

Providence

VOLUME VI, NO. 4

OCTOBER 1970



The First Coed

Inside Providence

The Co-ed Situation	3
<i>George Popkin '34</i>	
The New Curriculum	5
Commitment to Social Action	8
Lord Acton, 100 Years Later	11
<i>(Second of a two-part article)</i>	
<i>Rev. Cornelius Forster, O.P.</i>	

PAUL CONNOLLY '34
Executive Editor

DONALD M. GRANT
Editor

JOSEPH UNGARO '52
Consulting Editor

KAY MORIN
Editorial Assistant

Providence is published quarterly by Providence College, Providence, Rhode Island 02918 for the Alumni and Friends of Providence College. Second-class postage rates paid at Providence, Rhode Island, October 1970, Volume VI, No. 4.

Providence College fully supports and complies with Title VI of the Civil Rights Act of 1964 and does not discriminate in any way in any of its policies on the basis of race, color or national origin.

THE COVER

Maureen A. Whelan of North Providence is the first coed to be accepted at Providence College. She is the daughter of the late Robert Whelan '50.

Photo by William K. Daby is reproduced by permission of the Providence Journal Bulletin Company.

The story on co-education is by George Popkin '34, and is reproduced by permission of the Providence Journal Bulletin Company.



*Dr. Paul van K. Thomson
(Subject of the interview)*

The Coed Situation

George Popkin '34

Providence College expects to have a student body of 3,200 men and women in the fall of 1974.

This projection compares with the current all-male enrollment of 2,300.

Dr. Paul van K. Thomson, academic vice president, said he estimates that about 1,200 of the students on campus in late 1974 will be coeds.

The "mix" toward which the college will be working is about 40 per cent women and 60 per cent men, he disclosed.

Dr. Thomson outlined for the first time in detail how PC sees its future in relation to its forthcoming new role as a coeducational institution.

"We anticipate 250 women freshmen and 50 women transfers to arrive in September of 1971," he said.

Of them, 150, or half, will be resident students.

Dr. Thomson forecast that similar numbers would enter in succeeding years. In the meantime, the number of men students would drop from the current 2,300 to 2,000.

Providence College at the moment has eight women faculty members. Dr. Thomson said that there will be more and more in time as coeds enter the Dominican institution.

"One of the first things we will need," said Dr. Thomson, "is a dean of women. We will also need a director of physical education for women.

"House mothers will be required for the residents also. But it all will develop as we go along."

In regards to hiring women faculty members, Dr. Thomson remarked, "It was specifically recommended to me by the corporation that we get more female faculty members."

A Dominican nun, Sister Mary Ellen Straub, an anthropologist who was teaching at Wilson College, a Protestant-related institution in Pennsylvania, has joined the faculty. She has a doctorate from Catholic University and did research in Colombia, South America.

As the first move in preparation of facilities for the arrival of women students, Aquinas Hall will be shut down for a year. It will be remodeled for the use of coeds.

Aquinas Hall, which is centrally located, is a large three-story brick structure. It was the first dormitory built on the campus and opened its doors in 1939. It had recently been renovated.

Dr. Thomson said that there has been no determination as to what additional dormitories will be set aside for women. He said the newly completed 10-story dormitory in the rear of Harkins Hall might be used by coeds. He mentioned Joseph Hall as another possibility.

The academic vice president felt that the coeds could be accommodated without the construction of additional dormitories at this time.

Latest figures show 1,265 male resident students. Residency on campus has been rising in recent years and the number of commuting students falling.

In 1966-67, PC had 1,067 resident undergraduates and 1,627 day students. Although the residents this year had increased by 189, day students fell by 548.

Dr. Thomson said that one of the reasons for going coeducational was the feeling that entrance applications, which have been dropping, will surge upward.

In 1966, he said, there were 2,640 applicants for places in the freshman class. But, in 1969, the number had plummeted to 1,961.

As part of the preparation for women students, a health center building will be constructed where Donnelly Hall now stands. Donnelly Hall is a military surplus building which was erected following World War II with the idea that it would be "temporary."

The health center would have an infirmary and medical examining rooms. Donnelly Hall had been used recently for recreational purposes.

Dr. Thomson said a lot of hard planning will have to go into the new PC. "Additional courses in drama will be offered this fall," he said, "but that is only the start."

"By 1971 our drama department will have been enlarged and we envision studio courses. The Blackfriars have had an international reputation in the world of drama and we mean to put some of this know-how to use. Several Dominicans here on the faculty now have an outstanding background in drama.

"In the past, not having women on campus has hindered our presentation of college theatricals. That problem will disappear."

"... About 1,200 of the students on campus in 1974 will be coeds."

Expansion in the areas of art and music, particularly attractive to women, also was foreseen by the academic vice president.

"I think the coeds will come from the same schools by-and-large from which we get our male students," Dr. Thomson speculated. "You know there has been a change of late; we are getting more people from the public schools. In the class of 1973 we have representation from 158 public schools. Twenty years or so ago, the majority came from private Catholic high schools."

Dr. Thomson made the point that PC has "plenty of room" for commuters. The ratio of applications from would-be boarding students to day students has been rising steadily.

Before arriving at a decision, the corporation studied material prepared for its members by a special committee headed by Dr. Thomson. The committee gathered information at Princeton University, Assumption College, Fairfield University, Trinity College, Wesleyan College, La Salle of Philadelphia, and Franklin and Marshall. All have gone or are going coed.

Five reasons were given by Dr. Thomson for deciding in favor of coeds. They are:

1. Coeds improve the overall academic quality of students;
2. Without them, a liberal arts college tends to experience a decline in the number of applicants;
3. Their presence makes for a more satisfying social life;
4. The trend nationally is to get away from one-sex institutions, and
5. The best qualified students are generally not interested in an all-male institution.

Dr. Thomson said his investigation showed that of 339 Roman Catholic institutions of higher learning in this country, only 15 per cent were coed. He added, however, that a large number — "probably a majority" — were small women's colleges run by a religious order.

By contrast, his committee discovered, that of 478 other institutions with religious affiliations, 88 per cent were coeducational.

"Aquinas Hall will be shut down for a year. It will be re-modeled for the use of Coeds."

Aquinas Hall can conveniently handle about 180 women.

Along with its refurbishing, there will be an investigation of social and cultural activities on campus by the Rev. Francis C. Duffy, O.P., vice president for student relations. By the time women students reside on campus, plans are, their potential extra-curricula, free-time programs will have been broadly outlined.

"The best qualified students are generally not interested in an all-male institution."

Completion of the student center now under construction next to Alumni Hall will fit perfectly into the new scheme of things. It will be ready when the first coeds arrive.

One of the matters still to be determined is what regulations to establish for the women students.

Dr. Thomson said that male students will have no problems finding dormitory rooms because the new 10-story residency hall will be receiving them this fall. It will make up for the temporary closing of Aquinas Hall.

Also, an old residence for nurses at adjacent Chapin Hospital will be used again for boarding students. "It has proved very popular," said Dr. Thomson, "because the rooms are all singles."

Dr. Thomson has become a key figure in the coeducational undertaking. He first was chairman of the 11-member committee which studied its feasibility. Now he will head a task force to put the corporation's decisions into effect.

Pressure is not something new for Dr. Thomson. He was with the 5th U.S. Marines at Pelelieu and Okinawa during World War II. He holds degrees from Columbia and Brown Universities, as well as several divinity schools. Dr. Thomson is a convert to Catholicism and at one time was rector of St. Stephen's Episcopal Church in Providence.

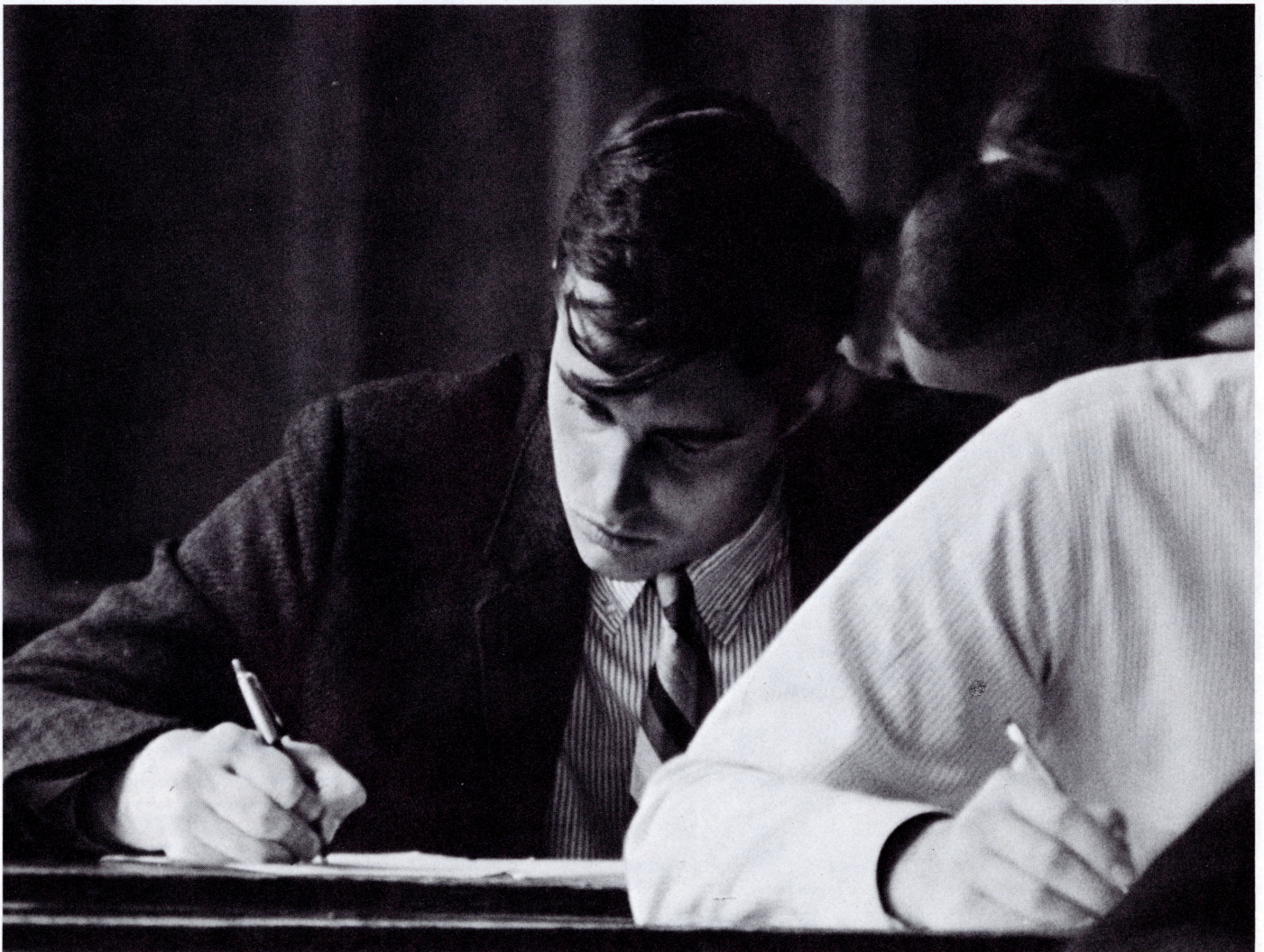
The New Curriculum

A major curriculum revision at Providence College has been approved by the Providence College Corporation, the Very Rev. Kenneth C. Sullivan, O.P., chairman of the Corporation, has announced.

Effective in the Fall of 1971, the basic framework of the revision will be a four-course curriculum rather than the present five, with the credit requirements for graduation reduced from 120 to 104 hours. The change will permit emphasis on greater depth in the courses offered, more effective integration of course work with emphasis on the relevance of academic studies to modern life.

Special attention is given to the first two years in order to provide a broad initial college experience upon which to build the more advanced work of the junior and senior years.

All students will be required to take a program of study called "Development of Western Civilization" in the freshman and sophomore years. This will be taught by four faculty teams drawn from the departments of English, Languages, History, Philosophy and Religious Studies. They will cover the major developments of the cultural history of western civilization from the classical period to the present.





“It affirms the College’s role as an institutional representative of the Christian presence in higher education.”

All freshmen will also be required to complete two semesters of study in the Social Sciences. The first semester will provide an elective in Economics, Political Science, Sociology or Anthropology, and the second semester will be an interdisciplinary course focused on current social problems.

All non-science students will be required to take in the sophomore year a course called “Foundations of Modern Science” prepared by the Departments of Biology, Chemistry, Mathematics and Physics and will be an introduction to the major concepts and characteristic methods of modern science.

In the junior and senior years all students will take courses in Philosophy and Religious Studies chosen from a wide range of electives. In this way they will continue work begun in these disciplines in the Western Civilization course during the first two years. The new curriculum continues Providence College’s characteristic emphasis on the role of philosophy and the study of religion within the context of the liberal arts. It also affirms the college’s role as an institutional representative of the Christian presence in higher education and aims at relating the courses in Philosophy and Religious Studies not only to the students’ total learning experience but also to the needs of contemporary society.

The new curriculum will be subject to a critical review and evaluation after its first two years to determine its effectiveness in providing greater intensity and quality.

In other actions, the Corporation established a program to provide tenure for Dominican faculty members under the same procedures as now in effect for lay teachers; it also approved a proposal for constructing a \$200,000 central health facility, reaffirmed the College policy of non-discrimination in equal employment opportunity and endorsed a Faculty Senate resolution calling for the development of means by which the faculty can more directly participate in social action problems.

The resolution also calls for encouraging the Providence College Urban Council to coordinate the efforts of faculty, students, alumni and community representatives in social action programs.



Commitment to Social Action

At the opening academic convocation of the College year this past September 21st, the Very Rev. William Paul Haas, O.P., president, told the assembled students and faculty:

"There are crying needs of the society around us which frighten some people to the point of despair. We can help by educating our students to recognize them and by diverting our resources, however limited, toward alleviating them.

"In a word, we must recognize the demand for greater social action on the part of the College. On the other hand, we must also recognize that teaching and study make a genuine and unique contribution to society. I do not believe that we must abandon the classroom, the library or the laboratory in order to become social workers.

"What we must do is find ways of making the discoveries on campus and the discoveries in the broader society part of the same pattern of truth. Academic discipline should not make a person a less effective citizen any more than a concern for the problems of society should make a student less intelligent, perceptive or less industrious."

The College's commitment to social action was formally endorsed by the Providence College Corporation at its Fall meeting which approved the following resolution by the Faculty Senate:

"The Faculty Senate is encouraged to develop those means by which faculty can more directly participate in social action programs and incorporate into their courses the social dimension of the material presented. Further, that methods be investigated for academic credit given for field work.

That the Providence College Urban Council be encouraged to coordinate the efforts of faculty, students, alumni diocesan and community representatives in social action programs.

That funds in limited amounts be provided to the Providence College Urban Council as required."

The College has always had close ties with the City of Providence and its people. Student groups such as Big Brothers, individual students and faculty members have long been involved in special projects and organizations seeking solutions to urban problems.

Two years ago, the Alumni Association devoted its continuing education program, the Aquinas Institute, to a day-long seminar on anti-poverty programs.

There was clearly need, however, for one coordinating action group to marshal the various forces, set up avenues of

"There are crying needs of the society around us which frighten some people to the point of despair."



Lord Acton, 100 Years Later

communication, provide focus, establish priorities, exchange ideas and agree upon methods and procedures to make the most effective use of the vast potential for community action to be found in the students, faculty and alumni.

Early in the academic year 1969-70, Father Haas called together a group of interested faculty, students, alumni and civic leaders to discuss the possible formation of such a group. Sparked by Roy Clark '70, then a senior, and the Rev. Henry Shelton, Director of the Catholic Inner-City Center, the group organized the Providence College Urban Council.

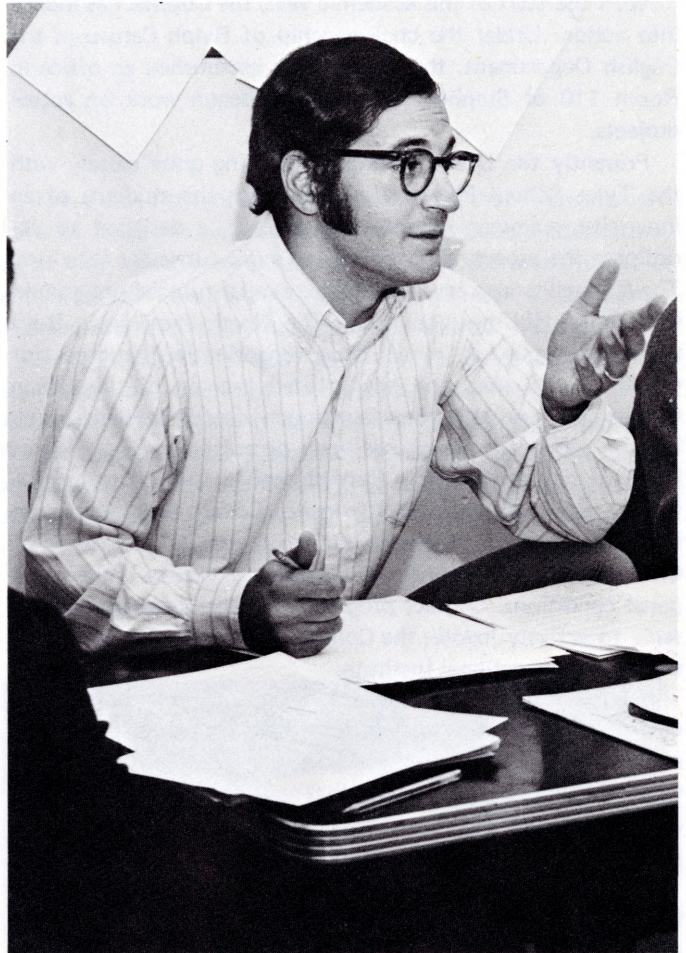
The Council has impetus from the students, guidance from the faculty, financial support and facilities from the administration, but if it is to be really successful it must have time and talent from the alumni.

From the beginning, alumni participation has been a key goal. The Alumni Board of Governors named James Reilly '41, Director of Public Assistance for the State of Rhode Island, as its official representative to the Council.

In addition to assisting with the organization of the Council, he has begun the task of identifying the reserve of special skills among the alumni which will constitute a major resource to which the Council will serve as a channel for communication and action. Any interested alumnus is urged to write to Mr. Reilly, care of the Providence College Urban Council, to volunteer his assistance.

From its early meetings, the Council has now emerged as a service-oriented coordinating body, with four objectives:

1. To identify and mobilize the resources of Providence College which may be utilized to ameliorate unsatisfactory conditions within the community served by the College.
2. To encourage and facilitate cooperation among the various projects, undertaken from time to time by members of the College community, which attempt to deal with urban problems.
3. To enlarge the meaning of education at Providence College, to include experience with the principal problems facing all urban communities, and to encourage both formal and informal means of achieving such education.
4. To facilitate cooperation between Providence College and groups in the community toward the solution of urban problems.



“To enlarge the meaning of education at Providence College to include experience with the principal problems facing all urban communities.”

With the start of this academic year, the Council has moved into action. Under the chairmanship of Ralph Caruso of the English Department, the Council has established an office in Room 110 of Stephen Hall and has begun work on actual projects.

Presently the Urban Council is working quite closely with the Tyler School Project. Involved with the students of an inner-city grammar school. The project is designed to coordinate the aspects of tutorials and extra-curricular activities. The Council is also involved with a similar tutorial program in the Smith Hill neighborhood. The North Providence Boys Club has begun a "mini" drug rehabilitation program for youth in the area, and has enlisted the aid of the Urban Council for workable ideas and much needed student assistants. A seminar program has been organized by the Wing of Hope Family at the Adult Correctional Institution to include faculty and students from Providence College and inmates. In line with the idea of prison reform, a chapter of Friends of Challenge is being formed on campus to expose students to penal conditions. Contact programs and discussion groups will serve to actively involve the College on a continuing basis with the Adult Correctional Institute.

At the same time, explorations in the direction of new curriculum offerings related to urban problems are under study by the Council, with the goal of providing students with valid educational experiences that will enhance their knowledge of social problems and stimulate consideration of possible alternatives to present urban situations.

Many of the goals of the Council can only be accomplished through the cooperation of the faculty. This is especially true in the area of academic credit for social action and the enlargement of the curriculum to provide community experience. Dr. Richard Lambe of the Psychology Department serves as the Council's representative to the Faculty Senate.

The Faculty Senate is the appropriate vehicle for developing the role of the faculty in the area of community service. Leaves of absence for social action projects as well as academic ones, formal recognition of community service as well as classroom and research efforts, and adjustments in teaching schedules for those who take on community responsibilities are among the many innovations the Faculty Senate could consider in facilitating faculty participation in the work of the Council.

The commitment the College has made to the community through the establishment of the Urban Council is a most serious one. The Council deals directly with human beings,

"The Council deals directly with human beings, with actual human problems, not with an abstract social philosophy."

with actual human problems, not with an abstract social philosophy.

Anthropologist Margaret Mead has written: "Under the guise of privilege and protection we have been penalizing our student population, separating them from the participation in the affairs of the world and impairing their capacity to understand that world."

The Very Rev. Theodore Hesburgh, president of Notre Dame University, commenting on the need for educational institutions to provide educational experience that truly reflects common human problems, declared his strong belief that "college and university faculties must accept as part of the whole educational system this experience of social service."

The Rev. Eugene E. Grollmes, S.J., of Regis College, Denver, Colorado, writing in *College Newsletter*, the publication of the National Catholic Educational Association, declares that Catholic educators planning for the future must develop programs and curriculums not only for the world they now find about them but also for a world they themselves must do much in creating. If they are to be in the forefront of civilization, if they are to influence the shaping of the future, if they are to bring the Christian message to bear throughout every dimension of humanity and its world, they must develop an education that is characterized by timeliness, Father Grollmes warns.

This is the educational philosophy behind the formation of the Providence College Urban Council. Given the enthusiastic support of all elements of the College family, the Council will help Providence College to do much in assuring that man's future will be better than his past.

Lord Acton, 100 Years Later

Rev. Cornelius P. Forster, O.P.
(Second of a two-part article)

Second of a two-part article. The first part was in the July issue. In this issue Father Forster continues to examine the most controversial figure of Vatican Council One.

Acton made one great final appeal to Gladstone in behalf of the lost cause. It was to terminate both his intrinsic and extrinsic efforts in support of the opposition forces. This appeal was cast in a masterful mold. It was not a direct appeal couched in terms of frantic urgency such as the one on February 16. Although the last appeal was in a way indirect, nevertheless the reasoning and all the facts were marshaled so skillfully that only one conclusion could be drawn, namely, the urgent necessity of some secular intervention on the part of the European Powers. In this intervention Acton reserved a specific role for the English Prime Minister.

The entire note emphasized to a great extent the position of the French government. Acton believed that the French had done very little in the face of what he deemed grave responsibilities. Up to that time in his opinion, Paris had merely given the minority some hope of future aid. If help was to be effective, it could be postponed no longer as time was rapidly running out. Consequently the French Government would have to decide definitely on a policy of intervention. Acton pointed out to Gladstone that he could be of great service and he appealed for his help. Since the French government had "to make up its mind," Acton suggested to Gladstone that it would "be a good opportunity to bring neighborly influence to bear."

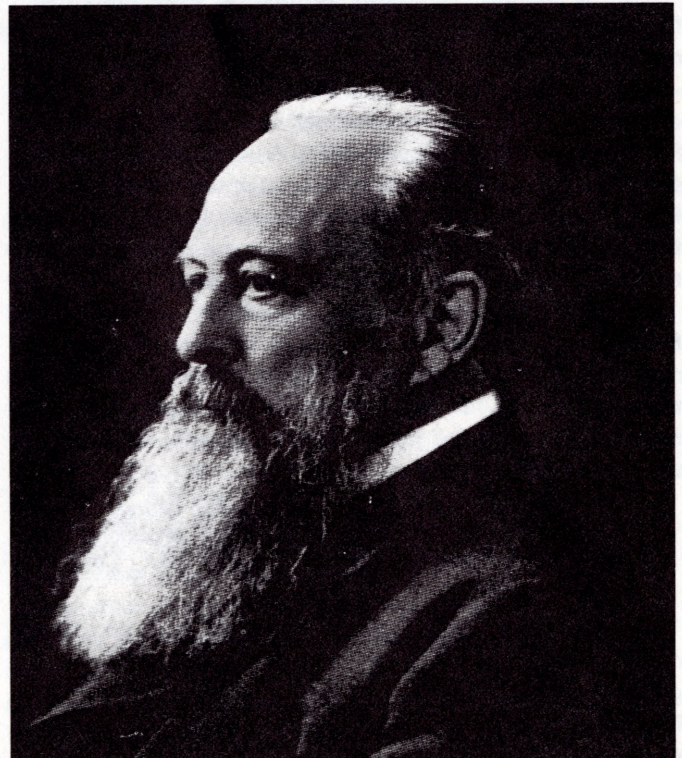
Acton assured his friend that pressure to influence French policy would not be construed as interference in domestic affairs, but on the contrary, it would be viewed merely the fulfillment of the grave responsibility to take part in an affair which concerned the vital interests of England. Acton reasoned that

The powers have a distinct claim on France, as France is responsible for all the evil that the Council may do. — T. Grandérath, Histoire du Concile du Vatican.

He recalled the potential evil contained in the proposed decrees, repeating that the consciences of men would be enslaved by the absolute power of Rome, and he assured Gladstone that "we know for what civil purposes it will employ its power."

There was little doubt in Acton's mind that France would have to share the responsibility for the impending definition, as well as for any consequences which might alter the social and political structure of European society. These consequences were viewed by Acton as little short of calamitous.

Since it was the French Army in the Papal States which supported and sustained the Government of Pope Pius IX, Acton favored a policy of holding France officially responsible for the eventual consequences of the dogma. He was convinced that England as well as the other powers had the obligation to sound out the French on this matter particularly since they did not "deny the danger for which they are responsible," it



“The conscience of men would be enslaved by the absolute power of Rome.”

seemed to him that the door was open for action. In writing to Gladstone he insisted that the danger,

threatens other countries quite as seriously as France, and they have good ground for remonstrance and a perfect right to insist in the strongest way that such troubles should not be caused by a power professing to be liberal and friendly. T. Grandrath, Histoire du Concile du Vatican.

Acton urged as a solution that the French withdraw the troops from Rome. Odo Russell telegraphed Clarendon that “Acton is anxious the French Government should know that further loss of time will be fatal to the bishops of the opposition.” Acton believed that since French collaboration was indispensable for the work of the Council, the surest way of preventing the evil results was to recall the occupation forces. This would in all probability bring about the indefinite suspension of the Council. The only other solution was for the French Government to send an ambassador to the Council and the Emperor refused to do that. “They have no other security to offer Europe, except the recall of the troops.”

Acton examined the reasons alleged for maintaining the French occupation forces in Rome. In his opinion none of the reasons would stand critical investigation. They had been sent there ostensibly for the protection of religious interests. However, he contended that the occupation actually frustrated the best interests of religion.

The religious pretext for the occupation cannot be urged at a time when it is indirectly producing effects injurious to religion. John Acton, Correspondence.

Their occupation, wrote Acton, is continued “only on account of the interest which France has in dividing Italy.” By such a policy the French ministers, Ollivier and Daru, “are preparing internal difficulties for England and Germany so that they might perpetuate difficulties of another kind for the Italians.”

From the Italian viewpoint, Acton argued, there was no justification for the French occupation. It contributed to the weakness of Italy and “it is easy to show that the financial embarrassment of Italy is increased by the Roman question.” For Acton it was a vicious circle: the Italian government confiscated church property because of the Roman difficulty which was perpetuated by the French occupation. He wrote

The religious houses are suppressed, the schools of divinity reduced, the priesthood almost starved because France is determined to keep the Pope on his despotic throne. John Acton, Correspondence.

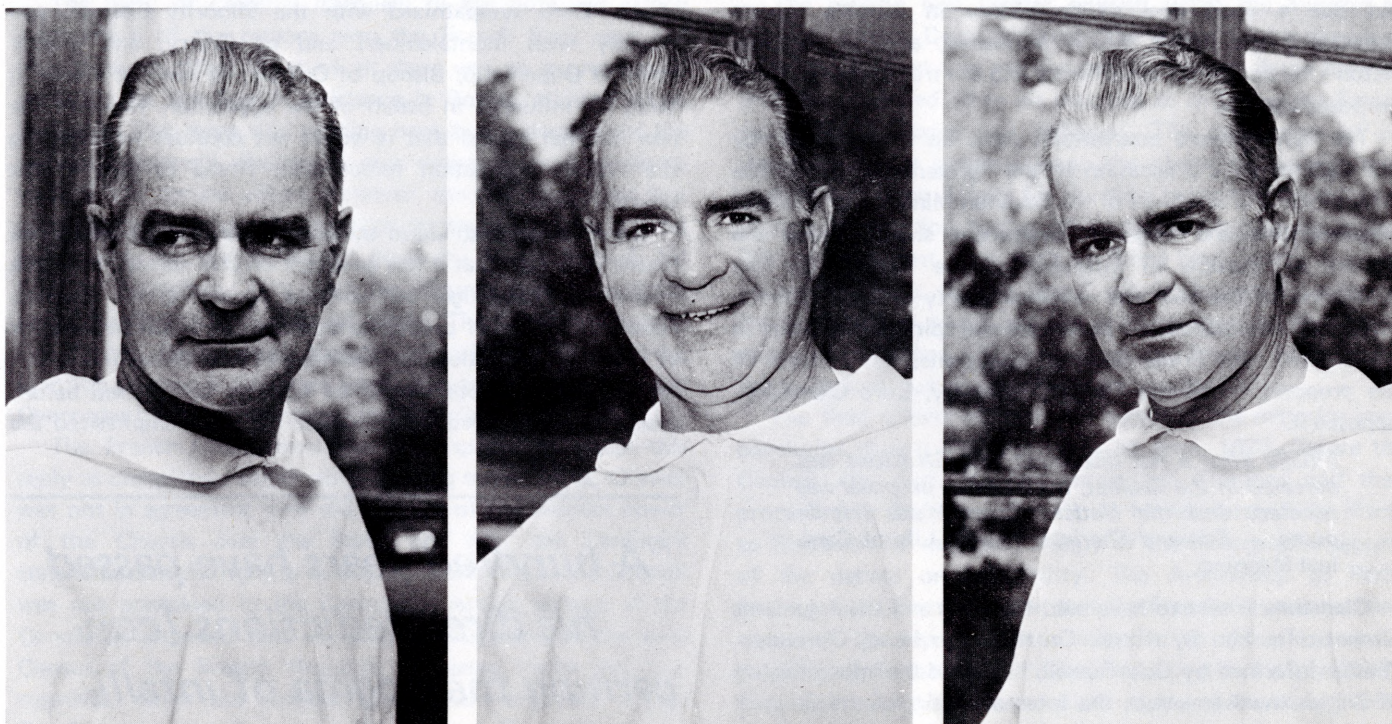
It seemed that Acton was appealing to the crusading spirit of the Prime Minister when he pointed out that the occupation was the cause of almost every weakness, while at the same time it was defended on the score of altruistic motivation. The French occupation was, to his way of thinking, an intolerable burden for Italy.

It is a policy which degrades the Italian Government in the eyes of the nation, nurses the revolutionary passion, and hinders the independence of the country, and which can no longer be defended on the score of religious liberty. John Acton, Correspondence.

The French protectorate has become “as injurious to Catholicism as to the Italian State.” Acton predicted it would “prove as pernicious” to England, Germany and “other countries as it is to Italy.”

Acton couched in very cautious terms his last great appeal to Gladstone. Apparently, he felt that the lack of action by the powers was a form of procrastination. They “dislike to act now, and look forward to some mode of self-protection after the dogma is adopted.” To Acton’s mind it would be infinitely preferable for the best interests of all, especially the powers, “that the necessity (of later self-protection) should be averted.” He recommended strongly immediate intervention by the powers, “the Definition should be prevented before it involves them in struggles and disputes at home.” It was Acton’s hope that Gladstone could bring France around to the desired position. This was the last appeal sent by Acton to Gladstone in order to solicit support for the minority forces who were opposed to the promulgation of the dogma of Papal Infallibility.

The reaction of some of the British leaders to Acton’s proposals for intervention was quite sympathetic. Gladstone indicated to Acton that he was personally in favor of some



Rev. Cornelius P. Forster, O.P.

form of secular intervention in the Vatican Council. Gladstone wrote to Manning:

My feelings and conviction are as you well know decidedly with your "opposition" which I believe to be contending for the religious and civil interests of mankind against influences highly disastrous and menacing to both.

Ultramontanism is an anti-social power.
John Morley, *The Life of William Ewart Gladstone*

"The collapse of the French influence has been a serious matter and things are looking ill."

However, in spite of Gladstone's known sympathies, the move toward intervention was not successful.

It is reported that the British Cabinet actually considered a proposal regarding intervention in the Vatican Council. Evidently there were two schools of thought in the English Government regarding the Council. Each had its own independent account of what was actually taking place at Rome in 1870. One source emanated from Archbishop Manning; he passed the information to Odo Russell, who forwarded it to Lord Clarendon, Foreign Minister.

Mr. Odo Russell, by the aid of Archbishop Manning, was enabled to supply the Foreign Office with a full and accurate report of the proceedings of the Council and the real meaning and the true extent of Papal Infallibility. — Edmund Sheridan Purcell, Life of Cardinal Manning

The other source of knowledge for the British Government regarding the inner movements of the Council was Acton. His letters gave the Prime Minister quite a different picture of the conciliar activity. Gladstone and Acton were bound by ties of friendship, and the Prime Minister had a high regard for his intellectual ability and moral integrity. Apparently Gladstone

did put a good deal of confidence in Acton's reports concerning the events which transpired, and he accepted Acton's version of the significance and the true meaning of the proposed decrees.

The move toward intervention came up for discussion by the Cabinet on the occasion of the "presentation by Prince Hohenlohe, the President of the Bavarian Ministry, of a formal proposal that the English Government should invite the Powers of Europe to intervene at the Vatican for the protection of the civil and religious liberty of their Catholic subjects." The result was a prolonged and spirited discussion in the Cabinet. The Prime Minister, Gladstone, was in favor of the proposal, while the Foreign Secretary, Lord Clarendon, opposed it.

Finally after a hot discussion, Mr. Gladstone was defeated in the Cabinet, the Bavarian proposal was rejected, and the Vatican Council was left in peace. — Edmund Sheridan Purcell, Life of Cardinal Manning.

Gladstone is said to have used the facts and the arguments presented to him by Acton. On the other hand, Clarendon, "better informed by Odo Russell," exposed the impracticality of British involvement in the internal affairs of the Council. Archbishop Manning had been released from the oath of secrecy imposed on the Fathers of the Council in order to communicate the necessary information to Russell so that he could advise Lord Clarendon of what was actually going on at the Council. Another reason is alleged for the attitude of the British Government. "The Queen and the cabinet, however, were entirely averse to meddling with the Council and nothing was done officially." The time of this Cabinet meeting is placed around the end of March or the beginning of April, 1870.

The French government, whose attitude was so important in Acton's opinion, had initially followed a policy of non-intervention. From the questions of Ollivier and the responses of Baroche, the Minister of Worship, it appeared that the freedom of the Council would not be threatened by France (April, 1869). Actually, M. Baroche had intended to go to the Council as the extraordinary representative of France. However, he was opposed by the counsellors of the Emperor, the Minister of Foreign Affairs, and the Emperor himself.

With the remodeling of the French Government in January, 1870, the policy toward the Council was somewhat modified. A Liberal Government was formed by Napoleon who appointed Ollivier chief minister with Daru in charge of foreign

affairs. Daru sympathized with the Minority Bishops, was friendly with Montalembert and de Gratry, and greatly admired Dupanloup, Bishop of Orleans; he was not averse to using his influence in behalf of the opposition. However the new Cabinet agreed that it would not consider withdrawing the French occupation forces from Rome as long as the Council lasted.

Daru viewed with alarm the *Schema de Ecclesia*, as did von Beust, who held that it was an attack on civil society. With the Emperor's knowledge, but without consulting the Cabinet, Daru sent a note of protest to Banneville, French ambassador at Rome. This startled the Cabinet and after discussion, it was agreed that the note should be held up and revised before presenting it to Cardinal Antonelli. The note emphasized the

"A hundred years have passed . . . his dire predictions [concerning the dogma of infallibility] . . . have remained nothing more than figments of Acton's imagination."

desire of the French Government to respect the freedom of the Council, provided items on the agenda were limited to purely spiritual and ecclesiastical affairs. It asserted the Emperor's right to send an ambassador to the Council in virtue of the Concordat; and it protested against the alleged political implications of the Vatican decrees. The reasoning is very similar to that contained in another note sent to Daru by the French Minority Bishops. Daru protested against the subordination of all political and civil rights to the Papacy. In regard to the withdrawal of the troops, nothing was said in the note. Privately Daru hinted that circumstances might force the withdrawal of the troops, nevertheless the French Government stood by its policy of not recalling the occupation forces while the Council was in session.

The reply of Cardinal Antonelli to the note was a long explanation of the reasons why the French fears were not objectively justified. First of all there was an expression of gratitude for the French assistance in Rome, followed by an assurance that there was nothing new in the doctrine of the Church. Antonelli disclaimed any desire to exercise direct control over secular affairs. However, the reply explained that every action *in concreto* is a moral action and as such is to be judged by the norms handed down by Christ through his Church. Therefore, in a way the Church had to exercise indirect jurisdiction in political affairs. The Cardinal reassured the French Government that any Papal legislation on the question of church and state relations would not abrogate the Concordat between France and the Holy See.

The French Government was not disposed to accept this reply as completely satisfactory. Among other things, Ollivier was not in agreement with the concept of the indirect power of the Church over the State, nor with the Cardinal's statement that the right to send a representative to the Council was not contained in the Concordat. Article sixteen of the Concordat provided that His Holiness recognized in the First Consul of the French Republic the same rights and prerogatives which the Ancient Government enjoyed. It was Daru's contention that since the Ancient Government possessed the right, the present one did also. However, it was not proved that the Ancient Government enjoyed such a right. Consequently, on April 6 the French sent another protest to the Holy Father as President of the Council. Although this note affirmed Ollivier's belief that the question of Papal Infallibility was chiefly in the spiritual domain, nevertheless it repeated the objection to the alleged domination of Church over State.

Before this note was presented, Forcade, Bishop of Nevers, had an extremely important conversation with the Pope. The meeting took place at the suggestion of Daru who was anxious to arrive at some understanding in the matter. Forcade wrote to Ollivier disclosing the results of the interview. The Holy Father had reacted favorably to his suggestion that a change in the agenda of the Council might relieve tension. A postponement of the topics causing misunderstanding might give time for wise counsel to soothe the ruffled spirits. As a result of this conversation a better understanding developed. After the Easter holidays the French note of April 6 was finally delivered (April 22). Pope Pius IX said he could not present it to the Council, but he would give it every possible consideration.

The tension was further relieved when the Minister of Foreign Affairs, Daru, resigned. The reason for his departure from the Cabinet was not the papal question. Some believed that Daru resigned when his proposal to withdraw the French troops from Rome was defeated. The real cause of his departure was a political issue, the plebiscite. Ollivier took charge of Foreign Affairs for the time being and the threat of French intervention in the affairs of the Council was ended. The telegram sent from Paris to Rome read, "Daru se retire, Ollivier remplace, Concile libre." Ollivier followed a policy of non-intervention which was not at all approved by Acton who wrote to Gladstone, "The collapse of the French influence has been a serious matter, and things are looking ill."

The final efforts of Acton in behalf of the minority were concluded during the first week of June, 1870. Before the Council was over, he left Rome for Florence and then proceeded to Tegerness, Bavaria. In his last letter from Rome to Gladstone he requested a copy of the stenographic reports of the debate on infallibility. The Archbishop of Paris, Darboy, had informed Acton that the French Government had copies of the reports. Acton intended to make known the speeches of the bishops who had taken part in the infallibility debate. He was not able to obtain copies of the stenographic reports, because the English Government, and in particular Lord Lyons, ambassador to France, thought that:

on many grounds it would be very undesirable that the French Government should be asked to furnish copies of the speeches at the Oecumenical Council.
— John Acton, Correspondence.

When Acton left Rome the defeat of the opposition was imminent. His final campaign in its behalf had met with very little success. Acton's final efforts had included appeals for (1) secular intervention in order to effect the withdrawal of the French occupation forces, (2) a speech in Parliament by Gladstone, (3) a letter by Gladstone which could be made public. None of these was successful. The English and French Governments decided upon a policy of non-intervention in conciliar affairs. Gladstone felt that the interests of state prevented him from publicly coming out against the proceedings of the Vatican Council. The month after Acton had departed from Rome, the Holy Father, Pope Pius IX, proclaimed the definition of Papal Infallibility after the final balloting (533 Placet, 2 non placet) had taken place on July 18, 1870.

A hundred years have passed since Acton went to Rome with the avowed intention of preventing "by hook or by crook" the definition of infallibility. His dire predictions concerning the consequences of that dogma: the subversion of the socio-political order, the enslavement of individual conscience and the all embracing absolute power that corrupts all – these have remained nothing more than figments of Acton's fertile imagination.

It may well be that Acton was so obsessed with his concept of Liberalism and so convinced that the Papacy was the focal point of the anti-liberal forces that he failed to study objectively the merits of the issues facing the Vatican Council. Indeed by his own admission he had neither analyzed nor understood the work of the preceding Council of Trent which in a way foreshadowed much of what was accomplished at Rome in 1870. Acton confessed to Newman his lack of theological and historical knowledge when he wrote in 1874 concerning the Vatican Council

Indeed I have felt no more curiosity to read these decrees through than those of Trent, and know about them both only casually, very imperfectly, and partly at second hand. Therefore . . . I have gone through no process of study, comprehension and agreement with regard to the several propositions it lays down . . . I am in the same condition with regard to hundreds of Canons of

former Councils; and I daresay you know how little most of us, native Catholics, care to master details. — Hugh H. MacDougall, O.M.I., The Acton-Newman Relations.

Acton's declaration that he was a sincere Catholic and a sincere liberal who "renounced everything in Catholicism which was not compatible with Liberty, and everything in Politics which was not compatible with Catholicity," did not serve as a norm for his behavior during the Vatican Council. Not only did he fail as a Catholic intellectual to study and to weigh the historical and theological evidence impartially, but in addition he disregarded a basic principle of liberalism in urging interference and coercion by the secular powers to deprive the Council of its freedom to deliberate and to decide upon ecclesiastical and spiritual matters. The program of Acton during the Council marks a temporary eclipse in the influence of his two guiding principles – Catholicism and liberalism.

Cornelius P. Forster, O.P.
*Professor of History
Providence College
Providence, Rhode Island*

BEGINNING OF A NEW ERA

Providence College has always welcomed students of any race, color or creed; now it has ended its lone discrimination – that against females. The story on the plans for co-education starts on Page 3 of this issue.