

religious conflict with Lucy.

Wagner, Parsifal, first performed: Amfortas, king of the grail, is wounded by yielding to sexual temptation, and the spear (that pierced Christ's side) stolen. Parsifal, pure of heart, regains spear and heals king, and holds the Grail aloft in final epiphany.

Nietzsche, The Gay Science: "After Buddha was dead, his shadow was still shown for centuries in a cave—a tremendous, gruesome shadow ... God is dead; but, given the way of men, there may still be caves for thousands of years in which his shadow will be shown—and we—we still have to vanquish his shadow, too." "The event itself is far too great, too distant, too remote from the multitude's capacity for comprehension even for the tidings of it to be thought of as having arrived as yet;" "how much must collapse now ... for example, the whole of our European morality." "We philosophers and free spirits feel, when we hear the news that 'the old god is dead,' as if a new day shone on us; our heart overflows with gratitude, amazement, premonitions, expectation." (Kaufman trans. based on 2nd edn. of 1887)

****1883****

Arnold, "Emerson": Newman "has adopted, for the doubts and difficulties which beset men's minds to-day, a solution, which, to speak frankly, is impossible." See Froude, 1856.

****1884****

London Oratory church on Brompton Road dedicated (completed 1895), in Italian baroque style "proclaiming Ultramontanism and spurning Puginesque neo-Gothic, which for many Oratorians had overtones of the Oxford Anglicanism from which they had converted" (Wheeler, *Old Enemies*)

****1885****

Mark Pattison, *Memoirs of an Oxford Don* (1885): "It has often occurred to me to compare what took place at this period [1830's], in the fortunes of a small college, with the course of things in the great movement of the sixteenth century. About 1500 it seemed as if Europe was about to cast off at one effort the slough of feudal barbarism, and to step at once into that fair inheritance of the wisdom and culture of the ancient world. The Church led the van, and smiled on free inquiry and the new learning. About the third decennium of the century the resistance of the *obscurantists* was organized, the Catholic reaction set it, and nascent humanism was submerged beneath the rising tide of theological passion and the fatal and fruitless controversies of Lutheran, Calvinist, and Catholic, to the rival cries of the Bible and the Church. The '*sacrificio d'intelletto*' of Loyola took the place of the free and rationalising spirit with which Erasmus had looked out upon the world of men. It was soon after 1830 that the 'Tracts' desolated Oxford life, and suspended, for an indefinite period, all science, humane letters, and the first stirrings of intellectual freedom which had moved in the bosom of Oxford. On his mental growth: "The notion of the Church soon expanded itself beyond the limits of the Anglican communion and became the wider idea of the Catholic Church," and then "I passed out of the Catholic phase, but slowly, and in many years, to that highest development when all religions appear in their historical light, as efforts of the human spirit to come to an understanding with that Unseen Power whose pressure it feels, but whose motives are a riddle."

Pater, *Marius the Epicurean*.

R. L. Stevenson, "Our Lady of the Snows" (Trappist monastery visited by R.S. in 1878; cites Arnold poem in *Travels with a Donkey*) in *A Child's Garden of Verses*:

alone I passed

Across the moor and through the wood

To where the monastery stood ...

Aloof, unhelpful, and unkind,

The prisoners of the iron mind,

Where nothing speaks except the bell

The unfraternal brothers dwell ...

For still the Lord is Lord of might;

In deeds, in deeds, he takes delight;

The plough, the spear ...

But ye?—O ye who linger still

Here in your fortress on the hill,

With placid face, with tranquil breath,

The unsought volunteers of death,
Our cheerful General on high
With careless looks may pass you by ...

1886

“Ludwig von Pastor, Geschichte der Päpste (History of the Popes: From the Close of the Middle Ages) (16 volumes, 1886-1933, trans. 1891-1953), that Catholic reforms were active in late middle ages, established firmly the notion of Catholic Reformation,” not just counter-Reformation.

In letter, Hopkins seems to interpret Wordsworth’s “have sight of that immortal sea” as sight of old Catholic England: “I shd. think St. George and St Thomas of Canterbury wore roses in heaven for England’s sake on the day that ode, not without their intercession, was penned.”

Stevenson, Dr. Jeckyl and Mr. Hyde: “by the end of the century, the heart of the Gothic environment has become contemporary London” (P. O’Malley 2006) as also in The Picture of Dorian Gray (1890) and Dracula (1897) (from continent to London), whereas the earlier Gothic Novels, Udolpho et al, were set in Europe: part of England finding the Gothic within itself. “The crux of the theological argument of Dracula lies in [the] persistent suggestion that vampirism is not so much an alien invasion after all as it is a dark mutation of Christian forms” (O’Malley 2006 quoting Christopher Herbert). Van Helsin’s power is of the same sort, working by homeopathy.

1887

Rev. John Pollen S.J. begins writing articles on Elizabethan Catholicism; argued that English government caused Reformation by forcefully imposing it from above.

Francis Aidan Gasquet, Henry VIII and the Monasteries: “doing much to rescue a crucial aspect of late medieval religion from the calumny of centuries” (Duffy, Historical Research, 2004); but in 1900’s Gasquet’s scholarship became sloppy and was discredited by Protestant C. G. Coulton. “Gasquet’s strength and originality lay in his setting of institutional history in a rich social and intellectual context, and this was certainly a healthy corrective to biased Protestant views of the dissolution. On the other hand, he was flagrantly inaccurate in his transcription and citations of sources ...” (A. Dickens et al, Reformation in Historical Thought). He “stripped away one great argument” that had supported the English reformation; thus encourage a re-look at the causes (Vidmar 2005).

John M., The Religion of Shakespeare: “no religious habit of mind whatever.” “As yet the religious temperament was in the main the temperament of mediaeval lay Catholicism, unpsychological, childlike, openminded, taking creed in the concrete, and seeing the main part of the life of faith in the ceremonial of the church. Pre-Puritan England was not concerned about its soul ... the great difference wrought by Protestantism was that it drove the spirit of religion in to the common life, which it made at once darker and more conscientious ... But in Shakespeare’s day the shadow had not yet fallen. The aftershine of the mediaeval day-dream still hung over the land ...”

J. O. Halliwell-Phillipps, Outlines of the Life of Shakespeare, 7th edn., first to give the full Malone documentation surrounding the Shakespeare testament, though H-P thinks “the whole ... a modern fabrication.” Yet, according to Chandler (2006,) H-P says that Davies’s 1688 note (which H-P had dismissed in 1848 as an “incredible assertion” was “the testimony of a sober clergyman, who could have had no conceivable motive for deception” and that Shakespeare “had a leaning to the faith of his ancestors” (“Halliwell-Phillipps was no Catholic”—Chandler, 2006)

Hecker, The Church and the Age: An Exposition of the Catholic Church in View of the Needs and Aspirations of the Present Age, final statement on compatibility of the Church and American democracy.

Hecker, on his meeting Alcott: “We sat together. ‘Father Hecker,’ said he, ‘why can’t you make a catholic of me?’ ‘Too much rust here,’ said I, clapping him on the knee. He got very angry because I said that was the obstacle. I never saw him angry at any other time” (qu. Franchot). [See Birrell 1976, 216 ff on Alcott]

Cardinal James Gibbons, of Baltimore, chief cleric of U.S., gives speech accepting his titular church in Rome; citing Leo XIII that church is committed to no particular form of government, Gibbons said: "I belong to a country where the civil government holds over us the aegis of its protection without interfering in the legitimate exercise of our sublime mission as ministers of the Gospel"; will support Hecker who praised speech as "the best expression of the good of civil freedom as a favorable human environment for the development of the religious character." ; persuaded (with Bishop John Ireland's help) Rome not to condemn the Knights of Columbus, an act which "became famous throughout western Europe as the symbol of American Catholicism" (McAvoy, Americanist Heresy 1963). Gibbons, Ireland (bishop of Saint Paul), John Keane (bishop of Richmond and later first rector of Catholic University), Monsignor Denis O'Connell (rector of North American College in Rome, later rector of Catholic University and bishop of Richmond)—these were the four chief Catholic liberal American clerics.

****1888***

Mark Twain, Life on the Mississippi: "Sir Walter Scott is probably responsible for the Capital building [in Baton Rouge]; for it is not conceivable that this little sham castle would ever have been built if he had not run the people mad, a couple of generations ago, with his medieval romances." "The [French] Revolution broke the chains of the ancien régime and of the Church, and made a nation of abject slaves a nation of freemen; and Bonaparte instituted the setting of merit above birth ... Then comes Sir Walter Scott with his enchantments, and by his single might checked this wave of progress ... set the world in love with dreams and phantoms; with decayed and swinish forms of religion ... with the ... sham chivalries of a brainless and worthless long-vanished society ... he is in great measure responsible for the [Civil] war." "It was Sir Walter that made every gentleman in the South a Major or a Colonel, or a General or a Judge, before the war; and it was he, also, that made these gentlemen value these bogus decorations. For it was he that created ... reverence for rank and caste down there, and pride and pleasure in them" (Harold K. Bush, in "Mark Twain's Lincoln ..." in There Before Us, ed. Lundin: Southerners "thrived upon Sir Walter Scott's accounts of the lost cause of Scotland ... in a power struggle with the 'churlish Saxons' of Yankeedom could identify with the heroic Ivanhoe" (Connelly and Bellows). Confederate flag used Scottish cross of St. Andrew, confederate historians linked Robert E. Lee with Robert the Bruce; "the Lost Cause is ... an American version of the great sagas like Beowulf and the Song of Roland" (Gallagher)); also see Busch, Mark Twain and the Spiritual Crisis of His Age (U Alabama Press, 2007).

Gasquet, Henry VIII and the Monasteries; much value though Gasquet later attacked for inaccuracies by Coulton, a charge only justified by his late life errors..

****1889***

John Taylor, "Shakespeare's Religion" (Shakespeariana): "That there was a sentimental leaning of Shakespeare toward the unreformed faith may be fairly admitted, but there are insuperable difficulties in allowing that he was an adherent to its doctrines and forms."

Pater, Appreciations: "The character of Henry the Sixth ... has done much to fix the sentiment of the 'holy Henry'."

Yeats, The Wanderings of Oisín; *debate of Oisín and St Patrick* ("You are still wrecked among heathen dreams"). *The Danaan sing*: "God is joy and joy is God." *At end, St. Patrick*: "pray for your soul that is lost / Through the demon love its youth and its godless and passionate age" and *Oisín*: "I will go ... dwell in the house of the Fenians, be they in flames or at feasts." (i.e. alternate visions, or correction of Patrick's doctrinaire Christianity?)

Twain, A Connecticut Yankee at King Arthur's Court, suggests "analogies between European paradigms of ignorance and bondage (in this case, the feudal framework of medieval England) and those practices of racial slavery still prevalent" (Giles). Ends with electrocution of thousands of knights, "the last stand of the chivalry of England," and the onset of republican government.

1890

Pater, "Art Notes in Italy": in Romanino's beautiful saint, "Beauty and Holiness had 'kissed each other' ... At the Renaissance the world might seem to have parted them again. But here certainly, once more, Catholicism and the Renaissance, religion and culture, holiness and beauty, might seem reconciled." On Raphael: "the age of the Renaissance, through all its varied activity, had, in spite of the weakened hold of Catholicism on the critical intellect, been still under its influence, the glow of it, as a religious ideal, and in the presence of Raphael you cannot think it a mere after-glow."

Newman dies. R.W. Church Obituary in The Guardian: "we lose in him ... the founder, we may almost say, of the Church of England. What the Church of England would have become without the Tractarian movement we can faintly guess ... Great as his services have been to the communion in which he dies, they are as nothing by the side of those he rendered to the communion in which the most eventful years of his life were spent."

James Frazer, The Golden Bough (1890-1915); abridged edn. (1922) ends. "Our long voyage of discovery of is over ... as we climb the long slope of the Appian Way up to the Alban Hills, we look back and see the sky aflame with sunset, its golden glory resting like the aureole of a dying saint over Rome and touching with a crest of fire the dome of St. Peters. ... we come to Nemi and look down on the lake in its deep hollow ... The place has changed little since Diana received the homage of worshippers in the sacred grove. The temple of the sylvan goddess, indeed has vanished ... But Nemi's woods are still green, and ... there comes to us, borne on the swell of the wind, the sound of the church bells of Aricia ringing the Angelus. Ave Maria! Sweet and solemn they chime out ... Le roi est mort, vive le roi! Ave Maria!"

Howells, A Hazard of New Fortunes: "Basil March's visit to matins at Grace Church" (Episcopal, but with ancient Catholic associations) becomes an image of withdrawal from the tyranny of American reason and conformity (Giles).

Viscount Halifax begins discussions of reunion, with French priest, Fernand Portal.

1891

Walter Elliott, The Life of Father Hecker, serialized in Catholic World in 1890, trans. into French in 1897, ed. by Abbé Klein with preface bashing French conservatives, translation precipitated condemnation of "Americanism" by Leo XIII in letter of 1899 (vs. modifying doctrines for modern consumption, rejection of celibacy, extolling of natural over supernatural virtues, etc.). At Brook Farm, Hecker "was there equipped with the necessary external guarantee of his inner consciousness that man is good, because made so by his Creator -- inclined indeed to evil, but yet a good being, even so inclined. Nothing is more necessary for one who is to be a teacher among a population whose Catholicity is of blood and family tradition as well as of grace, than to know that there is virtue, true and high in its own order, outside the visible pale of the Church." "I was walking along the road and Emerson joined me. Presently he said, 'Mr. Hecker, I suppose it was the art, the architecture, and so on in the Catholic Church which led you to her?' 'No,' said I 'but it was what caused all that.' I was the first to break the Transcendental camp." c. 1887: "Brownson was firmly persuaded, and so am I, that the great fault of men generally is that they deem the life their souls, thoughts, judgments, and convictions, yearnings, aspirations, and longings to be too subject to illusion to be worthy their attentive study and manly fidelity; that even multitudes of Catholics greatly undervalue the divine reality of their inner life, whether in the natural or supernatural order." For Hecker, "the problem transcending all others is where to find that divine external order demanded for the completion of their inner experience." 1844: "Emerson and his followers... are the narrowest of men, yet they think they are extremely 'many-sided' ... The Catholic accepts all the good they offer him and finds it comparatively little compared to that which he has." "It was Anglicanism that engaged Isaac Hecker's last efforts to adjust a Protestant outside to his inner experience ... it seemed possible that Anglicanism might be the union of historical Christianity with manly freedom." Powerful satire of the "transcendentalist, 'all nerve and no blood' etc. 1844: "Jesus Christ came to introduce a new life ... This life makes no war against the good and true that already existed in men, but it embraces, includes, and fulfills it all, and then adds more than men had dared to dream before His coming." "It is for this that we are

created; that we may give a new and individual expression of the absolute in our own peculiar character.” “The Ripleys, the Alcotts, the Lanes, the Emersons ... possessed the highest activity of the natural faculties; they were all but the only class of American who loved truth for its own sake, that trait which is the peculiarity of the Catholic mind, and the first requisite for real conversion.” Hecker proposed to Thoreau that they go to Rome, but Thoreau said he had outlived that dream and had now “retired from all external activity in disgust, and his life was Brahminical, Artesian-well, Inner-Temple like.” Hecker writes “Present Condition and Future Prospects of the Catholic Faith in the United States” arguing that “the freest nation in the world was the most inviting field of the Catholic propagandist.” “This government leaves me a larger margin for liberty of action, and hence for co-operation with the guidance of the Holy Spirit.” [see Tocqueville] Paulists founded 1858, a “main aim, the conversion of the non-Catholic people of the country.” “Individuality is an integral and conspicuous element in the life of the Paulist. This must be felt. One of the natural signs of the true Paulist is that he would prefer to suffer from the excesses of liberty rather than from the arbitrary actions of tyranny.” “The problem is to make the true synthesis [of community and individualism] . “If men are yearning to be free, however blindly, because God by their freedom would make them holier, then let us hail the new order as a blessing.” “The essential mistake of the transcendentalists is the taking for their guide the instincts of the soul instead of the inspiration of the Holy Spirit ... But true spiritual direction consists in discovering the obstacles in the way of the Divine Guidance.” (Ignatian) “The way out of our present difficulties is to revert to a spirituality which is freer than that which Providence assigned as the counteraction of Protestantism in the sixteenth century.” “The goodness of nature is often indistinguishable from the holiness of the supernatural life; and, indeed, as a rule, impulses of the Holy Spirit first pour their goods into the channels of natural virtue, thus rendering them supernatural [i.e. prudence justice, fortitude, temperance]... [but] When they have done their utmost they leave a void in the heart that still yearns for more” [faith, hope, love] . On Protestant direct access to God, “Father Hecker longed to tell his fellow-countrymen that the Catholic Church gives them a flight to God a thousand times more direct than they ever dreamed of.” “The stupid Döllingerites do not see or understand that what they pretend to desire -- the renewal of the Church -- can only be accomplished by the reign of the Holy Spirit throughout the Church, and that this can only be brought about by a filial submission to her divine external authority.” “I cannot express what an attraction I have always felt for St. Catherine of Genoa. She knew how to reconcile the greatest fidelity to the interior attract and guidance of the Holy Spirit with perfect filial obedience to ... the Holy Church.” Newman letter of 1889: “I was sorrowful at hearing of Father Hecker’s death. I have ever felt that there was this sort of unity in our lives -- that we had both begun a work of the same kind, he in America and I in England, and I know how zealous he was in promoting it ... I received a vigorous and striking proof of it in the book he sent me “ [The Church and the Age] . Abbé Dufresne’s Recollections: “Father Hecker believed that it would finally be discovered that the Protestant spirit is contrary to the political spirit of the American republic ... that man is born free, reasonable, and capable of self-government ... The Constitution of the United States has formulated the political principles most conformable to the Canons of the Council of Trent.” “To be truly Catholic and to believe truly in freedom was, and remains, extremely difficult ... Hecker believed in both; then and now that was no small achievement” (David O’Brien, *Isaac Hecker* (1992)) .

Melville, *Billy Budd* (1891, 1924), many Catholic refs., see notes.

Pope Leo XIII, Rerum Novarum.

Wilde, *The Picture of Dorian Gray*, Dorian drawn to sensualities of Catholic ritual; “The fuming censers, that the grave boys, in their lace and scarlet, tossed into the air like great gilt flowers, had their subtle fascination for him”; Lord Henry’s yellow book about a young Parisian, combining medieval mystical ecstasies and morbid confessions of a sinner Dorian has a closet full of

ecclesiastical vestments.

****1892****

Max Nordau, Degeneration, on Jewishness, but also very much on Catholicism: “The first result of the epidemic of degeneration and hysteria was the Oxford Movement, in the thirties and forties. Wiseman turned all the weaker heads. Newman went over to Catholicism. Pusey clothed the entire Established Church in Romish garb;” “an attack on a sexually perverse neo-Catholicism, from Wagner to Verlaine to Baudelaire to Huysman... ‘Neo-Catholicism is rooted in emotivity and mysticism, both of these being the most frequent and most distinctive stigmata of the venerate’.” (O’Malley 2006).

Yeats, The Countess Cathleen, part of Yeats’s and Lady Gregory’s creation of an Irish national theater. “For Yeats, as for Ferguson, Irish culture was seen in essentially a passive role as material to be molded by an artistic elite who would create the authentic Irish nation, neither Catholic nor Protestant but reconciling both partial visions in the pagan Celtic archetype” (Hutchinson, The Dynamics of Cultural Nationalism); Yeats from 1880’s to 1907 tried to include the Anglo-Irish in a “people-nation”, based on Celticism. D. P. Moran said in 1905 that Yeats’s “‘Celtic note’ [in Countess Cathleen ... [was] one of the most glaring frauds that the credulous Irish people ever swallowed” (qu. Cairns, Writing Ireland). Disturbance at the play (Cathleen sells her soul to help the poor): “The conclusion of the encounter between Anglo-Irish and Catholic nationalism was that Celticist spirituality, or its corollary, Ascendancy supremacy, was decisively worsted by institutional Catholicism while the play’s esoteric symbolism failed to evoke appropriate responses from the audience’ (Cairns). 2 views in competition, Celtic purity, or Catholic purity preserved by the Church (Cairns). Frank Hugh O’Donnell in 1894: “Mr. W. B. Yeats’s notion of what is Celtic is everywhere illustrated by his harpings on his pet ‘Celtic idea’, that the Gaels of Erin have and had only the thinnest veneer of Christian religion and civilization, and really reserve their deepest beliefs for demons, fairies, leprachauns, sowllths, thivishes, etc.” (Leerssen, Remembrance 210) “Yeats sought in myth an idealised Celtic paganism pre-existing the colonial rupture of Ireland into the sectarian denominations of Protestant and Papist ... Yeats was deeply disappointed ... that the Anglo-Irish Literary Revival ... had been spurned by the Catholic middleclasses, the Gaelic Leaguers and many of the Republican nationalists ... it was a plea for Tone’s ideal of a common Irish tradition embracing ‘Protestant, Catholic and Dissenter’.” (Kearney, Myth and Motherland). In the Irish Revival, “[a] real history of racial conflict an cultural imperialism was displaced by a mythology of syncretism: ‘The idea of our national being emerged at no recognizable point in our history. It is older than any name we know. It is not earth born, but the synthesis of many heroic and beautiful moment, and these it must be remembers are divine in utterance [AE, 1907]” (Platt, “Voice of Esau,” JJQ 1992)

****1895****

Cardinal Vaughan begins construction of Westminster Cathedral.

Pope Leo XIII sets aside Ascension Day to Pentecost as an Octave of Prayer for Christian Unity.

Thomas Hardy, Jude the Obscure, horrified at Sue’s self-immolation in St. Barnabas Church (a theme addressed more positively in Waugh’s Brideshead Revisited and Greene’s The End of the Affair.) The novel portrays a Gothic craftsman victimized by his yearning for Christminster, while not seeing “that mediaevalism was as dead as a fern-leaf in a lump of coal; that other developments were shaping in the world around him, in which Gothic architecture and its associations had no place@” (2.2.85@). But the novel includes the idyllic picture of Shaston (reflecting the nostalgia of Cobbett), “the city of a dream. Vague imaginings of its castle, its three mints, its magnificent apsidal Abbey, the chief glory of South Wessex, its twelve churches, its shrines, chantries, hospitals, its gabled freestone mansions---all now ruthlessly swept away--- throw the visitor, even against his will, into a pensive melancholy, which the stimulating atmosphere and limitless landscape around him can scarcely dispel. The spot was the burial-place of a king and a queen, of abbots and abbesses, saints and bishops, knights and squires. The bones of King Edward ‘the Martyr,’ carefully removed hither for holy preservation, brought Shaston a renown which made it the resort of pilgrims from every part of Europe, and enabled it to maintain a reputation extending far beyond English shores. To this fair creation of the great Middle-Age the Dissolution was, as historians tell us, the death-knell. With the destruction of the enormous abbey

the whole place collapsed in a general ruin: the Martyr's bones met with the fate of the sacred pile that held them, and not a stone is now left to tell where they lie." The novel engages the complex striations of English national history with its Church of England, Anglo-Catholic, and Roman-Catholic strands.

****1896****

Leo XIII's bull, Apostolicae Curae, that Anglican orders were invalid, a blow to high church Anglicans like Lord Halifax who had recently been raising the question of reunion.

Harold Frederic, The Damnation of Theron Ware [alternatively "Illumination of"] Methodist minister's contact with Catholics shakes his Protestant certainties, and he eventually leaves ministry for real estate and politics; tapping into belief a good strategy for politicians.

Santayana on Shakespeare: "remarkable among the greater poets for being without a philosophy and without a religion." "In Shakespeare's time and country, to be religious already began to mean to be Puritanical; and in the divorce between the fullness of life on the one hand and the depth and unity of faith on the other, there could be no doubt to which side a man of imaginative instincts would attach himself."

John Pym Yeatman, The Gentle Shakespeare: "Shakespeare was tolerated, though a Catholic, because of his inimitable wit and lively humour, which pleased even the proud Protestant Queen, and curiously several of the players ... were Catholic like him, and were driven to this life probably from the fact that no other was open to them." Champion's description of Walpole from Holinshed closely followed by S. Much on Arden/Shakespeare family lines.

Mark Twain, Personal Recollections of Joan of Arc by The Sieur Louis de Conte (serialized 1895): "One of the first really popular attempts at a rationalist rehabilitation came, of all people in the world, from Mark Twain" (Chesterton 1926); first novel in English; preceded by obscure American play, Female Patriotism; Or, The Death of Joan of Arc, by John Burk (1798) and also George Henry Calvert The Maid of Orleans in 1873 (his poem in 1860); also English poem, Joan of Arc by Southey (1793), and dramatic productions by Fitzhall and Serle in 1836 and T. Taylor in 1871 (see Raknem, Joan of Arc). *Jules Quicherat had published the trial records (1841-9). In 1894, Pope Leo XIII authorized Joan of Arc's cause for beatification, and thus title, "Venerable" conferred in 1904; declared Blessed in 1909; canonized in 1920. Napoleon in 1802-3 had made Joan a national symbol of French unity. Many French pubs., since Christine de Pizan, celebrating Joan; also Schiller's 1801 Maid of Orleans.*

****1897****

Dracula: only the old religion, w/ crucifixes, hosts, etc., has power to cope with tremendous evil, via the Catholic Dr. Van Helsing who mixes eucharist host in with a magic paste.

John Gerard, What was the Gunpowder Plot?, suggested it was government conspiracy, no viable cellar in Parliament, all participants killed off, etc.; argument resumed by Hugh Ross Williamson, Gunpowder Plot (1951).

Thérèse of Lisieux, Story of a Soul.

****1898****

Mrs. Humphrey Ward, Helbeck of Bannisdale, written while she was considering conversion and yearning for Eucharist; Laura's liveliness versus Helbeck's "substituted life and ... vicarious obedience" abhorrent to this "daughter of a modern world which finds in the development and ennobling of our human life its more characteristic faith;" fervent Methodist comes close to accepting purgatory; Dr. Freidland defends Reformation as popular uprising but acknowledges romance of the Catholic imagination; yet Protestantism needs to draw on Catholic spiritual riches; Laura's suicide shows great gap still, despite Ward's profound fairness to Catholicism; questionably labeled an anti-Catholic novel. See Judith Wilt, Behind Her Times (2005) on the Catholic glints in Robert Elsmere (Catherine, like "nun ... breathless with adoration"; Newcome and Wishart, like Newman and Wishart, norms of faith for Elsmere (pp. 54, 64).)

Joseph Darlington, S. J. "The Catholicity of Shakespeare's Plays," New Ireland

Review 8 (1897-8), cites Catholicity of Hamlet ghost, bland general article, but notable for being cited satirically by Joyce in the Scylla and Charybdis chapter (“Your dean of studies holds he was a holy Roman”).

Fr. Charles Maignen, Studies in Americanism: Father Hecker, is he a saint? (French, and English), attacking Elliott’s biography; attack by Gibbons prevents Elliott being put on Index (McAvoy 192, 220), but Maignen helped lead to papal condemnation of Americanism (see 1899) (more a French liberal ‘heresy’ than American; Pope excluded from condemnation the “laws and customs” of America).

****1899****

Rev. Sebastian Bowden (Oratorian, see Newman 1858), The Religion of Shakespeare: Chiefly from the Writings of the Late Mr. Richard Simpson, edits and expands Simpson’s unpub. notes, including his reply to Edinburgh Review attack; tends to simplify Simpson’s approach. Discusses Arden family, John’s recusancy, Malone and the Will, Lucy, contrast with other Renaissance plays, reverence for old religion in the plays; King John’s “sacred king” no argument -- consider the source; Catholics also critique their clerics. Henry VIII, Act 5, “the only piece of unquestionable Protestantism in Shakespeare’s plays” but consensus of critics gives it to Fletcher; cites phenomenon of “Church Papists;” compares plight of persecuted Catholics to Edgar. Simpson’s work on Shakespeare was done in consultation with Lord Acton (Correspondence 1864-8).

Arthur Symons, The Symbolist Movement in Literature: “It [Symbolism] is all an attempt to spiritualise literature, to evade the old bondage of rhetoric ... that beautiful things may be evoked, magically ... in speaking to us so intimately, so solemnly, as only religion had hitherto spoken to us, to become itself a kind of religion, with all the duties and responsibilities of the sacred ritual.” “The Church is his [Villiers’] favourite symbol of austere intellectual beauty.” “Verlaine’s conversion ... while he was in prison ... All that was simple, humble, childlike in him accepted that humiliation with the loving child’s joy in penitence.” “this love of God ... the only unending intoxication in the world ... more instinctive than any poet since the mediaeval mystic has found.” Huysman’s Catholicism influences his view that “art is the only clean thing on earth, except holiness.” Mediates the connections: Coleridge and romantic creative imagination, Symbolism, Paterian aestheticism, Catholic Incarnationalism (De Vere-Chesterton-Maritain), New Criticism Icon.

Mrs. Wilfrid Ward’s Catholic novel, One Poor Scruple, countering Helbeck; Catholic argument for renunciation like Waugh’s Brideshead, vs. Hardy’s Jude.

Bernard Henry Holland, A Reported Change in Religion by “Onyx” (London); narrator seems like high Anglican suspected of Catholic conversion, which he finally denies. Excellent empathic letters of multiple points of view concerning the question. Onyx concludes: “It would be useful now, I think, if some one were to bring together in a book, as it were against their will, all these contending views, and place them, without any comment of his own, side by side in that narrow arena, so that men might see them all together. It is difficult for men to realise that their adversaries can be inspired by as sincere and ardent a belief as themselves ... Out of our discords, I firmly believe a new harmony will arise.”

1899 Testem Benevolentiae, letter by Pope Leo XIII, condemning certain tendencies in “Americanism”. Bishop John Ireland letter (1899): “Read the letter carefully--& and you will see that the Americanism condemned is Maignen’s nightmare--v.g.--who ever ‘preferred’ natural to supernatural virtues? Who ever taught that the practice of natural virtues was not to be vitalized & supernaturalized by divine grace? Who ever taught that in hearkening to the H. Ghost the Christian was not to be constantly guided by the visible magisterium of the Church! etc.” “Probably because of this condemnation ... there has never developed a really strong Catholic theological tradition in which the applications of Catholic dogmas to American problems have been made ... [resulting in] a practical American Catholicism which is activist, and a bit crude” (Thomas T. McAvoy, The Americanist Heresy in Roman Catholicism 1895-1900 U. of Notre Dame Press,

1963) Also Modernism crisis (1907) subsumed Americanist issue.

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