the Gregorian by the active participation of the Vice-Chancellor of the University, the Very Reverend Father Peter Arrupe, General of the Society of Jesus, in a series of meetings held just prior to the opening of the academic year 1968-1969. In a meeting of the Faculty of Theology with Fr Arrupe, the following resolutions were discussed and approved:

- 1) the 12-man commission of the previous year will be dissolved, and a new commission will be formed, to consist of nine professors, elected by the whole body of professors;
- 2) the nine members of this commission will elect one of their number to be chairman of the commission;
- 3) the proposals made by the mixed faculty-student committee concerning the participation of the students in the work of reform, will be followed by the new commission;

4) the tutors or directors of studies in the Colleges will also be invited to participate in the work of the commission;

5) at the plenary sessions of the commission in which *schemata* are to be discussed and voted on, there will be three students delegated by the students' commission, and two directors of studies, likewise delegated by their own group. All those present will have equal voice in the discussion and voting.

Shortly after the opening of the academic year 1968-1969, nine professors were chosen by the Faculty of Theology to be members of the new commission. Those chosen were Frs Alfaro, Alszeghy, Antón, Flick, Fuchs, Hamel, Latourelle, Mollat and Sullivan. These nine in turn elected Fr Alszeghy as Chairman of the commission, and Fr Hamel as Secretary.

As it began its work, this commission now had in its hands the definitive text of the *Normae* promulgated by the Sacred Congregation for the revision of the statutes and curricula of ecclesiastical faculties. These *Normae* prescribed the division of the complete programme of a Faculty of Theology into three cycles:

1) a three-year cycle of general instruction and basic formation in theology, leading to the baccalaureate;

2) a two-year cycle of advanced study, during which the student would choose one of the several fields of specialization afforded by the faculty; those successfully completing this cycle would receive the licentiate;

3) a third cycle, primarily devoted to the preparation of the doctoral dissertation, and leading to the doctorate in theology.

It was at once seen that the tasks which most urgently presented themselves to the commission were three:

1) the preparation of the new programme for the first cycle, which was to be put into effect, for the students beginning their course in theology, in October 1969;

2) the preparation of the new programme of the second cycle;

3) the preparation of the new statutes of the faculty.

At this point I shall describe the procedure followed by the commission, leaving the description of the new statutes and programmes to later sections of this report.

As a first step, each of the professors on the commission was asked to submit in writing his ideas concerning the general structure of the new first cycle. The various proposals made were circulated to all the members; after these had been discussed and criticised, a *schema* for the first cycle was drawn up. This was communicated to the respective commissions of students and tutors, and was discussed in subsequent plenary sessions in which their delegates took part. A questionnaire was then drawn up, in which the opinion of all the professors of the theological Faculty was asked regarding the general structure and the key details of the proposed programme of the first cycle. At the request of the student delegates, this questionnaire was also communicated to the members of their commission; it was likewise communicated to the group of tutors. The results of this survey showed a broad

consensus on the proposed programme, although of course there were specific details which drew criticism and dissent. In subsequent meetings of the whole commission, account was taken of these criticisms, and in most cases the required changes were made to satisfy the objections.

A similar procedure was followed in the preparation of a *schema* for the programme of the second cycle. Here again a questionnaire was circulated, which showed that the proposed programme would meet with the approval of the great majority of the faculty, and of the commissions of the tutors and the students.

A preliminary draft of the new statutes for the Faculty of Theology was hammered out by the professors on the commission, in a full day's meeting at Villa Cavalletti. This *schema* was then communicated to the respective groups of tutors and students, and was the object of discussion in subsequent plenary sessions of the commission. An amended text was voted on and approved by the full commission shortly before the Easter holidays.

During the same period (between Christmas and Easter) the dean of the Faculty of Theology attended a series of five meetings of the deans of all the faculties of theology in Rome. The nature of these meetings, held at the Palazzo Frascara of the Gregorian, was consultative rather than deliberative. No decision was taken which would bind the various faculties to a specific policy. But there was a useful exchange of views among the deans regarding all phases of the work of renewal and reform, and a high degree of consensus was found to exist among their respective faculties.

After the Easter holidays, the two *schemata* which had been prepared and approved by the commission had to be submitted to the whole Faculty for discussion, amendment and eventual approval or disapproval. It was clear that all elements of the Faculty had to be represented at meetings that were to express the view of the whole Faculty; hence not only all the professors, but also delegates of the students and tutors should also take part. Since there were no provisions in the old statutes for the composition of such an assembly of the Faculty, the dean was authorized by the Rector of the University to apply *ad hoc* the norms for the composition of the future Council of the Faculty, as they then stood in the *schema* of the new statutes. In accordance with these norms, the tutors were invited to choose five of their number as delegates to this assembly, and the students of the Faculty of Theology were invited to choose ten delegates; all of the professors in active service in the Faculty were invited to attend; these numbered about thirty. The competence of this assembly as to rule on the acceptance or rejection of all amendments to the *schemata* of the commission, and to express the approval or disapproval of the amended *schemata* in the name of the Faculty of Theology. If approved, the *schemata* would then be submitted to the Academic Senate for ratification in the name of the University.

Prior to the meetings of this Faculty Assembly, each member received the text of the *schema* to be discussed; for the first meeting it was the *schema* of the statutes,

and for the second it was the programme of the first cycle in theology. All members were asked to submit in writing any amendment they wished to propose; copies of the proposed amendments were then distributed to all the members several days prior to the meeting.

The two meetings of the Assembly of the Faculty were held on April 16th and May 9th; each meeting lasted more than three hours. The amendments which had been proposed were discussed and voted on in turn, and finally the two *schemata*, as amended by the assembly, were approved with practically unanimous votes.

The *schema* of the statutes, as approved by the Faculty Assembly, was then submitted to the Academic Senate for ratification. The only substantial point on which the Senate required a change had to do with the participation of the students in the future Council of the Faculty. The Assembly of the Faculty had approved an amendment which had been proposed by the delegates of the students, to the effect that students would constitute up to one third of the total membership of the future Council; this proposal however was accepted with the restrictive clause, that the number of votes cast by the students could never exceed one-third of the total number of votes being cast at any particular meeting of the Council. This clause would have the effect of maintaining the established proportions among the various elements of the Council, no matter how many professors might be absent from any given meeting. (The experience of the assembly itself showed how difficult it would be to have all the professors present at all meetings).

However, at the meeting of the Academic Senate which took place on June 14th, this restrictive clause was disapproved, on the grounds that the absence of some members of the Council from a meeting should not be allowed to have the effect of depriving other members, present at the meeting, of their right to vote at it.

At the same meeting, the Academic Senate approved an amendment to the draft version of the General Statutes, to the effect that students should constitute no less than one quarter and no more than one third of the total membership of the Council of each Faculty. Since the previous decision of the Assembly of the Faculty of Theology in favour of one third was conditioned by the restrictive clause which was struck out by the Academic Senate, the Faculty must still decide this question, within the limits now prescribed by the General Statutes. In all other respects, the draft of the statutes of the Faculty of Theology was approved by the Academic Senate, and has been transmitted to the Sacred Congregation for its approval.

THE NEW STATUTES OF THE FACULTY OF THEOLOGY

In drawing up its new statutes, the Faculty was guided by the pertinent documents of the Second Vatican Council (especially '*Optatum totius*' and '*Gravissimum educationis*'), by the *Normae quaedam* of the Sacred Congregation, and by the draft version of the new General Statutes of the Gregorian University.

Article One, which describes the two-fold aim of the Faculty of Theology, relies heavily on No. 11 of the Declaration on Christian Education, '*Gravissimum educationis*'. However, the Faculty preferred not to make a direct quotation, but rather to use this conciliar text in such a way as to be free to make some adaptations and additions to it. A comparison of the two texts shows these significant differences. (I shall use the abbreviations GE 11 and St. Th. 1 in referring to the corresponding articles of '*Gravissimum educationis*' and the Statutes of the Faculty of Theology.)

1) Both texts assign a two-fold aim to a faculty of sacred science: the formation of its students, and the advancement of the science cultivated by the faculty. However, St. Th. 1, reversing the order in which GE 11 has named these goals, gives first place to the cultivation of the science of theology.

2) In describing the primary goal of a faculty of theology as the advancement of theological science, St. Th. 1 makes two significant additions to what is said in GE 11. First, it adds the idea that a faculty of theology must subject the data of revelation to 'new investigation', making use here of a phrase of the Council's Decree on the Missionary Activity of the Church ('*Ad Gentes*' 22). Secondly, it expands the conciliar statement: '*patrimonium sapientiae christianae a maioribus traditum plenius aperiatur*', by adding: '*hominibus nostro temporis plenius aperiatur et efficacius communicetur*'. The intention of these added phrases is to bring out more clearly the pastoral dimension of scientific theology.

3) In order to bring out the active role of the students in their own theological formation, St. Th. 1 says: '*Studentes in Facultate Theologiae se praeparant . . .*', whereas GE 11 put the students rather in a passive role: there it is the faculty which has the task of preparing the students for their future ministry.

4) This idea of the active part to be played by the students in the achievement of the goals of the faculty is explicitly stated in the third paragraph of this article of the Statutes: '*In hoc duplici fine Facultatis prosequendo, omnia eius membra, docentes atque studentes, modo et viribus cuique propriis active cooperantur*'.

Article Two, on the government of the Faculty, applies the directives given in the *Normae quaedam* and in the draft of the General Statutes, concerning the dominant role which the Faculty Council is to have in the new regime. While the *Normae* state generically: '*Facultas a suo consilio regitur*', the draft of the General Statutes

specifics: 'Unaquaeque Facultas a suo Consilio regitur, in quo principales normae ad eam moderandam (v.g. disciplinarum numerus et momentum, studiorum curricula, professorum numerus, condiciones ad admissionem tum professorum tum alumnorum) voto deliberative stabiliuntur'. The Statutes of the Faculty of Theology do not further spell out the functions of the Council, although more specific details will very likely be given in the *Ordinationes*.

The General Statutes prescribe that in the membership of the Faculty Council, besides all the ordinary professors, there must be representatives of each rank of the other professors, of the assistants, and of the students. While they do not prescribe any fixed proportion regarding the delegates of the other professors or of the assistants, they do (as we have already had occasion to mention) prescribe that students should constitute no less than one quarter and no more than one third of the total membership of the Faculty Council. Par. 3 of Art. 2 of the Statutes of the Faculty of Theology specifies that the number of delegates of each of the lower ranks of teachers (including the assistants and directors of studies as one group in this category) should not exceed one quarter of the number of ordinary professors. For reasons already explained, the Faculty must still determine the exact proportion in which the students will be represented in the Council, within the limits prescribed by the General Statutes.

Paragraph 5 of this article says very little about the function of the Dean, presupposing what is laid down in Art. 16 of the General Statutes. It seems useful here to indicate the main points of what the General Statutes have to say about the Dean of the Faculty. He is elected by the Council of his own Faculty for a term of three years, renewable only once; he governs the Faculty according to the norms laid down by the Faculty Council, over whose sessions he presides; he is assisted in carrying out his office by the advice of a small group of professors, chosen for this task by the Faculty Council. The Statutes of the Faculty of Theology specify the number of these advisors as four. On this point it must be noted that it is not the intention of the Statutes that this group of four professors, along with the Dean, should function as a restricted Faculty Council, assuming the prerogatives which the Statutes assign to the larger, more representative Faculty Council. The statutes make it very clear that these four professors are merely to assist the Dean in performing those functions which are proper to the Dean himself. Hence, matters which must be submitted to the deliberation of the Faculty Council cannot be decided either by the Dean alone or by the Dean in conjunction with his four faculty advisors. In general, all decisions which determine Faculty policy will fall under the competence of the Council; the Dean, with his advisors, will see to the practical administration and application of the policies decided on by the Faculty Council.

Article Three lays down the conditions of admission to the Faculty, and to the successive cycles in Theology. Par. 1 follows the *Normae quaedam* in requiring the possession of the academic title which is required of those beginning university

studies in the country where the secondary education was completed. Since this requirement differs so greatly from country to country, it seems likely that experience will show the need of a certain degree of flexibility in the application of this norm.

Paragraph 2, while maintaining the traditional requirement of at least two years' study of philosophy, does not specify that this must be 'scholastic philosophy', nor does it enumerate the parts or treatises of philosophy which must have been studied. It does however require that one have acquired the 'elements of the Christian philosophical patrimony'. Another noteworthy point is that provision is made for those candidates who have begun an integrated philosophico-theological course. After doing two full years of such a course, they can be admitted to the first cycle in the Faculty of Theology; they will be dispensed from the courses in theology which they have already completed, but will be obliged to take courses in the Faculty of Philosophy so as to fulfil the complete requirement in philosophy before obtaining the baccalaureate in theology.

Paragraph 3 indicates three possible bases for admission to the second (licentiate) cycle in theology. The first, and obvious basis, is the possession of the baccalaureate given at the completion of the first cycle in a faculty of theology. The second is the completion of the six-year course in philosophy and theology required of candidates for the priesthood. The third basis for admission makes provision for those candidates whose preparation in philosophy and theology does not fit into either of the previous categories, but is judged equivalent by the Dean. Experience may well show the necessity of further specifying this equivalence in the *Ordinationes*.

Paragraph 4 lays down the requirements for admission to the third (doctoral) cycle. The candidate must have completed the second (licentiate) cycle in a faculty of theology, and if this was not done at the Gregorian, he must nevertheless meet all the requirements of the second cycle in our Faculty. The reason for this clause is that in some faculties the comprehensive examinations are not taken until during doctorate studies. If a candidate has obtained his licentiate in theology without having passed a comprehensive examination, this will be required as a condition for admission to the doctoral programme at the Gregorian.

It should be noted that the new 'third cycle' will be inaugurated only when there are doctoral candidates who have completed the new 'second cycle'. In the meanwhile the old doctoral programme will be continued for those who have obtained the licentiate in theology according to the norms in effect up to now.

Paragraph 5 enunciates a principle which we believe is a key element in the whole reform of ecclesiastical studies. It is the principle of selectivity. From now on the Faculty is not obliged, nor does it intend, to admit all candidates who fulfil merely the minimal requirements for admission to each level. A better-than-mediocre achievement in previous studies or in the acquisition of a lower degree will be required for admission to the faculty or to the successive cycles in theology. However,

it seemed better not to specify this matter more exactly in the Statutes, but to leave it to be determined in the *Ordinationes*. There must also be determined such requirements as the knowledge of modern languages that must be met at each level.

Articles Four to Seven of the Statutes deal with the new three-year cycle curriculum in the Faculty of Theology.

Article Four presents an over-view of the whole curriculum, indicating the scope and duration of each of the cycles. The principal innovations here, prescribed by the *Normae quaedam* of the Sacred Congregation, are two:

1) the addition of a third year to what was previously a two-year course leading to the baccalaureate in theology;

2) the clear distinction now being made between the scope and methodology of the two courses (for the baccalaureate and for the licentiate respectively).

Up until now, we have really had a homogeneous four-year course leading to the licentiate. It is true that the baccalaureate was conferred after the first two years of this course. But this degree had practically no meaning. It did not mark the completion of a theological programme, but only the half-way point in a four-year course. Nor was there any appreciable difference of scope and methodology between the two halves of the *quadriennium*. The only real difference was that the students in third and fourth year had the *Exercitationes* and the examinations *De Universa Theologia* to prepare. In every other respect, the last two years of the course were very much the same as the first two. The number and quality of the students, the type of courses, the methods employed, the whole aim and intention of the curriculum were in reality homogeneous through the whole *quadriennium*.

In recent years there was a growing consensus among the professors of the Faculty that the four-year licentiate course was not adequately fulfilling the truly specific function of a Faculty of Theology, as this is distinct from the function of the course of theology in a good seminary. As '*Gravissimum educationis*' puts it, the specific task of a faculty of theology is to prepare students 'not only for the priestly ministry, but especially for teaching in seats of higher Church studies, for advancing branches of knowledge by their own efforts, and for undertaking the more arduous challenges of the intellectual apostolate'. (No. 11). Theoretically, the licentiate was a higher academic degree, which marked its recipient as qualified to teach theology in seminaries and other schools. Realistically, it was obvious that the majority of students in the licentiate course were neither qualified for nor interested in a strictly academic course in theology.

We believe that the new programme provides a solution to the problem we had been facing. From now on, the end of the third year of theology will mark the point of differentiation, at which only those students who have obtained the baccalaureate with better-than-mediocre success will have the opportunity to become candidates for the licentiate. At the same time, the baccalaureate degree will begin to have real significance, as marking the completion of the basic course in theology. For

those who are not qualified or who do not choose to go on for the licentiate, a fourth year will be provided, with emphasis on the pastoral approach to theology. Those who are accepted into the licentiate programme will have two years of specialization in one of the principal branches of theology (e.g. fundamental, systematic, moral, spiritual, etc.). Given the qualifications and interest of the students, the reduced numbers in the classes, the concentration in a field chosen by the student himself, there is good reason to expect that those who obtain the licentiate in the new programme will truly be prepared to teach and to assume the many other forms of intellectual apostolate which are needed in the Church today. Some of these graduates will no doubt wish to continue their studies for a doctorate in theology. It will be a distinct strengthening of the doctoral programme, when only those who have completed a specialised licentiate with better-than-mediocre success, will be admitted as doctoral candidates. In the doctoral programme, in view of the two years of special courses already completed, it will be possible to reduce the course requirements, and to insist more on seminars and on the preparation of the dissertation. Some teaching experience may also be required, prior to the granting of the doctorate.

Article Five describes the first cycle in particular, although of course it leaves many details to be spelled out in the *Ordinationes* and the annual *Praelectiones*.

Primary attention will be given to Sacred Scripture as the 'soul of theology'; this primacy will be accorded not only in exegetical courses properly so-called, but also in the systematic courses, where first place will be given to biblical theology.

In each of the three years of this cycle, a certain distinct aspect of the economy of salvation will constitute the unifying theme; all of the disciplines studied during that year will be united in illuminating that one facet of the total mystery of Christ. As far as is possible, the various 'dimensions' of theology will be brought out in the systematic courses, rather than by a multiplication of separate auxiliary disciplines.

While the major emphasis in the first cycle will necessarily fall on the acquisition of theological knowledge (on the grounds that 'theologizing' will be a futile and even dangerous enterprise if it is not based on a solid grasp of the data of theology), at the same time the students will be initiated into the method of theological science, and have the occasion to make use of this method in their personal work. They will be required to write at least one paper each year, and at least once in the cycle they will prepare this paper in a seminar group, under the direction of an assistant.

The lecture will continue to be the ordinary method of instruction in the first cycle. This does not mean that the Faculty is unaware of the criticism that has been aimed at this system, or that it is not willing to agree that some of this criticism is justified. The simple fact is that, given the proportion between the number of students and the number of professors, there does not seem to be any other way of establishing a regular and systematic contact between the professors and the students

except by the use of lectures. If this contact were to be reduced to the students' merely reading what the professor has written, then there would seem to be little reason for the students to come to Rome at all, as far as their theological education is concerned. But any other method of personal contact between teacher and students except by lectures given to the whole group at once, would require either a multiplication of teachers beyond any reasonable expectation at the Gregorian, or a multiplication of the number of hours which the professors would have to devote to the baccalaureate students. Given the fact that the same professors are also giving licentiate courses and seminars, and directing doctoral candidates, they simply cannot multiply the number of hours which they can give to the students in the first cycle. Hence it is out of the question for the relatively small number of professors to take on the direction of the large number of seminars or study groups into which the baccalaureate students would have to be divided, if such a method were going to be substituted for the lecture system.

On the other hand, the faculty recognises the fact that while the lecture system cannot be replaced, it must be supplemented by seminars and study groups under the direction of qualified assistants, as far as this is possible. There are two ways in which this is already being done to some extent — and both must be developed to a far greater extent. In the first place, a good number of the colleges have on their staff one or more tutors or 'directors of studies', whose office it is to assist and direct the students of their own college in their academic work. In recent years the number of colleges having such qualified tutors has been increasing, in response to the growing recognition of the necessity of closer collaboration between the colleges and the university in promoting the academic life of the students. There is good reason to hope that this trend will continue, and that this collaboration will become more effective.

The second way in which the lecture system will be supplemented is by the introduction of assistants into the faculty itself. During the academic year 1969-1970, fifteen candidates for the doctorate in Sacred Scripture at the Pontifical Biblical Institute (men who already have the S.T.L. and the S.S.L.) will be associated with the Faculty of Theology as paid assistants. Each of them will direct a group of about fifteen first-year students in a seminar on a selected question of New Testament study. The assistants will introduce the members of their group to the methods of exegesis and biblical theology, and direct the preparation of the paper which each one will write during the course of the year. It is hoped that in subsequent years, it will be possible to provide such assistants for the direction of seminars in the second and third years of the baccalaureate course.

Article Six gives some details concerning the second (licentiate) cycle. As we have already seen, the student will choose one of several fields of specialization being offered by the faculty. In his selected field, he will also have his choice among various courses and seminars, within the limits prescribed in the annual

Praelectiones. The faculty may prescribe certain courses as obligatory for all licentiate candidates, for the strengthening of their general theological formation; other courses may be prescribed for all who choose a particular field of specialization. During each year the student must participate in at least one seminar under the direction of a professor of the faculty; in one of these he must prepare his licentiate dissertation.

Not merely in the seminars, but in all the courses of the second cycle, primary attention will be given to the formation of the students in theological method. With the restricted groups of well-qualified students, it is expected that the method employed in the classes will regularly involve the active participation of the students in investigation and discussion.

Since most of the courses will be elective, a system of 'credits' will be introduced. The student who has fulfilled all the requirements of a course or seminar satisfactorily will receive the number of credits assigned to it; this number will correspond to the number of 'semester hours' of the course or seminar (one hour each week during one semester is a 'semester hour'). To qualify for the licentiate, the student must acquire thirty-six credits, during a period of no less than four and no more than eight semesters. Credits will be given for both prescribed and elective courses; at least four credits must be acquired in seminars.

Article Seven speaks very briefly of the third (doctoral) cycle. It states that a certain number of courses or seminars will be offered, adding that the primary purpose of these is to assure a regular contact between the candidate and the faculty. The major concern during the third cycle will be the preparation of the doctoral dissertation, under the direction of one of the professors. The dissertation is intended to demonstrate that the candidate has achieved scientific maturity, and is capable of making a valid contribution to the science of theology.

Article Eight, on examinations, has two points that are noteworthy. The first is that at some point in the theological curriculum there will be a comprehensive examination on principal themes of the whole of theology. As is well known, up until now the examination *De Universa Theologia* has been required at the close of the licentiate programme. The new statutes do not specify the point at which this comprehensive examination is to be taken; however, it seems most likely that it will be during the second cycle. Considerable latitude in the choice of matter of this examination is allowed by the phrase: 'principal themes of the whole of theology'. The intention will be to look for an understanding of themes that are fundamental to the whole of theology, rather than to an encyclopaedic knowledge of the 'hundred theses' of the old 'De Universa'. If this comprehensive examination is taken towards the end of the second cycle, it is expected that it will also be intended to test the student's competence in the field in which he has been specializing.

The second noteworthy point in this article is the distinction drawn between the examination grade which is required for an academic degree, and the grade which

suffices only for promotion as an 'extraordinary student'. The principal application of this distinction will be in the first cycle of theology, where students who do not obtain the grades required of candidates for the baccalaureate, will nevertheless be able to continue their studies for the priesthood in the Faculty, provided that they obtain at least the grades required of 'extraordinary students'. The latter will attend the courses given by the professors of the Faculty, but will have less rigorous examinations than those had by candidates for the degree. The Gregorian will not maintain a separate 'seminaristic course', nor will it admit any students into the first year of theology who do not meet the initial requirements of candidates for the baccalaureate.

Article Nine, on academic degrees, makes it clear that the doctorate is conferred only when the Faculty has approved and accepted the required copies of the published dissertation or extract thereof. Until this acceptance, the author of the dissertation is still a candidate for the doctorate, and not yet a doctor of theology. In the diploma of the licentiate and doctorate, specific mention will be made of the field of theology in which the student has specialized.

Article Ten speaks of 'extraordinary students' in the Faculty: i.e. those who are not candidates for an academic degree. As we have already seen, students who begin the course for the baccalaureate, but do not obtain the grades required of candidates for this degree, can continue their studies for priesthood in the Faculty, provided that they obtain the grade that is required of extraordinary students. Furthermore, the Faculty will provide a fourth year of theology (with a pastoral emphasis) for those who, after the first cycle, do not enroll as candidates for the licentiate, but wish to complete their theological studies at the Gregorian. At the close of the fourth year a diploma will be conferred, testifying to the completion of the *quadriennium* of theology required of candidates for the priesthood.

Article Eleven lays down the conditions under which the Faculty of Theology will recognise a curriculum offered by another Faculty or Institute, as valid for the 'specialization' which is had in the second cycle in preparation for the licentiate in theology. Here it is not a question of an individual student's acquiring credits towards his licentiate in theology by taking particular courses in another faculty. It is taken for granted that the Dean will have the authority to recognise the equivalence of courses taken in other faculties or institutes, and to grant credits for them towards the Gregorian degree. Here rather is envisioned the case where another faculty or institute offers a complete curriculum, which could serve as the 'specilization' required in the second cycle in theology. To give a concrete example: the Institute of Spirituality will offer a complete curriculum for students who wish to obtain the licentiate in theology, with a specialization in spirituality. Since it is the Faculty of Theology which will confer such a degree, it is also up to the Faculty to approve of the curriculum being offered by the Institute, insofar as this will be valid for the licentiate in theology. Furthermore, since the students taking this curriculum will be

candidates for a degree conferred by the Faculty of Theology, they will have to satisfy the common requirements laid down by the Faculty for all candidates for the licentiate.

THE PROGRAMME OF THE FIRST CYCLE IN THEOLOGY

As we have seen, Article Five of the Statutes prescribes that in each of the three years of this cycle, a distinct aspect of the mystery of salvation will constitute the unifying theme of all the disciplines studied during that year. In the programme for the first cycle which was approved by the assembly of the Faculty of Theology on May 9, 1969, the three themes are the following:

- in first year: 'Christ, the Fullness of Revelation';
- in second year: 'The Church, Sacrament of Christ';
- in third year: 'Man in Christ'.

As one will immediately see, all three themes are centred on the mystery of Christ, Saviour of Mankind, and each theme approaches this central mystery from a different angle. In first year, attention is focussed on the person of Christ, in himself, the ultimate revelation of God's loving design for our salvation. In second year, the emphasis is on Christ as he is even now working the salvation of men through the Church, in the sacraments and the preaching of the Word. In third year the central figure is again Christ, as we see him uniting man to himself in the life of grace and leading him to the eschatological fulness of union with God. Thus the three themes can be described as consecutively; christological, ecclesiological and anthropological; in another sense all are christological and all are soteriological.

It hardly seems necessary to remark that the order of these themes puts the primary emphasis on the initiative of God on our behalf, in sending his Son to be our Redeemer. The basic premise here is that theology begins not with man but with what God has done on man's behalf. This is the essential *datum* of revelation: that God so loved the world as to send his only-begotten Son. For this reason, the theme of the first year is not anthropological but christological; we begin with Christ, as the Word and Sacrament of God for mankind. Having begun with Christ as Sacrament of God, it is logical to continue with the Church as the Sacrament of Christ, as He is even now present and working in the world in the sacraments and the preaching of His Word. Finally, in third year, we see the fruit of Christ's work, the life of grace and its consummation in the Kingdom of God.

However, it should also be noted that in first year, in the context of the discussion of revelation, due attention must be paid to man as the recipient of God's revealing Word. Here man must be seen in his need of God's saving act, and in his openness to the Absolute. Hence, there is an anthropological aspect to the theology of revelation, even though it is not primarily anthropological.

Now that we have described the three unifying themes, it seems sufficient to indicate how the various theological disciplines have been arranged in the three years of the baccalaureate programme, as it was approved by the Assembly of the Faculty; afterwards I shall add some explanatory remarks. The numbers in this programme indicate the number of semester hours assigned to each discipline.

First Year: 'Christ, the Fullness of Revelation'

FIRST SEMESTER

Biblical exegesis: The Synoptic Gospels (Special attention is given to christological themes)	3
Systematic theology: Divine Revelation	8
1) Revelation Itself	
2) The transmission of Divine Revelation	
3) The Divine Inspiration and Interpretation of Sacred Scripture	
Church History, Part One (1st through 13th centuries) (This includes an introduction to Patrology)	3

SECOND SEMESTER

Biblical exegesis: The Joannine corpus (The Catholic Epistles may also be included)	1
Systematic theology:	
1) Christology	3
2) God as He has been revealed by Christ	3
3) The following of Christ: fundamental moral theology	4
Seminars: Themes from the New Testament (two hours a week in both semesters)	4

Second Year: 'The Church, Sacrament of Christ'

FIRST SEMESTER

Biblical exegesis: the Pauline corpus	4
Systematic theology:	
1) Ecclesiology, part one (this includes an introduction to the Catholic principles of ecumenism)	4
2) Sacramental theology, part one	3
Sacred Liturgy	2
Church history, part two (from 14th century to present)	2

SECOND SEMESTER

Biblical exegesis: The Law and the Early Prophets (Other historical books may be included)	3
Systematic Theology:	
1) Ecclesiology, part two (this includes questions on Mariology)	2
2) Sacramental theology, part two (dogmatic, moral, canonical, liturgical aspects)	6
Canon Law	3

Third Year: 'Man in Christ'

FIRST SEMESTER

Biblical exegesis: The Later Prophets	3
Systematic theology:	
1) Man working by the grace of Christ	3
2) Man in his eschatological state	2
3) The following of Christ: Special moral theology, part two	3
Pastoral theology	2

Perhaps the first point that will have been noticed is the order in which Sacred Scripture is presented. In the first three semesters, the courses will be on the New Testament, and in the last three, on the Old Testament. The reason for choosing this order is the more immediate relationship between the New Testament and the courses of systematic theology. The christological theme of the first year demands that the students become immersed in the Gospels during the first year. As they progress from biblical to systematic christology, they will pass from the Synoptics to the Joannine corpus. In the course on Revelation, special attention must be given to the question of the formation of the Gospels, and of the reliability of their witness to Christ. Again, the course on 'God as revealed by Christ' will focus attention on the Christ of the Gospels, especially of John, revealing to us His Father and the Holy Spirit. Similarly, it is obvious how heavily the systematic courses of second year will depend on the Pauline corpus, as well as on the Gospels.

Given this primary importance of the New Testament as the scriptural basis of so much of systematic theology, it was decided to plunge the students at once into the study of the New Testament, leaving the study of the Old Testament to the following three semesters.

Perhaps a remark should be made about the course: 'God as revealed by Christ'. This course will replace what were previously two courses: 'De Deo uno' and 'De Deo Trino'. The intention is to develop a systematic theology about God which will focus attention on the specifically Christian revelation about God as we find this in the words of Christ about the Father, the Son and the Holy Spirit. Here, as in Christology, the course will progress from biblical to speculative theology, leading up to the patristic and scholastic theology of the Trinity.

In second year all of the courses will centre on the mystery of the Church. The courses of ecclesiology, following the conciliar constitution '*Lumen Gentium*' will include a final chapter on the Blessed Virgin Mary, and will also present the Catholic principles of ecumenism, outlined in the conciliar decree: '*Unitatis redintegratio*'. Perhaps the most noteworthy innovation in the second year is the way in which all aspects of sacramental theology: dogmatic, moral, canonical and liturgical, are integrated into one systematic course. The other courses of second year: Church History, Canon Law and Sacred Liturgy, all bring their light to bear on the central theme of the Church as Sacrament of Christ. The course of exegesis in second semester also fits into this framework, since it traces the formation and history of the People of God of the Old Testament.

In third year, whose theme is: 'Man in Christ', the courses of systematic theology will present a unified picture of man's relations with God: from his state of sin and need of redemption, through his coming to life in Christ, and his progress in the life of grace, to his final consummation in the beautiful vision. All aspects of life in Christ: the dogmatic, moral and spiritual, will be organically treated during this year.

One further remark should be made about the programme of the first cycle: namely, that it is intended to be as complete a basic course in theology as is possible within the limits set for it (six semesters, with no more than fifteen semester hours of lectures). But it remains a *basic* course, which is intended to be followed and supplemented by the second cycle, or at least by the fourth (pastoral) year. Certain areas of theology which will not have been included in the first cycle will be treated in prescribed or optional courses during the second cycle and in the fourth year of theology. Among these one could mention courses on Protestant and Orthodox theology, and on the major non-Christian religions.

One will perhaps have noticed that the programme of the first cycle does not include any prescribed courses in the biblical languages. A knowledge of the fundamentals of Greek will be a requirement for admission of this cycle, and the assistants directing the New Testament seminars in first year will introduce their students to the reading of the New Testament in Greek. In the light of past experience, it has seemed better not to make Hebrew a requirement for all, but to offer optional courses for those who wish to avail themselves of the opportunity to study this language.

With these remarks, I have concluded my presentation and commentary on the two documents which have so far been discussed and approved by the Assembly of the Faculty. The work of reform is by no means completed. Much more remains to be done, especially with regard to the programmes of the second and third cycles. Much that is outlined generically in the Statutes must be specified in the *Ordinationes*. This will be the work of the new Faculty Council, which hopefully will be constituted and will begin to function early in the academic year 1969-1970. It is only through experience that we shall see how well the commission has done its work in preparing the new statutes and programmes for the Faculty. A time of experimentation and testing lies ahead; this will call for openness in accepting criticism, honesty in recognising defects and courage in making the needed corrections and improvements.

Francis A. Sullivan, S.J.

THE SYNOD OF BISHOPS 1969

Rome is no ordinary city. She bears the storms of controversy and conflict as congenially as she basks in the heat of the July sun. She plays host in turn to the holiday-makers of Europe, with the air of the most peaceful city in the world, when everyone really knows that the city council is virtually bankrupt; that the government could fall again at any time; that the appalling disorder of the traffic is symptomatic of her own domestic make of organised confusion. People wryly conjecture which trade union will be the next to go on strike. The recent rash of episcopal regalia, and the peripatetic fleet of camera-men and commentators which followed them only added to the Roman's innate delight for colour and noise, for hectic bustle and business. Nevertheless, without buses or postal services the bishops settled down to the Church's most important conference since the Second Vatican Council.

Clearly, the task of this synod was to work out the architecture of future Church government: everyone realised that future synods would build on the fruits of this one. No one was more aware of its importance than the Pope himself: this synod, he said at its opening, 'was intended for the solution of preliminary questions in regard to the future development of ecclesiastical government'. It was reasonable therefore that the Pope should have asked the bishops to consider first of all the meaning of collegiality, in relation both to himself as Pope, and among themselves as bishops of the world. The Pope was asking the bishops to discuss their own authority—alongside his own—and their duties as bishops before the whole people of God.

Although the doctrine of collegiality is not in question to-day, few would doubt that one of the burning issues at the moment is the way in which that principle is put into practice. Apart from the Synod providing, as did Vatican II, an excellent example of collegiality in action, here was the Pope inviting the bishops to work out a viable framework, by which questions of authority and responsibility could be solved at the level of the universal Church.

A significant feature of the decree *Lumen Gentium* was its clear rejection of the once widely-held idea that the bishop is merely the representative and delegate of the Pope. The bishop rules his flock by his own authority (L.G. 22). The structure of ecclesial unity is founded on communion with the glorified body of Our Lord, and this takes on active expression in hierarchical communion between the heads of each local Church, and between all bishops and the one Church which represents the universal Church, Rome. The bishops are therefore related to the Pope and with one another for the same reason that the apostles constituted a college with

Peter. Thus the Pope is the foundation and the visible and permanent principle (of unity) of the bishops and of all Christians, and the bishop is the principle of unity in his individual Church.

Hence Cardinal Seper's assertion in the first *Relatio* of the doctrinal debate, that 'it is false to conclude from this doctrine (of collegiality) that the Pope acts alone to the point where he can act separately and disassociated from the College of Bishops, as if there could be a distinction between these two complimentary and equal subjects of the supreme authority in the Church. His ministry as head of the bishops and of the faithful of Christ is such that he manages the universal Church not in the name of the other Bishops and through their power, but in the name of Christ and through his power, and that he is not constituted vicar or delegate of the college of bishops but is directly and immediately the vicar of Christ'.

If we have come to see that the bishop rules his flock not in the name of the Pope, although guiding it with and under the direction of the supreme power in the Church (L.G. 27), here in the synod was evidence enough of their concern, in communion with the Pope and with each other, for the way in which they should direct the Christian community. The basic question under discussion—the authority of the Church's *magisterium* and the manner in which it is exercised—could not have been more radical. It lies at the heart of such popular and more concrete considerations as the morality of contraception, the virtue of priestly celibacy and the nature of marriage.

In Rome one immediately sensed an atmosphere of gentle confidence and optimism about the place. This feeling, first shared by the bishops themselves, soon came to be reflected in the press and radio. Questions of such crucial importance for the good of the Church demanded, of their nature, free expression and open discussion among the bishops, both with their own people and priests, as well as with the press. Cardinal Heenan felt that much confusion and anxiety could have been avoided in the agenda of the synod had been published quite openly. 'Unfortunately the agenda was entrusted to us *sub secreto*. A secret shared by more than three thousand people, however, cannot possibly be preserved. The whole schema was, in fact, widely known within a few months and eventually published in the papers. In the synod itself all the documents we received were once again marked 'sub secreto'. We all know that there was not a single document nor any word spoken in the Synod concerning which the good of the Church required a cloak of secrecy. Needless secrecy provides grounds for suspicion and rumour'.¹ He went on to suggest that everything discussed in a synod is intended to benefit the whole Church, and it would therefore seem reasonable to have advance consultations with priests and faithful. The same beliefs were reiterated by Cardinal Suenens and Bishop Alexander Carter of Sault Ste Marie, Canada.

Many of the bishops, before coming to Rome, had said that they wanted an

¹ The Tablet, Nov. 1st, 1969, p. 1085.

opportunity during the synod to split into workshops of differing language-groups. This would provide at least the machinery for more free and open discussion. One could understand scepticism on some people's part for wondering if any consensus could be achieved in such a way. One can only say that these workshops did produce an astonishing consensus of opinion on all the major issues they were asked to consider. Each of the nine groups was asked to prepare a report at the conclusion of its discussions.

Although provision was made in the statutes of the synod for the preparation of a minority report, it is significant that no group found this to be necessary. From an examination of the synod's official press bulletins, it becomes immediately evident that the emerging consensus on the ways in which closer ties between the national episcopal conferences and the Holy See should be developed stemmed both from the long-term preparations made by the bishops for this section of the debate, in their own countries, prior to the synod *and* the opportunity which the workshops provided for intimate tête-à-tête dialogue in a frank and open forum. Each group heavily underlined the fact that closer contact between the Pope and Episcopal conferences depended for the most part on the fair opportunity for personal and individual communication of first-hand information to the Pope about the Church at the national level. But more important, most groups made a specific plea that before issuing important doctrinal statements or regulations on discipline concerning the whole Church, national hierarchies should be consulted. One of the two English-speaking groups, taking into account the conflicts which occurred after *Humane Vitae* made certain definite requests in its report: they suggested that conferences of national hierarchies should show a collegial awareness of the impact of what they say upon other local Churches, and secondly that the Pope, while clearly possessing the authority to act of himself, would not be unmindful of the collegial dimensions of the exercise of his powers. They further suggested that exchange of correspondence between the Roman Congregations and the Episcopal conferences should be direct, admitting that in particular circumstances the facilities of the Papal Representatives could be used. Almost all groups endorsed the principle of subsidiarity: thus individual bishops should be recognised as competent to deal with cases which do not directly concern the universal Church and so do not need to be handled in the one and the same way for the universal Church. In other words, whatever individual bishops can do on their own and with their own resources — limited only by (1) the Pope's authority, whose ordinary power is extended over the local Churches as well and (2) their own ordinary and immediate powers — they should do with the fullest liberty.² Cardinal Marty, in his presentation of the *Relatio* to this second part, had stressed that although the new Code of Canon Law would provide adequate norms, the question should be studied in the meantime as to how to grant to individual bishops and their Conferences competence in those cases which do not directly implicate the universal Church and so which should

not require a uniform solution. Most groups believed that greater union between the Holy See and bishops' Conferences was equally urgent and necessary, and this applies no less, it was said, to the Roman Curia, which 'is called to help not only the Pope, but also the Episcopal College in the implementations of its decisions for the well-being of the universal Church and of the particular local Churches.

Let us not be disillusioned into thinking that this synod has produced no concrete results. These proposals are a random selection from among so many put forward by the bishops — it would be rash to suppose that such suggestions are of little import to the Church at large. If the Church of Christ is to grow and develop under the successors of Peter and the Apostles, a true theological foundation for putting the authority and power of the bishops into practice becomes of paramount importance. This synod could be envisaged as an attempt to found such a basis.

It is worth remembering that the Pope himself called the Synod, and was personally present at nearly every meeting, mixing freely with the bishops during the coffee-breaks. It is perhaps indicative of a genuinely open atmosphere among the bishops that the Pope invited, as a gesture of friendship the three American astronauts, Armstrong, Aldrin and Collins and their wives, to come to the Hall to meet the bishops and show their slides.

But concrete conclusions there were. The synod was described by the Pope in his closing speech as 'extraordinary' in view of the fact that it was 'intended for the solution of basic questions . . . The specific and therefore limited character of the present Synod indicates that other General Synods will have to be called in the future to deal with other *great and urgent questions* that concern the Church's life . . . We agree with the suggestion which you have so strongly supported that the regular assembly should be held once every two years beginning from this year . . .' Here is a clear indication that the Pope expects future synods to take on a slightly different character than the present one — they will become an essential part of future Church government: this is the Pope's wish. Another popular demand of the bishops — that communications in the Church should be improved and brought up to date — received the immediate approval of the Pope. The existing Secretariate, as present consisting of Bishop Ladislaus Rubin and a few Secretaries, will be expanded to include bishops who should represent the Episcopate throughout the world. We shall have to wait and see how this important Secretariate will develop, but one thing is clear: such a body will be at the service of residential bishops, helping them to have closer and more fruitful contact with the Holy See, and will be a structure enabling the bishops to implement and form decisions about the Church at large, both at a local and universal level.

David Payne ³

² AAS 38 (1946) p. 145.

³ Fr. Payne, a student in Top Year, was one of the two English-language secretaries attached to the Secretariate of the Synod of Bishops, for the duration of the Conference.

The Contribution of the More Family to the Counter-Reformation

II—Thomas More IV, Henry More, Thomas Moore V, S.J.

Early in 1583, the year of Charles Bassett's death at Rheims, Thomas More IV and his brother Henry left England to start their studies for the priesthood at Rheims. They were the sons of Thomas More II (of Barnborough and Leytonstone) and Maria Scrope. The history of Thomas II has been dealt with extensively elsewhere, so we shall not duplicate the labour. Being frequently in trouble for his recusancy, he endured both prison and exile at various stages.¹ Because of the frequency of the patronymic Thomas More, it has been necessary to number them. I have followed the numbering of the genealogy of the More Family prepared by Mgr Shanahan.² St Thomas More is Thomas I; Thomas II (1531-1606) was his grandson, son of John the only male heir of St Thomas; Thomas III (b. 1538) was the brother of Thomas II, and fifth son of John; Thomas IV (1565-1625) was the second son of Thomas II; the pedigree of Thomas V (1586-1623) is disputed; and Thomas VI (d. 1660) was the son of Cresacre More, the fourth son of Thomas II.

Thomas IV was born in 1565 and baptised at Barnborough on 13th January, and his brother Henry, born a year later, was also baptised there on 15th March 1566.³ They both entered together the college at Rheims on 1st February 1583⁴, after which their stories tend to drift apart. On 15th April, Thomas was sent to Verdun to study. In May of that year Henry was confirmed, and on 23rd September he received minor orders.⁵ It was one day less than a year later that Henry left the college with John Wadam to join the Friars Minor at Nijeon-les-Paris, where he was professed on 28th October 1585, and died at Whitsun 1597;⁶ he would undoubtedly have been near his kinsman Bassett when the latter died in November 1583.⁷

Only two days after his brother had left the college, Thomas went to Pont-à-Mousson with Edward Thwing, who became a constant companion of his during this period. He returned to Rheims on 20th June 1585. It was together with Thwing that he went on 2nd September 1587 '*ad seminarium Anglorum Pontificium*,' the

English College in Rome,⁸ being received there by William Holt the rector on 17th November, and taking the college oath on 31st July 1588.⁹ Thomas received the tonsure on 27th November, and the minor orders on 30th November, 11th, 18th, 21st December of that year, and was then sent to Spain. He went to the English College at Valladolid (1st September 1591 - 12th November 1592), where at one stage he was called upon to greet the visiting Philip of Spain with a speech in Hebrew. After a few months in Seville, he returned in 1593 to England with William Reyner.¹⁰ His arrival in England was very soon noted by the authorities, though they had no idea of his whereabouts. The following information came from an examination of Henry Walpole before five interrogators at the Tower. The transcript goes:

'There was dispatched for England before this Examynat cam from thens. one Tho: More, henry ffoid, and one Rayner prieste, There was also this examynates brother Richard Walpole priest appointed to come with the rest into England, but what sythens became of the first three he knoeth not.'¹¹

In fact he went to live for most of his sixteen years on the mission at Battle Abbey, near Hastings, one of the houses of Lady Magdalen Viscountess Montague, whose chaplain he was from 1594 until 1609.¹² He was related to her through the Ropers. It was here that he met Richard Smith, another seminary priest who had done the rounds of Valladolid, Seville and Douay, later to become Bishop of Chalcedon. Together they worked so well for the area that it became known as 'Little Rome'.

In the meantime, a cousin (or possibly nephew) of Thomas IV was making his way to Rome. This was Thomas Moore V. He was born in 1586, son of Edward and Mary, as his *responsum* clearly shows.¹³ But the task of placing him accurately in the genealogy is made difficult by the fact that there were two couples called Edward and Mary—the one being called More, Edward being the brother of Thomas II, and another son of John; and the other couple being called Moore, since Edward Moore became the husband of Mary More, daughter of Thomas II. Foley attributes to Thomas V the spelling of his name as if belonging to the latter couple, but seems set in his conviction that he is the son of the former.¹⁴ In order to square this with the data in the *responsum* (namely, that '*fratrem me habere unicum, sorores quinque*') Foley has included five sisters of whom he can give no more details than that one is Anne, a Benedictine nun—the only information that anyone seems to have. Against this Shanahan produces evidence that Mary More married Edward and not John (as Foley supposes), for in his will, Thomas II left a legacy to his daughter Mary, 'widow of the late Edward More son of Thomas More of Haddon, Bampton, Co. Oxon'¹⁵ Shanahan then produced his conclusive evidence—a letter from Father Persons in Rome to the Archpriest Birkhead in England in which Thomas V is referred to as the 'nephew to the agent of the same name' (Thomas IV being at that time the clergy agent in Rome). However, in Shanahan's version of the genealogy (including the correction), this shifting of Thomas V to being the son of Edward and Mary *Moore* lands him with only three sisters and no

brother; unless Henry (1587-1661) and Anne are transferred over with him. The evidence seems to be very much that Thomas V and Henry (later S.J.) were brothers. For example, in the annual report of St Omers College for 1601:

'The most illustrious Countess de Zueda, of the Court of her Serene Highness the Infanta of Spain . . . seeing in the crowd Henry More (the brother of Thomas More whom we lately sent to Rome) . . . she immediately embraced him with maternal affection, adopted him for her own son both as to maintenance and education'¹⁶

Since both Foley and Shanahan seem firm on their grounds, and we are unable to provide any further evidence, it is perhaps best to leave the question where it is.

Before he had suffered anything for his religion, Thomas V says in his *responsum*, '*me . . . ex Anglia a parentibus missum duce Anglo quodam Antwerpiae habitante salvum Antwerpiam pervenisse, Bruxellas ab amicis ductum, inde ductore Patre Flacco Audomarum (St Omers) pervenisse.*' Thomas arrived at the English College in Rome on 6th October 1601 and after seven days was admitted among the scholars by Father Persons who was now the rector, along with Charles Yelverton, John Forcer and Briant Cansfield.¹⁷ Being only fifteen he was not required to take the college oath until a year later, which he did on 3rd November 1602, in time for him to be tonsured on 21st December, after which the minor orders followed on the 5th, 12th, 19th and 26th January 1603.

At home in England, the measures of Elizabeth to impose the protestant Faith on all her subjects became all the time more severe. 'It is hardly necessary to attempt to describe the sufferings that the Catholics had to endure during this murderous reign. No tongue, no pen is adequate to the task. To hear Mass, to harbour a priest, to admit the supremacy of the Pope, to deny this horrid virago's spiritual supremacy, and many other things which an honourable Catholic could scarcely avoid, consigned him to the scaffold and to the bowel-ripping knife. But the most cruel of her acts, even more cruel than her butcheries because of far more extensive effect and far more productive of suffering in the end, were the penal laws inflicting fines for recusancy, that is to say, for not going to her new-fangled Protestant Church. And was there ever tyranny equal to this? Not only were men to be punished for not confessing that the new religion was the true one, not only for continuing to practise the religion in which they and their fathers and children had been born and bred, but also punished for not actually going to the new assemblages, and there performing what they must, if they were sincere, necessarily deem an act of open apostasy and blasphemy . . . it was death for a priest to come from abroad, death to harbour him, death for him to perform his functions in England, death to confess to him . . .'¹⁸

Poor Catholics, who were unable to pay fines, were crammed into gaols and released only when the county authorities appealed to be relieved of the burden of keeping them. At this point, late in the reign of Elizabeth, there was a feeling among Catholics that they might have their sufferings alleviated if they should make a

declaration of loyalty to the queen. A petition was drawn up which declared that all Catholics, both laity and clergy, held the queen to be their sovereign, both *de jure* and *de facto*; that they considered it sinful for anyone to attempt to harm her, as God's anointed; and that it was not within the competency of a priest to allow any man to do what is sinful. They asked that they might be permitted to stay away from the protestant services, and not to have their priests banished.¹⁹ Sir Richard Shelley took it upon himself to deliver it to the queen, who 'had the (as it would have been in any other human being) incomparable baseness to refer him for an answer to the gloomy echoes of a pestiferous prison, where he expired, a victim of his own virtue and of her implacable cruelty.'²⁰

When Elizabeth died on 24th March 1603, the hopes of all Catholics were that the relaxation of the laws was bound to follow. 'Was it not now time for them to hope that God would say unto them, "*Levate capita vestra quia appropinquat redemptio vestra*" (Lk 21:28)'.²¹ Being the son of Mary Queen of Scots, James VI of Scotland, now James I of England, was thought to have none of the political or religious reasons for continuing the persecution. Indeed James was very much a man for peace, as was shown by his first acts of statesmanship—he dismissed Sir Walter Raleigh from his council as a warmonger, and retained Robert Cecil, son of Lord Burghley,²² who was ready to promote peace. Although James had never promised any relief from the penal laws, he showed himself to be that way inclined. But Cecil, like his father, was in favour of the old system, hence the action of the government did not match the words of the king. A plot to capture the king, led by a priest called Watson, was discovered through information given by Father John Gerard S.J. who was still optimistic for the future. Out of gratitude, James announced his intention of remitting the fines. In August 1603 he sent to Rome for a layman with whom he could discuss the matter of obtaining excommunication for the trouble-making Catholics. But the succeeding course of events—his wife's secret catholicism, coupled with the alarming increase in converts and priests, and Pope Clement VIII's refusal to allow Catholics to be excommunicated at the instance of a heretic king—culminated in his banishment of priests on 22nd February 1604.

From that time onwards the situation (complicated by troubles with the puritans) multiplied and worsened for Catholics, until James finally announced on 10th February 1605 his intention of carrying out all the old recusancy laws. This was the chief cause in the minds of certain Catholics of their plan to blow up the king and his sons at the next sitting of Parliament—the Gunpowder Plot—which resulted in further increase in the severity of the laws regarding Catholics.

It was shortly afterwards that the secular clergy began once more to agitate for a bishop to replace the archpriests that had been governing the Church in England till then. In this matter their opponents, strangely enough, were the regular clergy, of which the Jesuits were the most influential. The Jesuits were in charge of the English College in Rome, and were the mediators of all policy from Rome—if a

hierarchy were established they would lose this role and with it the overall control of the English Mission. The Archpriest Birkhead was a one-time intimate of Persons and hence it seemed that the conflicts of ten years earlier (between the seculars and the Jesuits) were going to begin all over again.²³ The handing over of the English Mission to the seculars would mark a defeat for the Jesuits. Since there was no agent for the secular clergy in Rome at this date—all business going through the Jesuits—Birkhead decided that it would be best to send a delegate to Pope Paul V. He chose Richard Smith, who set out for Rome taking Thomas More IV with him. The news of this mission was quickly spread, with the result that Persons had already convinced the Holy See of the lunacy of having an English hierarchy at this critical stage. Dr John Singleton of Douay wrote to Father Floyd S.J., telling him of the determination of the appellants:

'There, at this time, come over about bishops, Dr Smith and Thomas More . . . They are desperate for they give out that they will not return homewards to England again, unless they prevail. It is thought that they are accompanied with my lord Montacute's letters (and God grant not others), to deal for the removing of the [Jesuit] fathers out of England; and are to make large offers, for those which never intend to perform any of them, to compass what they desire. These men are yet but at Paris in their journey . . . We, here in Flanders, provide to prevent their intended plots, by our letters with the first post.'²⁴ The pair arrived on Rome on 12th May 1609, and stayed at the English College for the customary seven days.²⁵ Even before they had started out Paul V had issued an order forbidding the petition for bishops, unless it carried the unanimous approval of the secular clergy. Smith nevertheless came to Rome and, having to confer with Persons who was hoping and working against him, he found himself high and dry after only one audience with the Pope, on 24th May. His messages remained unanswered, while Persons was flooding the Curia with counter memoranda depicting a view of the matter against which Smith's appeal could not stand. Thomas More returned to England at the end of August or beginning of September 1609, with the purpose of winning the support of the clergy for the appeal. Birkhead sent him round with introductory letters, collecting signatures for the petition. In a letter to Smith, More writes:

'I intend shortly to make a visitation of all my bretheren, for which purpose I am furnished with my superiors' commedatorie letters. I trust herebie to be able to give you true advertisement of our poor afflicted Church.'²⁶

Dr John Bavant informed Persons that More had been to visit him, but is unlikely that Persons received the letter before his death on 15th April 1610:

'This year, a few months ago, our Archpriest sent Mr Thomas More (who had previously returned from Rome) with letters of commendation to all secular priests throughout England, so that they might believe his account of what had been done at Rome (while he himself was there) by the Archpriests' Agent.'²⁷

The list he compiled contained the names of most of the English secular clergy, as the note appended to the Latin version reads:

*'Preter istos non sunt ultra 40 plures presbyteri in Anglia ad quos plurimos facile non possimus propter persecutionem pervenire. De D. Blacwello et suis nihil dicimus.'*²⁸

More returned to Rome, and in September 1610, the exasperated Smith resigned his commission and went home. The situation grew more and more difficult for the Catholics in England:

'Our perplexities do daily grow so great, that you may not expect so frequent correspondence from me. We are now in some great fears, and I am forced into other countries, where no man is permitted to bring me letter or message. London was never so ticklish. The pursuivants, by apprehending priests and Catholics, are grown so rich, that they hire spies to serve their turn, insomuch that there is not an host, chamberlain, or ostler, which is not ready to inform them of the behaviour of their guests. If they see a man modest and civil, it is enough to set the pursuivant upon him, who finding him to be a Catholic, they begin to examine him, and threaten to carry him to the bishop of Canterbury, to take the oath; which terrifieth men so much that they yield to some composition . . .'²⁹

With this letter arrived another, from John Mush (*alias* Ratcliffe) to Cardinal Arrigoni, a long and elegant address on the state of the English Church and the miseries caused by the lack of bishops. Dodd gives us a hint of these miseries in his description of Dr Matthew Kellison's *Book concerning the Hierarchy*,

'wherein he methodically explains and establisheth the Nature, Dignity and Necessity, of every Order, according to the Doctrine of the Church of Rome. Amongst other Things he urgeth the Necessity of Confirmation to perfect Christian in their Character. And from hence he infers the Necessity of a Bishop to confer this Ceremony, or (as they call it) Sacrement; especially he presseth this Matter in regard of England, where daily the Persecutions call for new Strength, which can only regularly be given by Confirmation.'³⁰

During the early days of the negotiations, Thomas IV and Thomas V must have shared some time together, since Thomas V was still at the English College until he returned to England in May 1610, having been ordained priest on 1st November 1609. It must have been with a feeling of betrayal that Thomas IV learned that his kinsman had joined the Society of Jesus shortly after his return, in 1611. Moore's work on the Mission lasted roughly four years, 'chiefly employed on assisting the poorer class of Catholics; never using a horse, but making his circuits on foot, until being seized by the heretics, he was cast into prison and condemned to exile for life.'³¹

We have a description, preserved in the hand of his brother Henry, of what was the life of priests such as this:

'Those who in different localities, travelling either on foot or horseback, assisted the Catholics or brought back wanderers to the Faith, had for the most part at least one house in which they could remain for some days to recruit themselves; so that the surrounding Catholics were able to learn where a priest might be procured, if the needs of the dying, or the administration of Baptism required it. As for the rest, they were perpetually moving about, visiting and administering consolation. In the evening, after dinner, they entered the house either openly or privately as circumstances would permit, and departed the next day. Very often by a change of dress and name, or of direction in which they were going or by other schemes, they managed to deceive, as long as possible, those whose notice they had to escape. The chief part of the harvest fell naturally to these active men . . .'³²

It was all too soon that he was taken prisoner and exiled. The date usually given for his exile is 1618, when a company of sixty priests was banished. 'By a singular providence, he was sent for retirement, shortly before his death, to the house of Tertians at Ghent, but, as it happened, it was really for his better preparation for death. For, on his return to Ghent, having accompanied the Tertian Fathers on a mission to the English Catholic soldiers, while voluntarily devoting part of his time to the usual probationary practices of the Tertians, he was seized with excruciating pains in the stomach, which caused his death in a few days. He bore his sufferings with such fortitude (having also made his general confession the day before his death), that we may reasonably believe him to have passed swiftly to Heaven.'³³

During the time of his exile, he worked on translations into Latin of two English works, both of former students of the English College, Rome. They were *Guilielmi Warfordi Institutio Brevis de praecipuis Fidei nostrae Mysteriis*, published at St Omers in 1617; and *Joannis Floydii Dialogus inscriptus, Deus et Rex*, published at Cologne in 1620.³⁴ It is also thought that he provided part of the background for a Latin play written at the English College (Rome) around 1612. This play, *Thomas Morus, Tragoedia*, was something of a *fervorino* for the students of the college.³⁵ Thomas Moore V died at Ghent on 2nd January 1623 aged thirty-six years.

Returning now to Thomas IV, his agency in Rome continued. About this time there was some controversy about the Oath of Allegiance. 'For some Catholics this was the equivalent of direct apostasy, for the text of the oath described the Pope as a heretic—certainly it was designed in such a way that a Catholic could scarcely take it in good conscience. But there were some Catholics especially among the secular clergy, who approved of the oath.'³⁶ On 24th October 1612, we find Birkhead, the archpriest, writing to More as follows:

'Numbers of Catholics present themselves to justices, their friends: they offer the oath to be read and bid them take it in what sense they will. They take it only in respect of allegiance; but the justices certify to bill to the judges that they have taken the parliament oath. I am urged to approve this manner of

taking the oath, but I dare not; because to me it seemeth that therein they may be reputed *libellatici*.'³⁷

It was nine months later that Cresacre More, Thomas's younger brother, took the oath.³⁸

On 5th April 1614, George Birkhead died, leaving the place of archpriest vacant for fifteen months, until Dr William Harrison was appointed.³⁹ More's agency carried on until 1617 when he was sent to Madrid as the agent of Douay College in the collecting of arrears due from the Court of Spain. With a visit to Lisbon in 1622 to advise on the foundation of the new college, his work in Madrid lasted five years, during which time he was involved in the newly-sprung plans of James I to marry the Prince of Wales to the daughter of Philip III. This was a particularly delicate subject, the prince being a Protestant in a Protestant country, and the princess being a Catholic. Neither could give up their religion, and a papal dispensation would be needed, but on what terms? Accordingly, James became milder in his attitude to Catholics, allowing the old laws to fall into desuetude.

Meanwhile, Pope Paul V died on 28th January 1621, thus opening new hopes for the secular clergy's appeal for bishops. John Bennett was despatched to Rome by Dr Harrison—to negotiate the restoration of the hierarchy in England and to obtain the papal dispensation for the marriage. But Harrison died in May 1621, thus delaying Bennett's arrival in Rome until November. When he did eventually arrive, it was to find once again that he had been anticipated and contrary schemes had been launched. But by concealing his commission from everyone, even those with whom he lived, he managed to retain a certain advantage. He declared his purpose only in his first audience with Gregory XV in February 1622. As a result of this, a commission was established to take the matter of the English hierarchy in hand. The two sides of the commission, headed by Cardinals Bandini and Millini, debated with all the usual heat caused by the friction between the urgency of the situation as grasped by one side and ignorance of such spiritual anguish, blissfully enjoyed by the other. In a memorandum of one page Bandini put forward all the usual arguments used by the seculars, including that of Confirmation, as already mentioned, the new clemency of King James and the sadness of a broken line of bishops—the cause of bad religious health. In reply, Millini gave four and a half pages in which he painted a glorious picture of a rose-coloured England, which was flatly contradictory to all reports. He imagined that if Confirmation were really necessary (obviously not so for salvation), then bishops could come over from Ireland and run around administering the sacrament (*'festinanter transeuntem administrari'*). And so he goes on.⁴⁰

In June 1622, Gregory announced his decision to fill the vacancy caused by Harrison's death by appointing a bishop. The men who were nominated for the position were William Bishop, Matthew Kellison and Richard Smith, and More himself was mentioned as a candidate except that his presence in Rome was valued too

highly for him to come back to England. By this time he had arrived back in Rome from Madrid.⁴¹ The Pope chose William Bishop and gave him the titular see of Chalcedon,⁴² and Thomas More was included as a member of the Chapter when it was established on 10th September 1623, being made the Archdeacon of Hertfordshire and Northamptonshire.⁴³ He returned home for a short visit in 1624, but on the death of the eponymous bishop he was again sent to Rome to renew the appointment. He returned via Brussels in July 1624,⁴⁴ and arrived in Rome in August.⁴⁵ At this point in his story, the history of England falls into the background as he became ill and died on 11th April 1625. The last few days of his life are well documented and a full account has already appeared.⁴⁶ As John Southcote wrote: 'Mr Tho. More Agent in Rome for the sec clergy died there of sicknesse in April.'⁴⁷ It is a moot point as to whether the apothecaries accelerated or merely aggravated his final agonies.

He was buried in the Church of San Luigi de' Francesi on April 12th, 'for he was most constantly affected always to the French nation and Crown, next after dutiful observance which he ought to his own natural lord and sovereign.'⁴⁸ Many Masses were said for him in many places, including 'the church of our English Franciscans in Doway.'⁴⁹ Cresacre More wrote to Thomas Rant who had assisted at the death bed, thanking him for his kindness:

'Yours of the 12th April contayning the heavy tydings of my worthy brother's death I receaved on the last of the same, by which though I was much discomforted at the unexpected newes of soe great a losse, he being the cheife pillar of our family, who ceas not dayly to pray for us all; amongst whom there are many that need them; yet the sayntly manner of his death dothe somewhat recomfort my weary spirritts, being that it is impossible to withstand the will of God. For these reasons, especially that he hath spent his life and meanes for the good of his famous body, and hath dyed prepared well served with the holy Sacraments of God's church—*moriatur anima mea morte Justorum*, and *fiant novissima mea huic simillima . . .*'⁵⁰

FRANCIS G. MURRAY

¹ see, D. Shanahan, 'The Family of St. Thomas More in Essex, 1581-1640,' in *Essex Recusant 1* (1959), pp. 63-74, 95-104; 2 (1960), pp. 76-85, 109-113; 6 (1964), pp. 96-98; *et passim*. He appears in several lists of recusants, of which one is 'A note of the papistes and recusantes in the severall shires of England, as foloweth' (Lansdowne MSS, Burghley Papers, lv, fol. 163; CRS, vol. 22, p. 122): 'Essex . . . Mr. Thoms More of Leytoñ stone and his wife.' He died on 19th August, 1606.

² *Essex Recusant 1* (1959), pp. 64-65

³ Foley gives the year as 1567 (*Records S.J.*, vol. 5, p. 705).

⁴ 1583. '1^o Februarii . . . Eodem die ex Anglia venerunt Thomas et Henricus Mori, fratres sanctissimi Martyris Thomae Mori pronepotes.' (Knox Douay Diary II, p. 193).

⁵ 1583. (Marus) *Infra Octavas Pentecoste confirmati sunt . . . Hen. More.* (*ibid.* p. 196). 'September 23^o . . . Ad minores tantum promoti sunt:- . . . Henric. Morus, dioc. Eborac (*ibid.* p. 198).

⁶ *ibid.* p. 202 and L. Dony d'Attichy, *Histoire Générale de l'Ordre Sacré des Minimes* (Paris, 1624), p. 419.

⁷ see F. G. Murray, 'The Contribution of the More Family to the Counter-Reformation. 1: 'William Roper and Charles Bassett,' in *The Venerabile XXIV* (1967-68), pp. 289-90.

⁸ Knox, *Douay Diary II*, p. 217.

⁹ *Liber Ruber*, n. 200 (CRS, vol. 37, p. 66).

¹⁰ *Liber Alumnorum. Collegii Sti Albani*, n. 53 (CRS, vol. 30, p. 16); Person's *Annals of the English College, Seville, 1593*. (CRS, vol. 14, p. 12); *Catalogus Alumnorum of the English College, Seville*, n. 25 (CRS, vol. 14, p. 17).

¹¹ *Ten Examinations of Henry Walpole*, n. vii, 'xiiiij Junij 1594, at the Tower' (PRO, Dom Eliz. cxlix, n. 14; CRS, vol. 5, p. 260); see also, n. ix, 'xvijth of June 1594' (*ibid.* n. 44; CRS, vol. 5, p. 264).

¹² Richard Smith, *An Elizabethan Recusant House* (ed. Southern, London, 1954, pp. 42-3, 80f. (Original title . . . (abbr.) . . . *Vita . . . dominae Magdalenae Montis-Acuti Romae*, 1609).

¹³ *Responsa Scholarum of the English College, Rome* (VEC archives, Scrittura 24:4; CRS, vol. 54, p. 105).

¹⁴ Foley, *Records S.J.*, vol. 2, p. 417; vol. 5, pp. 702 and 705; vol. 6, p. 220; vol. 7, i, p. 520; he seems to have been followed by the *Dictionary of National Biography*, vol. xiii, p. 860 and 867; and also by H. Aveling, 'Yorkshire Notes,' in *Recusant History VI* (1961-62 p. 240).

¹⁵ D. Shanahan, 'A correction', in *Essex Recusant-2* (1960). pp. 44-5.

¹⁶ *Annual Report of St. Omers College, 1601* (Foley, *Records, S.J.*, vol. 2, p. 417). The Countess is probably the Countess Doña Maria de Zuniga, who is named as an executor of the will of Doña Luisa de Carvajal (Henry More, S.J., *Historia Missionis Anglicanae Societatis Jesu, lib. vii*, cap. 3, p. 291; John Gerard, S.J., *The Condition of Catholics under James I* (ed. Morris, London, 1871) pp. cxcii-cxciv.)

¹⁷ *The Pilgrim Book* (VEC archives, lib. 282, fol. 43). see *Liber Ruber*, nn. 372, 374, 375 and 376 (CRS, vol. 37, pp. 123f) in the *Pilgrim Book* they appear under their *aliases* of 'Carolus Kempus . . . Joannes Midfordus . . . Christophorus Bensonus' (see Foley, *Records, S.J.*, vol. 6, pp. 218-220). Only More keeps his true name here.

¹⁸ William Cobbett, *A History of the Protestant Reformation*, §§ 341-2.

¹⁹ John Lingard, *The History of England* (London 1849^o), vol. VI, p. 188. For the applicable statutes see, Charles Dodd (*vere* Hugh Tootell), *Church History of England* (ed. Tierney, London, 1860), vol. iii pp. xviii-xliv.

²⁰ Cobbett, *op. cit.* § 346; see Lingard, *op. cit.*, p. 188.

²¹ John Gerard S.J. *op. cit.*, p. 20.

²² see, F.G. Murray, *art. cit.*, p. 283 (note 5).

²³ see, for example, P. Hughes, *Rome and the Counter-Reformation in England* (London 1942), pp. 271-311; also, A.O., Meyer, *England und die Katholische Kirche unter Elizabeth*, (Rome 1911), s. 382ff.

²⁴ Singleton to Floyd, 9th April 1609 (Tierney's *Dodd*, vol. iv, p. ccxix). 'Lord Montacute' was Anthony Browne, Viscount Montague, whose house at Cowdray, Sussex, served as the headquarters of the archpriest Birkhead.

²⁵ *Narrative of Dr. Smith's Agency in Rome* (West. Arch., VIII, n. 197; CRS, vol. 41, p. 102).

²⁶ More to Smith, 31st October 1609 (West Arch., viii, n. 169; CRS, vol. 41, p. 91n.).

²⁷ Bavant to Persons, England, 28th March 1610 (Arch. S.J. Rome., *Anglia*, 31.11, fol. 375; CRS, vol. 41, p. 91).

²⁸ see, D. Shanahan, 'A Catholic Directory of 1610,' in *The Clergy Review* 46 (1961), pp. 659-663.

²⁹ George Salvin (*vere* Birkhead) to More, 3rd May 1611 (Tierney's *Dodd*, vol. iv, pp. clxvii-clxviii).

³⁰ Charles Dodd (*vere* Hugh Tootell), *The History of the English College at Doway, &c.* (London 1713) pp. 22-3.

³¹ *Summary of the Deceased of the Society* (Foley, *Records, S.J.*, vol. 5, p. 703).

³² *Modus vivendi Hominum S.I.* (Stonyhurst MSS. *Angliae*, vol. iv, n. 45; Foley, *Records S.J.*, vol. 2, p. 5).

³³ see note 31 *supra*. Foley believes that 'he must have returned to England, as he was in London in 1621' (*Records S.J.*, vol. 1, p. 520) but this is difficult to ascertain.

³⁴ J. Gillow, *Bibliographical Dictionary of the English Catholics*, vol. V, p. 118; Anthony à Wood, *Athenae Oxonienses*, vol. i, p. 349.

³⁵ VEC Archives, lib. 321, fol. 2v - 46v; for a review see, B. Foley, 'Thomas Morus, Tragoedia,' in *The Venerable* VII (1934-36) p. 94-106. Bound with this is another play, about St. John Fisher, entitled *Roffensis* (fol. 179-217v); reviewed by H. Martindale in the same volume, p. 193-203. The date of the plays (1612) is written in a different hand from that of the first five folios (at least) of the archives MS, but it may be assumed to be within a fair degree of accuracy. See also, A. Card. Gasquet, *A History of the Venerable English College, Rome* (London 1920), pp. 190-1.

³⁶ D. Shanahan, 'The Family of St. Thomas More in Essex, 1581-1640', in *Essex Recusant* 4 (1962), p. 105.

³⁷ Birkhead to More, 24th October 1612 (Tierney's *Dodd*, vol. v, p. xvi), cited in Shanahan, *loc. cit.*

³⁸ 'Allegiance. We whose names are hereunder written doe willingly subscribe our names unto the oath of allegiance which we have willingly taken this first day of June, 1613 ... Cresacre More — of Leyton.' (Essex Record Office, Q/SR 203/123; cited in Shanahan, *loc. cit.*)

³⁹ for the documentary details see, Tierney's *Dodd*, vol. v. p. clxii-clxxxvi.

⁴⁰ *De Episcopis in Anglia: Judicia Cardinalium Bandini et Millini, 1622* (VEC Archives, *Scriptura* 56:3; Tierney's *Dodd*, vol. v. p. ccxxxix-ccxlv).

⁴¹ 'Alia verò, tam pro ecclesiâ, quam pro statutis confirmandis, et quicquid aliud occurrerit necessarium, favebit nobis illustrissima dominatio vestra, cum intra paucos menses reverendus dominus Thomas Morus ad urbem accesserit, cui haec negotiatio tractanda, si Deo placet, committetur.' Don Pedro de Coutinho to Cardinal Farnese, 19th March, 1622 (Tierney's *Dodd*, vol. iv, p. cclx).

⁴² *Bulla Consecrationis Gulielmi Bishop Episcopi*, 15th March, 1623. In Tierney's *Dodd*, vol. iv, p. cclxx, the date is given incorrectly as 1622; see note 3 in Hughes *op. cit.*, p. 321.

⁴³ *Instrumentum Capituli Cleri Anglicani, per Gulielmum Bishop, Episcopum Chalcedonensem, instituti, Septemb. 10, 1623* (Tierney's *Dodd*, vol. iv, p. cclxxx, and see p. 138).

⁴⁴ Archivio Vaticano, *Nunziature*, Fiandra 14, B. fol. 261; see, G. Anstruther, O.P., *The Seminary Priests, Vol. 1: Elizabethan, 1558-1603* (Ware and Ushaw, 1968), p. 234.

⁴⁵ West Arch., XVII, n. 140; XVIII, nn. 65 and 71.

⁴⁶ D. Shanahan, 'The Death of St. Thomas More, Secular Priest, Great-Grandson of St. Thomas More', in *Recusant History* VII (1963-64), pp. 23-32; *idem.*, 'Thomas More, IV, secular priest', in *Essex Recusant* 7 (1965).

⁴⁷ *The Note-book of John Southcote, D.D.*, p. 83 (CRS vol. 1, p. 101).

⁴⁸ Cresacre More to Queen Henrietta Maria, in his dedication to *The Life and Death of Sir Thomas Moore*. This *Life* of St. Thomas was in fact begun by Thomas IV and taken over dutifully and published by Cresacre. It usually bears Cresacre's name, but an edition appeared in Leipzig in 1741, *Das Leben des Sir Thomas More*, which attributes it to Thomas IV (see, S. Morison, *The Likeness of Thomas More*, (London 1963), p. 66). The *Life* seems not to have appeared earlier than 29th May, 1630 (see, Allison and Rodgers, *A Catalogue of English Books, 1558-1640*, n. 548; and note 22, Shanahan, *loc. cit.* (note 46 *supra*)).

⁴⁹ Henry Clifford to Thomas Rant, 2nd May 1625 (West. Arch., XIX, n. 28).

⁵⁰ Cresacre More to Rant, 9th May 1625 (West. Arch. XIX, n. 30).

NOVA ET VETERA

From a German Tourist's Diary

Yesterday evening at the Trevi Fountain with 'See Rome by Night'. Definitely impressive. Colossal Fountain, but such a narrow square that the coach couldn't make it round the corner. Everybody had to get out. Can't understand why the water comes out of the rock like that, would have thought that you'd get a proper jet — perhaps the mechanism is *kaputt* — as so often in Italy. A lot of unwashed children after your money. Looking at 'Neptune', one can't help saying, Michelangelo's better. Above, inscription of some Pope or other, who built the whole thing, apparently because there wasn't enough water. All that extravagance just for the water — the Popes simply didn't know what to do with their money. Nearby Hungarian Restaurant . . . Stayed there till three in the morning. At least decent beer again.

Since the above was written times have changed. On the 17th of January, the splendid isolation which has so enchanted recent visitors to the Navona was extended to the area in front of the Trevi and the pedestrian will be allowed to enjoy a new-found peace and quiet in the Piazza Margana. Oh that the Farnese was allowed the same fate!

THE BATTLE OF MONTE ALGIDUS

Fr Richard Ashton writes:—

Algidus has always been highly-regarded as a gita-spot, with its accessibility from Palazzola and its panoramic view from the top; its role in the battles of May 1944 is perhaps less-known. Maj-Gen. Jackson, in his book 'The Battle for Rome' (reviewed in your last issue) throws interesting light on its key importance.

The allied breakthrough at Cassino and Anzio brought Alexander's armies up to the last German defence line before Rome, the Caesar Line, which ran roughly in

front of Valmontone, round the Alban Hills in front of Velletri and Lanuvio and thence to the sea. The German parachutists and panzer-grenadiers fiercely resisted all attacks around Lanuvio and Velletri, so the Americans decided to try to find an easier way through the Albans. It was discovered that there were no Germans actually defending Algidus (here referred to as M. Artemisio): ‘. . . was it, in fact, impractical to scale this face of the Alban Hills with an effective force? The Germans had presumably had time when reconnoitring the line to decide whether or not Monte Artemisio need be held. If they were not holding it, could Walker emulate Juin’s feat in the Aurunci Mountains, or Wolfe before the battle of the Heights of Abraham? Only one man could answer this; his divisional engineer, Colonel Oran Stovall. Stovall’s own patrols suggested that it would be practicable to bulldoze a way for tanks and supporting vehicles up the line of a farm track and on to the summit of Monte Artemisio . . .’

So the remarkable spectacle was presented of Algidus, the key to the German line, being seized without a shot being fired — one of the German artillery observation party was captured while having a bath. By the time the Germans counter-attacked the next day, 31st May, with only one panzer-grenadier battalion, there were two American regiments dug-in on top, with tanks, a force of at least some 2,000 men. There were still several days more of fierce fighting in and around the Albans but the capture of Algidus was the beginning of the end for the Germans south of Rome. The city itself fell on 4th June and the Germans did not stand again until they had retreated into the Gothic Line, north of Florence.

FROM OUR FIRST ISSUE

The Rector obtained from the S.C. Penitenzieria:

1. A hundred days indulgence each time we raise our birettas in passing the Madonna on the stairs and say *Ave Maria*.
2. Three hundred days each time we say the *Salve* in passing.
3. A plenary once a month on the usual conditions for those who have maintained the aforesaid practices for a month.

BOOK REVIEWS

Italian Baroque Painting. Ellis Waterhouse. Phaidon; pp. 237, 198 plates; price 27s. 6d.

In his preface, Mr Waterhouse indicates that this book 'is addressed to readers who like to look at pictures for the pleasure they give, and who may have some difficulty in finding their way through a period from which so many acres of dingy canvas or depressing fresco have survived'. To a great extent, then, this book serves as a catalogue of the best of this period in Italian painting. In spite of the brevity of his text, however, the author manages to give the reader some useful insights into the influence of individual artists on one another, the growth of schools, the importance of patrons and of centres of art. The book is divided according to art-centres — Rome, Venice, Naples, for example — which is very handy for the tourist, as the prints (black and white) are, where possible, of pictures available in those areas. This also enables us to gain a sense of the conglomeration of artists; the author, for example, notes in passing that 'all the great creative minds of the new generation of artists (Bernini, Lanfranco, Pietro da Cortona, Andrea Sacchi, Poussin, Valentin) were employed at the same time at St Peter's between about 1625 and 1631'.

Further, Mr Waterhouse attempts to give us brief character-studies, sparsely scattered in an otherwise rather academic and uninspiring text. Of Caravaggio he mentions how 'In a hectic career of less than 20 years, marked to the outside view by increasing signs of arrogance and violence, Caravaggio had changed from a smart painter of low life into one of the most moving religious painters of modern times'. He remarks of Andrea Sacchi that he was 'an introverted and shy personality, the repository of the classical tradition and a very slow and deliberate worker of great intellectual distinction'.

The choice of pictures is careful, but on occasion Mr Waterhouse is not slow to find fault. Of Sassoferrato he boldly states that 'the devotional feeling in these works . . . is separated from the insipid only by a narrow margin' and of Late Baroque, as it spread to Germany and Austria he suggests that 'effects of breathtaking virtuosity

and beauty were achieved by painters whose names are little remembered because their work hardly stands up at all to a cool and rational scrutiny'. He mentions with humour the infamous ceiling of S. Ignazio where 'columns fall inwards or sideways and the spectator feels as Samson must have felt after he had started work on the temple at Gaza'.

It is easy to think of Baroque Art in terms of its weakest exponents, the art of the simpering virgin and round-bottomed cherub. This book gives us a simple introduction to the great variety to be found in Italian Baroque painting alone, and so enables us to appreciate a rich area of our Italian cultural heritage.

JOHN KOENIG

Art Centres of the World: Rome. Ronald Bottrall. Michael Joseph; pp. 192, 8 colour plates, 120 illustrations; price 30s.

With the prospect of seven years to be spent in Rome, there is no urgency to jostle with hordes of other tourists for a fleeting glimpse of some venerable stone, canvas or view. Besides, sights remarkable for their age grow that little bit more aged and remarkable in the meantime. Once it is finally decided, however, to make the effort, a good guide book is half the battle; everyone knows where the Forum, the Vatican and the best coffee bars are, but those cloyed with the major tourist traps and thirsting for something a little more esoteric must have recourse to something like the present book.

Guide books generally fall into two main categories: those intended for the armchair traveller, preciously illustrated (and often written in the same way) and those intended for the man on the spot, factual, exhaustive, compressed. The present book is emphatically of the latter type, and in its way very competent. Between the maps on the endpapers and the index at the back there is everything the zealous sightseer would wish to know about the museums and commercial galleries of Rome: what to look for, where to find it, when it is open. There are limitations, of course, for Rome could hardly be described as artistically poor, and there is little space devoted to critical appraisal and historical anecdote (the soul of many an exhibit's life) amid the welter of men's names and works.

The worst charge that can be levelled against the book is on the ground of its illustrations, some of which are of a quite astounding murkiness. The horses of the Trevi fountain, famous for its play of light on water, appear to be struggling to free themselves from some dark morass. Even the full page colour photographs suffer from a certain flatness and lack of *chiaro* in proportion to *scuro*. All of which is only another way of saying that this book comes into its own when one is confronted with a baffling array of exhibits which could have been executed by anyone from Angelico (Fra) to Zuccari (Federigo).

MICHAEL SMITH

Rome Remembered: Werner Bergengruen and Erich Lessing. Burns & Oates: Herder and Herder; pp. 174, 40 colour plates, 57 engravings; price £5 15s.

A stroll by the Forum, particularly at the height of the tourist season, inevitably requires a stout resistance to the importunings of post-card sellers and the whole assembly of itinerant purveyors of picture-books. Rome is a much photographed city; *vedute di Roma* are almost a literary genre of themselves and the publication of yet another album of photographs is not normally something to arouse great expectations in those who know and love their Rome. How much the more wonderful then is the publication of this superb collection of Herr Lessing's photographs, printed as they are with fifty-seven of Piranesi's justly famous engravings. This book is emphatically *not* just another slide show of somebody else's holiday; it is a sensitive attempt by a skilful artist to capture something other than paint-box blue skies and rows of cypress trees. Herr Lessing manages to capture, whether in the rough-hewn stones of the Servian Wall or that delightful little fountain at the end of the Via Giulia, not the gaped-at American-number-plated Rome of the tourist and the vulgar, but the gentle Rome of the resident and something of what Herr Bergengruen, in his accompanying text, calls the 'mysterious melancholy of earthly life . . . the tears which Virgil immortalized in verse'. Not that there is no *joie de vivre* in this book, rather that where it does appear it is in the bustle of real life and not in the strident cry of the rosary hawk and bead seller.

One cannot mention every photograph but those which catch the eye are those like the picture of Bernini's fountain in the Navona which conjures up the coolness of the stream of water compared to the hot and dusty look of the stone. If the reproduction of the Trevi is somewhat garish and displeasing, the green water stains on the *Fontana delle Tartarughe* delightfully evoke the genteel shabbiness of all that quarter behind the *Botteghe Oscure*. Herr Lessing makes brilliant use of the extraordinary quality of Roman light. Particularly is this so in his photograph of the morning light seen through the arches of the *Tempio di Vesta*, illuminating that wonderful trio of ancient temple, mediaeval church and modern *palazzo*—a building which always reminds this reviewer at least of a prototypical *Stadtkommandantur*! Again there is a plate of those three gigantic columns of Castor and Pollux thrusting manfully against a threatening sky. But the crowning feature of this book is the unbelievably beautiful picture of the Forum taken in early morning light with a slight mist so that it ceases to be the Forum and becomes, for a moment, the old *Campo Vaccino*.

To mention the bad points seems almost impious, such is the overall excellence of the photography, but the streams of light from moving cars, though a common feature of this form of photography, strikes one as rather vulgar. They ruin the composition of the pictures, particularly in of the *Castel Sant' Angelo* where the

red and yellow streaks at the bottom take an eye away from the delicate sky-scape of dusk. The head of Constantine in the *Palazzo dei Conservatori* makes his usual appearance — one wonders why this particular statue should exercise such fascination for photographers, the sculpting of the feet is indescribably better than the head. The shot of St Peter's is also less happy than other plates; perhaps the only way to capture the real atmosphere is to take it through a curtain of umbrellas on a rainy Easter morning!

The accompanying text by Werner Bergengruen is a series of pleasant walks through Rome. Divided according to topics: The Walls of Rome, The Waters of Rome etc., the author has an eye for detail. Witness a description of the *Porta San Sebastiano*: 'Approaching it one will notice a number of rusty iron hooks beneath the outer skirting; they supported the tapestries with which the gate was adorned for the entry of Emperor Charles V when he returned from his victories in Tunis'. Nor do the 'empty tins, old shoes, broken rusty pots and pans, pieces of old lavatories' which abound in every corner go unnoticed. The quotations from Goethe are well chosen but one misses that poet's marvellous description of St Peter's colonnades which lead nowhere 'so that Mother Nature, who detests and despises the useless and unnecessary, impelled your populace to prostitute them to public cloacae, till you avert your eyes and hold your nose before the wonder of the world!'

One complaint is the slightly whimsical nature of the translation; varying from the pedantry of *Ianiculum* for *Janiculum* (though the latter is substituted later in the text!) to the substitution of the musical term '*oratory*' for *oratorio*!

'Aquisition of knowledge,' writes the author, 'ought not to be the purpose of a visit to Rome' and however dangerous a doctrine for those whose vocation it is to study in this city, few would dispute that 'one goes to Rome to experience a deepening of the spirit, and this is something that can never be lost. Those who come for a few days may indeed be more fortunate, for they will retain the image of Rome with all the force of first impressions. With luck they will avoid the discovery that in Rome no less than elsewhere one is afflicted by all the troubles, small and large, of the corruptible human condition. Man is not made to live in a euphoric state for ever, like the bird of Paradise in the fairy tale who had no feet and was thus saved from the contaminating touch of the earth. It is better to leave Rome with that everlasting longing which is more than fulfilment, with a kind of homesickness as an image of man's desire for an eternal home.'

THOMAS COOPER

The Seminary Priests. A Dictionary of the Secular Clergy of England and Wales 1558-1850. Vol 1. Elizabethan 1558-1603. Godfrey Anstruther, O.P. St Edmund's College, Ware & Ushaw College, Durham; pp. xvi & 422; price 60s.

The purpose and content of this book is lucidly explained by Fr Anstruther in his Introduction. The first problem is that of the definition of a 'seminary priest'. It is a designation used by 27 Eliz c.2 (1585) to distinguish the new 'papist' priests from those who had been ordained earlier, but were still practising the old religion. The legal definition of a seminary priest was given as one ordained outside the Queen's dominions by authority of the see of Rome since the feast of the Nativity of St John Baptist in the first year of her reign (i.e. June 24th 1559). The legal importance of this definition was the designation, for the purposes of the Act, of seminary priests as traitors, whereas the other 'massing priests' were indictable only for recusancy. Only secular priests are recorded here; the histories of seculars who became religious after ordination are included only up to the time of their entering the novitiate, though their deaths are recorded where known. It seems unfortunate that Fr Anstruther has decided on so harsh a guideline for what should be included in this work; while admitting the need for some form of 'guillotine' to prevent the project from getting out of hand, it would have been desirable for those whose earlier histories had been included to have had what was known of their later lives recorded. True, a reference of further information (generally in Foley's *Records of the English Province of the Society of Jesus*) is usually appended and it must be admitted that, not counting the seventy or so who joined the Jesuits either in prison or even on the way to the scaffold, little else could probably have been discovered.

The purpose of the book explains the curttness of a good number of the entries. It is a *dictionary* of seminary priests, and not a history of the seminaries, nor yet an attempt to catch the spirituality or personalities of these men. Obviously, fragments of these matters will arise — but only incidentally. Even where the best-known and best-documented priests are concerned, personalities have been smothered under the weight of historical data and the need to economise on space wherever possible. Thus I find myself in complete disagreement with the thesis implied in Cardinal Heenan's foreward. This book is *not* the 'story of some eight hundred priests' and it is very *unlikely* to make the 'traditions of the seminary priests . . . known outside the ranks of seminarians'. The Cardinal claims that this 'story' is 'all the more valuable coming from a neutral pen'; but, surely, even if the author is a Dominican writing about seculars he is still a Catholic priest writing the history of the Counter-Reformation. The problem of neutrality is really the problem of objectivity versus interpretation. Does the value of an historical work lie chiefly in a factual listing of the data or in the interpretation of the data and the conclusions which the author draws? History, and especially history of this sort, with its pre-occupation with individual people demands a committed view-point for it to have any value. The same facts seen from differing view-points will point to differing conclusions; and since no one view-point will have a monopoly of the truth we must search for the validity and weakness of each. Fr Anstruther's general lack of 'neutrality' can easily be seen. The entry on James Younger, for instance, is studded with comments

about the information he traded to the Government for his release combined with insinuations about the man himself — an approach which surely enhances the value of the work rather than detracts from it. Bullock is no less an historian because he refuses to disguise his hatred of Nazism! This book, then, is not a history but a reference work for students.

Looked at from this point of view, there are a number of shortcomings. The author freely admits the incompleteness of the work; as he remarks in his introduction, it is intended only as a framework on which further research will be able to build and to which the more personal details must be added. The difficulties under which the author worked were many and various and they have been expertly overcome. Priests were continually using aliases, moving about in secret and perhaps causing false reports of their whereabouts to be circulated. Those who did not apostatize and who were not caught did so by virtue of their having a good 'cover' and so little is heard of them after ordination. From this reviewer's own very slight acquaintance with the problems of tracing the lives of 16th and 17th century priests, the author certainly has his sympathy!

On the credit side, as a reference book, the concentration of historical data has the very definite advantage of providing a readily discernible framework for the researcher to fill in. References are given to sources and the general scheme of the work bears the stamp of the D.N.B. Further to this, a bibliography is added to the entry of any priest who wrote books and several useful appendices (a conspectus of priests by diocese and county, the distribution of priests by diocese, and a list of aliases) are added.

A work such as this needs a good index, something particularly difficult to achieve, and, without being unwarrantably particular, it must be said that for a work of this kind the indices do fall short of even the minimum required. Firstly, there are not enough of them. There is an index of persons (which does not include the names of those whose biographies are recorded) and an index of places. There is, however, no index of subject matter referring for example, to where the Archpriest Controversy or the succession questioned are mentioned. A small defect, perhaps, but it would have been a useful addition. More serious is the lack of thoroughness within the Indices. For instance, though Edmund Campion is not given a biography (the penalty for being a Jesuit!) his name occurs frequently throughout the book but never in the index. Fr Anstruther acknowledges his debt to various sources—both published and unpublished—and also refers copiously to various works throughout. Beyond this, there is no bibliography—a very serious failing indeed unless his readers are experts in this field. But it would be wrong to give the impression that this is a book only for the scholar since it does provide the casual researcher with a good guide to primary and secondary sources of information. As a tool of research it does suffer from a certain blurring leading to downright inaccuracy of data. These aberrations range from misprints concerning dates, through imprecision of phrase-

ology (it reads as if Maurice Clynnog was a Jesuit) to mistakes in historical recording. To take only one example, Caesar Clement was the grandson not the son of that John Clement who had been tutor in the More household.

Compared with other biographical dictionaries which students of the period have at their disposal, this one comes out very well indeed. Both Foley's *Records* and Gillow's *Biographical Dictionary of English Catholics* are notoriously incomplete and, all too often, erroneous. One wonders whether Fr Anstruther has perhaps relied too heavily on these works—though that is often a necessity and other contemporary reference works do the same. Though this must not be looked upon as a history of the secular priests in Elizabethan times, it does form an extremely useful, indeed necessary, record of their activities. And it is for this reason that we can eagerly await the publication of succeeding volumes.

JOHN HADLEY

Italy in the Making. G. F-H & J. Berkeley. Cambridge University Press; Vol. 1, pp. 292 & xxx; Vol. II, pp. 374 & xlvi; Vol III, pp. 489 & xxvii; price £11.

For the exiled English student assiduously acquiring *romanità*, it does not seem of much importance that Rome is the capital of Italy and that Italy is one country—these are just facts of life, almost part of the eternal order. The merit of studies like *Italy in the Making* is that they make one conscious that this is not so and that things could have been far otherwise.

Mr and Mrs Berkeley reveal the complexity of the *Risorgimento* and also its seriousness, so that the reader can no longer (if he ever did so) regard it as a somewhat *opera bouffe* episode in European politics. They reveal the complexity but are not mastered by it, and one of the principal virtues of this work is the way in which the main questions and stages of the movement are disentangled.

Volume I deals with the years 1815-46 and is chiefly concerned with enabling us to understand the events of the years 1846-48 and the revolutions of 1848, the matter of the second and third volumes respectively. The authors deal mainly with Piedmont, the Papal State and influential writers, and indeed nearly a quarter of this first volume is concerned with the latter. This tends to falsify their importance but it does make clear how much the Liberal movement was a middle class and rather intellectual affair. The pattern of development is clear but we are told regrettably little about actual conditions in Lombardo-Venetia — surely a very important factor.

A description of Pius IX's reforms takes up most of the second volume. The authors are non-catholics but analyse the Pope's special difficulties clearly and fairly—an appreciation which was not shown by most of the Liberals of the time.

Volume III describes the events from La Masa's rising in Sicily until the Pope's flight from Rome, and detailed accounts of the military campaigns loom large.

The volumes were first published between 1932 and 1940, and it is doubtful if the tone of the work would be the same were it written today. There is, for instance, a strong liberal bias. The authors try very hard to be fair to the absolutist rulers but assume that they were wrong—or rather out of line with Progress, whatever that popular bromide means. But were they so wrong? As perpetrators of injustice and occasional cruelties there is no doubt that they were. But we who have seen liberal principles taken to their logical conclusions in revolutionary politics in Germany and Eastern Europe, may evaluate Metternich and Gregory XVI differently—the victims of their more violent repressions are, after all, still countable.

The authors share, too, the blindness of almost all the *Risorgimento* leaders, namely, the ignoring of social and economic factors while putting rather naive faith in so-called representative institutions and a free press. They appear to see nothing disingenuous in Palmerston sending Lord Minto to Italy to encourage liberal reforms at a time when Ireland was starving and receiving little help from the British government.

The intelligent reader, however, can make such adjustments for himself, and the material for understanding the earlier years of the *Risorgimento*, at least in the field of politics and ideas, is (if rather expensively) clearly and fully set out.

WILLIAM FEARNLEY

Life and Leisure in Ancient Rome. J.P.V.D. Balsdon. Bodley Head; pp. 339 & 124 of Notes and Indices; 16 plates; price 75s.

To anyone who has read, or studied any main period of Roman political history, the questions answered in this book would be foremost in their minds. What was daily life like? What did slaves do? How did men of leisure spend their time, and what of the working man? Was life for a soldier guarding the frontier similar or very different from his modern counter-part?

In setting out to answer these questions, Dr Balsdon has scoured every source of Roman history—writings, inscriptions, *graffiti* and mosaics, and the vast collection of notes and sources bear witness to his immense erudition. From a remark dropped by Tacitus (*Agricola* cap 4) he is able to deduce the early Empire's fear of too deep a study of philosophy. From a stone map of the time of Septimius Severus, valuable information can be gleaned about the layout of the city, and even an aerial map of the Navona gives an impression of the plan of a Roman stadium. The sources do, unfortunately, cause much of the description of family life to be confined to the upper classes of Roman society, but we can still be afforded many insights into the

nature of the ordinary people when the games and spectacles are treated.

The book opens with a description of the shape of the Roman day, explaining the meaning of the hours and pointing out the Romans' habit of working almost solely by day-light, artificial light being both inefficient and scarce. In all descriptions of meals and general habits, Dr Balsdon tries to draw parallels with the present day Roman population and it is surprising how close the parallels are—although it is hoped that not so many of their present-day counterparts go about at 11 a.m., their breath 'stinking of a filthy snack bar'. The rather complicated system of hours is, incidentally, made clearer by the statement of modern equivalents on Page 16. Each statement of fact is preceded by at least two illustrations from original sources, many of them amusing. L. Cornificius, for example, returned home from a dinner party on an elephant.

The working out of the Roman Year is discussed in great detail and the author helpfully expresses both dates; e.g. 31-30 B.C. The Romans themselves, it seems, were uncertain about the length of the year, and the practice of making them longer and shorter in cycles gave tax-collectors and governors more worry than usual.

The perennial question of the fall-off in size of families is discussed at length and several interesting problems are dealt with. Did the whole of Rome suffer from chronic lead poisoning—a well-known cause of infertility? Death in Roman families is treated of, but more concern is taken over the ceremonies and inheritance than the psychological effect which frequent contact with death must have had on all concerned.

It is a pity that the life of the Roman workers—barbers, dry cleaners, shopkeepers and many others—is not gone into in great detail; though to discover that they existed at all can come as quite a shock! We read that the '*vita umbratilis*' was considered the second best life compared to the worker in the sun and the hazards and hardships of public life. The patricians, it seems, were stricken with the same boredom as oppressed the Upper classes of nineteenth century England, giving rise to Roman counter-parts of our own Oscar Wilde.

Travel, holidays, and the famous gladiatorial games are all included. The fanatical following of the factions at the Circus Maximus and the descriptions of gladiatorial contests are treated in such a way as to add interest to what all must by now consider an indispensable item in all books about ancient Rome. Nevertheless, a few questions remain unanswered: how did the poor rabble spend their day and what sort of conditions did they live in? There is no mention of the provinces which is a pity.

In all, this work enables us, by its breadth of research to 'look behind the scenes' of Roman political life; and what interesting things are found there when we do!

Black Sabbath. Robert Katz. Arthur Barker; pp. xvii & 398; price 45s.

Rome is too often neatly divided into the city of the Caesars and the city of the Popes and few of us give more than a passing notice to the Rome of the Jews. Yet the Jewish community was already well-established before Peter took his seat here and the streets behind the Theatre of Marcellus hold many reminders of the Chosen People's long bondage in the 'hellish alleys' of the Ghetto. Saturday, September 16th 1943 saw the former occupants of the *Ospedale Principe di Piemonte* safely ensconced behind the walls of Stoneyhurst and so, with no oral tradition to help him, the Roman student must turn to books such as this one to fill in the *lacunae* in his knowledge.

Mr Katz subtitles his book: 'A Journey Through a Crime Against Humanity', and herein lies its strength and also its weakness. Mr Katz is self-evidently a journalist (the invasion of Ethiopia is a 'dastardly act of aggression'; and the Italian Jews were 'proudful of the flag!') and what he gives us is a racy, minute by minute account of the *razzia* sandwiched between two superficial attempts to understand the significance and causes of such a crime. The author is certainly right to escape from the myth of National Socialism as a Melchisadech with neither genealogy nor descendants and to try to understand it as a natural symptom of a pathological society, but the conclusions which he draws—though in the main right—are not really based on the material of the book but are extraneous to the painstakingly compiled jigsaw of eye-witness accounts.

Mr Katz writes that 'the pressure of so many terrifying images over such a long period of time has generated a powerful field of disensitivity' and while this is certainly true, one can only wonder if the mere reprinting of atrocity stories does anything to help us see the real issues below the surface. This is a disappointing book, especially after the recent publication of monumental studies such as Wiskemann's *Anatomy of the SS State* and the profound reflections of Phillips in his *Tragedy of Nazi Germany*. Mr Katz does do right in seeing the Hebrew community in Rome, for all its racial separateness, as a part of Fascist society—witness the voluntary surrender of the Synagogue treasures to help the Abyssinian campaign. For too long we have seen the European Jews as *external* victims of Leviathan, forgetting their own formative part in the society which eventually crushed them—it would be interesting in this context for someone to undertake a study of anti-gojim tendencies in Jewish literature over the last century and to compare them with the anti-semitic outpourings of the same period. What we are given, however, is not a penetrating account of the well-springs of a *Judenaktion* but a polemical and unnecessarily detailed account of the inadequacy of cattle-trucks for transporting humans in tolerable conditions. The melodramatic account of the final gassing adds nothing to our knowledge of the events not to our horror of them, but has the embarrassing air of a schoolboy's fascination for the obscene. This fascination—one

might almost say macabre delight—for the trappings of Nazism also comes across in the author's totally unnecessary use of German; why tell us that the telegram was sent *persönlich*? 'Captain' will convey more to the English reader than *SS-Hauptsturmführer*, a choice of word which is inexplicable granted the use of 'Group Leader' in another place where the German title would have been more explanatory: was he a *Gruppenführer* or an *Ortsgruppenleiter*—two very different kettles of fish? Black Sabbath is not altogether free from inaccuracy: is it really accurate to subsume the *Ordnungspolizei* under the *Allgemeine-SS*?

It is a pity that a book printed in England should follow American spelling and one's general reaction is not helped by the verbosity of the author. One example will suffice: 'Levi, by virtue of the fact that he had been trained as, and bore the title of, a *ragioniere*, an accountant, was given the task of directing the operation.'! Altogether a disappointing book, and certainly not worth forty-five shillings. It does have interesting little touches; who knew, for instance, that the Roman dialect for a Jew's skull-cap was '*papalino*'?

THOMAS COOPER

A Traveller's Guide to the Churches of Rome. Mary Sharp. Hugh Evelyn; pp. xi & 259; price, 30s.

This book gives brief descriptions of 162 Roman Churches (excluding St Peter's); there are a number of ground plans in the text but no plates. It is a pity that the numbering on certain ground plans is a little erratic; No. 1 in the portico of S. Maria della Pace really refers to the first chapel on the right in the nave, while No. 3 in the Blessed Sacrament chapel of S. Agnese in Angone refers to a chapel not even drawn on the plan.

To be honest, one cannot help wondering from the descriptions of some of the churches whether the author has ever even visited them, much older guide-books being often more accurate. Of S. Andrea delle Fratte, for example, she says: 'Until 1898 there were two angels by Bernini, who had intended them for the bridge of Sant' Angelo, in front of the choir (sic); in that year the municipality transferred them to the place for which they were made'. First, whether the municipality at one time removed them or not, the angels are both in the church now, in their original positions, flanking (not in front of) the choir. Secondly they were intended by Bernini for the church—as their finish makes quite evident—while two others were made at the same time for the bridge, one, the Angel with the Superscription I.N.R.I., being traditionally attributed to Bernini himself. This second pair is still *in situ* on the Ponte Sant' Angelo.

There is nearly a page on the College Church (S. Tommaso degl'Inglesi). The history of this church has been admirably dealt with recently in *THE VENERABLE* (Laird, *The College Church*, vol. xxiv. pp. 28-38, 159-173, 258-268) and it will not be repeated here. Suffice it to say that Miss Sharp begins with the wholly conjectural

and probably inaccurate information given by Augustus Hare and then proceeds to add confusion of her own. Alexander III could not possibly have dedicated a church to St Thomas in 1159, eleven years before St Thomas was murdered! The 'portraits of Roman Catholics martyred in England' are not 'in the hall of the College' but in the tribune of the Church. Similarly, 'the tomb of Christopher Bainbrigg' is not 'in the small cloister' (*what* small cloister?! I am quite unable to trace any record of the arm of St Thomas described as 'the chief relic venerated here').

The book seems to be a compilation from older guides with the inevitable copying of mistakes and the rendering of tradition, however doubtful, as history. A number of her inaccuracies in description could have been corrected by merely visiting the churches in question. Furthermore, there is a certain vagueness about the subject. It is simply misleading to describe the present church of S. Lorenzo in Damaso as 'slightly west' of its old position—the Piazza del Paradiso, for it underestimates the change of position by two blocks, three streets and a piazza. The campanile of S. Crisogono simply does not have 'a dome and spire' but merely a pyramidal cap. The statement that inside S. Maria del Priorato 'is one nave'—presumably an unthinking translation from the Italian—is simply incomprehensible to the English reader.

Undoubtedly, the book does contain in large part a true and accurate account of its chosen subject but it is not a particularly spirited book and the large number of other guides to Rome, treating of churches almost as fully, as well as of the antiquities and art treasures of secular buildings, cannot lead one to recommend this book to the traveller in Rome—especially because of its being in part, inaccurate, misleading and seemingly unprofessional.

BARRY RAWLINSON

The Companion Guide to Southern Italy; Peter Gunn. Collins; pp. 446; 52 plates and 13 maps; price, 45s.

Izzak Walton once wrote that 'Good company and good discourses are the very sinews of virtue'. The Companion Guide to Southern Italy cannot be described as less than virtuous. The scope of the companion guides is 'to provide a Companion, in the person of the author, who knows intimately the places and people of whom he writes, and is able to communicate this knowledge and affection to his readers'. Mr Gunn has here fulfilled these requirements admirably. His knowledge of southern Italy itself is complete and he is able to combine the historical and cultural background expected by a serious traveller in Italy, with detailed information to meet the needs of all tourists and visitors—hotels, restaurants, travel recommendations—and a pleasing descriptive style that reflects his personal feeling for his subject.

The book is divided into five sections; the first dealing with Naples and its environs, and the others with the four mainland regions of southern Italy; Campania,

Basilicata, Apulia and Calabria. The individual chapters, whether concerned with a city or a province, or as in the case of Naples, an area of the city, are all divided into smaller sections to make reference to a particular feature easier. Whenever a town is mentioned for the first time in the text, a reference is made in the margin to one of twelve detailed maps provided. Over fifty illustrations of good quality are selected to be varied and representative.

A particular feature of this book is the authoritative classical history which the author is able to provide (he read classics at Melbourne University). The rich historical and cultural background of southern Italy begins in the eighth and seventh centuries before Christ with the coming of Greek colonists to Ischia and Cumae, Sybaris, Taranto, Croton and later to Neapolis itself. They have been followed by Romans, Goths and Byzantines, the Saracens and Franks, Normans, Hohenstaufen, Angevins and Aragonese, the Austrians and the Bourbons. Little wonder that there is here a richness that could be the subject of an entire library. So much so, that the volume of material to be incorporated is probably the book's major draw-back. The editors have included a note explaining that the original manuscript had to be abridged in order to bring the volume within the scope of the Companion Guides, but in the belief that nothing essential has been omitted and their high standards maintained. This is so, and yet one feels that at times the text becomes so dense that its relaxed style is lost in a welter of detail that leaves us arriving, observing, departing and arriving somewhere else rather rapidly. They have done well successfully to include an area as large as this in one comprehensive volume.

An example of the care the author has taken to be an effective guide is his section on Pompeii. It is possible for the uninitiated to spend several hot and dusty hours among the excavations and yet miss many of their riches. A very clear map is provided, dividing the ruins into 'regions' which can then be systematically visited by following the suggested itinerary. But it is useful to know that some of the most interesting murals in Pompeii can only be seen on request to one of the official guides!

Four useful appendices and two indices complete the volume. There are a chronological table and an historical note on Naples during the Napoleonic wars until the fall of the House of Bourbon to Garibaldi in 1861. (It is not strictly accurate to refer to 1861 as the date of the unification of Italy). The other appendices are concerned with food and wine in southern Italy and hotel accommodation. The practical information for the needs of tourists is up-to-date, but will presumably need regular revision.

Italy south of Naples is not as yet very well known, despite its spectacular beauty, fine architecture and great historical heritage. This authoritative guide should encourage many more visitors to discover its riches, and will not be improved upon for many years to come.

PHILIP HOLROYD

A Traveller in Southern Italy. H. V. Morton. Methuen; pp. 403 & Index pp. 15; endpaper map; 32 plates; price 45s.

Readers of H. V. Morton's other books will know what to expect from 'A Traveller in Southern Italy'. There is the same easy style and gift for anecdote which distinguished 'A Traveller in Italy' (reaching Rome in literally the last breath) and 'A Traveller in Rome'; the same roving eye and conscientious searching out of the little-known and recondite detail; the same prejudices, symbolised by Vespa scooters (against) and regional costume (for).

Morton is, in his own words though not describing himself, 'that almost extinct character, the well-off intelligent English traveller'. He has done his homework well, from Norman Douglas's classic, *Old Calabria*, to Estella Canziani's *Through the Appenines and Lands of the Abruzzi*, and is well on his guard against vermin-ridden beds, rapacious innkeepers and inedible food. For him it is the chain of Jolly Hotels and a room with a bath, not without the occasional nostalgic sigh for the hardy days of his youth when it was nothing to brave a fourth-class hotel. Things have changed since the old travellers—Canziani, Douglas, Goethe, Lear, Ramage—passed that way: 'the day will come when the miseries suffered by travellers in wretched inns even thirty years ago will be forgotten'. Those old travellers had either to use mules or walk; the *Autostrada del Sole* has opened the South to the motor-car, and it is thus that Morton travels, although he is willing to toil on foot up to the hill-town of Capaccio to see the Madonna of the Pomegranate, or along a dirt-track in search of long lost Sybaris.

His attitude, and that of the southerners he meets, towards the problem of the South is ambivalent. On the one hand, he finds nothing picturesque in the poverty of the South, particularly in the episode of the dead cave-city at Metera. The *leit-motif* of 'the old women in their bunched black skirts' trudging laden along some sunbaked road runs through the book, and is regarded as symptomatic. On the other hand, he realises that the billions of *lire* which the *Cassa del Mezzogiorno* is pouring into the South to create industry, and the growth of tourism which the southerners regard as money for jam, are inevitably going to change the way of life and the very scenery which makes the South so attractive.

Within its own field of reference, the book is a valuable record of this golden moment for travellers in the South's history, as it lurches, not without a certain difficulty and quaintness, from its agricultural past into its future of industry and tourism. Mr Morton has no desire to explain the deeper issues involved in this changeover; his role is to enhance a view or bring a few ancient columns back to life by a painless injection of the past. In this he succeeds, and it is a measure of the book's success that the last page leaves us gazing hopefully across the Straits of Messina, asking when Calabria is gone, can a 'Traveller in Sicily' be far behind?

MICHAEL SMITH

ALSO RECEIVED—

The Wheat and the Cockle. P. J. Gearon. Britons Publishing Co. Price 30s.

COLLEGE JOURNAL

MARCH 16 to JULY 2, 1969

It is with a certain reluctance that the idyll of the villa has to be broken and that the diarist's dreaded task of reviewing the past one hundred and seven days has come. What was of importance then seems but trivial now—the passing of time has smoothed over the anger and joy of those once important events. Yet there is no escape, and so we must plunge into the gay swirl of life in the cold wet days of mid-March.

In the best post-Vatican Council style, the period about which I shall write begins with a liturgical event. An all-night vigil of prayer, even if it only involved a few people, preceded a morning of ordinations. Bishop Worlock, in what must have been a college record, ordained nineteen of First Theology to the Tonsure, eight of Second Theology to Second Minors, and five Deacons from Third Theology. Three of First Theology later received First Minors, the rest of the year aims to get them at the villa. With such numbers, can one talk of the vocations crisis? The reality is harsher; two years have combined to produce one large First Theology, since the usual period for philosophy here has been reduced to two years.

While thinking of liturgy, past alumni of the college will be glad to know that we still attend the stational church function at San Lorenzo, though there was a significant absence of a certain elegant M.C. this year. The same day, there was a Requiem Mass at San Silvestro for Fr Vincent Smith, the former parish priest there. Our contacts with San Silvestro have increased of late as they now have a group of students, and at Easter we help with the Holy Week ceremonies. The Easter liturgy there is one of the high-lights of college life, an annual event which is always worthy of mention. Indeed, it is one of the problems of the diarist whether he should mention such events that occur each year. One should perhaps recount that on St. George's Day this year we went to the catacombs of Santa Priscilla, and celebrated Mass in a more meaningful ambient than usual.

One of the most 'interesting' Masses that took place this year was the group Mass of those who play in the Rugger and Soccer teams, and this occurred at the Convent of Our Lady of Zion. The music which was sung was largely written by present students, and they used guitars, drums, an electric organ and a trumpet. At the other end of the scale, we do sometimes put on a sung Latin Mass, though it could not be said to be very popular, except perhaps for the Sung Passion on Palm Sunday. However, a diversity of approaches to the music at Mass is doubtless a good preparation for the parish. No? Well, it must be a good preparation for something. Even in St. Peter's drums have been used, for example; the Mass at Pentecost was said by the Pope, *coram* all the seminarians in Rome, and at this African students played drums. The college has been more in evidence at papal functions recently: at the outdoor Mass on Easter Sunday, the *schola* sang a motet in English, and one of Third Theology read the Epistle. Two days earlier, on Good Friday, another of the same year had read the English commentary at the Stations of the Cross at the Colosseum. Are we perhaps in greater favour with the Holy See?

After the Easter gita, because of the New Programme (for which exciting news, see below), we inaugurated a new liturgical service in the morning. The day starts with Lauds which evolves itself into Mass although it does so rather awkwardly, with the duplication of the prayer at the end of Lauds and the Collect of the Mass. Still, this is a temporary expedient before the *Missa Normativa* solves all our liturgical problems.

If liturgy is at the centre of our lives, this presumes that we will then move outwards, so the vast amount of heat generated on the topic of the 'New Programme' comes as a disagreeable contrast to our professed concern with the outside world. What is the 'New Programme'? After pressure, mostly from the lower end of the house, the Rector organised a questionnaire which was concerned in general with the timetable. This was followed by a long house meeting and staff meetings, until it was finally decided that we should have a new timetable. The most noticeable change was the disappearance of compulsory meditation, and this occurred when we returned from the Easter holidays. This should not be seen as merely an opportunity to stay in bed for half an hour longer (which of course it is not), but more as an attempt at training in responsibility. As the Rector has to be convinced of this, it was said that either he or the Vice-Rector would see each student about once a month, and this subsequently took place.

One would have thought that all the most likely aspects of our timetable had been exhaustively covered, but even weeks later we were listening to conferences about this new system, and the role of the Superiors in it. Finally, the Rector, in a conference, offered certain guide-lines (it being considered that the word 'rules' has unpleasant overtones) as to our behaviour. In this interim period, until a new document dealing with seminaries emerges from the Vatican, nothing definitive can be

laid down. So, for example, there is the importance of daily Mass, other community prayers, attendance at lectures and meals, silence at the agreed times, punctuality, the correct dress etc.

All these points are self-evident even if the picture produced is one of perfection on our part. So to correct the balance, one must mention those areas which are considered to be of concern. With a freer timetable is there never a serious waste of time? Without sufficient attendance at lectures there is the danger of being self-taught. For the future, it is clear that we must place more emphasis on the apostolic side of our training. At present this consists of visiting the elderly, of serving the poor at a nearby *Mensa*, and of specifically '*opera spiritalia*': Mass at San Silvestro, the Bridgettines or Santa Caterina. It is always a little difficult to envisage quite what could be done in a foreign country. Should we concentrate just on English residents and visitors? One major apostolic work that cries to heaven for vengeance is the state of the Italian post office, with months of disorders, strikes and go-slows, though the discovery that one could telephone directly to England came at an opportune moment.

One of the many advantages of the old style diary was that the writer could jump from one topic to another, or from facetiousness to serious comment. Now it is a matter of trying, and inevitably failing, to link different aspects of college life. One such aspect which will place itself here artificially has evolved in recent times. It can be summed up as the end of 'community-activities' as such in favour of 'group-activities'. Circles or walks, for example, are just memories at the top of the house, whereas a tea group is a central event of the morning for most of us, though the more spiritually minded indulge themselves in prayer groups. There are groups for the use and purpose of theology; there are groups with the Beda—including a day out at the villa to discuss preaching; and there are discussion groups with members of religious orders. It might not perhaps be remiss to remember the warning of the *Imitation of Christ*: 'if only they showed as much determination on rooting out sins and ingrafting virtues as they do in debating . . .'

Yet even with these group activities, the college does come together occasionally. One such occasion was the flourishing of the Literary Society, with a talk given by Fr Fuchs S.J. on the encyclical *Humanae Vitae*, which was one of the more balanced assessments of that document. It had the advantage of being both theological and pastoral. Also of a high standard was a conference given by Bishop Worlock on the priesthood, and we were privileged to have some of the Bishop's ideas before the European Bishops, at their meeting at Chur, heard them. Another conference, on celibacy, caused interest. It was given by Fr D. Hinfrey S.J. one of the college confessors. The other confessor who comes into the house, Fr C. Burns, who has also conducted groups round the Vatican Archives, gave a conference on 'Hope'.

This has been quite a fruitful period for talks. Miss Ruth Cardwell from the Grail spoke about the clergy-laity tension. The next day saw an illustrated talk in Italian

on Verdi, which concluded with a poem, "*Ave, Terra d'Albions*" since things English took on a new colouring for Italians at the time of President Saragat's state visit to the U.K. Towards the end of the year we welcomed Dr C. Rijk (from the Secretariat for the Relationship with Non-Christians) who spoke on Jewish-Christian relations. There is at the moment among some people a growing interest in Judaism, and just before Easter as a prefiguration of the Eucharist and as a preparation for the Easter liturgy, a prayer service was held containing the readings of the Jewish Passover. A regular visitor to the college, Mgr McReavy, was kind enough to give us some reflections on the Suenens-Flanagan debate about co-responsibility in the Church—the result being a victory for Belgium. Not only has the Literary Society flourished, but also the Wiseman made one appearance with a high powered discussion on politics.

One must resist the temptation to consider merely the parochial events and ideas of the college, and being in Rome, all our thoughts outside of the college turn immediately to the Greg., which with characteristic understatement one of its apologists called the Harvard-Oxbridge-Sorbonne of the Church. What has happened there recently? There was a "*Travola Rotonda*" with Harvey Cox, Jean Daniélou and Cardinal Koenig on the theme of the 'Culture of Unbelief', which consisted of a number of short, rather elementary talks preceded by the usual long Italian introduction. Within seven days Daniélou was elevated to the purple, along with a former Rector of the Greg., Muñoz Vega (1958-64), plus nine former students. Another visitor to the Greg. was the Secretary-General of the International Commission of Jurists, Sean MacBride, on the annual *Giornata della Pace*.

In an attempt to raise more money, the Greg. has gone in for a propaganda campaign, *inter alia*, sending out pretty yellow newsletters. Reading them makes the university appear very attractive; is that a negation of the '*agere sequitur esse*' principle? We are informed that the Greg. has been entirely renewed: collegiality now reigns in its government and there is increased student participation, etc. Certainly it is possible to notice changes, though at the same time, attendance at lectures decreases. Not even the charms of the 198 women enrolled there can entice us to lectures. Basically the Greg. is faced with indifference and what today is inevitably called the "failure of communication", which is of course entirely on their part! One attempt to encourage interest was a more lively Mass on the feast of St Robert Bellarmine, and it was a welcome change from the turgid affair at San Ignazio to the inevitable accompaniment of the German College choir. It need hardly be said that the English College is not indifferent to the university—the student paper, which is now called "*Segni dei Tempi*", is edited by a Venerabilino and one of its articles even rated observation in those boon companions, *L'Osservatore Romano* and *Il Tempo*. On the subject of publicity, a recent edition of 'Life' magazine can be recommended for a four page article on the Greg. we have come to know and love. Even the college received some publicity in the 'Guardian' of

June 21st, with a centre page spread about England's oldest establishment abroad, and although one does not mind the mention of soup-stained cassocks, one does draw the line at pubescent acne.

Among the recent appointments of bishops, former English College men have not figured in the way to which we have been accustomed, so it was with pleasure that we heard of Mgr Alan Clarke's accession to the episcopal bench. The day this was announced was the opportunity for the Rector to say that "no one wants to be a bishop these days" and for us to have extra wine at dinner followed by the traditional "*Ad Multos Annos*" (Yes, we still retain a few of the old Roman customs but only a few). Bishop-elect Clarke subsequently visited the college, and this was another occasion for us to sing.

Among other visitors, we welcomed the 'Universe' visitors at Easter (with their hot-cross buns), and more recently we have increased our contacts with 'Spes', providing guides during the summer, and helping them to fill their planes to and from England. A spiritual visitor whom one cannot fail to mention, a Capuchin, Fr Bruno gave us the pre-Easter retreat.

There is of course a lighter side to life here, and indeed with Gilbert and Sullivan we cannot get much lighter. After a long absence Gilbert and Sullivan made a brief re-appearance in the first of two impromptu concerts. "Trial by Jury" was preceded by, among other turns, the spiritual director on his flute. Two months later the temptation of treading the boards proved too strong, and there was another house concert, this time with the emphasis on humour of a strongly traditional variety. For those whose cultural tastes are more sophisticated, we can go, *cum permissu*, to the Opera or to concerts, and with the demise of the film projector the four cinemas which regularly show English films are very popular.

Our more regular entertainment during the year consists of the Saturday evening Folk/Pop session with attendant guitars. Music on the balcony began again, though sixteen days late, largely because of the unpleasant weather. An event linked to music was the schola *gita* to the villa, and an event which had nothing to do with music was the emptying of the college on St Patrick's day, and the filling of Irish embassies and colleges.

With increased opportunities for going out, *gita* days have been less in evidence, although many go away during the period after Easter. This year there were *camerate* as far afield as Israel and Malta. The reward for those whose habits lead them to stay around the college was the sight of a half-naked Eskimo girl in the tank one afternoon during *siesta*, and this seems to be the most apposite place to break off the diary and rejoin life at the villa

James Joyce

VILLA 1969

The first half-dozen fought their way out through the smells, bells, rush and crush of Rome during the evening of Saturday June 29th, the dirty few coming away early to prepare the villa and make it habitable. The first nasty shock which made them sit up in their soporific *Zeppieri* bus seats was that 200 *lire* was being demanded in exchange for the perforated pink slip of a bus ticket. The fare had gone up. But the shock was alleviated by the familiarity of everything else; the bus and conductor were the same, and you still had to describe, as opposed to state, your destination, "Palazzola, you know, the stop by the kiosk, that is, before the *Arricia bivio*, but after *Mondo Migliore*." We bounced along in the dark wondering why they had slapped an extra 20 *lire* on the fare; perhaps they had armed all the bus crews with maps and routes—but evidently not, for someone still had to plead with the driver as the top villa gates appeared on the right. The few stumbled and cursed their way down the path in the dark, and thus having completed the ritual of advancing on the Villa, withdrew to the *Bar dei Laghi*.

Work started on Monday, and had to be finished for Wednesday morning; seven men with 48 hours to prepare 50 rooms. Evidently there was not much could be done to alter the facts about the hours, the men, or the number of rooms, so the success of the operation depended entirely on the interpretation of the word preparing. The art of coarse cleaning has as its basic principle the intention of achieving the maximum result from the minimum effort. This means encouraging everyone to do their own cleaning when they arrive. In practice it means you can overlook the occasional pair of scorpions in your brother's room, so long as you have taken care to remove the family of them hiding in the brush bristles. It is faster, too, if you can avoid having to dispose of all of last year's leftovers and a bucket of tea-slops is easily made presentable by filtering off the filters first. The work went well, and the *cortile* soon had that fumigated hospital look, with mattresses drooling out of the rooms around gasping for fresh air. Despite all this preparation, some were not impressed. Perhaps it is that as orders approach, one becomes more particular, but the majority of top year did not stay long enough to let the dust settle on their diaconal collars before moving straight off to the Divine Word in *Nemi* for a week's retreat.

The villa was officially inaugurated early next morning when the Rector took his seat at a fairly informal gathering of all. The point of the meeting was to fix a basic time-table for Mass, meals and free-days. Voices were raised, trying to find a suitable way of welding together Lauds and Mass, and the backcloth was there for a regular Aunt Sally of proposals set up and knocked down. In a general feeling of fun-fair, other side-stalls were suggested, such as, clearing the wall, resurfacing the volley-ball court and rebuilding the crumbling wall at the bottom of the *Sforza*

steps. As in previous years, the treasure trail proved the most popular attraction. On Saturday morning the area two-thirds of the way up the *Sforza* was alive with half a dozen hunters, looking for the tennis court. No-one was entirely successful that first day, and the organiser invited all his players to come back on Monday and try again, and again, and again.

That Saturday night we had a bible vigil. These never became a regular Saturday night feature, but were given on occasions for particular reasons. The following day Messrs Atthill, Payne and Rafferty went to join the deacons at *Nemi*. They were all to receive the priesthood in the following weeks. On the following Thursday, the introductions of new hymns and alternative translations for hymns was suggested for Lauds and Vespers. On Sunday, a notice from the choir-master suggested we all think about finding or composing new material. On Monday a second notice invited everyone to discuss the introduction of new music and readings. At the meeting on the terrace, the possibility arose of finding new material for ferial Masses, with readings grouped under more general themes. In case anyone had been wondering about the acoustics of the chapel, gauging what type of music would go and what would not, he had plenty of opportunity in the next five days as we assisted at one day of recollection, two bible vigils, two ordinations and a first mass. On Wednesday, Bishop Restieaux ordained 15 to Porter and Lector and 5 to subdeacon. Those same 5 he ordained deacon on Sunday. These were Messrs Guest, Kilgallon, Nichols, Pilkington and Strange. At the same ceremony Mr Rafferty was ordained priest.

On the Monday, Fr Rafferty presided at the community mass. The weather was very fine at this time, and the reception for his family and guests was a buffet lunch in the garden; queuing for each course, plate-dropping, sitting at tables in groups of four and a choice of *liquori* made an enjoyable meal which went on well into the afternoon. The two days were marred only by the incident of the Rector's car running up against the wall down the Villa path, normally an unaggressive stretch of rock. On Tuesday a lorry load of fruit and vegetables and red shale for the tennis court arrived. Wednesday morning:—perhaps the fruit and veg. was meant as a base for the red shale surfacing. It has been discovered that simply uprooting the weeds, brambles, brushes and occasional spreading trees which tend to thrive on our hard court does not facilitate the spreading of the viscous red fluid.

Meanwhile, not a wild dog's howl away on the *Sforza*, red substance of a different kind was flowing. Few were there to witness one of the most remarkable cricketing accidents on the Palazzola wicket. The sun was just fine off cover point, a mere slip of cloud edged itself down *Cavo's* offside, as the bowler ambled in from the *Velletri* end, hesitating only to let a rivulet of sweat work its way right round the seam of the ball for that extra slip 'n spin. The batsman was poised feet astride the wicket, evidently expecting to punch this one the primrose way of all longhops.

However, it was a full toss, and with not so much a glance down the leg as a squint up the arm, the batsmen caught the ball with the full force of the handle, turning it straight in to the keeper's line of vision. Unfortunately, that was where it stayed, until, parried by his spectacles, it fell to earth in a shower of glass and red drips. With a memorable comment or two, Michael Healy was taken off to the hospital in *Marino* to receive his badge of courage. Despite this loss, the cricket team managed to win its opening match of the Villa season against a British Embassy side on Saturday July 19th. Preparations for the cricket pitch had taken twelve days, starting two Mondays earlier and finishing just in time for lunch on Saturday. To swap the phrase, the gods had looked after their own. The Green Mecca was ready in time for the first veneration and mutual performance. Meanwhile, back in the Green Hell of the tennis court, the devil still ruled all before him, despite a full fortnight's human effort. While the gods elevated the elect twenty-two to their own playground, the oily flames now licking the wilder growth tempted many into thinking that the evil power of permissive weed-growing could be overcome; yet the red shale torture still claimed regular victims—up to their elbows in it.

Next day, Sunday July 20th, eleven people left, in cars begged or borrowed, for Sermoneta. The temperature at this stage was still riding high. There had been a meeting the Wednesday evening previously, to plan the fortnight at Sermoneta. It was a matter of relating what had happened in previous years, and seeing if we wanted the same again. People questioned the value of a programme of instruction. One consideration was that the boys would be of a younger age-group than in previous years. Friendship emerged as the basic objective of the fortnight, and was chosen as the talking point with the boys. Friendship had been the result of previous years' experience during the camp, borne out by their visits to the Villa and to the College in Rome. On the Sunday afternoon, the sudden drop of numbers because of the departing of the group was momentarily made up by a party of visiting schoolgirls. Fr John Lyons arrived that evening, a guest for a fortnight.

The date is Monday 21st July, the place—the moon. Of course basically the news was the same the world over, but hearing it eating a *Madre* supper in the common room at the Villa just personalised it, so that it became our news. RAI covered the whole operation, creating a suitably tense atmosphere on Monday night by announcing that the capsule was down, deciding it was not after all, and then having it down again. We watched the three-hour old film of the first steps taken shortly after eight o'clock on Tuesday morning. Tuesday's *Messaggero* ran the single-word headline LUNA, which was conspicuous for its accuracy, if not for its lettering, half a page high.

On Wednesday we were visited at tea-time by the first group of pilgrims from the Caledonian, Cathedral and Spes lines, who drop in as part of their trip round the hills. It is an opportunity to slip in a little something to drink before slipping into

the next wine cellar. We chose Tor Vaianica for our show of numbers next day, a compulsory *gita*:—600 *lire*, digging your pit in the sand, dare not get up or you will lose your place and the merry medley of the juke-box thumping out year-old English favourites and *disco per l'estate*. Another dozen or so just about made it to the *Laghi* bar, and that just about sums up a few days that were not marked by wild activity. The clatter of typewriters had taken over as the week's big sound, and a couple were not even fast enough to escape a 'flu bug which came to light on a rather oppressive, storm-threatening Friday.

On Saturday numbers were doubled with the return of most of the group from Sermoneta, Messrs Austin Bennett and Peter Irvine as guests and the Australian cricket team from Rome, their families and friends. Our second victory. We were very grateful to our visitors for providing free beer after the game. For a good number, Saturday evening starts here; first a little beer which seems to help singing in chapel, then a little wine at supper, which undoubtedly helps the singing in the commonroom afterwards. It remains only to find something to help the singing in the pews the next morning. That Sunday, 27th, another group of volunteers went up to Sermoneta to replace those who had stayed overnight. This Sermoneta week lasted only five days, until Friday night, when the Rector said Mass in the castle, and everyone who had been on the camp either week was present. It was agreed that the fortnight had been very well worthwhile.

During the week, the weather had taken a distinct turn for the worse, catching some on the way up, and others on the way down, the hill which joins or separates, depending whether you are coming down or going up, Sermoneta from Bassiano, where a little camping was done. Back in the lake district, a Thursday plan to descent on the water's edge was foiled, and now those ancient tomes nearest the fire in the morgue have been impregnated with, among other things, the rare odour of tinned potatoes. By Saturday lunch time, the last few had returned from Sermoneta, and in the afternoon we notched up our third victory on the square, now noticeably in need of mowing again, and this time the victims were the War Graves XI.

If it was true that the last few days of July had been practically rained off, and the old grey building slightly oppressive, then the first few days of August brought a new lease of life, not least in the *cortile* which suddenly became alive with sight and sound, drama, colour and music. A short, but very heavy, storm provided the Sunday spectacular, a display of water which kept Bernini's sprinkler in its rightful place, at the bottom of the garden. It cascaded over the top of the *cortile* at each corner, piling round the gutters, flushing all the butt-ends and rubbish which had accumulated there down the drain. The rain was also slipping, dripping quietly through the ceilings of several rooms, but all agreed that the regular drip-drip into the enamel bucket did not touch the majesty of the display outside. Drama hit the flagstones next day in glorious sunshine, preceded by the perennial discussion on how to use the well in the middle, and fixing which cloister this year would be the

exit, by subtle manipulation of the third guard. The play was to be *Antigone* by Jean Anouilh, chosen from a short list which had appeared a fortnight before, and produced by Mr Strange. The *cortile* now rang alternately with dramatic prose and the window rattling set going by the variety of instruments being played around. Someone had bought himself a guitar-tutor record, and it was only shortage of instruments which prevented us from all learning together.

Tuesday 5th August was the feast of Our Lady of the Snows, and was particularly memorable for the colour and light which struck the eye at lunch time. It needed an eye practised in psychedelics to pick out our very colourful guest, the Bishop of Albano, from the flower-powerful decoration the nuns had prepared for the refectory. In this almost Shakesperian setting stepped three more visitors. Bishop Foley had arrived on time on Sunday. But now the *Orario Ospiti* appeared to slip up, or *ospiti* Egan, Firth and Johnson were running late. Due in on Sunday according to the *orario*, they in fact appeared on Tuesday, extraordinarily enough just in time for apertifs. No doubt driven by holiday hysteria, they came up *Tusculum* next morning and concelebrated Mass there. There was only one Mass, at 8.30 a.m. It was sung, and the music with guitar accompaniment was chosen from pieces used during the year. That day the weather was very fine and we had lunch and tea in the garden, the latter with the pilgrims on their *Castelli* ride.

The period which begins now, the first week in August, and finishes when long *gitas* begin, is characterised by the large number of guests that were present. Seventeen priests, apart from the priests resident, meant two concelebrations a day, a handy alternative for a start. They managed to occupy most of the top floor of the new wing, a considerable amount of the old, and the entire central table down the refectory. We were very grateful for the kindness they showed us, particularly in and around the local eating places. Their availability was much appreciated, and more, it was useful to hear them talk and to have the opportunity to talk to them. All this time, the play was being rehearsed, and was finally presented on the evenings of Monday 18th and Tuesday, 19th of August. On Thursday 21st, long *gitas* began.

Judging by the amount of money lost, stolen or needing to be borrowed during *gitas*, it was remarkable how many people found their way back to the Villa on or before Thursday 11th of September. Frs John Ainslie, Peter Harrison and Maurice O'Leary were already guests in residence. After supper on Friday evening Fr Ainslie spent three-quarters of an hour describing the changes in the new form of the Mass. Mr David Payne had already made the necessary alterations to the books, so on Saturday morning we celebrated the new form for the first time. It had been difficult to talk with any live interest about a list of changes the night before, but they could be seen to make sense the next morning, despite the inevitable initial awkwardness. By a process of trial and error, what was streamlined this week-end was the proportionate length of the deacon's

introduction, which on one occasion had merely left the priest with a few polite words to say by way of conclusion.

On Saturday, two members of first year arrived, and their number was boosted by the arrival of another the next day. The same day, the first of three American students was welcomed, and on Monday the other two arrived. Now it had to be something special which would make the first year cut their last three-month England summer holiday a month before lectures began, and which would lure Americans into skipping their summer vacation and entering the limeys' lair for a fortnight. It was the unique course in Italian held in the *salone*. Not only did the course start on a Sunday, but the professor was demanding a 56 hour week. In fact, Thursday was granted free, so it became a respectable, normal, 48 hour week. The Americans were moving on to the Russicum after their crash course, and in the meantime several of us made use of the opportunity of taking part in the Byzantine liturgy which they celebrated each morning, except on one occasion when the priest of the three concelebrated at the Community Mass.

On Tuesday, now 16th September, the regular pieces of wood and the film set left-overs which are the raw material of *cortile* scenery, appeared for the second time at this villa. A concert of sorts was being prepared for the coming Saturday, to which visitors were being invited. Not so much a series of tunes as a succession of songs and musical items which spiced up a central story—all of which had to be written and rehearsed between the return from long *gitas* and the Saturday ten days later. Unfortunately, just as production moved off the paper onto the stage, the weather took a turn for the worse. At the dress rehearsal on the Friday night, the rain came in on the final act. This was rather ominous, as most of the seating accommodation was planned, as at the play, for the gutter. We were relieved to find that owing to some fine engineering, the rain could pass underneath the platform bearing the chairs quite conveniently without disturbing the guests. Nevertheless, there was considerable relief that Saturday evening, though cold, was dry, and 40 guests enjoyed two and a half hours entertainment. Turning the *cortile* into a pub could not really fail. They laughed, nudged each other and rolled around in their seats, not least in an effort to keep warm. Titillated, captivated especially by the contributions from the floor, they enjoyed themselves the more because their stomachs were kept full. As one hot, tasty course followed another, one could not help advert to the mark of an artist who had already presented a fine exhibition five days before.

The previous Monday night, an international *bout de cuisine* had been arranged when the holder, Enzo Giobbi, had been challenged by Mr. Atthill, himself no bantam-weight. The original terms of the competition had been that each was to produce of his best over eight rounds, four dishes each. In fact, this was reduced to two dishes each. The assembled body of students would be the final judges. Enzo G. led off with a battering of *spagetti al sugo con pecorino* to the gullet which immed-

ately took one's breath away, and eventually one's plate. Sensing he had made ground, he did not delay, but smartly chipped in with a few slices of cold *porchetta* which numbed the solar plexus, and the fight for survival was on. His opponent was reeling, so a quick one-two of new *vino* hot from the press, and that old enemy of the ring, the haze over the eyes, was there. The Englishman's heart was strong that night, but his stomach was a great deal stronger. To stop the onslaught, he went into a straight clinch with the Italian, coming up with a juicy *pollo al diavolo* which left its mark all over the lips. The crowd's mouth was watering now at the prospect of the kill, and with excellent timing he delivered the *coup de grace*, apple and blackcurrant pie. The winner of the contest was never officially announced since we need to keep up our farm to door deliveries of fresh groceries.

The winner reappeared on the night of the concert, Saturday 20th, and again on the following Tuesday, as chief chef for top year supper. This time it was easier, an Englishman cooking for English palates, so the menu was simple *crème de champignon*, ordinary *patisserie de lard*, normal *beouf bourgignon aux carottes*, and, to finish, *exotique* apple crumble and custard. It was not very surprising when the chef retired to bed ill the following Friday. The symptoms of the disease were, surprisingly, lumps under the arms.

On Sunday 21st September, the day after the concert, the mess from the night before was cleared out of the *cortile*. Perhaps it was the clearing up of the bottles which reminded someone to remind everyone else that Mr McGeoghan, temporarily resident at the Britannia, London, England was receiving the diaconate that day at Ware. He was ordained to the priesthood on Sunday October 5th. The day previously, in his home parish in the Hexham and Newcastle diocese, Mr Battle was ordained priest. Almost three months earlier, Messrs Atthill and Payne had been ordained priests at Downside Abbey and in Middlesborough Cathedral respectively.

Fr Michael Hollings arrived on Friday to give us our annual retreat, and the imminence of this event seemed to act as a catalyst for a lot of coming and going before Sunday evening. On Thursday, three people accepted the invitation to spend a couple of days at the villa of the Irish Augustinians. In Rome, some members of the staff of B.O.A.C. had arrived, and the Rome Sports Association Secretary managed to squeeze in two cricket matches before and after the social fixture at the Hotel Napoleone on Saturday night. Several cricketers departed on the Saturday morning, and arrived back on Sunday evening. As the numbers swelled that evening, with people returning from Rome, the Irish Augustinian, and now England, there was a momentary sensation of welcoming guests to a party—all smiles and hands full of interesting-looking packages.

The retreat started that same evening at 9.15 in the chapel. Until Wednesday, the conferences were held there, but on Thursday and Friday we found it easier to listen in the commonroom. What characterised the week was bad weather, enjoyable conferences and a considerable amount of freedom. Our departure from the past

was that the silence was to be kept right through the day until supper, when talking was allowed, and could be continued after supper. One felt free to be alone or to join a group. The retreat ended at 7.00 a.m. on Saturday morning, and after that, the trickle of people into Rome for one reason or another started, which on Sunday turned into a flood, only to find itself diverted off the usual routes to Rome, and into the wine-festival at Marino. Undaunted, they tried again on Wednesday, this time planning the operation with a spearhead attack of four on Tuesday, who kept the gates open to let the wooden horse in the next day. They must be the only body of men whose fifth column consisted entirely of a convoy of bedding and washstands.

John Murphy

PERSONAL

In October 1969 we welcomed the following new men into the College:

Rev. Gianluigi Prato, an assistant professor at the Gregorian, who will reside in the College.

Into Fourth Year Theology: Orazio Petrosillo (Monopoli).

Into Second Year Theology: Denis Perret (Autun).

Into First Year Theology: Ferdinando Pieroni (Fermo); Ernest Sands (Shrewsbury).

Into First Year Philosophy: Kieran Conry (Birmingham), Francis Galea (Westminster), Jeremy Garratt (Portsmouth), Michael Hughes (Birmingham), Michael Jackson (Arundel & Brighton).

In November we welcomed Rev. Michael Quinlan (Salford) who is studying the processes of the Rota and the Roman Congregations.

The following post-graduate and top-year students have been appointed:

Rev. Jean Bourdauducq to le Grande Séminaire, Cambrai.

Rev. Charles Acton to Our Lady of Victories, Kensington.

Rev. Michael Brown to St Augustine's, Preston.

Rev. Michael Farrington to St Christopher's, Ashton-under-Lyne.

Rev. Adrian Toffolo to The Immaculate Conception, Penzance.

Rev. David McGough to Holy Trinity, Sutton-Coldfield.

We offer our congratulations to the following students who have been ordained priest during the year: Revv. Thomas Atthill, Anthony Battle, Christopher Larkman, Seamus McGeoghan, Vincent Nichols, David Payne, Charles Pilkington, John Rafferty, Roderick Strange.

Our congratulations also to Mr. Brendan Stone (1966-68) on his recent marriage.

We offer congratulations to Revv. B. J. Hannon, T. Fooks and J. T. Molloy who celebrated their silver jubilee last year, and whose names were unfortunately omitted from the summer issue.

Among guests at the Villa we were pleased to welcome: Bishop Restieaux (1926-33), Bishop Foley (1931-38), Bishop Pearson (1928-34), Bishop Tickle (1928-35), Revv. J. Ainslie (1960-67), R. Ashton (1960-67), A. Barrett, R. Brown, M. Corley (1957-66), B. Davis (1951-58), P. Egan (1965-67), T. Firth (1961-68), P. Foulkes, M. Grec (1947-53), P. Harrison, G. Hay (1953-60), M. Hollings, K. Huber, S.J., C. Johnson (1961-68), B. Kenney (1959-66), J. Lyons (1928-35), B. McEvoy (1960-67), F. McManus (1946-63), J. O'Connor (1950-57), M. O'Leary (1937-44), J. Pledger (1936-43), G. Pritchard (1927-34), G. Richardson (1955-62), C. Smith (1953-60), W. Steele (1953-60), P. Tierney (1944-51), J. White (1955-62). Messrs A. Bennett (1957-63), M. Finnigan, J. Hayes, M. Hayes, M. Hefferman, P. Irvine, J. Joyce, G. McDonald, I. McDonnell, K. O'Driscoll, R. Zell.

This edition of THE VENERABILE (Spring 1970 replaces the Winter 1969 issue which was unavoidably delayed owing to editorial difficulties.

The Annual General Meeting of the Roman Association will take place on 18th and 19th May at the Grand Hotel, Scarborough.

OBITUARY

FR THOMAS BROWNE

Tom Browne came to the College from Cotton in 1935, and settled down into College life easily enough. Neither a tough nor excessively 'pi', he had a quiet character of his own. He was a year or two older than most of his year: this was a time of 'War Babies' and post war babies, even. He was lacking in that critical mild grumbling so characteristic of the young except maybe on a binge day when the somewhat mild (looking back) enjoying of ourselves would bring out in Tom a gentle censoriousness of our behaviour which he felt a bit ungentlemanly. I know this sounds rum in these days of easy manners and I think it rose in him from a delicate appreciation of high standards.

I expect the sword fish, purchased in the Campo, is still knocking around somewhere. It was purchased for Tom's first birthday in the College, his 21st, and he was the first enrolled in our self established Order of the Swordfish: typically of the Venerable, his peers thought it more of a lark than he did.

Tom had a pilgrimage to Lourdes, an uncovenanted solamen, from Rome and ran into trouble. Bitten viciously by mosquitoes he was given there treatment which sent the poison into his system. Again he had an illness before the end of his time in Rome. He was one of those who did most of their course in Rome and finished off in Lancashire. He was duly ordained, in England, during World War II.

Then followed curacies in Birmingham and Stoke and ten years at Cotton as Bursar. He enjoyed the work there but was glad of a change to parish life at Hampton-on-the-Hill. After six years he moved to his second parish at St Anthony's, Headington, Oxford. By this time, life was never easy for him and he went in the summer of 1967 to be chaplain of Croome Court, being unwilling to retire altogether.

Indifferent health dogged him, then came severe operations and really acute suffering. But Tom remained a dedicated priest. He was a superb preacher; parishioners used to say that he finished too soon! This was the fruit of his wide reading

of first class stuff, theology first of all. He was always ahead and a joy to visit and stay with. He died on 22nd June, 1969, never complaining to the end. He was a sound, solid Venerable and Roman product. May he rest in peace.

REV. CANON ANTHONY HULME.

MR JOHN LETHBRIDGE

A recent development in the Roman Association has brought those students of the College who did not finish the course closer to those who received orders. John was one of those most closely concerned with trying to keep open the College connection for past students who subsequently settled down in secular life and yet wished to bind into it some continuity from their time at College. Now membership of the Association is open to them and they appear at reunions. John, himself, was asked to be a trustee for the Association and was prevented from accepting this only by his departure for Canada. Now it is my task to say something about this life of less than thirty-five which was summarily closed by an air crash near Labrador city on November 11th, 1969.

It was a life full of variety. After schooling at Downside, at seventeen he toured the remoter parts of southern Spain with his father who was superintending mining investigations. A year later he began military service which was spent in the Canal Zone and the Holy Land. He offered himself to the Diocese of Birmingham for ecclesiastical training and spent the preparatory year at Grove Park from 1954-5. His years at the College followed until the beginning of 1959 when it was clear that he was not cut out for the priesthood. Marrying in 1960 he entered Rio Tinto Zinc and served the company well in responsible positions in Spain, Brazil and the London Office. He pioneered their potash project in Yorkshire and was eventually sent out to Canada as executive assistant to the President controlling the Churchill Falls Power Corporation, a subsidiary of RTZ. This was an important post since he represented the parent company with full authority. He was obviously designed for great things in the industrial world through his business competence and initiative coupled with an obvious gift for dealing with people but this was not to be fulfilled. He leaves a widow and four children, the youngest of whom is not yet a year old.

At the College, John joined in everything (except the Greg.) with obvious delight. He loved whatever was full of life. He was among other things a keen actor and props man and a prominent member of the skiffle group, a forerunner of much of the popular music that has been with us ever since. He also knew how to appreciate wine. But there was alongside the flambouancy and the impish sense of mischief always a part of him that wished to be a Cistercian (he had tried this briefly at Caldey before arriving in Rome). One of his greatest devotions was the shrine of Benedict Joseph Labre near the Coliseum where I was often asked to celebrate

Mass on Thursdays so that he as my server could accompany me. Afterwards we would eat an enormous breakfast at Allbrechts and then (in contravention of the rules) we would do an art gallery. He was equally at home in each part of this experience.

Though he always thought of himself as a failure, at any rate until recently, John made a success of everything that mattered, his eventual work, his marriage, and especially his love of his neighbour. He was a Good Samaritan in every situation, performing acts of unexpected kindness for those who had been overlooked. Out of the many examples I remember a small consideration like providing a scarf for the chilled and overworked sacristan at the Spanish Church across the street, his ferrying out-of-the-way families to Mass in the Chilterns, his devotion to a retired priest with a deaf housekeeper at Nettlebed. All these things he did with obvious pleasure and good humour.

In spite of his faults (which were many) he remained always a loyal witness to the Christian faith and an active member of the Church. He was also devoted to the College where he paid his last visit early in 1968. Having officiated at his marriage, baptised one of the children and became godfather to another, it also fell to me to perform the funeral rites at Henley where a large crowd was gathered representing all the stages of his life. His body now rests at Bix, his home for so many years, in the midst of the Chiltern hills he loved so much. His memory will live on for a long while among those who loved him. May his soul rest in peace.

REV. THOMAS CURTIS HAYWARD.

FR ALOISIUS KORINEK, S.J.

After completing his philosophy doctorate at the Gregorian University with a thesis on 'The Concept of God in the Philosophy of Nicholas Berdyaev', Fr Korinek was called to teach in the Philosophy Faculty at the Gregorian in 1953. At first he held the chair in the History of Ancient and Mediaeval Philosophy, from 1953 until 1958, then he took over the chair of Natural Theology which he held until his death. Between 1954 and 1967 he also lectured on the interpretation of the text of Aristotle.

The main field for his researches and teaching was always that of the problem of man. Thus his natural theology course, while maintaining the metaphysical profundity of the teaching of St Thomas, was never a purely rational exercise, but rather a vital research based on the exigencies of life, especially in the act of affirmation. He thereby brought into his metaphysical treatment all the positive elements of modern phenomenology and the philosophy of religions.

This becomes clear from a quick glance at the titles of some of his numerous special courses and seminars: freedom and love in creation (an often repeated course); the philosophy of history; man as an historical entity; the philosophy of

finite-infinite love in recent thought; the intelligibility of grades of being and its implications; the sacred meaning of the created universe; the problems of evil and atheism; the philosophical problem of present-day atheism; non-intellectual influences in the affirmation and negation of God; the human person as a way to God; the immanent and transcendent meaning of historical entity.

The liveliness and clarity of Fr Korinek's teaching surprised those who only knew him superficially. But his teaching was only a part of his philosophical activity. Without stint he applied himself to private study, to reading and classifying the latest philosophical material in books and articles, and to the directing of the papers of many candidates for the Licence and Doctorate, who flocked to him in great numbers on account of the interest he took in their work. In this work his wide knowledge of languages was of very great use. Not only could he read both eastern and western languages easily, but he could also speak most of them fluently.

For these qualities and the way he lent himself, Fr Korinek was for ten years one of the chief pillars of the Gregorian's Faculty of Philosophy. It is with great sadness that the faculty regrets his premature death. He will be missed for his gifts of sincerity and friendship which sprang from his deep faith and the heavy crosses of his life.

Born on 16th April, 1914, at Kostenaly (Czechoslovakia), Fr Korinek entered the Jesuit order on 4th August 1932, was ordained priest 29th June 1945, and died 15th July, 1969. May he rest in peace.

REV. FILIPPO SELVAGGI, S.J.¹

¹ Translated from *Segni dei Tempi* by kind permission of the Editor.

Catalogue of the Archives—6

Libri 513-548 comprise another series of account books, added to the enumeration system after this was established in 1773-4. This series has two sections, one being concerned with various administration accounts, and the other, from 523-537, containing the "*Entrata ed Uscita*" books of the Rector and *Esattore*.

<i>No.</i>	<i>Size</i>	<i>Title</i>	<i>Period</i>
513	50 x 39	Libro Mastro	1783-95
514	35 x 24	Registro de Mandati	1773-95
515	35 x 24	Entrata ed Uscita	1793-98
516	35 x 24	Cassa dei Beni	1782-92
517	35 x 24	—	1787-98
518	35 x 24	—	1792-97
519	35 x 24	Mission Accounts	1793-98
520	35 x 24	College debtors	1794-1800
521	27 x 20	College funds administered personally by Card. Corsini	1783-95
522	31 x 22	—	1801-02
523	36 x 25	—	1787-97
524	36 x 25	—	1799-1801
525	36 x 25	—	1801-6
526	36 x 25	—	1807-12
527	35 x 24	—	1812-13
528	35 x 24	—	1813-14
529	35 x 24	—	1814-17
530	35 x 24	—	1817-20
531	35 x 24	—	1818-28
532	35 x 24	—	1821-36
533	37 x 24	—	1829-40
534	37 x 24	—	1837-51
535	37 x 24	—	1840-48
536	37 x 24	—	1849-64
537	37 x 24	—	1852-67

No.	Size	Title	Period
538	47 x 34	Libro Mastro	1799-1805
539	35 x 24	College debtors	1787-1800
540	43 x 28	Mission debtors	1792-96
541	43 x 28	Mission debtors	1792-1800
542	34 x 24	Istromenti	1799-1805
543	35 x 23	Accounts	1777-92
543 bis	35 x 23	Accounts	1776-97
544	35 x 23	Accounts	1801-16
545	28 x 20	Magliana Accounts	1798-99
546	29 x 21	Cini's administration	1799-1801
547	29 x 21	Cini's administration	1801
548	29 x 21	Cini's administration	1802

Section 549-650 contains miscellaneous 19th and 20th century books recently classified among the "*Libri*" and roughly grouped into general subsections wherever possible.

549	31 x 22	Architect's report	1819
550	34 x 23	Stato Patrimoniale	1824
551	34 x 22	College register	1818-1918
552	37 x 20	ditto (incomplete)	1919
553	32 x 21	ditto	1919-46
554	32 x 20	ditto (St. Mary's Hall)	1940-46
555	34 x 25	ditto	1946-63
556	34 x 25	ditto	1964-
557	Blank		
558	28 x 20	Liber Juramentorum	1837-1903
559	28 x 20	ditto	1903-1911
560	Missing		
561	34 x 23	College administration	1817-20
562	24 x 18	Bishop Giles's D.D.	1857
563	24 x 18	Cardinal Howard's D.D.	1858
564	21 x 27	Student's accounts	1844-55
565	26 x 21	Cardinal Acton's speech	1842
566	23 x 17	Hebdom. book	1821-26
567	23 x 17	Hebdom. book	1826-32
568	Missing		
569	21 x 17	Hebdom. book	1840-49
570	20 x 13	ditto	1850-52
571	19 x 13	ditto	1852-62
572	22 x 13	ditto	1863-73
573	24 x 14	ditto	1873-80

<i>No.</i>	<i>Size</i>	<i>Title</i>	<i>Period</i>
574	26 x 18	ditto	1880-93
575	26 x 18	ditto	1894-1907
576	Missing		
577	37 x 25	Hebdom. book	1926-38
578	31 x 21	ditto	1939-40: 1946-50
579	32 x 20	ditto (including M.C.'s notebook)	1946
580	31 x 21	ditto	1950-55
581	27 x 19	ditto (Palazzola only)	1932-39: 1947-50
582	31 x 21	ditto	1955-60
583-6	Blank		
587	33 x 22	Pio Debating Society	
588	29 x 22	College Literary and Debating Society	
589	35 x 24	ditto	
590	36 x 27	ditto	
591	32 x 21	College Debating Society	
592	32 x 21	ditto	
593	21 x 15	ditto	
594	32 x 21	ditto	
595	32 x 21	College Literary Society	
596	32 x 21	College Debating Society	
597	25 x 20	ditto	
598	22 x 17	College Literary Society	
599	20 x 15	ditto	
600-02	Blank		
603	20 x 15	Sacristan's guide	1937
604	23 x 18	Sacristan's notes	1940-46
605	21 x 16	M.C.'s notebook	1939: 1946-50
606	20 x 16	ditto	1942-46
607-8	Blank		
609	16 x 10	Will of Samuel Giles part 1.	c.1873
610	16 x 10	Will of Samuel Giles part 2.	
611	Missing		

612-19 form a subsection "*Libri della Congregazione del Collegio Inglese*" and contain reports of its meetings and details of college administration.

612	27 x 21		1810-11
613	27 x 21		1814-17

<i>No.</i>	<i>Size</i>	<i>Title</i>	<i>Period</i>
614	30 x 21		1818-23
615	35 x 24		1820
616	31 x 22		1824-34
617	31 x 22		1834-70
618	32 x 21		1917-24
619	32 x 21		1919
620	Blank		
621	34 x 23	College accounts at Monte di Pietà	1817-34
622	Blank		
623	36 x 23	As Liber 621	1817-24
624	36 x 23	ditto	1824-34
625	29 x 21	Copialettere	1848-51
626	28 x 21	As Liber 621	
627	22 x 17	Rules for Oblates of St Charles	
628	40 x 28	New Church acct. book	1864-81
629	38 x 28	Mass Obligations	1918-19
630	28 x 20	St Stephen's day sermons	1823-70
631	27 x 20	College Constitutions	1837
632	27 x 21	Rule book	1848-49
633	20 x 13	Rector's Journal	1858-67
634	21 x 14	College timetable	1848
635	Missing		
636	29 x 23	Manuscript "obit book"	
637	28 x 21	Library rules	1855
638	18 x 11	Library accts.	1819-42
639	17 x 20	ditto	1845-64
640	25 x 20	Students' pensions	1911-16
641	22 x 18	College menus	1887-89
642	22 x 16	Meditations	1838
643	12 x 15	gita book	1940-45
644	22 x 18	F. Goldies's sketchbook	1860
645	17 x 24	Bp. Giles's sketchbook	
646	20 x 12	Anonymous sketchbook	
647	21 x 14	G. B. Gastaldi's guestbook	
648	22 x 16	Wiseman's visitors' book	1860
649	28 x 20	Bishop's agency transcripts	1812-17
650	28 x 20	ditto	1817-22

WANTED

**One complete set of back issues
of "the VENERABLE"
1922-1950**

We would be grateful for any help in tracing and
collecting issues published during this period

J. WIPPELL & CO. LTD

Clerical Tailors and Robemakers
Church Furnishers - Embroiderers
Stained Glass Artists

EXETER : CATHEDRAL YARD (Tel.: OEX2 54234)

LONDON : 11 TUFTON STREET, WESTMINSTER, S.W.1
(Tel.: 01-222-4528)

MANCHESTER : 24 KING STREET, MANCHESTER, M2 6AG
(Tel.: 061-834-7967)

Representatives visit all parts of the United Kingdom

Altar Wines

Fully Certified and Guaranteed

Authorised by the Archbishops and Bishops of England, Scotland and Wales.

- ☆ Qualities and prices to suit all tastes.
- ☆ We also stock fine quality table wines including Orvieto as well as Port and Sherry etc.
- ☆ All orders of six bottles and over carriage paid.
- ☆ Assorted cases made up as desired.
- ☆ Write for our Price List quoting this advertisement.

STANDISH & CO. (WINE MERCHANTS) LTD.

3 TITHEBARN STREET, LIVERPOOL 2 (Cellars: George Street)

Telephone No CENTRAL 7968

WOOD CARVING

ALTARS - PULPITS - CHOIR STALLS
STATUES - CRUCIFIXES - CRIBS
STATIONS OF THE CROSS

Please write to us for estimates of any work you desire.
Orders despatched to all Countries.

Our work may be seen:

- London:** Ealing Abbey, Ealing, W.5
St Mary's Priory, Fulham Road, S.W.10
- Manchester:** St Bede's College, Alexandra Park
St John's, High Lane, Chorlton c. Hardy
St Mary's, Oswaldtwistle
St Anne's, Greenacres, Oldham
- Downside Abbey:** Stalls and Organ screen

FERDINAND STUFLESSER
ORTISEI 15 (Bolzano) ITALY

Established 1875



CABLE ADDRESS STEINSPEDIZIONI-ROMA TELEPHONES 67.91.867 and 68.48.49

C. STEIN

del Rag. A. Righetti

Established 1877

Via Del Babuino 70

00187 - Roma

CUSTOM HOUSE BROKER AND FORWARDING AGENT

MOVING STORAGE PACKING

CORRESPONDENTS IN ALL PRINCIPAL CITIES OF THE WORLD

DARIO ARMELLINI

Photographer

Optician

- Best Quality Lenses
- Free eye tests
- Accurate work

FILMS — developed, printed and enlarged

ROMA - 92, VIA DEGLI ORFANI (Piazza Capranica)