

## THE VOCATION OF PHILIP HOWARD—I<sup>1</sup>

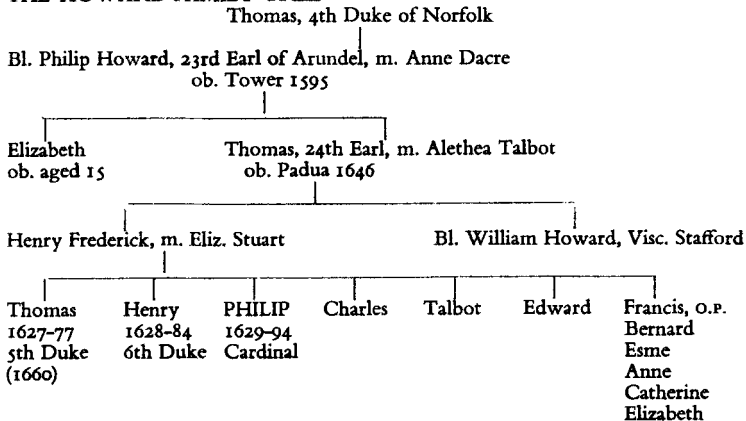
GODFREY ANSTRUTHER, O.P.

### I

**W**HEN in 1572 Thomas 4th Duke of Norfolk was attainted and beheaded on the charge of conspiring to marry Mary Queen of Scots and to dethrone Elizabeth, the Howard family<sup>2</sup> lost the title of Duke for the best part of a century. His son however inherited through his mother, Mary Fitzalan, the title of Earl of Arundel, and this became the principal title of the family till the dukedom was restored in 1660. This son was Philip 23rd Earl of Arundel, who was still a minor when his father was executed. His father's last act was to entrust him to the tender mercies of the great Lord Burghley, so that he was brought up a Protestant. But he married a good Catholic wife in the person of Anne, daughter of Thomas Lord Dacre, and Arundel House their London dwelling became one of the most noted citadels of the faith. Philip himself was converted in 1583 by William Weston, s.J., who was later Robert Nutter's fellow-prisoner at Wisbech. Realizing that this step was high treason, Philip planned to flee to the Continent, leaving a letter for the Queen to be delivered only after his departure. But his flight was discovered before his ship left Portsmouth and he was arrested on board and

<sup>1</sup> An extract from *A Hundred Homeless Years*, by Godfrey Anstruther, O.P., to be published by Blackfriars Publications in May (25s.)

<sup>2</sup> THE HOWARD FAMILY TREE



lodged in the Tower. Four years later, when the Armada appeared in the Channel he was accused by a timorous priest, also a prisoner there, of procuring from the priest prisoners twenty-four hours non-stop intercession for the success of the Armada. This priest afterwards withdrew the accusation which had been wrung from him by threats of torture, but the Earl was found guilty and condemned. He was not executed but left to languish in the Tower till his death in 1595, and as he died under sentence of death he is now numbered among the beatified martyrs. He had two children, Elizabeth born in 1583 and Thomas who was born after his committal and whom he was never allowed to see.

These two children were carefully nurtured in the faith by their zealous mother and her chaplains, who included Bl. Robert Southwell, the martyr-poet. Elizabeth died of consumption in her sixteenth year. Her mother a day or two later met another fierce papist, Mistress Anne Vaux, and said:

‘Ah, cousin, my Bess is gone to heaven, and if it were God Almighty’s will, I wish the other were as well gone after her.’

This was taken by her chaplain to mean that she had some premonition that her only son, then fourteen, was to give up his faith.<sup>3</sup> It may however be no more than a mother’s anxiety, natural enough in those dangerous days, to see her son die a Catholic, even at the price of an early death. At all events Thomas Arundel grew to manhood a known and avowed Catholic. He married a staunch Catholic, Alethea daughter of Gilbert Earl of Shrewsbury, and one of his sons, William Viscount Stafford, was destined to be martyred and numbered amongst the blessed. A sure sign of his open profession of faith was his presence at Tyburn for the execution of two priests on 30 May, 1612. It is a grisly commentary on the times that he was accompanied by his son James, who was then one month short of his fourth birthday.<sup>4</sup>

Thomas was already becoming known as an art-collector and spent much of his time in foreign travel especially in Italy. His knowledge of foreign countries and tongues coupled with his high birth made him an admirable escort for royalty. In April 1613 he and his Countess accompanied the King’s sister, Princess Elizabeth, to Heidelberg for her marriage with the Count

3 *The Lives of Philip Howard E. of Arundel and of Anne Dacre his wife*, ed. by the Duke of Norfolk, 1857, p. 225.

4 Nichols, J., *Progress of K. James I.* London, 1828, II, 449.

Palatine, and thence they travelled into Italy.<sup>5</sup> They left some of their five little sons with their grandmother, and there is extant a charming letter from her to her daughter-in-law dated 8 December, 1613, asking her to bring home from Italy taffities and taffita sarsnets for curtains for beds and windows.

'Your children I thank God are all as well as is possible, free from cough and cold though this time be very extreme sharp frosts. They that can talk wish heartily with me both your good returns and are at my elbows desiring their service may be sent, with desire their lady mother will send them word when she and lord father will come home. Sweet Will [the future martyr then just a year old] I assure you is the liveliest merry child that ever you had of his time, and looketh very well coloured and will be forward in his going.'<sup>6</sup>

On his return in the middle of 1616 the Earl was made a member of the Privy Council, and then came the event that his mother feared more than his death. On Christmas Day 1616, in the Chapel Royal at Windsor, he publicly renounced his faith and took the Protestant Communion. No satisfactory reason has ever been found for this drastic step; yet this son of a martyr and father of a martyr-to-be, with his fervent Catholic mother and Catholic wife, must needs have had a good reason. It was certainly not the pressure of persecution. He had stood firm in 1612 when every effort had been made to induce Catholics to take the Oath of Allegiance. In 1616 the negotiations for the Spanish match had been started and Catholics were being shown some leniency. Canon Tierney, the first biographer of the family, makes it a political move to obtain a seat on the Council, but he has wrongly placed the apostasy in 1615, whereas it was six months *after* he joined the Council.<sup>7</sup> Moreover the Earl never evinces any political ambition. By temperament he was a virtuoso and connoisseur, and his interests lay anywhere than at Court. He was

5 Hervey, M. F. S., *Life of Thomas E. of Arundel*, Cambridge, 1921, p. 70.

6 Historical MSS Commission, Cowper, I, 79.

7 There is extant (Westminster Cathedral Archives, XVI, no. 1) a Latin testimonial dated 5 January 1617 and signed by Edward Coffin, s.j., certifying the Earl's nobility, Catholic upbringing and benevolence to the afflicted Catholics. Tierney has added in pencil: 'The man who wrote this knew however that though the Earl had been educated in the Catholic faith he had nevertheless publicly abandoned it.' It was simpler for the Canon to accuse a Jesuit of perjury than to verify his dates. This testimonial is written at the most eleven days after, and if Coffin is using the new style, on the day after the apostasy. It would be reasonable as well as charitable to suppose that the news had not yet reached him.

also too high-principled to change his religion for mercenary or indeed for worldly motives. Possibly he had been disgusted with what he had seen of the Church in Catholic countries, but there is no evidence of this. The Earl does not appear to have been a pillar of the Established Church, or to have shown any interest in religious controversy. His earliest biographer states: 'He was in religion no bigot or puritan, and professed more to affect moral virtues than nice questions and controversies.'<sup>8</sup> His change of religion brought him nothing to compensate him for the sorrow and estrangement of his family and friends, and there were other crosses that the papists were only too prone to point to as obvious signs of divine displeasure.

'The Earl of Arundel', writes a correspondent on 4 January, 1617, 'received the communion on Christmas Day. His house at Greenwich, left him by the Earl of Northampton, is burned, which the papists will think just retribution.'<sup>9</sup>

Soon there were other occasions for wagging of heads. Three of his six sons died in infancy, and in 1623 his eldest son and heir James died at Ghent aged sixteen, leaving only Henry Frederick, the second son, and 'Sweet Will', the fifth; Henry was eight and William four when their father apostatized, and it would appear that they were much under the influence of their grandmother and brought up Catholics. Henry's godmother was the Catholic Queen, Henrietta Maria. He married Elizabeth, daughter of Esme, Duke of Lennox, on 7 March, 1626, and had twelve children. William married the daughter and heir of Lord Stafford in 1637, and in due course became Viscount Stafford.

Lord Frederick Howard, who used the courtesy title of Lord Mowbray and Maltravers, was the father of the three boys with whom we are concerned in this chapter. The eldest, Thomas, was born in 1627, Henry in 1628 and Philip, the future Dominican, at Arundel House on 21 September, 1629. The seventh son, Francis, also became a Dominican, but his story belongs to a later period. These elder boys were brought up in their grandparents' house, and appear to have had very little to do with their own parents. The Earl of Arundel and his Countess monopolized them and doted on them, and the Earl refers to them as though they were

<sup>8</sup> Walker, Edward, *A Short View of the Life of Thomas E. of Arundel and Surrey*. British Museum, Harl. 6272, ff. 152-172 (Printed in his *Historical Discourses upon Several Occasions*, 1705, IV, 209 sq.). f. 170.

<sup>9</sup> State Papers Domestic, James I, 90, no. 8.

his own children. When the fourth boy Thomas was born, his grandfather writes, on 21 September, 1630:

'I thank God we are well, and have of his goodness received the addition of another little boy, whom the King was pleased of his own motion, to make a little Charles, coming privately with the Queen one afternoon when he was at London, to Arundel House.'<sup>10</sup>

Presumably this child, with King Charles as his godfather, was baptized a Protestant, though the presence of the Catholic Queen at his christening may raise a doubt. It is quite certain that his three elder brothers were baptized and brought up Protestants. The influence of the apostate grandfather prevailed over that of the Catholics in the family. Indeed the father seems to have had little to do with his children. In November 1643, when these three elder boys were in exile he writes to both his parents. He tells his mother that 'little Bernard (the eighth son born in 1642) I thank God is very well', but he makes no allusion to his three boys who were living with her.<sup>11</sup> There is not a single letter extant that passed between these boys and their own parents, though separated for so many years. Henry Frederick did not take after his father: he did not share his cultural interests and was mixed up with a rowdy set at Court. In July 1641 he quarrelled in the House of Lords with the Earl of Lindsay, who struck him over the head with his white staff. Lord Mowbray retaliated by throwing an inkhorn in his face, and a few days later found himself on his knees in the House, eating humble pie.<sup>12</sup> His father would not have been amused. The other person mightily interested in these three boys was their great-grandmother, the Dowager Countess of Arundel. She was living in retirement at Shifnal (Shropshire) but took a proud interest in her descendants:

'Upon certain days in the year which were the birthdays of her great grandchildren, sons to the Lord Maltravers (of whom three were born before her death) she used to send for all the poorer sort of children in that town to make dinner for them, and to give to every one of them an alms correspondent to the years of that child whose birthday it was: for the first year to each a penny; for the second year twopence, and

<sup>10</sup> State Papers Domestic, Charles I, 173, p. 78.

<sup>11</sup> *Ibid.*, 498, nos. 64, 65.

<sup>12</sup> Historical MSS Commission, Cowper, II, 289.

increasing every year as the children did increase in age.<sup>13</sup>

But the children of Shifnal got no pennies in honour of the future Cardinal, for the old lady died on 19 April, 1630, before Philip celebrated his first birthday. On her deathbed she wrote a moving letter to her wayward son, begging him to return to the Church, reminding him of his blessed father, whom he had never seen, and inviting him to

'consider how little you have gained either in honour, wealth, reputation or true contentment of mind by the course which now many years you have followed, contrary to the breeding and education I gave you, and to the worthy example your blessed father left you . . . I beseech God bless you and all yours, and make you all his faithful servants, that in the company of my dear lord your father, I may enjoy you in perpetual happiness, and so I take my last leave of you in this life, ever remaining

Your affectionate loving mother,

ANNE ARUNDEL.<sup>14</sup>

If her last blessing and prayer had no effect on her son, it descended upon her grandson Sweet Will, whom she had mothered as a baby, on her great grandson Philip, and on the generations yet unborn.

## II

On 4 July, 1640, when Philip was three months short of his eleventh birthday, the three brothers were entered at St John's College, Cambridge. They were there less than a year. In August 1641, the Earl of Arundel was chosen to escort the Queen Mother, Maria de Medici, mother of Henrietta Maria, to the Continent, after a visit to her daughter lasting two years. Perhaps it was the troubled state of the country that determined the Earl to take his grandchildren with him. At all events it was decided that these eldest boys and their uncle, Sweet Will, who was now Viscount Stafford, should go with them. They travelled to Dover ahead of the Queen and waited for her there. She was in no hurry to go, and the Countess was. After waiting for a week her patience was exhausted, and she set out with her son and grandsons and crossed

<sup>13</sup> *The Lives . . .* (v. note 3), p. 210.

<sup>14</sup> *Ibid.*, p. 228.

to Flushing,<sup>15</sup> leaving the Earl to kick his heels at Dover till the Queen should deign to arrive. Having perhaps nothing better to do, he made his will on 3 September leaving the bulk of his property to his wife and 'my two sons and their wives and every one of our dear grandchildren £100 apiece for some piece of plate to remember me'.<sup>16</sup>

Even when the Queen did arrive at Dover, she could not make up her mind to sail, and it was not till 8 September that they got under way. The Earl accompanied her to Cologne, where his Countess had already arrived, having left the children on the way at Utrecht for their schooling. It is not certain whether they entered the new Protestant university there, or were under a private tutor. Their names are not to be found in the university register.

John Evelyn mentions in his diary that on 10 September, 1641, he took waggon to Dort to be present at the reception of the Queen Mother. A month later he describes how he travelled to England in company with the Earl. They set out from Dunkirk at 3 p.m. on 10 October, but unfavourable winds forced them to anchor that night off Calais. They weighed anchor at midnight and reached Dover at 4 a.m., but it took them another twelve hours to make the pier. Thus the whole journey took over twenty-four hours, as it must often have done in those days.<sup>17</sup>

At the threat of civil war the Earl and his eldest son Henry rallied to the King. The Earl was put in charge of the army of the north, an office for which he was by temperament and training singularly unsuited. His son Henry joined the King's garrison at Oxford. But before any serious fighting began the Earl, who was in poor health, was for the third time invited to accompany a Queen across the Channel. This time it was Henrietta Maria herself. Ostensibly she was to accompany her daughter, Princess Mary, who had recently been married to William of Orange (the father of William III) and was now to join him. But secretly Henrietta hoped to raise money abroad for the royal army. They sailed from Dover on 23 February, 1642, and the Earl was able to join his wife and grandchildren 'in whose company he placed his chief delight'. They settled at Antwerp, and it was

15 State Papers Domestic, Charles I, 483, no. 98.

16 Walker, *op. cit.*, f. 166v.

17 *The Diary of John Evelyn*, ed. W. Bray and M. B. Wheatley. London, 1906. I, 26, 35, 37.

doubtless soon after this that Rubens painted the fine family group that now hangs at Swinnerton Hall. The portrait of the Earl admirably illustrates the description left us by a contemporary:

‘He was tall of stature and of shape and proportion rather goodly than neat. His countenance was majestic and grave, his visage long, his eyes large, black and piercing. He had a hooked nose and some marks or moles on his cheeks. His complexion was brown, his hair thin both on his head and beard. He was of a stately presence and gait, so that any man that saw him, though in never so ordinary habit, could not but conclude him to be a great person, his garb and fashion drawing more observation than did the rich apparel of others, so that it was a common saying of the late Earl of Carlisle: here comes the Earl of Arundel in his plain stuff and trunk hose, and his beard in his teeth, that looks more like a nobleman than any of us. He was more learned in men and manners than in books, yet he understood the Latin tongue very well, and was master of the Italian. Besides he was a great favourer of learned men such as Sir Robert Cotton, Sir Henry Spellman, Mr Camden, Mr Selden and the like. He was a great master of order and ceremony, and knew and kept greater distance towards his sovereign than any person I ever observed, and expected no less from his inferiors, often complaining that the great affability in the King, and the French garb of court would bring majesty into contempt. . . . He was most faithful and affectionate to his lady, indulgent to his children. His recreations were conversation with them and care of their education; overlooking his rare collections, and (when not diverted by business) pleasing himself in retirement to the country.’<sup>18</sup>

This account was written by Edward Walker, Garter King-at-Arms, who owed his preferment to the Earl of Arundel, who was Earl Marshal. In a letter to be quoted later his grandson Harry insinuates that he was not always affectionate to his wife. But there is general agreement that he was immensely fond of his grandchildren, and delighted in their company. They on their part having been brought up in his house, and hardly knowing their father, must have returned his love, though not without a mixture of awe.

At Antwerp these boys made their first contact with a Catholic

<sup>18</sup> Walker, *op. cit.*, f. 170.



country, and with the willing concurrence of the Countess (who had always remained a Catholic) two of them, Henry and Philip, were received into the Church in 1642. There seems to be no evidence, one way or the other, as to Thomas the eldest. Later on we shall find his Protestant relatives complaining that he was a Protestant kept in thrall by his popish relatives, but this, in its context, is not very reliable evidence. Whether their conversion was kept from the Earl is not known. It is impossible to surmise what his reactions would be. If he knew and felt strongly about it he would hardly have taken them from one Catholic country to another, but it is by no means certain that he would have objected to the step. In his bitterness of soul before his death he never reproaches them with abandoning the Church of their baptism. The mystery of his own change of faith renders it impossible to surmise his reactions to theirs. The Earl was still in Antwerp in November 1643, so it was probably not till the spring of 1644 that he was on the move again. Edward Walker continues the story:

‘From this time until his death you must look upon him as a voluntary exile lamenting the sad condition of his country; yet he diverted himself as much as he could by the happiness of the society of his lady and most [of all] of his posterity then with him. And having spent some time in Holland he thence went to Antwerp where he was received and esteemed equal to the greatness of his birth and eminent qualities. At this place he and his lady took their last leave of each other, the recovery of his health and his natural love of motion drawing him thence; only at first to go for the Spa, but afterwards he passed into France and thence into his beloved Italy, having in his company two of his nephews then grown up, and by education learned in the Latin, French and Dutch tongues. And no question, as he was highly honoured and esteemed on this side of the Alps, he was as much if not more there, as being the only great subject of the northern parts that had by his conversation and great collations set a value on that country.’

His two companions were Thomas and Philip, now seventeen and fifteen respectively. Henry presumably stayed at Antwerp with the Countess. They travelled across the plains of Lombardy and by early April had reached Milan. Then like a thunderbolt came the news that drove the Earl frantic with sorrow and

anger. The news is best told in a letter to the Countess, written on 17 August, 1645, by John Banbury, one of the Earl's servants:

'In the last Holy Week Mr Philip was very inquisitive after some confession against Easter Day, and having made choice of me to wait on him for that purpose to the Zoccolanti [Franciscans], where it was said that there was an Irish father, who being then out of town and we demanding if there were no other, they answered, yes, and sent us to the Dominicans, where we lighted upon Father John Hacquett, who at the very first sight of Mr Philip was in love with him.

'On Easter Day, after that Mr Philip had communicated, he carried us into his chamber and gave Mr Philip eggs, wine and biscuit, and truly did strive very much to make Mr Philip welcome. Afterwards he gave Mr Philip a book of the description of Italy and other parts, and gave him medals and other things, and was very desirous to give him a diamond ring, which Mr Philip refused.

'While also my lord stayed in Milan, Father John Hacquett carried Mr Philip into the castle and he being the governor's confessor we had free entrance and saw what was there. He carried Mr Philip likewise to other places, as churches which deserve to be seen, and in all his discourses did seek to draw Mr Philip to their order, telling him many brave saints had been of it, and how many cardinals and such like things. He told Mr Philip likewise that he had been Professor of Divinity at Paris, Rome, Naples and Salamanca, and was to go to teach divinity at Padua, and should have three crowns a year of the Venetians, two of which he would give Mr Philip and have such a particular care of him that he would teach himself, and that if Mr Philip should desire to go to Rome, he would get leave to go live there for his sake, or at Antwerp, or at any other place which Mr Philip should like. He told Mr Philip also that he hoped to see him a cardinal, and said to him: you being the third brother, what can you expect? Which sayings of Father John Hacquett as I thought, Mr Philip did only let in and out of his ears, so I could not but be much amazed when I read in Father Rector's letter that Mr Philip had taken the habit of Saint Dominic in the convent of Cremona.<sup>19</sup>

From all that we knew of Philip's character, these were the

19 Westminster Cathedral Archives, B. 29, no. 10. In Hervey, *op. cit.*, p. 448.

very last incentives that would have moved him to take the step he did. It was in spite of this transparent showmanship that Philip had found the Dominican Order and in a flash had recognized his vocation. As far as we know Philip never set eyes on Fr Hackett again till he fulfilled the Irishman's most outrageous dream and drove in state through the streets of Rome to receive the cardinal's hat.

Philip's entry into the Order was not quite as sudden as Banbury's letter would suggest. After meeting Fr Hackett at Easter he travelled on to Piacenza with his grandfather, but evidently said nothing about his new and all-absorbing interest. Towards the end of June he was allowed to return to Milan alone, and it was then that Fr Hackett escorted him to Cremona. He was clothed on 28 June, 1645, four days after the battle of Naseby.

This astounding news was conveyed to the Earl in a letter of Philip's that has not survived and in one of Fr Hackett's which exists in an Italian version that is presumably a translation. This letter has all the extravagant trappings of the period; the Earl is addressed as 'Illustrissimo et Excellentissimo Signore Padrone mio Colendissimo', and Fr Hackett kisses his hands and remains his most obedient and humble servant, but the contents might have been more tactfully expressed:

'The proverb says that everyone will draw water to his own mill, and that is what I have done to mine in the person of your excellency's nephew, called in the world Mr Philip Howard. He confided to me that for a long time he had cherished a desire to become a religious, and I advised him to join my own Order of St Dominic for many reasons, and he entered this morning here in Cremona with supreme satisfaction to all the fathers, by express permission of the Master-General, changing his name from Philip to Thomas in memory of that great doctor of Aquino who, like your nephew, was also a nobleman by birth. I hope that this boy will be a worthy follower of him, and that one day he will do honour to the Church of God and to his Order. He is very happy and every one of us is most content with such an acquisition. Your Excellency must not be upset by this holy decision of the lad made without your knowledge, it being the divine will. Nor have you any occasion to complain of me, for I have had no other intention than to

serve you, as now I attend your commands, kissing your hands. Cremona, 28 June, 1645.'

This letter which the Earl received next day touched off the powder magazine. Little did Philip imagine when he took the name Thomas how closely his novitiate was to resemble that of his new patron. The thundering on the doors of Santa Sabina by the Countess of Aquino was not more persistent than the thundering of the Countess of Arundel. Most of the documents concerning this affair are already accessible<sup>20</sup> and will be only briefly summarized here, to make room for a few additional letters. The Earl lost no time. He wrote at once to his wife, and to John Digby, the Queen's agent in Rome.<sup>21</sup> Digby had recourse to Francis Barberini, Cardinal Protector of England, who arranged an interview with Cardinal Panfili, the Pope's nephew and Secretary of State. Digby also saw Anthony Barberini, who was then Cardinal Protector of the Dominican Order. Panfili carried the matter to the Pope and the upshot was a letter from the Cardinal Secretary to the Bishop of Cremona, dated 17 July, 1645, only nineteen days after Philip's clothing. The news had first to be carried to the Earl and then to Rome, and, as it took about ten days for a letter to travel from Lombardy to Rome, obviously no time had been wasted.

The Cardinal Secretary informed the Bishop of Cremona what had happened and that representations had been made to the Pope that undue pressure had been used to induce 'not to say seduce' this young boy into the Order against his better judgment. All that is asked is that his vocation shall be properly tested to see if it be from God.

'Therefore', he continues, 'His Holiness commands that your lordship has this young nobleman removed to your palace and there kept safe, and that no fathers of the Order or others in their name be suffered to speak to him. With your customary dexterity and prudence you are to observe and note whether he is actuated by a true motive, and let me know what you think. You are not to let him depart until I notify you of the resolution of His Holiness after he has received your report.'

<sup>20</sup> *Dominicana*. Publications of the Catholic Record Society, XXV, pp. 1-23.

<sup>21</sup> Not Sir Kenelm Digby (who had not yet arrived in Rome) but his son, who was agent for Henrietta Maria. All his letters are signed 'il cavaliere Digby'. The *Annales* call him Sir Digby who afterwards married Philip's sister Catherine, which clearly refers to John.

‘In the case of the fathers of the convent where this novice is, refusing to consign him freely to your lordship, His Holiness’s will is that you use censure and every other remedy that you judge opportune and efficacious, even calling in the secular arm. You may apply every greater faculty, any custom or privilege even apostolic to the contrary notwithstanding. Let this therefore be done with all promptitude and speed.’<sup>22</sup>

Digby decided that this letter needed a special messenger and proposed a confidential servant of Cardinal Francis Barberini, one Prospero Meocci. Meocci deemed it advisable to have additional authority from the Master-General, who was then at Bologna. He therefore went that way, while the letter to the Bishop of Cremona was sent to the Archbishop of Milan, Cardinal Cesare Monti, who sent it on to the Bishop by a special courier. At this point the Bishop of Cremona takes up the story in a letter to the Cardinal Secretary dated 27 July:

‘On Tuesday evening, the 25th of this month, about midnight, I was four miles from Cremona travelling towards that city when a courier of Cardinal Monti met me and delivered to me your eminence’s letter of the 18 July [which he then summarizes].

‘I returned to my home with all diligence but could not reach it till a quarter to one. I sent to the convent of St Dominic to summon the Prior. The doors were all locked as is customary at night and it took some time for my messenger to make the brothers answer. At last having heard my message and having carried it to the Prior, the porter brought answer that the Prior was already undressed and in bed, and that he would call in the morning to hear what I wanted to say. As it was so late it did not seem to be expedient to make another move, especially as I did not suspect the fathers could have divined the orders sent me by your eminence, which I had revealed to nobody.

‘Yesterday morning as soon as I was up there came to me instead of the Prior another father of St Dominic. He made his apologies in the name of the Prior, who was unable to come as promised, having arranged to set out before day for Milan to hand over to Cardinal Monti an English novice, nephew of the Earl of Arundel. The order had arrived during the night in the very handwriting of his Master-General, who is in Bologna, and he showed me a copy of the letter.

<sup>22</sup> *Dominicana*, p. 3.

'I was not satisfied with this, fearing that the fathers might have conveyed this youth away to prevent the execution of your eminence's commands, which by some means or other had perchance come to their knowledge. I sent divers persons not only towards Milan but by other roads with instructions to detain him in any place whatever where he should happen to be found within my jurisdiction. Because my diocese on the side towards Milan extends no more than twelve miles it was impossible to catch up with the fathers before they had crossed the river Adda, and got beyond my boundaries. I am reliably informed that they *did* travel by the direct route to Milan, and with that I rest consoled, and all the more because I learn this morning from Signor Meocci, gentleman of Cardinal Barberini, sent by his eminence into these parts on business concerning this English youth, that the said commandment of the Master-General was issued as a result of the interview Meocci had with him in Bologna. This is all I can tell your eminence about this affair.'<sup>23</sup>

*(To be concluded)*

<sup>23</sup> Archivio Vaticano, Vescovi, 26, I, f. 28.