

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

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ALL suspicions that the Dominicans were indulging in kidnapping were soon laid to rest when the Prior delivered his prisoner into the hands of the Cardinal Archbishop at Milan on the morning of this same July 27. So far this boy's vocation had involved merely one Pope, four Cardinals, the Master-General, a very worried Bishop and the English Queen's agent in Rome. But they had reckoned without the Countess. As she was living in Antwerp there was an inevitable time-lag of about a month. She was as much distressed as her apostate husband, and was to prove far more active. Perhaps it was increasing illness that prevented the Earl from further participation in the dispute. Having written to Digby and to his wife, he seems to have left the matter in their capable hands.

The Countess did not hear of the fatal news until July 28, exactly a month after Philip's clothing. By then he was safely lodged in the Archbishop's palace at Milan, but of course she had no inkling of that. She wrote to her husband to express her sorrow, and to comfort him with the thought that there would be at least a year before Philip could be professed. The action of the Dominicans was so manifestly unjust that a letter to the Marquis de Velada, Governor of Milan, would, she hoped, be sufficient. He could if necessary call in the authority of the Nuncio there to force the fathers to surrender their ill-gotten novice. She said that it was only lack of money that prevented her moving to Italy herself. On the very day she wrote this to her husband, Philip was also writing a letter. He by-passed the four Cardinals and appealed direct to the Pope. The only extant copy of this petition is one that was sent to Rome by the Countess. How she came by it is a mystery. There is a note appended to say that 'this petition was sent to His Holiness by Fr Hackett without the boy's knowledge'. This would be a very stupid charge if the original in the boy's handwriting could have been produced in Rome to confound her. Whatever the truth, the petition, though obviously influenced by Fr Hackett's salesmanship, sounds much more like that of a young boy:

<sup>1</sup> A second extract from *A Hundred Homeless Years*, by Godfrey Anstruther, O.P., to be published this month by Blackfriars Publications (22s. 6d.).

'Most Holy Father. Brother Thomas Howard, novice of the Order of Preachers, prostrate at your sacred feet, humbly explains to Your Holiness that seeing so many vicissitudes and perils in this world and the manifold errors with which his country England is so miserably afflicted, by divine favour and clemency was converted to the Catholic faith, and immediately a huge longing took possession of him to take the religious habit. And out of many, he chose the Order of Friars Preachers, whence so many most holy and famous men have emerged and daily emerge, in which there thrives a singular devotion to the Virgin Mother of God, with the fame of evangelical preaching and teaching. These induced the foresaid Brother Thomas to receive the habit of that Order, and he intends to persevere in it unto death. He further says that he was not drawn to it by any human motive, but out of a special devotion and desire; fully conscious of what he was doing, and being nearly sixteen, he freely made up his own mind.

'Therefore, again humbly prostrate at the feet of Your Holiness, he begs that he may return again to the holy society of the Dominicans to complete his novitiate, and that he may be released from the isolation in which he is held, by order (so it is said) of Your Holiness, in the house of Cardinal Monti, and that he may not be again forced to hazard shipwreck amid the storms of this world.

Milan, from the archiepiscopal palace,

29 July 1645

Your Holiness' most humble servant and son  
frater Thomas Howard.<sup>2</sup>

On August 2, when Brother Thomas had been in the palace a week, Cardinal Monti wrote a very long letter to the Cardinal Secretary, explaining the measures that he had taken to prevent the Dominicans from access to their novice, praising the boy's good dispositions, and enumerating the arguments he had used to shake his constancy. He had pointed out the impetuosity of youth, the gravity of the religious vows, the need of seeking the advice of his elders. Brother Thomas had replied that he had had the desire for nearly three years, and would have joined in Flanders had he not been restrained by his regard for his grandparents. His object was to render himself a fit instrument for the

<sup>2</sup> Nunziatura di Fiandra, in *Archivio Vaticano*, 29, f. 367.

conversion of his relatives and his countrymen. The Cardinal urged that 'in the secular state, by his good example and ardent zeal he could do more for the consolation of the Catholics in England, and perhaps he would do it better and more happily girded with the sword than in a capuce': that the students at the Swiss college were never allowed to enter a religious order, being found more useful for their country outside. He warned him that his action would be misrepresented in England and might be to the prejudice of the Catholics. And so on. Brother Thomas promised to ponder these rather dubious arguments, but pointed out that he still had eleven months' novitiate for that very purpose. The Cardinal called in two Oratorians skilled in probing vocations, and they were both impressed by the boy's obvious sincerity and high ideals. He ended by saying that he had no hope of changing the novice's resolution.<sup>3</sup>

The Cardinal Secretary replied on August 14, ordering the Archbishop to keep the novice another month, and if he was then still of the same mind to return him to the novitiate at Cremona. Meanwhile his elder brother Henry had arrived from Antwerp, and on August 9 had an interview with Philip, which he rehearses in a letter to the Earl:

'My brother Philip is kept by the Cardinal here in a very high esteem, having a very noble apartment in the Cardinal's own palace. He dines by himself, yet the Cardinal is with him five hours every day. His Eminence told me he had used and would use all the diligence possible fully to explore his mind, putting all the difficulties possible before him, and yet could not move him in the least manner. Nobody is suffered to speak with him without the Cardinal's knowledge, who is very strict in letting any Dominican or any suspected person from them come near him. I had also two or three hours talk with him in the garden alone and I think I told him as much as I could possibly think of, and could not move him in anything, only when I chid him for his disobedience, and told him how unkindly your Excellency took it at his hands, he seemed to be somewhat moved to hear how much your Excellency grieved for his loss, yet not with the least intent ever of quitting his habit, telling me how fully he was resolved to continue his firm purpose during life. I shall not fail to talk with him and do the best I

<sup>3</sup> *Dominicana*, Publications of the Catholic Record Society, XXV, p. 8.

can to persuade him to reason, to the which I find him now very averse and obstinate.<sup>4</sup>

On August 22 Cardinal Monti wrote again to the Cardinal Secretary to say that the novice had been cooped up in his palace in the heat of summer without once going out, and that he had now taken him to his villa at Crepello for a breath of fresh air. He says he has had no reply to his previous letters asking what to do with the boy, who was still standing constant and wanted only to return to his Order.<sup>5</sup> On August 30, when they had returned to Milan he writes again:

‘I have received the expression of the wishes of His Holiness in your Eminence’s letter of the 14th, that I am to retain the nephew of the Earl of Arundel for the space of another month. I am very sensible to the honour which His Holiness does to this house. The youth continues in his former determination and is impatient for permission to return to the novitiate. Being much chagrined by the delay, he asked me to beg your Eminence to instruct me, in your reply, which will arrive about the end of the aforesaid month [of further probation] that he should be restored to his novitiate. I have been notified by his Catholic brother Henry, in a letter of the 24th, that their father has arrived at Piacenza from England.’<sup>6</sup>

There is no record of the interview, if any, between father and son. Indeed there is no record of any converse or correspondence between these two at any period whatever. It is not even known whether he came from England on his son’s behalf. The health of the Earl his father was causing anxiety and that would account for his journey.

Thus August 1645 came to an end with Brother Thomas’s fate still in the balance, but the weight of opinion much in his favour. It was early in September that the efforts of the Countess in Antwerp began to be known in Rome. She had first approached the Internuncio at Brussels on August 5. She presented a memorial which he at once forwarded to Rome. She states that the action of her grandson was most grievously resented by his relatives for very good reasons:

‘First because of the present state of affairs in England, where all the estates of the Earl of Arundel and his lady have been put under the control of Parliament, and advantage might be taken

<sup>4</sup> *ibid.*, p. 13.

<sup>5</sup> Archivio Vaticano, Cardinali, 13, f. 56.

<sup>6</sup> *ibid.*, f. 57.

of Philip's action to ruin this illustrious family. As this boy went into Italy with the Earl his grandfather, they would never be persuaded that he had not allowed the boy to become a religious.

'Secondly, Parliament has the intention of taking from Catholics their little children to bring them up in heresy, and the resolve of this boy will only incense them the more and spur them on to prosecute this evil design, unless it is clearly declared that the Earl and Countess did everything possible to oppose it.

'Thirdly, it is to be feared that the extreme readiness of the Dominicans to accept this boy has not only done more harm than anything else could do to the health of the Earl, who loves his grandsons dearly, but is delaying his conversion to our holy faith.

'Fourthly, the boy is still of the tender age of fifteen, and rather unstable, as he has shown on other occasions. Nor has he been a free agent, as appears from the letter of Fr Hackett here inclosed, by whom he has been suddenly persuaded without due deliberation.

'For these reasons and for many others, it is asked that the boy be moved into the house of some nobleman, such as that of the Marquis of Velada, Governor of Milan, or of the Marquis Malvezzi who was formerly ambassador in England, so that his relatives may be satisfied that his vocation comes from God.

'It is desired that he be moved to the house of a secular, so that his relatives may be able to answer any charge that they were consenting, because such a move would take away from the heretics all excuse to put in motion the things they wish to bring about.'

These arguments have more weight and raise graver issues than the arguments of Cardinal Monti, and had they reached Rome earlier they might have tipped the balance. If a novice may, and indeed must, defer his profession when he is needed for the support of his parents, could not the same be argued in this case? The Earl had been a father to Philip. He was now over seventy in failing health, and was breaking his heart in exile. He had never been allowed to see his own father, who had died when he was

7 Nunziatura di Fiandra, in *Archivio Vaticano*, 29, f. 258; *Archives of Propaganda, Piazza di Spagna, Rome*, 108, f. 228.

only ten. He had been an indulgent parent to these grandsons and now, with his wife so far away, they could have been his only solace. The situation was worse than perhaps the Countess was ever allowed to know. The eldest boy Thomas, heir to such honoured titles, had a very serious illness in Padua from which his mental faculties never recovered. He was indeed a helpless and extremely embarrassing imbecile, and the account of his affliction, still preserved at Arundel, it would not be charitable to print. The fear that Philip's action might exacerbate the Puritan Parliament now in undisputed power, and lead to the enforcement of the penal laws against Catholics, was far from groundless. There are too many cases on record of children being taken from their Catholic parents and brought up Protestants. Was Philip, burning with zeal for the conversion of his country, prepared to risk being the spark to set such vile persecution ablaze? He was only fifteen, his decision had certainly appeared sudden, and his relatives had had no warning. Would it not be reasonable to defer such a drastic step for a time? That was all his grandmother asked.

Perhaps these arguments had been put to him by his brother Henry during that long talk in the garden at Milan when Philip had been 'somewhat moved'. Philip would seem to have been a highly sensitive and emotional boy. Forty years later he was to burst into floods of tears, in the august presence of Innocent XI at the fate of James II, who had treated him abominably. He would not be less sensitive at fifteen, especially when he had been segregated from his only friends, and every word of counsel that had been poured unceasingly into his ears was designed to shake his resolution. That resolution had to be sustained and defended alone.

The Countess's memorial, forwarded by the Internuncio with a covering letter of August 5, reached Rome on September 2. In his acknowledgement the Cardinal Secretary explained the measures already taken, reported that Brother Thomas had resisted all attempts to alter his mind, and concluded with the news that Signor Digby had agreed that the boy should be returned to the novitiate at Cremona. 'Nevertheless', he adds, 'by today's post His Holiness has given orders that Cardinal Monti be written to and told to continue his custody of him, and to procure some further proof of his constancy for the satisfaction of the Countess.'

He enclosed a letter for the Countess in a similar strain, notifying her that the Pope had now consigned the affair to the College of Propaganda.<sup>8</sup> On the same day he wrote as the Pope had ordered to Cardinal Monti to retain Philip for some time longer. But it was too late. Citing as his authority the letter of August 14, Cardinal Monti says his instructions were to keep the boy forty days and, if at the end of that period he was still of the same mind, to restore him to his Order.

'Because I thought', he continues, 'the novitiate at Milan, with some supervision from the Father Inquisitor, a man of outstanding virtue and learning, would be more profitable for virtue and regular observance, and because his brother expressed this wish when in Milan, I have placed him here in the convent *delle Gratie*, of the province of Lombardy, and have strongly recommended him to be educated in virtue and in learning in such a way as one day he may be the instrument of many conversions in England as he himself desires and hopes.'<sup>9</sup>

This convent in Milan was not the one where Philip had first met Fr Hackett but one made world-famous by da Vinci's *Last Supper* that still adorns the refectory wall.

On September 12, at a Congregation of the Cardinals of Propaganda, attended by nine Cardinals and presided over by the Pope in person, the memorial of the Countess of Arundel was read. But the Pope cut short any discussion by announcing that the matter had already been dealt with. The novice had been summoned to Rome.<sup>10</sup>

### III

It would have been too much to expect that the Irish regent at Milan should remain neutral in the struggle over his young *protégé*. What lusty blows he was meditating will never be known. On October 2 the Master-General forbade him, under pain of absolution from office, to print anything concerning Brother Thomas Howard or his relatives. If already printed it was not to be published but burnt, and he was further warned to have nothing to do with the matter without the licence of the Master-General.<sup>11</sup> Only five days later, on October 7, a new regent was

<sup>8</sup> *ibid.*, 28, f. 15.

<sup>9</sup> Archivio Vaticano, Cardinali, 13, f. 63.

<sup>10</sup> Archives of Propaganda, Piazza di Spagna, Rome, *Acta* 1644-5, ff. 414v, 421v.

<sup>11</sup> Registers of the Masters General O.P., Archivum Generale Ordinis Praedicatorum, S. Sabina, Rome, 83, f. 127.

instituted 'after the removal from office of Fr John Baptist Hackett'.<sup>12</sup> Between these dates there was not time for Fr Hackett to prove defiant, and his removal must have been due to some other cause, perhaps representations by the Howard family. He was not in disgrace with the Master-General, for on January 18, 1646, he was appointed regent of the convent of St Dominic at Cagliari in Sardinia.<sup>13</sup>

The letter ordering Brother Thomas to be brought to Rome was sent to Cardinal Monti on September 9, 1645, and reached him on the 20th. The Cardinal Secretary, when he wrote, had not yet learnt that the novice had been restored to the Dominicans.<sup>14</sup> Between these dates Brother Thomas had again written a petition to the Pope, dated September 18, similar in sentiment to his earlier one, but there is nothing to show whether it was actually sent.<sup>15</sup> The decision of Propaganda, if it may be so called, was conveyed to the Internuncio on September 23 by Francis, Cardinal Barberini, and did not reach Brussels until October 20.<sup>16</sup> It crossed with another letter from the Countess of September 29 asking for a further suspension of Philip's return to the novitiate on the grounds that his father had arrived at Piacenza, where the Earl still tarried.<sup>17</sup> It was forwarded for her by the Internuncio who added a strong recommendation, pointing out that it was she who had a great part in the conversion of her grandchildren.<sup>18</sup> The month's time-lag always made her letters rather out of date. When she wrote, Philip had already been restored for some three weeks. Philip left Milan for Rome, in charge of a certain Monsignore Terzago on October 3. Mr John Digby reported to the Earl on October 7:

I have this morning spoken with Cardinal Panfili and Cardinal Panzirola, to understand when they expect Mr Philip here: and they both told me that Cardinal Monti's last letters assured them, "there should be no time lost in his sending hither, but that he should infallibly come by the first fitting and secure conveniency". And in truth they expressed themselves exceeding sensible of Mr Philip's forgetting himself to his lordship and to his parents, and of the friar's impudency, and bade me assure your lordship that as soon as he shall be

<sup>12</sup> *ibid.*, f. 129.

<sup>14</sup> Archivio Vaticano, Cardinali, 13, f. 67.

<sup>16</sup> *ibid.*, p. 19.

<sup>18</sup> Nunziatura di Fiandra, in Archivio Vaticano, 29, f. 332.

<sup>13</sup> *ibid.*, 85, f. 241.

<sup>15</sup> *Dominicana* (v. note 3, *supra*), p. 17.

<sup>17</sup> Archivio Vaticano, Principi, 64, f. 296.



here they will do their utmost to serve you in this business, as being exceeding sensible of your case. Fr Rector [of the English College] will do your Lordship much service herein, both with his advice and sollicitation; so doubtless will Cardinal Barberini, in whose house (as I conceive) your grandchild is to remain.' He goes on to suggest that Philip's brother Henry should be sent to Rome as the Earl's spokesman.<sup>19</sup> This was accordingly done.

The date of Philip's arrival in Rome is nowhere mentioned, nor whether he spent any time in the Barberini palace. Assuming he arrived in the middle of October, there is about a fortnight in his life that cannot be accounted for. The *Annales* suppose that he went straight to the Dominican priory of S. Xisto, the novitiate house of the Roman Province.

Then came the last great effort by his family to withdraw him from the Order. This petition, like all petitions, is undated, but probably was presented in the last week of October. It was presented by Philip's elder brother Henry, on behalf of the whole family, to Cardinal Capponi, Vice-Protector of England, to be submitted to the Congregation of Cardinals of Propaganda. Henry recalls in detail the steps that led Philip to Cremona, and then presents the arguments against allowing his profession in very much the same way as the Countess had already done. He then goes on to ask that the following points might be settled by an authentic decree of the Congregation.

1. That all superiors of the Order of St Dominic be solemnly commanded not to allow Philip to proceed any further with his novitiate, nor at any time to be admitted to profession unless by licence of the Holy See and the consent of his relatives.

2. That the same decree be extended also to other religious orders, because the same difficulties (to the family) would follow from his taking the habit of any order.

3. That if his determination to be professed in the Order of St Dominic should have been confirmed by a vow, it be declared that such vow is set aside by apostolic authority, and its obligation, either null and void from the beginning, or else by the same apostolic authority made utterly to cease, as being rashly taken.<sup>20</sup>

Now these points went very much further than anything asked for previously, and are patently against the most elementary rights of the individual. Up till now the argument had been that

19 *Dominicana* (v. note 3, *supra*), p. 18.

20 *ibid.*, p. 20.

Philip was very young, that he had been swept off his feet by the eloquence and guile of Fr Hackett, and that ordinary prudence demanded that his vocation should be properly tested. Now that his vocation had been put to the test with a thoroughness that should surely have satisfied the most sceptical the family showed their hand. They were determined that on no account was Philip to be a religious. The request for his temporary return to the bosom of his family was merely a subterfuge to recover him, and, in those days of violent measures, he would have been kept out of religion by physical force.

Innocent X was not a strong-minded pope, and great families often got more than strict justice allowed. But he would have needed to be a very much weaker man to have succumbed to this onslaught, and the appeal failed. Henry expressed his disappointment to his grandfather on November 7:

‘Since my last letter unto your Excellency I have solicited the business very hard, and find by Cardinal Panfili that we cannot possibly have any command from the Pope to command my brother absolutely to be excluded from the Order, for Cardinal Panfili himself says it would be an extreme scandal to the world that by main force he should be hindered from it, if it be a true vocation of God. Therefore that which I chiefly reach at is that only the Pope will for the present be pleased to command his habit to be taken off, and that he may be excluded the Order for the present, until His Holiness shall again by express order give way unto it, I wishing in the meantime that he may be sent unto Perugia or some other convenient place, where for a few years he may study: and if it be a true vocation from God (as he says it is) then it will continue for ever, although he be for the present severed from the Order. And thus much I have very good hopes to obtain, yet I fear that I can scarce hinder, that after some years’ time, which he must employ in study, if his resolution and obstinacy continue, but that he will then be permitted by the Pope to enter again, yet I think that if for the present I can get off his habit and take him out of the Dominican’s claws I shall do very well. And I do really assure your Excellency that this business is extremely more difficult than I could possibly imagine it ere I was a personal and eye-witness of it.’<sup>21</sup>

<sup>21</sup> *ibid.*, p. 22.

One last trial of vocation awaited Philip still, and this time from the Dominicans. Fr Dominic de Marinis, Vicar-General of the Order, suggested that he should be removed from S. Xisto and lodged with the Oratorians at La Chiesa Nuova. This was done. Also one more effort was made by the Countess. By November 4 she had received the letter of John Burbury recounting the first momentous meeting with Fr Hackett, and she sent an Italian summary of it to Rome.<sup>22</sup> The Cardinal Secretary replied on December 2 that Philip had already been a month with the Oratorians, and was as firm in his resolution as ever.<sup>23</sup> The *Annales* state that he spent five months with the Oratorians, but this seems an exaggeration. After being personally interrogated by the Pope, he was allowed to return to S. Xisto before January 22, 1646, when he writes from there his last letter to his grandfather:

‘With the occasion of my dear brother Henry his turning back unto your Excellency I could not do less than write these few lines unto your Excellency to let you understand how sorry I am that your Excellency taketh it so ill that I have made myself a friar, for God Almighty knoweth very well that I would never have done any such thing if he had not inspired and called me thereunto. Therefore I humbly desire your Excellency not to trouble yourself thereat, for since God has called me unto such a holy Religion I make no doubt but that he will give me perseverance therein. And your Excellency may be assured that I do not fail in praying daily both for you and all my parents. Therefore humbly craving your pardon both for this and all the rest of my offences, and humbly desiring your blessing, I remain etc., From our convent of S. Sisto in Rome

this 22 January 1646.’<sup>24</sup>

After five months of storms Philip had at last reached a safe harbour, and the rest of his novitiate passed uneventfully. The convent of S. Xisto was so infested with mosquitoes in the summer months that the novices were always moved to S. Clemente, and it was here, in the convent that he was later to beg unsuccessfully for the English Province, and which now belongs to the Irish Province, that Brother Thomas made his solemn profession, October 19, 1646, in the hands of Dominic de Marinis.<sup>25</sup> One of

<sup>22</sup> Nunziatura di Fiandra, in Archivio Vaticano, 29, f. 365.

<sup>23</sup> *ibid.*, 28, f. 20.

<sup>24</sup> *Dominicana* (v. note 3, *supra*), p. 22.

<sup>25</sup> Domaneschio, P.M., *De Rebus Coenobii Cremonensis*, Cremona, 1767, p. 335.

the best portraits of him is still treasured there by his Irish brethren. Next day he dined at the English college.<sup>26</sup> Little did he think that the time was to come when, as Cardinal Protector of England, he would direct the fortunes of this venerable college, rebuild it, and make it his home.

Five days before his profession on October 14 (new style) his grandfather died at Padua.<sup>27</sup> He had been in failing health ever since he left England, and the warmth of his beloved Italy could not prevail over his sorrows. On Easter Monday, April 2, 1646, John Evelyn was invited to breakfast with him.

'I took my leave of him in his bed, where I left that great and excellent man in tears on some private discourse of crosses that had befallen his illustrious family, particularly the undutifulness of his grandson Philip's turning Dominican friar, and the misery of his country now embroiled in civil war. He caused his gentleman to give me directions, all written with his own hand, what curiosities I should enquire after in my journey and so, enjoining me to write sometimes to him, I departed. There stayed for me below, Mr Henry Howard (afterwards Duke of Norfolk), Mr J. Digby, son of Sir Kenelm Digby and other gentlemen, who conducted me to the coach.'<sup>28</sup>

Among the 'Remembrances' he gave to John Evelyn to aid him in his travels is the last outpouring of his bitter cup of sorrow:

'That you will renew that commandment unto Daniel Howse, which I gave before, that if Tom or Philip shall send for anything thither, nothing be delivered unto them, the one being so ill-natured and frantic that I see him with huge affliction, the other following the direction of a base Irish rascal, a Dominican, with such obstinacy as I blot him out of my memory and from my house, I resolving whilst I live only to think of his huge ingratitude towards me with detestation.'<sup>29</sup>

This last message concerning his grandsons is in striking contrast with his own mother's last message to him. Did he perhaps in these months of illness and sorrow remember her

26 Foley, H., *Records of the English Province of the Society of Jesus*, 8 vols, London, 1877-83, VI, 633.

27 There has been some confusion as to the date of the Earl's death, due to differences of calendars. The doctors at Padua give the date as October 4 (B.M. Sloane 203, f. 165). As the Republic of Venice did not adopt the new style till 1797, it must be presumed that they are using the old.

28 *The Diary of John Evelyn*, ed. W. Bray and H. B. Wheatley, London, 1906, I, 263.

29 Hervey, M. F. S., *Life of Thomas E. of Arundel*, Cambridge, 1921, p. 450.

words: '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.' He had seen four of his six sons dead before reaching manhood, and now his eldest grandson was an imbecile and his favourite a beggarly friar. He was spared the worst of the news from England: the execution of the King and the abolition of the peerage of which he was by right the premier Duke.

His elder son Henry Frederick and his second grandson Henry, after his fruitless negotiations in Rome, remained with the Earl until his death. They had intended to return together to England, but the Earl's illness took a sudden turn for the worse and in a few days he was dead. In a letter to his mother, of April 23, 1652, Henry Frederick warns her against the dishonesty of two trusted servants, and refers to the Earl's last days:

'I humbly beg your pardon for my bold venture of saying so much and speaking so freely, my reason being chiefly (besides others) the expressions my father has often made with execrations and solemn oaths to me how much they were guilty of breaking his heart, and now a day or two afore his death solemnly, before Sir John Penruddock and many others, took God to witness, and on his death, of the barbarous usage from them, and he being then so weak as hardly able to speak out, he uttered it with tears, and that your Excellency would find, whatsoever he had been they were worse by thousand degrees. And I must needs confess, though I never went about to justify my father in anything he did to your Excellency (for I understand it not), yet my blood would rise and boil to see the man or men which he took on his death broke chiefly his heart.'<sup>30</sup>

What Henry insinuates it is impossible to say, but it would seem that the Earl's conscience tormented him over the way he had treated his wife, though all other evidence represents them as living in harmony and affection. On one vital point there is no evidence at all, but it has always been assumed that the Earl died unreconciled to the Church.

The Earl has a place in history as a patron of the arts and an early collector, and his name is perpetuated in the Arundel

<sup>30</sup> Westminster Cathedral Archives, B. 29, no. 16.

Marbles at Oxford. The Countess has left her mark on every English garden, for it was she who introduced the laurel into England.<sup>31</sup> Their son Henry, who made so little mark in his life time, lives on in the new world. He obtained permission to colonize a large tract of Southern Virginia, now the busy district of Norfolk Island.<sup>32</sup>

<sup>31</sup> British Museum, Add., 5850, f. 95.

<sup>32</sup> *Calendar of State Papers Colonial, America and W. Indies, 1574-1660*, p. 282.

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## NOTICE

EVERY priest of the English Dominican Province begins his studies at Hawkesyard Priory. There he spends three years studying various aspects of philosophy before going to Blackfriars, Oxford, where he begins the study of theology. These first three years at Hawkesyard are important for more than an acquaintance with the formal discipline of philosophy, though this of course is the central theme of his intellectual life there. He must enlarge his understanding of Scripture, familiarize himself with the Fathers of the Church, her history and liturgy; and he must continually enrich his experience of human possibility and achievement even where this is not explicitly ordered to the redemptive mysteries of the Church.

These are all aims with which readers of *BLACKFRIARS* will sympathize; and it is for this reason that they are asked to help in the achievement of these aims by contributing to the chief means which makes that achievement possible: the appropriate current literature. The remoteness of Hawkesyard from any large library makes it necessary for the students and teachers there to rely almost entirely upon the resources of the Priory library, and these have become more and more inadequate in the last twenty years. We ask readers of *BLACKFRIARS* to help make good the serious deficiencies of the Hawkesyard library, and we shall be most grateful for the gift of money or of books. Those readers who wish to make a gift of books are asked to send a list beforehand, to avoid duplication. All contributions should be sent to the Librarian, Hawkesyard Priory, Rugeley, Staffs, and will be acknowledged by him personally.