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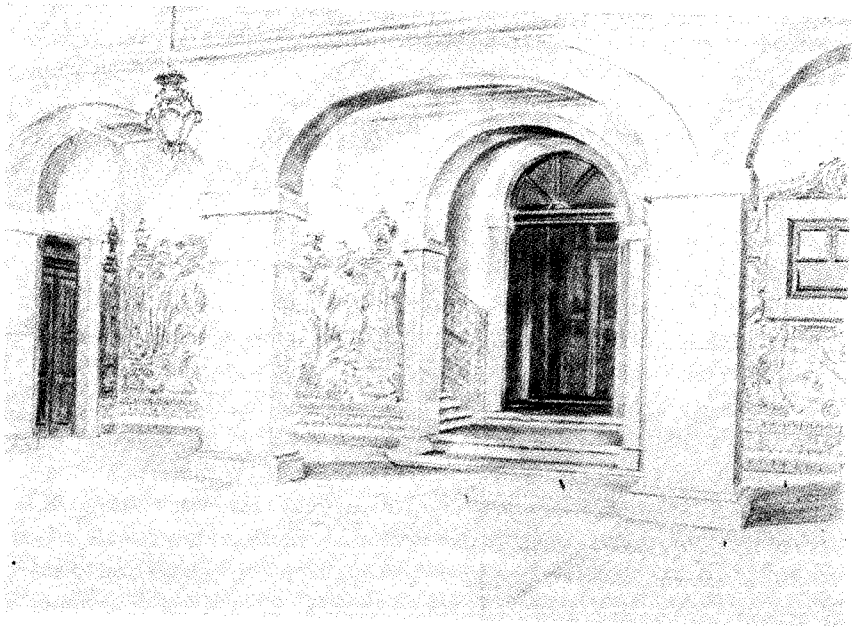


THE INGLEZINHOS

A short history

by **D'Arcy Orders**

The Inglezinhos or, to give it its official title, The Pontifical College of SS. Peter & Paul, was founded in Lisbon in 1622 in the last years of the reign of James 1.

At that time, the future of Catholics in England was uncertain. As part of the negotiations James was conducting with Spain for the marriage of his son, Charles, to the Infanta Maria, it was agreed that Catholics in England should be given relief from the penal laws enacted against their religion. However, Charles chose instead Henrietta Maria of France and, as a result, there was no relaxation of these laws. Protestant clergy remained ever watchful for any signs of a Catholic revival.

The Catholic church, some years before, had established seminaries on the continent at Douai in the late 1560's, and later in Rome, Seville and Valladolid, at which priests could be trained and, after ordination, return clandestinely by various routes to their native land, sometimes hiding in the houses of Catholic gentry until they were assigned to their duties. There, at great personal risk, they ministered to Catholics, always in danger of arrest, imprisonment and execution.

An Irish seminary for the secular clergy had been established in Lisbon before 1592 and a Residence for English priests in 1594. Some time before 1597 there existed a house in Lisbon in which old priests were looked after and a few scholars from the British Isles were accommodated.

The Rector of the Residence in the 1620s was Fr. Nicholas Ashton, Visitator to the Inquisition in Lisbon and Chaplain to the English Catholics in that city. He bequeathed some houses near the Church of St. Catharine in the Rua de Valverde (now the Avenida da Liberdade) to the Residence, the

property to be used for the benefit of English students in the city who intended, after ordination, to return to minister in England. Fr. Ashton died and his successor, Fr. William Newman, decided to use the bequest to establish a college in Lisbon. He was influenced by a promise of financial support from a Portuguese nobleman, Dom Pedro Coutinho.

Apparently Dom Pedro's secretary, a certain Antonio Soares de Albergaria had met an Englishman in the service of King Phillip in a Madrid bookshop with whom he entered into conversation and eventually struck up a friendship. The Englishman lent him a book of engravings depicting the sufferings of Catholics who had been martyred for their faith in England; when Soares Albergaria showed this book to his master, Dom Pedro determined to found and endow a seminary in Lisbon for the training of English priests.

Fr. Newman and Dom Pedro subsequently met in Lisbon and agreed that the seminary would be placed under the direction of secular superiors in England, as was the case with the English College in Douai. Although this led to some opposition from the Jesuits in Madrid, approval was finally given by Apostolic Brief of Pope Gregory XV on 22 September 1622.

Dom Pedro promised 5,000 golden crowns but little progress was made during the next few years due to his involvement with Royal assignments and his uncertain health.

In 1627 the Most Rev. Lord Bishop of Chalcedon agreed to send a graduate of Douai to Lisbon to finalise the arrangements and eventually become the first President of the College. The Rev. Joseph Haeynes (alias Hervey) duly departed, crossing to Calais, then travelling via Paris to Nantes from whence he took a ship for Lisbon, arriving in eight days.

All outstanding matters in Lisbon were settled and Fr. Hervey authorised Fr. Newman to draw the 5,000 gold crowns promised by Dom Pedro to acquire the land and erect a chapel and buildings for the community, which initially would consist of

> "A President to govern; two masters to read; a procurator to negotiate and eight students."

Returning to England, Fr. Hervey was arrested on arrival at Dover and incarcerated in the castle.

Desperate to report to the Lord Bishop in London, he contrived to escape and used the cross-rope which supported his bed to drop from the window of his cell. Although wracked by fever, he managed to cover ten miles before daylight and, after various incidents, reached London safely. But this was only

the beginning of his adventures, for he was then instructed to return to Lisbon via Douai, where he was to collect ten students and two teachers to form the nucleus of the College.

A contemporary account of the group's remarkable journey lasting nearly three months has been published in the 1979 Annual Report & Review of the British Historical Society of Portugal.

Dom Pedro's benefaction turned out to be somewhat less than he had implied, and was limited to the land on which the College was subsequently built in the Rua da Rosa and in the Avenida São Boaventura, as well as a few adjoining single-storey houses and the erection of a small, imperfectly built church. He also promised £ 150 per annum on condition that there would be three quotidian Masses per annum. With the permission of the Holy See these were discontinued in 1879.

A part of the Rua São Boaventura was shut off thus causing its peculiar configuration which remains to this day. In 1634 permission was obtained to sell some houses close to St. Catherine's Church, presumably, those bequeathed by Ashton, and the site was enlarged by the purchase of some of the adjoining properties.

Constitutional government was vested in the Bishop of Chalcedon and his successors in the Vicariate of London, who were given the right to nominate the President. The latter's authority was not absolute and a Council of Superiors dealt with all matters of importance; the President had an additional casting vote.

Only in 1634 were the College Rules approved by the Inquisitor General, who, as Protector the College had the right to supervise its administration, principally by a formal Annual Visitation.

Soon after the opening of the College, a uniform was introduced consisting of a cassock of black lustrous material, a girdle and biretta. On ceremonial occasions and when in public beyond the precincts of the College, over the cassock was worn a loose, sleeveless habit to which was attached a strip of red cloth in the shape of an oar, emblematic of the occupation of St. Peter, the fisherman, under whose patronage and that of his co-apostle, St. Paul, the College was placed.

In the early years, the extreme poverty under which the College laboured, coupled with the unpredictable humour of its founder Dom Pedro led to serious problems. In addition, illness struck more than half of the community and nearly led to its extinction. The situation was saved by the untimely death of one of its masters, Fr. Anthony Morgan, who left the College a legacy of £ 24 per annum.

The dangers to which those returning to England were exposed was illustrated when two students who had been ordained at the College in 1642, were soon arrested, imprisoned, condemned to death, and died in prison.

One of the most famous early members of the community was Dr. Russell who in 1642 came to the College as the President's personal servant but because of his genius and spiritual fervour was permitted to become a student in 1647. He subsequently became Portugal's envoy to England, accompanying Ambassadors de Mello and Macedo during their difficult negotiations with the Commonwealth. On the restoration of Charles II, Dr. Russell was engaged in the diplomatic struggle to secure a Portuguese Alliance with England in 1660 against the wishes of Spain.

Largely due to Dr. Russell, the Portuguese project succeeded, and he later accompanied Catherine of Bragança to England and was present at her marriage to Charles II in Portsmouth. Partly owing to his efforts, India subsequently became part of the British Empire as Portugal was persuaded to offer Bombay as part of Catherine's marriage dowry.

Writing in 1902, the Very Rev. Canon Croft expressed the view that the first 80 years or so was the most brilliant period of the College's history. This was when, despite difficult circumstances and strictly limited means and financial resources, the College supplied a constant flow of dedicated missionaries to England, whose reputation in turn enhanced that of the College.

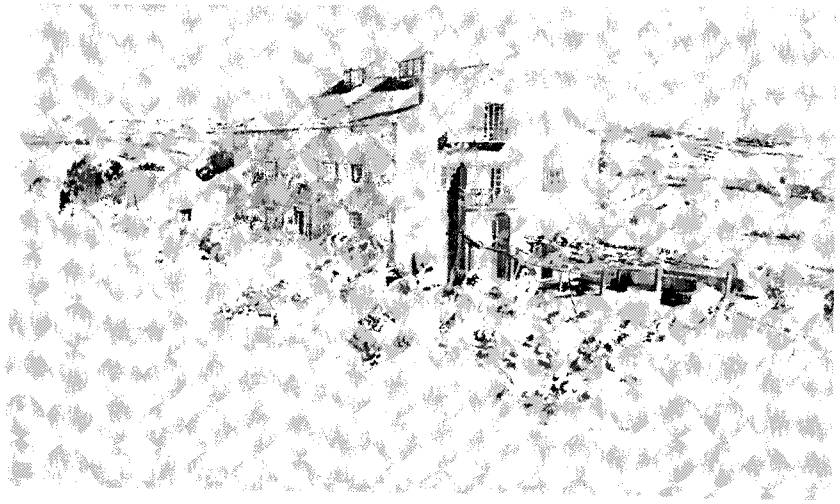
The buildings as originally erected, were unsightly and offered minimal habitation. College fare was frugal and equally divided between the lowest and highest ranking inhabitants : breakfast consisted of three ounces of bread, one ounce of butter and unlimited water. Weak wine and half a pound of meat was allotted for each for dinner and supper, but College funds seldom stretched that far. Instead, the entire community often had to make do with two pounds of rice between them instead of meat for supper. Fridays were fast days. Everyone rose at 4 a.m., breakfasted at 8 a.m., dined at 11 a.m. and supped at 7 p.m.

By the early 1700's the College's buildings were in a dilapidated condition, largely due to the will of its founder Dom Pedro, which had committed the right of patronage to an institution called the Misericordia. The stipulation was that the College property would be made over to the Misericordia in the event of its community withdrawing from Lisbon and returning to England. In return, under both Civil and Canon Law, the Misericordia was obliged to maintain and keep the College in a proper state of repair, which it refused to do.

As a compromise, the College agreed to take on the responsibility of rebuilding and future maintenance if the Misericordia surrendered one half of its patronal rights.

The way was now clear to rebuild. Funds were raised both locally and in England, and in June 1714 practically all the dilapidated buildings were demolished and the foundations of the College as it now is laid. Shortage of funds delayed completion until 1727, and even then, the interior was left in such an unfinished state that for some time, the College was called "the barn".

In 1720, a Catholic convert, Francis Nicholson, who had been in Lisbon in the service of Queen Catherine, Consort of Charles II, decided to make over to the College his Quinta at Pera, about a mile and a half from the south bank of the Tagus, on condition that his debts - which were considerable - be paid and that lodging and food and an annual income of £ 12 be allowed him for life.



Quinta de Pera

The plainness of the building was more than compensated by its scenic surroundings and vineyards which produced wine sufficient both for the community and for the sale of altar wine through J.G. Ford & Son of Sedley Place, Oxford Street, London W1.

The Quinta was used by the community for two or three weeks each year, usually in September. The absolute freedom from restraint which its seclusion offered undoubtedly made possible a relaxation of strict College discipline, and its lovely surroundings, bracing air and close proximity to the beach at Portinho made "Quinta time" a memorable occasion.

A surviving letter, date 14 May 1745, from the President to the father of a prospective student gives a list of articles a new student was required to bring -

> "We have agreed to take your son Nicholas .... It is expected you send with him a good mattress, a bolster with two blankets and a rug. This bedding must not be short: for boys will grow up to be men. A knife and fork with a silver spoon with his mark N.B. Six shirts at least, three pairs of stocking, three pairs of shoes; these shirts, stocking and shoes to be either new or little worn. A Littleton's Dictionary, and Lily's Grammar. A whole Manual and what other spiritual books you please, as Gother's Instructions for Conf. and Com., The Garden of the Soul and Sale's Introduction to a Devout Life. All here provide themselves with handkerchiefs, towels and nightcaps. You'll do well to send him by the Packet boat which is both the safest and most expeditious way in this time of War."

Other letters refer to the College as "Mr House" or "Mr Peter House", and of the students as "Prentices to our Trade". This was no doubt part of a code used in the times of active persecution.

The 1740's marked a difficult period for the College, both administratively and financially, but the disastrous events of 1755 reduced its fortunes to their lowest ebb.

On 1 November 1755 a catastrophic earthquake shook Lisbon. The College's new buildings survived, but the remaining original eastern part surmounted by a tower with bells collapsed, killing the President, Dr. Manly. Fearful of further shocks but unaware that the authorities had issued an order forbidding any boats to cross the Tagus without permission in order to prevent looting and the escape of thieves, it was decided to send the entire community to the safety of the Quinta at Pera. The College's fugitives embarked without the required permission and were fired upon; fortunately none of the cannon balls struck the boat. Some time later they returned to the College but did not immediately occupy the damaged buildings.

During their absence, many poor families deprived by the earthquake of shelter, took refuge in the ground floor rooms which were arched and strong and -

> "until a late period there existed in the vicinity of the College many a venerable sire who owned, for his birthplace, the lower corridors of the English College."

Because of a lack of funds, the old buildings and the tower remained in a ruinous state for nearly forty years. Through the influence of Fr. Allen, who was

a personal friend of King Pedro III and a tutor to Prince Joseph, the King rebuilt the ruined part out of his Privy Purse and in 1784 decreed that the Supreme Pontiff should grant an annual sum of one thousand Portuguese reis to the College in perpetuity.

Towards the end of the 18th Century, the College at Douai and most of the other continental establishments were swallowed up by the events of the French Revolution. To compensate for their loss it was decided to expand the College in Lisbon.

During his period as President, 1782-1805, Fr. Fryer by economic management saved a considerable sum of money but most of the funds necessary for extending the College buildings came from another, unexpected source.

A certain John Dionysius d'Azevedo who was completely unconnected with the College, left it his entire estate. Many years before his death he had transferred his affairs to Brazil where he later became insane and committed suicide. The Misericordia of Rio then took possession of his estate on the grounds that the will was not valid and, therefore, the funds should be devoted to charity. The College began legal proceedings but despite several judgements in its favour over a period of 50 years, received nothing. It was not until 1788 when D. Luiz de Vasconcellos was appointed Viceroy of Brazil that the Misericordia was persuaded to hand over the funds to the College.

During the Peninsular War, the French - under Junot - invaded Portugal in 1808, occupied Lisbon, expropriated British property and billeted 280 men and 12 officers in the College.

Although most of the English were leaving the city, the President decided to remain and an amicable arrangement was made with the French to permit the students to continue their studies and circulate in the city, albeit as prisoners-of-war. During the nine months' occupation, four students, with the tacit approval of their Superiors, made their escape at night to the English fleet cruising the Tagus.

Only one incident placed the arrangement at risk. This occurred when the French officers invited the Superiors to a banquet and a young officer, forgetting the consideration due to guests, rose to propose the health of the Emperor Napoleon and called on the English present to honour the toast. Fr. Allen declined, leading the French officer to observe that

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> "He had not much reason to respect a country which had driven them forth to a foreign land."

"Let it be so" rejoined Fr. Allen, "Yet George the Third is our lawful King. I will drink your Emperor's health on condition that you drink George the Third's."

All present laughed and applauded heartily and the incident passed off as a joke. The memory of this was perpetuated in the following verse of the College song:

"Not forget we when "Vive L'Empereur" was toast
How the Briton, undaunted, defied the proud boast
How gallant the spirit that feared not to fling
In the teeth of the Frenchman his "God Save the King".

By the end of the war few students remained. Fearing the possibility of a French return under Soult, it was decided to close the College, and send the students and the College's more valuable possessions back to England.

To keep the premises occupied, the Superiors opened an Anglo-Portuguese school for secular education. The demand for places soon far exceeded the school's capacity and it flourished for seven years until, after Waterloo, a new group of students arrived in 1815.

Their finances improved markedly in 1818 when an alumnus, Fr. Joseph Oliver left the College £ 1000 and the Countess of Font offered another £ 1000 on condition she be allowed 10% per annum interest for the rest of her life. As she was then over 70, the College recognised a good deal and accepted with alacrity.

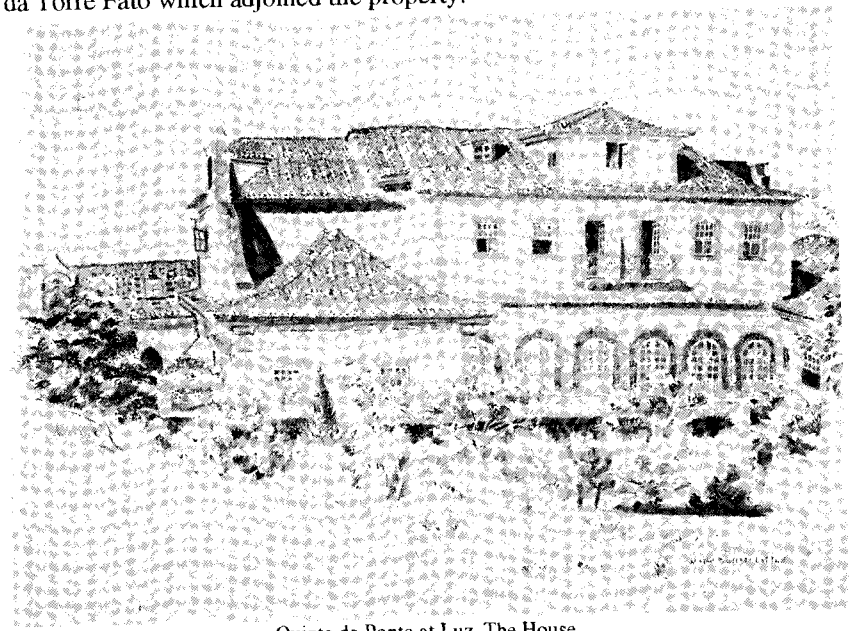
By the 1820's the Church was re-roofed, the interior restored, and the College enlarged to its present size, spacious enough for 50 students and teaching staff.

In 1832 it was decided to rent a villa in Palma de Cima, some three miles north of the city in order that one half of the students might spend alternate weeks there during the heat of the summer months so that they could continue their studies while benefiting from a change to the country. The Villa was also used on Thursdays, which traditionally had been a free day, and during the Easter holidays when the strict College routine was somewhat relaxed and the students allowed to cater for themselves. Long walks, sometimes of twenty miles in what was then countryside, were a regular feature of these visits.

On the publication in 1834 of the new constitutional Charter, a group of English Protestants in Portugal opened a school and strove to attract to it

children of the poorer classes, offering them free education on the sole condition that they should conform to the practice of the Protestant religion. Concerned that these children were in danger of losing their faith, the President of the College persuaded a Rev. Joseph Ilsley to counteract this move by opening a rival school. This, in a short time, attracted all the catholic children from the Protestant school, and rapidly established such a reputation for the excellence of its teaching that many of the well-to-do Portuguese began seeking admission for their children. To cope with this demand, Rev. Ilsley rented another house especially for them, procured teachers from England and subsidised the original school from its profit. In the hope it would prove to be of considerable financial advantage to the College, in 1853 Rev. Ilsley handed over the school to the College and a new director was appointed. Unfortunately, these hopes were not realised and the numbers gradually diminished until 1856, when it was returned to Rev. Ilsley who had, by then, become President of the College.

In 1855, the Superiors decided to cease renting the villa at Palma and purchase a country house with a vineyard named Quinta de Ponte. This was sufficiently spacious to house all the students at one time. A few years later, the Protector of the College, Cardinal di Pietro, made over to the College his Quinta da Torre Fato which adjoined the property.



Quinta da Ponte at Luz, The House

This proved fortuitous as the following year Lisbon was subject to a virulent outbreak of yellow fever. This was confined to the lower areas of the city near the river and did not spread beyond the city limits. Thus the students, who spent a whole year at Luz, were saved from the danger of contamination.

By 1857 the finances of the College were once again in a parlous state, but yet again the situation was saved by the appearance of a benefactress; this time in the person of Donna Joanna d'Araujo Carneiro d'Oeynhausen, who offered to make over to the College the sum of £ 1,800 in return for receiving £ 90 per annum during her lifetime. This windfall materially improved the College's finances and enabled the chapel to be extended.

In 1870 the Lisbonian Society was founded with the primary object of forming a centre of union for alumni of the College and to co-ordinate their efforts for the benefit of the College. Over the years the Society gave substantial financial support to the College, notably in 1926 when a fund of over £ 3,000 was established, the interest thereon to be used to provide higher education for students. In 1943 when low interest rates in England, adverse exchange rates and rampant inflation in Portugal reduced the College to desperate financial straits. The £ 3,500 raised by the Society enabled the College to survive the War.

In 1907 the College launched a magazine "The Lisbonian". There had been others in the 1820's and 1860's but these had not survived. "The Lisbonian" was published regularly until the College closed in 1972.

With the coming of the Republic in 1910 there was a wave of anti-clerical feeling: ecclesiastical communities were banned and clerics forbidden to wear cassocks or clerical attire in the city. Through the intervention of the British government, students of the College were exempted and continued to wear their distinctive cassock as they had done since soon after the founding of the College.

The restrictions on the issue of passports during the 1914-18 war made the sending of students to Portugal impossible and, gradually, numbers dwindled. By the end of the War only three students remained, being taught by the President and one another.

During the War, several alumni of the College joined the armed forces, and in August 1917 twenty were listed as serving and six as chaplains. Three were shown as having been killed in action. By February 1919 a new generation of students had arrived and College life gradually returned to normality.

The first major event after the War was the celebration of the Tercentenary of the foundation of the College in 1622. Amongst the distinguished guests were H.E. The Papal Nuncio, Monsignor Achilles Locatelli, Archbishop of Thessalonica who, as Protector of the College, presided at the celebrations; D.

Antonio 1, Cardinal Patriarch of Lisbon; H.E. Cardinal Bourne, Archbishop of Westminster and the Bishops of Viseu and Portalegre.

On the day chosen Mgr. John Cullen celebrated the Solemn High Mass in the presence of the Cardinal assisting on the throne. The sanctuary was brilliant with colour, the princely purple of the Cardinal and the red vestments of the ministers throwing the white surplices of the assistants into sharp relief.

In the choir, the Bishops of Viseu and Portalegre, the Canons of the Sé of Lisbon, the clergy and the students made an imposing spectacle. In the Tribune were H.E. the Cardinal Patriarch of Lisbon and the Papal Nuncio. The sermon was preached by Cardinal Bourne, an eloquent and earnest oration which was attentively followed by a large and distinguished audience. The choir rendered Revenello's Mass of St. Orestes. Benediction of the Blessed Sacrament followed. After the "O Salutaris Hostia" the celebrant intoned the Te Deum which was taken up by the choir.

The ceremony was probably the most expressive in the history of the College and made a deep and lasting impression on those fortunate enough to be present.

Many alumni, some ordained over forty years before, returned to Lisbon for the occasion and it was only just possible to squeeze into the Students' Refectory the hundred persons present at the banquet.

Although the collection of copies of "The Lisbonian" in the library of the British Historical Society of Portugal is far from complete, it does show that apart from their religious duties, the students led a very full and active life.

Since nearly all the students originated from England sport was of paramount importance and, although their numbers rarely exceeded fifty, of a very high standard. Cricket was generally played "in house" at Luz on a matting wicket. In 1911 the College felt sufficiently confident to challenge Lisbon Cricket Club at Cruz Quebrada. Scoring 103, the College then dismissed Lisbon for a mere 33 and declared their second innings closed at 78 for 3, leaving Lisbon to get 149 to win in only an hour and a half. This Lisbon did, their star performer, The Hon. J. Herbert, making 93 not out in a very short time. The following year the College won and lost against Lisbon C.C. but no further matches were played and cricket was not seriously revived until after the Great War.

There is a quotation in "The Lisbonian" to the effect that -

> "The English, not being a religious people
> invented cricket to form some idea of eternity."

A Sports Day was held annually, with all the traditional races from the sack-race and throw-the-cricket ball to the 100 yards and the mile.

Another popular and long-established sport, apparently peculiar to the College, was "Cat". The scoring was in "rounds" and "stones", but the rules remain obscure.

The standard of football at the College reached its zenith in the years just before the First World War. In January 1911 the College heavily defeated an English representative team, 9-0. Encouraged by this, they took on the Lisbon Club at Cruz Quebrada, and won 3-1. They then went on to challenge some of the leading Portuguese clubs, and although defeated by the College second eleven in a practice match at the beginning of the season, they ended the season with seven victories and only one game lost. They also defeated the Portuguese International Team 3-1 at Sete Rios; but were finally brought down to earth by the "English Masters" at Carcavellos.

In 1913 the College recorded two wins against Sporting, but lost 3-2 when strengthened by Carcavellos they played against Portugal in a charity match. The proceeds were divided equally between the British Hospital and the Misericordia.

About this time the Portuguese Football Association was formed, and both the College and Carcavellos became members. A new name was adopted, "The Crusaders", and they became almost unbeatable, easily defeating the leading clubs, Club International, Sporting, Sport Lisboa Benfica and Benfica (twice).

Unfortunately, as with cricket, the First World War put paid to serious College football, and there was only a brief revival in the 1960's when they played in an Interseminary League.

The College was equally active on the arts side. Apart from discussion groups, literary and debating societies and musical evenings, they also produced two or three plays each year, usually at Christmas time.

The first mention of these is in 1861 when an old room in the College was transformed by students into a small theatre. "Julius Caesar" was performed there in 1863.

The programme was varied: "Ghost Train", "Rope", "Macbeth" and "HMS Pinafore" were all acted by the students, female parts included. Their production in 1945 of a modern thriller "I Killed the Count", a full-length play in a prologue and three acts was enthusiastically reviewed in the Anglo-Portuguese News:

> It is no exaggeration to say that it was one of the finest English amateur performances given in Lisbon duly allowing for the fact that most of the cast were of school-boy age and retained a chubby look, ill-adapted to the parts of old-lags, murderers and detectives ... the 13 players were word perfect and their elocution was excellent.

The production of plays and the occasional pantomime continued on a regular basis until the College closed in 1972.

Life at the Inglezinhos in the 1950's and 1960's followed its customary pattern and was relatively uneventful. But the question began to arise whether, in the changed circumstances, it was still necessary to send students there from England.

In early 1971, Bishops Holland and Guazzelli visited Lisbon to discuss and inform themselves about the viability of the College. As the Editor of "The Lisbonian" wrote -

> "This was no small task. Their three to four-day visit must have exhausted them, though they never showed it. On the contrary their availability to both staff and students, on both formal and informal occasions, was inspiring. It was, however, in the true sense of the word, a time of reckoning."

As a result of their visit, it was decided that there would be no students for the 1971-72 academic year, but that priests and staff would remain until a decision on the future of the College was made.

A letter published in the Anglo-Portuguese News:

> "There is a growing realisation that one of the original purposes for founding the College no longer exists. What had to be done abroad can now be more efficiently and effectively done in England.
>
> The College once served to emphasize distinctions in creeds and divisions in Church loyalties. Its present closure enables students by returning to England to learn how to co- operate with other Christian churches there and to manifest and intensify the supreme and guiding loyalty of them all to the Founder of Christianity and the Servant of Mankind.
>
> It would, therefore, be premature to state that the College has been finally closed. It may have to discover for itself a new role in the new closer knit community of Western Europe or in the Roman Catholic Church as it branches out from Europe across to the Americas and down to Africa.
>
> James Sullivan,
> President."

The decision to close the College was taken and the property was subsequently sold to the Santa Casa de Misericordia de Lisboa which converted it into a back-up hospital for the poor and needy. This reduced the pressure on civic hospitals, and also offered comfort to those who otherwise would be sent back to their own inadequate homes where no medical or nursing assistance was available.

The bulk of the proceeds of sale was remitted to the Administrators, the Roman Catholic Bishop's Conference of England and Wales.

As a mark of appreciation for the kindness and help given to the College during its 362 years of existence in Lisbon, a fund was opened with a gift of Esc. 2,000,000, later increased to Esc. 23,000,000, under the following conditions:

> "The Fund to be known as "The Inglesinhos 1622-1984 Fund.
>
> The Fund is to be supervised by HBM Consul, Lisbon and administered through the British Charitable Funds.
>
> All grants made must have the approval of HBM Consul and the Committee of the British Charitable Funds.
>
> Grants are to be made for the benefits of those in need who are persons of British nationality, resident in the Lisbon consular area, or with very close links with Britain or Britons and who require hospitalization and /or treatment in the British Hospital, Lisbon. (In exceptional cases when treatment requires to be given in a hospital or elsewhere other than the British Hospital grants may also be given.)
>
> Should, at any time, a building be constructed for the purpose of housing needy British persons, consideration may be given for the use of funds towards that purpose, after consultation with the Benefactors".

As the Benefactors intimated they would be prepared to consider providing capital for a Retirement Home, a Committee of various members of the British community in October 1986 launched an Appeal to raise funds to purchase and equip a suitable building.

The Benefactors therefore made a donation of Esc. 9,524,000 to the British Charitable Funds which, in turn donated a like sum to the Appeal on the express condition that the Committee of the British Charitable Funds should have the right to nominate two residents at a reduced monthly charge. For technical reasons the donation had to be designated an interest-free loan and is repayable in certain circumstances.

This donation gave the Appeal a flying start and encouraged the support of individuals, commercial undertakings and institutions: over Esc. 41.000,000

was raised, sufficient to purchase and adapt a property in São Pedro do Estoril for nine residents.

Although the seminary has closed, the Inglezinhos continues as an entity. When the Vatican approved the closure it drew attention to a clause in Mr. Nicholson's deed of gift:

> "If ever circumstances should render it necessary or expedient for the College to alienate the Villa of Pera, the proceeds of sale should be employed in the purchase of some other country residence."

However, it was decided to lend the building to the "Associação Portuguesa de Pais e Amigos das Crianças Diminuidas Mentais" created by Mrs Sheila Stilwell, which has now been developed into a protected workshop for Downs Syndrome children. In its stead, the Bishops acquired a Villa near the village of Alvor, Algarve, which is used as a holiday home for Priests of the Dioceses of England and Wales, ex-Inglezinhos having priority.

So, although the College no longer exists, its memory will be perpetuated for as long as the "Inglezinhos 1622-1984 Fund" continues its beneficence.

Sources:

Historical Account of the Lisbon College, The Very Rev. Canon Croft, 1901
The Lisbonian 1907-1971
The Origins of the English College, Lisbon The Rev M.E. Williams, Catholic Record Society
Records held by the British Historical Society of Portugal.

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d'Arcy Orders, one of the founders of the Society in 1974, was its first Honorary Secretary. Subsequently he was Honorary Treasurer and served on the Council for many years. He has written several books on British community subjects, all of which are available from the Society.