

Post-Shakespeare Chronology 1800-1899
History of Shakespeare-Catholic/Protestant interpretations, with some notice of
significant events in Protestant/Catholic relations (small print).
Including
 American Contexts
Continental Contexts
 Irish Contexts

by **Dennis Taylor, Boston College**
 , d March 2013

John Milner's Letters to a Prebendary, defending against Protestant attack, astonished readers by its erudition; compared Elizabeth to Emperor Julian's deadly "benevolence;" defended Catholic loyalty despite the Bull; tried to correct partial Catholic and Protestant perspectives.
 Friedrich Schiller, Mary Stuart romanticizing the passionate Catholic princess (against the repressed Elizabeth), same year that Schiller translated Macbeth.
 Act of Union creates a "United Kingdom" of Britain and Ireland (J9(.I-ha)2.t30 Chuesa82arh

energy to ideas, presents noble images to the writer and perfect models to the artist ... In a work, it was necessary to summon all the charms of imagination ... to the assistance of that

Scott, The Lay of the Last Minstrel, ends with elaborate ritual remembering dead magician, Michael Scott: hero vows pilgrimage to Melrose Abbey, for sake of Michael's soul; others make vows to their patron saints, and vow pilgrimage: "And slow up the dim aisle afar, / With sable cowl and scapular, / And snow-white stoles, in order due, / The holy Fathers, two and two, / In long procession came ... The mitred Abbot stretch'd his hand, / And bless'd them as they kneel'd / With holy cross he sign'd them all ... Then mass was sung," ending with prayer for man facing Last Judgment; concluding epilogue: "hush'd is the harp -- the Minstrel gone ... he ended in "A simple hut: but there was seen / The little garden hedged with green ... There shelter'd wanderers ... Oft heard the tale of other days ... And Yarrow, as he roll'd along, / Bore burden to the Minstrel's song;" Marmion

Coleridge lecture on Romeo and Juliet (1811-12) “Friar Lawrence ... enables me to remark upon the different manner in which Shakespeare has treated the priestly character, as compared with other writers. In Beaumont and Fletcher priests are represented as a vulgar mockery; and, as in others of their dramatic personages, the errors of a few are mistaken for the demeanour of the many; but in Shakespeare they always carry with them our love and respect.”

Coleridge “An Allegoric Vision: Superstition, Religion, Atheism”, i.e. Roman Catholicism a replacement for C of E; sees “Goddess” in “Temple of Superstition”: “Her features, blended with darkness rose out to my view, terrible, yet vacant. I prostrated myself before her, and then retired with my guide, soul-withered, and wondering, and dissatisfied.” At cave at back of Temple sits Blasphemy and Sensuality.

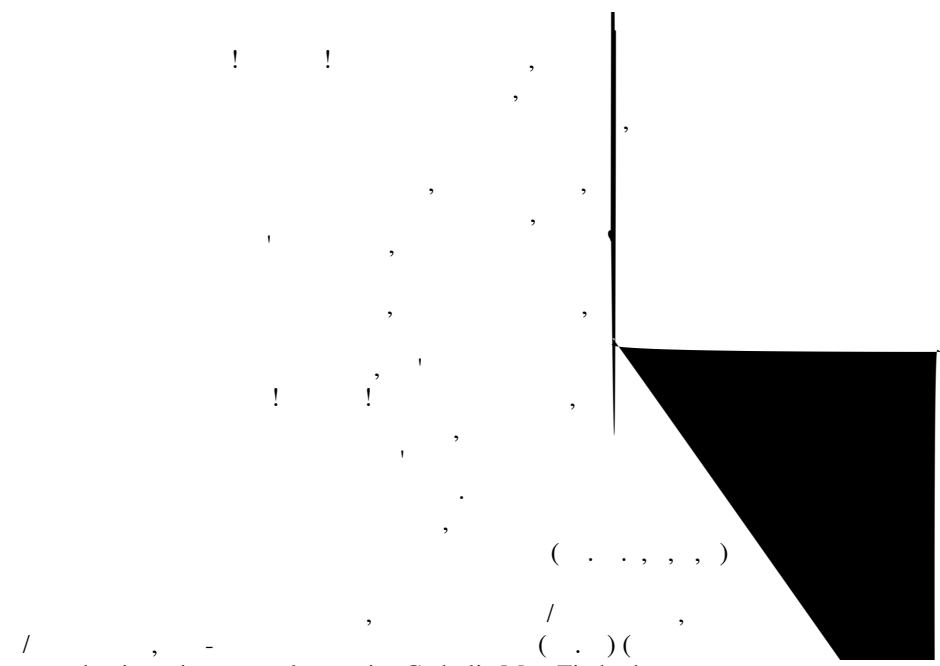
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attacks; includes 1808 and 1817 tracts cited here.

Wordsworth, The Excursion, 7.1010ff: “The courteous Knight, whose bones are here interred ... Had also witnessed, in his morn of life, / That violent commotion, which o’erthrew, / In town and city and sequestered glen, / Altar and cross, and church of solemn roof, / And old religious house - - pile after pile; / And shook their tenants out into the fields, / Like wild beasts without home! Their hour was come ...” Scott’s Waverly. Southey’s Roderick, The Last of the Goths, dons guise of monk and achieves peace; also Southey’s Madoc (1794-), sympathetic portrait of 12th century Catholicism; also see his “The Five Martyrs of Morocco” (1803) and “Queen Mary’s Christening” (1829), praising Catholic piety.

1820, 1823), eventually 9 editions with major revision in 4th edition (1837-9) (more harsh on Elizabeth, "hop

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begins reign; secretly marries Catholic Mrs. Fitzherbert.

Charlotte Eaton, Rome in the Nineteenth Century, many edns. thereafter, “in her lifetime [died 1859] the definitive guide to the city” (DNB), dense and evocative descriptions of the history art and religious culture, appreciative of aesthetic power but critical of Catholic superstition (“for one knee bent to God, thousands are bowed before the shrines of the Virgin and the saints”); grotesque incidents of superstition, miracles working Madonnas etc., but then awe for the Holy Week Miserere: “never by mortal ear was heard a strain of such power, such heart-moving pain ... It seemed as if every sense and power had been concentrated into that plaintive exprep3(e)-3housainic

moving ones, and must have aroused the sympathy of many readers” (Irene Bostrom, 1963). Cambridge Apostles founded, with admixture of Catholics (see Alan Brown, The Metaphysical Society for the ecumenical currents).
Wordsworth, “Memorials of a Tour on the Continent 1820” which includes “Between Namur and Liege,” “In the Cathedral at Cologne,” “Composed in one of the Catholic Cantons,” “Engelberg, The Hill of Angels,” “Our Lady of the Snow,” “The Church of San Salvador Seen from the Lake

Luther caught thy wakening glance;
 Like lightning, from his leaden lance
 Reflected, it dissolved the visions of the trance
 In which, as in a tomb, the nations lay ...

T. S. Eliot, "Dante" (1929): "We have ... a prejudice against beatitude as material for poetry. The eighteenth and nineteenth centuries knew nothing of it; even Shelley, who knew Dante well and who towards the end of his life was beginning to profit by it, the one English poet of the nineteenth century who could have begun to follow those footsteps, was able to enounce the proposition that our sweetest songs are those which sing of saddest thought. The early work of Dante might confirm Shelley; the Paradise provides the counterpart ..."

Byron: "I am really a great admirer of tangible religion ... [Catholicism] is by far the most elegant worship, hardly excepting the Greek mythology. What with incense, pictures, statues, altars, shrines, relics, and the real presence, confession, absolution,--there is something sensible to grasp at ... I am afraid that this sounds flippant, but I don't mean it to be so; only my turn of mind is so given to taking the absurd point of view, that it breaks out in spite of me every now and then. Still, I do assure you that I am a very good Christian" (qu. McGann 55-6). Jerome McGann, Fiery Dust: Byron's Poetic Development (1968): "he would continue to foster an attraction to the Roman Catholic church into his adult life." In the previous year, 1821, Byron had sent daughter Allegra to Catholic school: "It is, besides, my wish that she should be a Roman Catholic, which I look upon as the best religion, as it is assuredly the oldest of the various branches of Christianity" (qu. Marchand 3.905).

formidable attack on the Reformation since Bossuet" (Gooch).] But Möhler's emphasis on

Emancipation Act of 1829; huge expansion of Catholic population and poverty; O'Connell, contra Davis, saw Catholics as synonymous with Ireland, but Davis's idealism, use of political ballads, attack on English landlordism etc. would influence later movements though they would be more narrowly defined. O'Connell, an urbane Catholic Enlightenment-European model, vs. Young Irelanders later.

Repeal of the Test and Corporation Acts (see Emancipation in 1829, Reform Act in 1832, all making Parliament an unlikely head of the C of E)

Guizot, The History of Civilization in Europe, trans. 1846, Reformation achieved overthrow of Catholic clergy's monopoly of spiritual power.

Sharon Turner, History of the Anglo-Saxons.

Roman Catholic Emancipation act; Catholics allowed to become MP's. [Ironically also motivated the Oxford Movement, since Catholics were now part of the Parliament that governed the



the feebleness of the religious parties," yet Elizabeth was beloved, etc. "The partiality of Shakespeare for Friars is well known;" the ghost speeches in Hamlet could not have been written by a zealous Protestant; Elizabeth worse than Mary in being a tyrant without benefit of fanatical conviction. "The nation" was "clearly ready" to tolerate both religions, but Elizabeth "adopted a policy from which the empire is still suffering ... It is melancholy to think with what ease Elizabeth might have united all conflicted sects under the shelter of the same impartial laws ... and thus have placed the nation in the same situation, as far as the rights of conscience are concerned, in which we at last stand."

Arthur Hallam, "The Influence of Italian Upon English Literature": Dante, nurtured in a Catholicism rejuvenated by Sts. Francis and Dominic, influenced Chaucer and, less purely, Spenser and Milton. "I cannot help considering the Sonnets of Shakespeare as a sort of homage to that Genius of Christian Europe ..." Milton lacked Dante's "universality and depth" but had "relative advantages over him, which were necessarily obtained from a Protestant and English position." "In those obscured times, that followed the subversion of Rome, the muses clung not in vain for safety to the inviolate altars of the Catholic church ... It is not wholly without the bounds of probability, that a purer spirit than the Roman Catholicism may animate hereafter a loftier form of European civilization." "The inordinate esteem for chastity; the solemnity attached to conventual vows; the interest taken in those fair saints ... above all the worship of the Virgin, the Queen of Heaven ... these articles of a most unscriptural, but very beautiful mythology, could not be established in general belief without investing the feminine character with ideal splendour and loveliness." See Hurrell Froude.

Arthur Hallam: "Remarks on Professor Rossetti's 'Disquisizioni Sullo Spirito Antipapale,' vs. Rossetti's theory that Dante was a closet freemason: "And in the pomp of Catholic superstition, the slow and solemn chaunts, the white-robed processions, the incense, and the censers, and the golden baldacchins, with ever-burning lights, and images, and pictures, in whose rude forms a prophetic eye might even then discern the future arts of Raffaele and Michelangiolo [sic] ... in this ceremonial worship, so framed to attach the imagination and the senses, was there nothing to make a poet pause and adore? The beautiful was everywhere around men, waiting, and, as it were, calling for their love. Is it wonderful that the call was heard? Is it wonderful that the feeling of reverence for that august name, the Church, -- for its antiquity, its endurance, its unity, its widespread dominion, and yet more ample prospects of indefinite magnificence, should, in that day, have been often irresistible in the minds of imaginative men" like Dante.

Newman, Pastoral Sermon 24, "The Religion of the Day": "it would be a gain to this country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion than at present it shows itself to be," quoted by Newman in Apologia where Newman adds: "I added, of course, that it would be an absurdity to suppose such tempers of mind desirable in themselves." [this may be a common romantic idea, see Novalis "Superstition ... essential for rel[igion]" (qu. Hellerich, Religionizing ... Early German Romantics 131); also see Thomas Warton, 1774 ("ignorance and superstition are the parents of imagination") and Sprat 1667); also Burke "there is no rust of superstition ... that ninety-nine in a hundred of the people of England would not prefer to impiety"

Hegel, Philosophy of History (1832, trans. 1857) on how Protestant freedom replaced the old superstitious fossilized medieval Catholicism: "Thus men came to the point of knowing that they were free ... Thus spirit came again to itself ... This new birth is pointed out as the revival of the arts and sciences which were concerned with present matter, the epoch when the spirit gains confidence in itself ... It is reality reconciled with the world." . Influenced Burckhardt.

Johann Adam Möhler, Symbolism [Symbolics], or Exposition of the Doctrinal Differences Between Catholics and Protestants, as Evidenced by their Symbolical Writings, with revised edns. thereafter, distinguishing the two mindsets, depending on view of original sin; saw Protestant error as proceeding from good intentions, i.e. to emphasize power of God, but polemically in favor of Catholicism. Presented Protestantism as a coherent whole. Revived enthusiasm for Catholicism in Germany. "Outlining the ironic development by which

rationalism emerged from the Reformers' repudiation of reason and 'infidel' liberalism from Calvin's excessive emphasis on depravity, Möhler diagnosed Swedenborgianism as a misguided effort to reestablish objectivity, as subjectivity, striving after objectivity, became to itself an outward thing, in order to replace the external, visible Church" (qu. Franchot). Möhler insisted on embodiment: Everything which is truly interior must, according to Catholic doctrine, be outwardly expressed" (qu. Franchot). "The Protestants conceive justification to be a thing chiefly external, and the Church to be a thing chiefly internal, so that, in either respect, they are unable to bring about a permeation of the inward and the outward" (qu. Franchot)

Coleridge, Notebook: "Were I young, had I the bodily strength & animal spirits of early manhood with my present powers & convictions, I should not so far despair of a union between the Protestant and the now papal but still Catholic Church, as to prevent me from making it an object," qu. in Barth, Coleridge and Christian Doctrine (1969).

Wordsworth, Poems Composed or Suggested During a Tour, in the Summer of 1833, including "Nun's Well, Brigham," "Mary Queen of Scots," "Stanzas Suggested in a Steamboat off Saint Bees' Heads" (see below), "On the Coast of Cumberland," "At Sea off the Isle of Man," "At Bala-Sala, Isle of Man," "Iona," "Homeward We Turn," "Nunnery," "The Somnambulist," paying tribute to ancient English Catholicism.

The whole intellectual establishment, Mill, Coleridge, Macaulay, Disraeli, seemed to be going toward the Catholics. This intellectual sea change, begun with the French Revolution, was the

Reformers and the Romanists" first recorded usage, OED new edn (Newman, Tracts 38); see

God-seeking Anglicans who yearn to re-integrate their country in its traditions of love and loyalty to the glorious Sacrament of the altar?" (qu. Clark, Eucharistic Sacrifice and the Reformation 514).

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plucking away flower by flower, and utterly rotting up the religion of the past, and spreading over all the land, as with a grey canopy, that dreary sadness which since then ... had diluted itself to a lukewarm ... pietism.” Also Heine, Ludwig Börne: A Memorial (1830): ‘Shakespeare is at once Jew and Greek; or rather, both elements, spiritualism and art, prevail and are reconciled in him, and unfold a higher unity.’”

Cardinal Wiseman in Dublin Review compares Donatists and Anglicans -- which shook Newman. George Spencer, The Great Importance of a Re-union between the Catholics and the Protestants of England, to be achieved through a Crusade of prayer, cited by Newman.

Abbey of St Bernard in Charnwood forest, first Catholic monastery since Reformation, commissioned by Ambrose Phillipps de Lisle, designed by Pugin.

Newman’s “The State of Religious Parties” cites Scott (“turned men’s mind in the direction of the Middle Ages”), Coleridge (made age interested “in the cause of Catholic truth”), Southey and Wordsworth (“one ... in fantastic fiction, the other in ... philosophical meditation ... addressed themselves to the same high principles and feelings.”)

Newman, British Critic article, cited in Apologia

Frederick Oakeley, in The British Critic, influenced by Hurrell Froude, attacked Reformation as “deplorable schism.”
Dickens’s *Barnaby Rudge*, against the anarchy of the Gordon riots, satirizes use of no-

Dante, and, though certain of his books are on the Index, his whole purpose was to expound the doctrine of his Church as it is displayed, not in decrees and manuals, but in the institutions of Christendom." (Balzac wrote in the robes of a monk—Wellek.)

Jaime Balmes, Protestantism and Catholicity Compared in their Effects on the Civilization of Europe, on disintegrative effect of Protestantism, exalts medieval universities; contra Guizot's General History of Civilization in Europe, that Catholicism retards progress.

Carlyle, Past and Present, contrasting soulless industrialism with monastic work and spirituality; book 2, "The Ancient Monk," celebrates Abbot Samson of St. Edmundsbury monastery, identity of work and prayer ("Laborare est Orare ... older than all preached Gospels," instinctive faith shaping all aspects of life, vs. modern "diseased self-introspection, an agonizing inquiry," vs. modern papacy with its "phantasmagoria of wax-candles, organ-blasts, Gregorian chants, mass-brayings, purple monsignori") (thus, Carlyle no Anglo-Catholic) (Pope imagined saying: "Under this my ... beautiful wax-light Phantasmagory, kindly hidden from you is an Abyss, of Black Doubt, Scepticism, nay Sansculottic Jacobinism; an Orcus that has no bottom"); a model for reorganizing modern society by captains of industry ("a noble Master, among noble Workers"). Kingsley: monasticism "was all but inconceivable to us till Mr. Carlyle disinterred it in his picture of Abbot Sampson" (qu. Morris, 1984).

John Mason Neale, Ayton Priory, novel, notes: "Sacrilige has always been regarded by the Church as one of the blackest sins, and the curse by which every religious foundation was guarded has followed the spoilers and their descendants."

Ruskin, Modern Painters (vol. 2 in 1846, vols. 3, 4 in 1856, vol. 5 in 1860). Vol. 3: "whereas all the pleasure of the medieval was in stability, definiteness, and luminousness;" our poetry emphasizes "easily encouraged doubt, easily excited curiosity, habitual agitation, and delight in the changing and the marvellous, as opposed to the old quiet serenity of social custom and religious faith;" "those among us who may be said to believe, are divided ... into ... Romanist and Puritan," each out to destroy the other; so that "nearly all our powerful men in this age of the world are unbelievers;" complains about Scott's "incapacity of steady belief in anything," and moderns "habit of looking back, in a romantic and passionate idleness, to the past ages, not understanding them all the while, nor really desiring to understand them." Vol. 5: "Up to the time of the Reformation it was possible for men even of the highest powers of intellect to obtain a tranquillity of faith, in the highest degree favorable to the pursuit of any particular art;" "Then rising between the infancy of Reformation, and the palsy of Catholicism; -- between a new shell of half-built religion on one side, daubed with untempered mortar, and a falling ruin of outward religion on the other, lizard-crannied, and ivy-grown; -- rose, on its independent foundation, the faithless and materialized mind of modern Europe."

Dickens, A Christmas Carol: Preface: "I have endeavoured in this Ghostly little book, to rise the Ghost of an Idea, which shall not put my readers out of humour with themselves ... May it haunt their house pleasantly, and no one wish to lay it." Dead Marley compared to ghost of King Hamlet. Scrooge: "every idiot who goes about with 'Merry Christmas,' on his lips, should be boiled ... and buried with a stake of holly through his heart." Capitalist Scrooge like late Puritan

(like fat “Spanish friars”), French plums, etc. A few months later, Dickens dreams of Mary Hogarth as a Madonna, dreams of praying to her. “Dickens: ‘But answer me one other question! What is the True religion? You think, as I do, that the Form of religion does not so greatly matter, if we try to do good? Or perhaps the Roman Catholic is the best? Perhaps it make one think of God oftener, and believe in him more steadily?’ The Spirit: “For you, it is the best.” Soon however, Dickens’s vaguely evangelical broad church objection to papism would resume.

Kierkegaard Either/Or (trans. 1944); volume 2, “*The whole world is a dead world for the mystic, he has fallen in love with God ... It is especially as a husband, as a father, that I am an enemy of mysticism ... it is the duty of every man to marry,*” i.e. choose oneself in this life ethically, realizing the universal in this given human life [like Kingsley against Newman]. “*In the Middle Ages they thought that in choosing the cloister a man chose the extraordinary ... at so cheap a price*”; but then Kierkegaard ends by defending the man (himself) who suffers because he cannot realize the universal and must choose celibacy; thus opens the way to more sympathetic view of cloister in Fear and Trembling.

Kierkegaard Fear and Trembling trans. Lowrie (1941): (from Problem 1) “Who was ever so great as that blessed woman, the Mother of God, the Virgin Mary? [compared to Abraham] ... the angel came only to Mary, and no one could understand her ... Nevertheless, when she says, ‘Behold the handmaid of the Lord’---then she is great, and I think it will not be found difficult to explain why she became the Mother of God.” Lowrie note: “It would be interesting and edifying to make an anthology of the passages in which S.K. speaks of the Blessed Virgin; for surely no Protestant was ever so much engrossed in this theme, and perhaps no Catholic has appreciated more profoundly the unique position of Mary.” (from Problem 3) “it is not the highest thing to enter the monastery; but for all that it is by no means my opinion that in our age when nobody enters the monastery everybody is greater than the deep and earnest souls who found repose in a monastery ... The man who has performed the cloister-movement has only one movement more to make, that is, the movement of the absurd.”

Hecker’s Journal: “Catholicism is solidarity; Protestantism is individuality. What

glorious times, when Europe formed but one Christian land; when one Christianity dwelt throughout the civilized part of the world, and one great mutual interest bound together the most remote provinces of this wide spiritual empire." Protestants "introduced many laudable changes ... but ... forgot the necessary result ... they separated the inseparable, they divided the indivisible, Church ... thus religion lost her great political peace-making influence." Protestant religion now reduced to the stark "barren contents" of the Bible, divorced from "the rich material of Catholic faith." There will be coming synthesis of "old and new world": "on the one side we see respect of antiquity, attachment to spiritual institutions ... and the joy of obedience; on the other, a rapturous feeling for liberty is visible, an unlimited expectation of a more extensive sphere of action, and a love for novelty ... a satisfaction in the enjoyment of personal right ... in a powerful desire for nationality;" "the existence of the Church will

received with more fervent reverence than that of the Madoc.

comes the expulsion by the British [replicating Reformation England], then the wandering of Acadians and Evangeline seeking her lost lover, Gabriel, deep into the bayou of French Catholic Louisiana, near New Orleans, and travelling over the west and midwest: wandering, in a natural world, where "the manifold flowers of the garden / Poured out their souls in odors, that were their prayers and confessions / Unto the night, as it went its way, like a silent Carthusian, / Fuller of fragrance than they, and as heavy with shadows and night-dews, / Hung the heart of the maiden": a travelogue Catholicizing America. Thus in Bayou, "the towering and tenebrous boughs of the cypress / Meet in a dusky arch, and trailing mosses in mid-air / Wave like banners that's aave(s)1()-h60(a)-s6() nBT/3g s 1aayou,

your Muse had ever before received" (qu. Franchot 206).
Brownson, "Religious Novels" (Brownson's Quarterly Review): "There is a deep

as they would something they met at crossing of the road. Did you never notice this? Go to the communion, my child, in peace" (Franchot)

James Fennimore Cooper, The Oak Openings: "Romanists abound, and spots that, half a century since, appeared to be the most improbable places in the world to admit of the rites of the priests of Rome, now hear the chants and prayers of the mass-books. All this shows a tendency to that great commingling of believers, which is doubtless to precede the final fusion of sects, and the predicted end." "Cooper's observation is not far from today's best eschatological ecumenicism, and some time he will receive his due" (E. Fussell, 1993)

Clough's Amours de Voyage: "Luther was unwise ... [overcame the Renaissance and made Theology once again] flood upon Europe" but worse came with Ignatius who "fanaticised Europe;" Rome is full of "metallic beliefs and regimental devotions;" but later "Alba, thou hauntest me still. Is it religion? ... or is it a vain superstition?"

Ruskin, The Seven Lamps of Architecture; tries to separate medieval art from Catholic belief, and see in it nascent Protestant Christianity; anti-papist attacks (note 1, the Romanist Church's "lying and idolatrous Power is the darkest plague that ever held commission to hurt the Earth") removed in 1880 edn.

James Spedding, "Who wrote Shakespeare's

Difficulties), expanded in 1879, 1876: “the [church] Establishment, whatever it is be in the eyes of men, whatever its temporal greatness and its secular prospects, in the eyes of faith is a mere wreck.” R. H. Hutton: “The Lectures on Anglican Difficulties was the first book generally read, amongst Protestants, in which the measure of his literary power could be adequately taken ... Here was a great subject ... opening a far greater range to his singular genius for gentle and delicate irony than anything he had hitherto written;” “When Newman at last made up his mind to join the Church of Rome his genius bloomed out with a force and freedom such as he never displayed in Anglican Communion”, qu. in De Vere, “Some Recollections of Cardinal Newman,” Nineteenth Century 40 (1896); “the only book by Newman which many Anglicans found it impossible to forgive” (Chadwick, Victorian Church); “ill-advised” (Q. D. Leavis); lectures attended by Thackeray and Charlotte Brontë.

Gorham judgment, Privy Council decision to make Gorham Bishop, thus overturning Anglican Church decision against Gorham because he said Infant Baptism was not valid just in itself but required prevenient grace. Showed governmental Privy Council as ultimate authority over C of E. Convinced Manning to leave Anglican Church.

Wordsworth’s Prelude: that Chartreuse should remain inviolate.

Carlyle, “The Present time” (1850) in Latter-Day Pamphlets (1850): “Not long ago [1846], the world saw, with thoughtless joy which have been very thoughtful joy, a real miracle never heretofore considered possible or conceivable in the world,—a Reforming Pope [Pius IX]. A simple pious creature, a good country-priest, invested unexpectedly with the tiara, takes up the New Testament, declare that his henceforth shall be his rule for governing ... God’s truth shall be spoken ... on the throne called of St. Peter: an honest Pope, Papa, or Father of Christendom, shall preside there ... By the rule of veracity, the so-called throne of St. Peter was openly declared, above three-hundred years ago, to be a falsity... ‘Reforming Pope?’ said one of our acquaintance, often in those weeks, ‘Was there every such a miracle? ... Reform a Popedom,—hardly. A wretched old kettle, ruined from top to bottom, and confident mainly now of foul grime and rust ... it will fall to shreds, as sure as rust is rust.” This promise of papal reform inspired others, like the revolutions in Italy. At end of same volume, “Jesuitism” (1850): Ignatius rose to defense of a false Church and unreal dogmatic Heaven, thus imitating an era of lies (“no man speaks the truth to you or to himself”@) creating “this black deluge of Consecrated Falsity@.”

Hawthorne, The Scarlet Letter compares “Hester Prynne’s abandoned Elizabethan world of aesthetic richness to Catholicism” (Franchot xxii); her stigmata, and ornamentation. “Had there been a Papist among the crowds of Puritans, he might have seen in this beautiful woman ... an object to remind him of the image of Divine maternity” (qu. Franchot). Like a “Sister of Mercy” (compare Evangelina)--“the scarlet letter had the effect of the cross on a nun’s bosom” (qu. Franchot).

About 3/4 million Catholics in England, according to Bossy.

Newman’s The Present Position of Catholics in England: “the only wonder is that she has to be killed so often, and the life so often to be trodden out of her, and her priests and doctors to be so often put down, and her monks and nuns to be exposed, so often, and such vast sums to be subscribed by Protestants ... in order thoroughly, and once for all, and for the very last time, and for ever and ever, to annihilate her once more;” “What need of controversy to refute the claims of Catholicism ... when under a Queen’s smile this vast and continuous Tradition had been unrolled

old-- it has cost us the loss of much of the better part of that faith which was not superstition.” Also complex portrait of “The Nuns of Mawgan.” In 1850 Collins’s early novel, Antonina, contrasts Numerian’s gloomy evangelical code to Ulpius’s pagan religion which parallels Roman Catholicism’s aesthetic appeal (Wilkie contra his evangelical father).

Harriet Martineau destroys ms. of a novel that Smith, Elder rejected “on account of some favourable representations and auguries on behalf of Catholics” (Autobiography 2.64-5). (Charlotte Brontë loved the novel but disagreed with the high opinion of Catholicism).

Noah Porter, of Yale University: “To those who, like ourselves, look upon the Romish system as a system of

George's trumpets all the vain hopes of the weak and foolish young Pretender were blown away; and with that music, too, I may say, the drama of my own life was ended." Goes to America with his beloved Rachel "far away from Europe and its troubles, on the beautiful banks of the Potomac, where we have built a new Castlewood" 415. The novel plays with two competing images of England, Catholic and Protestant, Tory and Whig, and finds neither satisfactory. Arnold, "Stanzas from the Grand Chartreuse" (1851-5) (see Stevenson below

organ, playing fine old majestic music of the Catholic church." St. Clare plays "that grand old Latin piece the "'dies Irae,'" which had come down from his mother. Eva likes Tom's Methodist hymns; Eva's Dickensian death. "Little Eva, who keeps a statue of Jesus on her bedroom shelf like a Catholic icon, hands out locket of her hair as though they were the Word made flesh"; "dies amidst a shower of celestial imagery ... with her beaming angel's face accented by the sculptured angel on her bed"; thus typical "angelic exemplar" like others in anti-Calvinist novels (David Reynolds, Beneath the American Renaissance 1988) Hawthorne at his death in 1864 asked the deathbed reunion scene to be read to him: "I like that" (qu. Franchot). Portrait of patient holy Tom influenced by Fénelon, "though stripped of Fénelon's learning and wit": see Thomas Gossett, Uncle Tom's Cabin and American Culture (1985). See Fénelon, 1847.

Kingsley's Hypatia; or, New Foes with an Old Face, furiously anti-Catholic, and anti-celibacy, a heroine murdered by monks. Hypatia, a paragon of pagan culture. "Twenty years after Hypatia's death [torn apart by barbaric Christians], philosophy was flickering down to the very socket." Attacks fanatic monks (answered by Newman's Callista). A young reforming Abbot speaks at the end: "On the Catholic Church alone ... lies the blame of all heresy and unbelief: for it she were but for one day that which she ought to be, the world would be converted before nightfall." Vandals "'bore away that most holy relic, ... the bracelet of the holy Amma ... But the pious folk, restoring the holy gold to its pristine sanctuary, were not unrewarded; for since that day it grew glorious with fresh miracles—as of blind restored to sight, p2(s)-5153(b)-1(l)3(i)3k7(i)]2apa

discussed” (Chandler); distinguishes Catholicity and papism (24).
Pius IX proclaims dogma of the Immaculate Conception.

Newman become rector of University of Ireland (until 1857).

Aubrey De Vere, “The Plague of Controversy,” review article in Dublin Review (June 1854), which reviewed books by Maurice, Richard Whately on Coplestone, and other religious books, and said of the essays: “Our impression is that ... no two of them could have lain side by side for an hour, so strong are their mutual repulsions ... that the building for which they were intended must have been some metropolitan, or ecumenical temple of civil war ...” The remainder of the essay republished and revised in Religious Problems of the Nineteenth Century (L: St. Anselm’s Society, 1893). Classic Catholic account of the 19th century English religious situation, of consequences of the Reformation, of Authority and Private Judgment, of Irvingism, of Catholic-Protestant relations, of High Church developments, etc. “To a certain extent ... a Catholic must sympathize with those persons ... As he sympathizes with the Puritan so far as Puritanism recognises the supernatural order of faith, the dogmatic character of Christianity, the dignity and worth of Truth, so he can sympathize with ... Latitudinarianism ... [as] practically the comment which time passes on the

contemporary horror at the Church of Rome.”

Whitman, Leaves of Grass: credited by Chesterton with “deliverance from the

late to draw back." (qu. Franchot) "Unhappily, the religious belief of my Protestant
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Shakespeare's distant relation, through Catholic relatives, to Southampton; on Somerville connections. Cites Catholic letters: "This allegorical tendency grew into an inveterate habit with the Catholic, who ... [were] obliged to express things indirectly." "The wandering habit became at last such a note of a Catholic, that every wanderer was supposed primâ facie to be a recusant." Cites Persons: "It is lawful to elude these interrogations, not by equivocation ... but by other indifferent speeches, as, 'Think you I will live like an atheist?'" etc.; cites Essex's Catholic connections, and significance of performance of RII -- S's "motley" saved him, i.e. Eliz's liking for her players, vs. Hayward. In HVIII, "Catherine towers above the rest;" ending probably added by another. Friendship with Jonson began with latter's conversion, Shakespeare godfather (needed to be Catholic), friendship ended when Jonson recanted bec. of Gunpowder plot. Cites church papists strategy; Davies recollection. Says Döllinger believed Shakespeare was Catholic; "the first to bring an historical approach to the question ... and for offering the first informed defence of John's Shakespeare's Spiritual Last Will" (Chandler, 2006).

Newman, The Idea of a University, "Whether we will or no, the phraseology and diction of Shakespeare, of the Protestant formularies, of Milton, of Pope, of Johnson's table talk, and of Walter Scott, have become a portion of the vernacular tongue ... The man in the comedy spoke prose without knowing it; and we Catholics, without consciousness and without offence, are ever repeating the half sentences of dissolute playwrights and heretical partisans and preachers." (See Chesterton, 1926, qualifying Newman's concession of English literature to Protestantism.)

Newman on the Gentleman (see Pope and Arnold on standard establishment style): "If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against itself; he is too wise to be a dogmatist or fanatic in his infidelity. Her respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent ... it contents him to decline its mysteries without assailing or denouncing them;" "in proportion as the Lutheran leaven spread, it became fashionable to say that faith was, not an acceptance of the revealed doctrine, not an act of the intellect, but a feeling, an emotion, an affection, an appetency; and, as this view of faith obtained, so was the connexion of faith with truth and knowledge more and more either forgotten or denied;" "many men there are who, devoted to one particular subject of thought, and making its principles the measure of all things, become enemies to revealed religion before they know it ... Simply because they have made their own science, whatever it is, political economy, or geology, or astronomy, to the neglect of theology, the centre of all truth." "Right reason ... leads the mind to the Catholic faith ... But reason, considered as a real agent in the world ... is far from taking so straight and satisfactory a direction. It considers itself from first to last independent and supreme; it requires no external authority; it makes a religion for itself. Even though it accepts Catholicism, it does not go to sleep; it has an action and development of its own ... Divine grace ... does not by its presence supersede nature; nor is nature at once brought into simple concurrence and coalition with grace. Nature pursues its course, now coincident with that of grace, now parallel to it, now across, now divergent ..." The Church should have jurisdiction over Theology, but sometimes the institution is subject to a particular bias or drift: "We have an instance of such a case in the Spanish Inquisition—here was a purely Catholic establishment, devoted to the maintenance, or rather the ascendancy of Catholicism, keenly zealous for theological truth, the stern foe of every anti-Catholic idea, and administered by Catholic

most popular authors, it comes to us with very considerable alleviations. For instance, there is a call on us for thankfulness that the most illustrious among English writers has so little of a Protestant about him that Catholics have been able, without extravagance, to claim him as one of their own, and that enemies to our creed have allowed us that he is only not a Catholic, because, and as far as, his time forbade it ... Whatever passages may be gleaned from his drama disrespectful to ecclesiastical authority, still these are but passages; on the other hand, there is in Shakespeare neither contempt for religion nor scepticism, and he upholds the broad laws of moral and divine truth Whatever indulgence he may allow himself in light thoughts or unseemly words, yet his admiration is reserved for sanctity and truth.” 301-2 (Newman probably influenced here by Simpson with whom Newman was associated on The Rambler.)

”in the medieval ... unbelief necessarily made its advances under the language and the guise of faith; whereas in the present, when universal toleration prevails, and it is open to assail revealed truth Unbelief in consequence throws off the mask ... and confronts us ... with a direct assault. And I have no hesitation in saying ... that I prefer to live in an age when the fight is in the day, not in the twilight; and think it a gain to be speared by a foe, rather than to be stabbed by a friend.”

Fenian Brotherhood founded (c. 1858), known also as *Irish Republican Brotherhood*, to achieve *Irish independence by force*; eventually absorbed into *Sinn Féin*.

Dickens, Little Dorrit. The second book, “Riches,” begins with trip to Saint Bernard monastery, the party tended by “two young Fathers,” monasticizes the image of the Marshalsea Debtor’s

Mrs. Marvyn (mother of James) reads about Europe: "What might be that marvelous music of the Miserere ... What might be those wondrous pictures of Raphael ... And the cathedral, what were they? How wonderful they must be ..."

Black servant, Candace, with her "wide, joyous, rich, physical abundance of nature, and ... hearty abandon of outward expression, was relief to the still clear-cut lines" of New England life. Miss Prissy diamond, spinster, plans to make for Dr. Hopkins a ruffled shirt, with stitch learned from "a convent;--nuns, you know, poor things, can do some things right" "So we go, dear reader,--so long as we have a body and a soul. Two worlds must mingle, the great and the little ... wreathing in and out, like the grotesque carvings on a Gothic shrine." "Of old, it was thought that one who administered poison in the sacramental bread and wine had touched the very height of impious sacrilege", but much worse is one "who poisons God's eternal sacrament of love and destroys a woman's soul", i.e. Aaron Burr capturing Virginie, Madame de Frontignac's love. In Mary's room was a picture of "one of the Madonna's of Leonardo ad Vinci, a picture which to Mary had a mysterious interest," found on the seashore; and Mrs. Marvin looked up in the Encyclopedia "a life of that wonderful man, whose greatness enlarges our ideas of what is possible to humanity." Dr. Hopkins looks to the apocalyptic victory when "that modern Babylon, the Popish power" will be destroyed. Virginie "held a special theological conversation with the Abbé, whether salvation were possible to one outside of the True Church,--and had added to her daily prayer a particular invocation to the Virgin for him" (i.e. Burr). "The truly good are of one language in prayer ... when they pray in extremity," "Augustine solaced the dread anxieties of trembling love by prayers offered for the dead, in times when the Church above and on earth presented itself to the eye of the mourner as a great assembly of one accord lifting interceding hands for the departed soul. // But the clear logic and intense individualism of New England ... swept away all those softening provisions ... No rite, no form ... interpose the slightest shield between the trembling spirit and Eternal Justice." Mary, after report of James's death, was in a "state of self-abnegation to which the mystics brought themselves by fasting ... No veiled nun ... ever moved about a convent with a spirit more utterly divided from the world." Before her Virginie "crosses herself, as she had been wont before a shrine; and then said, Sweet Mary, pray for me." 385 Virginie said she had been educated by Sister Gather "a true saint." "Mary I cannot help feeling that some are real Christians who are not in the True Church. You are as true a saint as Saint Catharine ... and yet they say there is no salvation out of the Church." "This was a new view of the subject to Mary, who had grown up with the familiar idea that the Romish Church was Babylon and Antichrist, and who, during the conversation, had been revolving the same surmises with regard to her friend." They won't tell Abbé or Dr. Hopkins "and yet, there they were, the Catholic and the Puritan, each strong in her respective faith, yet melting together in that embrace of love..."

Virginie writing to friend about Mary and Mrs. Marvyn: "They are as good and true, as pious as the saints themselves, although they do not belong to the Church,--a thing which I am sorry for; but then let us hope, that if this world is wide, heaven

all true, devout persons in all persuasions belong to the True Catholic Apostolic Church, and will in the end be enlightened to know it; what do you think of that, ma belle? I fancy I see you look at me with your grave, innocent eyes ... but you say nothing." Stowe had been Congregational but joined episcopal church in 1860's.

Chetham Society prints the Houghton Will in Lancashire and Cheshire Wills, by Rev. G. J. Piccope (see 1923), without commenting on "Shakeshafte."

George Eliot, The Mill on the Floss: Maggie awed by à Kempis, "here was a sublime height to be reached without the help of outward things ... It flashed through her ... for the first time she saw the possibility ... of taking her stand out of herself, and looking at her own life as an insignificant [!] part of a divinely-guided whole... She had not perceived ... the inmost truth of the old monk's outpourings, that renunciation remains sorrow, though a sorrow borne willingly ... I suppose that is the reason why the small old-fashioned book ... works miracles to this day ... it remains to all time a lasting record of human needs and human consolations ... with the same passionate desires, the same strivings, the same failures, the same weariness" (4.3); "provides only a formalization, if not a rationalization, of her almost masochistic willingness to subordinate herself to the wishes, first of her father, and then of Tom" (Philip Rule, Coleridge and Newman, 2004).

Stresses gloomy side of progress.

Hawthorne, *The Marble Faun*, Hilda still a "daughter of the Puritans" but seems to

the mild content that lasts, nor the fierce bliss ever on tiptoe to depart, and, above all, Christian charity;" "their passion for another cooled a little, but their affection increased," Margaret joins Gerard in his pious charities. (98) In sermon, Gerard attacks "these newfangled doctrines of man's merit" (Ftn: "He was citing from Clement of Rome"). Reade's comment: "I ask your sympathy, then, for their rare constancy and pure affection and their cruel separation by a vile heresy* in the bosom of the Church" and in ftn. "*Celibacy of the Clergy, an invention truly fiendish" (101): thus undoes real cloister-hearth antinomy. Book ends with description of

itself, though dangerous as opening the door to evils which it did not itself either anticipate or comprehend. At present it is nothing else than that deep, plausible scepticism, of which I spoke

Arnold, "Eugénie de Guérin," in Essays in Criticism: Catholicism's setting and outward circumstance have "a nobleness and amplitude which in Protestantism is often wanting ... have, from the antiquity of this form of religion, from its pretensions to universality, from its really widespread prevalence, from its sensuousness, something European, august, and imaginative; in Protestantism they often have ... something provincial, mean, and prosaic. In revenge Protestantism has a future before it ... while Catholicism appears to be bent on widening the breach between itself and the modern spirit." She and her brother, Maurice, had urbanity, "distinction."

Sancta Clara (Christopher Davenport), The Articles of the Anglican Church Paraphrastically

should not object to the holy water, or any other simple symbol, if it were consecrated by the imagination of the worshippers ... Protestant churches, here or elsewhere, they did not interest me, for it is only as caves that churches interest me at all, and in that respect they were inferior." See Hecker's "Thoreau and New England Transcendentalism," Catholic World (June, 1878): "The only thing that sanctifies solitude is the Catholic faith ..."

James Anthony Froude, "Times of Erasmus and Luther" (in Short Studies on Great Subjects, First Series): "Goethe thought that Erasmus, and men like Erasmus, had struck upon the right track; and if they could have retained the direction of the mind of Europe, there would have been more truth, and less falsehood, among us at the present time," but Luther loosed theology to the "passions of the multitude." "Never in all their history, in ancient times or modern ... have mankind thrown out of themselves anything so grand, so useful, so beautiful, as the Catholic church once was," (444) but "the body remained; the mind was gone away." Thus the powerful reforming words of Erasmus might have solved the situation. But if Erasmus had prevailed, Europe would have ended up with educated skeptics, while the multitude remained superstitious; manly popular Protestantism is better. "Revival of Romanism" (Fourth Series, 1883) "In my own boyhood it hung about some few ancient English families like a ghost of the past."

Walter Bagehot, The English Constitution, classic secularist thesis.

First Lambeth Conference@, meeting of Archbishop and bishops, every ten years, "contributed to a profound psychological alteration" of Anglicanism from an English state religion (with its Erastian confusions) to a world religion: "Ever since ... the Anglican communion has grown, while the Church of England has, proportionately, shrunk." (Adrian Hastings, Church and State 1991).

Richard Simpson, Edmund Campion, A Biography: discusses Campion's meeting with Sidney in Prague, and Sidney's openness to Catholicism. "In refusing their deepest assent to the medieval views of the temporal prerogatives of the Holy See, [Campion and his companions] were pioneers in the true path of the development of doctrine." But did Campion demur on temporal authority of pope "because he did not believe in it, or because he knew that such a refusal was his only escape?" (Vidmar 2005). (On Sidney, see Woodhuysen, Sir Philip Sidney and the Circulation of Manuscripts 1558-1640 (1996) for Sidney's connection with recusant music-lovers.)

Arnold, "On the Study of Celtic Literature," insists on the important Celtic element (dream, fantasy, otherworldliness) in English literature countering the Germanic Saxon; thus reclaims Shakespeare from Germanic monopoly; reflects anti-Germanism francophilia now. Important influence on Celtic revival in England and Ireland. Source in Renan's contrast between Brittany piety and hegemonic culture (Leerssen, "Englishness, Ethnicity and Matthew Arnold," European Jnl of Eng. St

Browning, The Ring and the Book (pub.): “And so I have the Papacy complete / From Peter first to Alexander last” (ll. 10-11). Pope “a priest who thinks”. Pompilia’s pregnancy like a virgin birth, she is likened to Our Lady of All Sorrows by priest, Caponsacchi’s Catholicism humanized, Guido like Gilbert Osmond. Pope: “what if it be the mission of that age / My death will usher into life, to shake / This torpor of assurance from our creed, / Reintroduce the doubt discarded ... As we broke up that old faith of the world, / Have we, next age, to break up this new.” Browning contemplating a Catholic-style saint in a context of pluralism and conflicting views. See Henry James, 1912.

W. H. Prescott: “Many, very many, all too many ways lead to Rome. Idleness leads there; for Rome saves the trouble of independent thought. Dissoluteness leads there, for it impairs moral vigor. Conservatism, foolish conservatism, leads there, in the hope that the conservatives of the oldest abuse will be a shield for all abuses. Sensualism leads there, for it delights in parade and magnificent forms. Materialism leads there, for the superstitious can adore an image and think to become purified by bodily torments, hair shirts, and fasting, turning all religion into acts of the physical organs” (qu. Franchot 57).

Disestablishment of Church of Ireland by Gladstone.

Arnold, Culture and Anarchy: the Episcopal and Presbyterian strands were both present in the Church of England at the Reformation, and “Presbyterianism was only extruded gradually.” “Perhaps if a government like that of Elizabeth, with secular statesmen like the Cecils, and ecclesiastical statesmen like Whitgift, could have been prolonged, Presbyterianism might, by a wise mixture of concession and firmness, have been absorbed in the Establishment;” thus nonconformists should be reunited with the mainstream of national life, vs. the provincial Puritan ideal, “The Dissidence of Dissent and the Protestantism of the Protestant religion” [quoting Burke, I believe] as though these things were good in themselves. Better during these centuries to have been a Christian than a Jew or Socinian “because the being in contact with the main stream of human life is of more moment for a man’s total spiritual growth, and for his bringing to perfection the gifts committed to him, which is his business on earth.” “The Nonconformist is not in contact with the main current of national life, like the member of an Establishment.” “It is agreed that we want a source of authority, and ... it seems probable that the right source is our best self.” “For us, the framework of society, that theatre on which this august drama has to unroll itself, is sacred.” Arnold influenced by Burke’s anti-revolutionary idea of culture (R.

Dante Rossetti, Poems: his religious details are “without any essential religious import,” presented as an “antiquarian

Rev. R. G. McGhee, to Archbishop Manning: "I affirm, on the contrary, that the Church of England holds the faith of the ancient Catholic and Apostolic Church, and protests against the Church of Rome, because she has departed from that faith, and has set up a new Creed as her new profession of faith, which was never heard of or promulgated in the Christian Church till the 9th day of December, 1564."

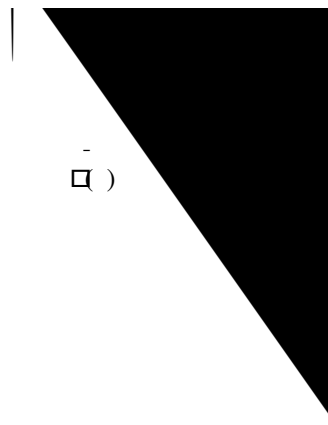
Ainsworth, Tower Hill: following Lingard's view of Catherine Howard's downfall as the result of

Politics of Shakespeare's Historical Plays" (New Shakespere Society's Transactions; this "Politics" essay played "a central role in the professionalization of Shakespeare studies" (see Hugh Grady, The Modernist Shakespeare 1991); one of the first historicist interpretations of English literature (Gary Taylor, "Forms of Opposition"); celebrated as "precursor" of historicist critics by Lily Campbell, Shakespeare's "Histories." After welcoming King James, Shakespeare was soon undeceived. "We see him in his earliest work choosing stock examples of weak princes ruined by their favourites and ministers ... Then we find him dilating on the miseries of the just rebellion ... Then, in Henry V, we have a manifesto of the political scheme of the friends of Essex ..." On King John pruning Protestant propaganda of earlier play, idealizing young Arthur who is made parallel to Mary, Queen of Scots, after whose death King John is like Elizabeth, many other contemporary parallels; moral is to avoid foreign intervention, whatever injustice you are suffering. On RII, the ruinous taxation evokes for Shakespeare ruinous recusant fines, language paralleling Verstegan's; on Elizabeth as in hands of selfish favorite. Henry IV evokes uprising of 1569. Henry V and Essex whose acts "point to a grand idea of a union of all parties ... equal justice to all, a general toleration in religion," believed war would create national unity. In Henry VI, Margaret is like Leicester, on political disaster that overtakes innocence in high places. "The only reproach which he [Shakespeare] allows himself to make against the old religion is connected with the political pretensions of the papacy. All the libelous satire against monks and nuns with which the old King John is filled, was cleared away by him. He gives us quite natural and touching pictures of the piety (superstitious in the eyes of his generation) of Richard II, and Henry V ... This abstinence on his part places him in the strongest possible contrast to all his brother playwrights;" "as ... our knowledge of Elizabethan politics is very one-sided, through the victorious cause having thoroughly effaced the conquer151(pi15

criticism” (N. Wallace, ELH, 2005); pays tribute to Simpson. Pref to first edn. attempts “to observe ... in its several stages the growth of his intellect and character from youth to full maturity.” Shakespeare illustrates “the Protestant type of character”: “Energy, devotion to the fact, self-government, tolerance ... a resolution to judge all things from a purely human standpoint, these grow upon us as habits of thought and feeling” (i.e. proto-Bloom). Thus Henry V: “Henry’s freedom from egoism, his modesty, his integrity, his joyous humour, his practical piety, his habit of judging things by natural and not artificial standards.” Suggests four periods: “in the workshop,” “in the world,” “out of the depths,” “on the heights.” England’s national character created by its capacity for “balance, [and] compromises with this side and with that.” “[T]he spirit of Protestantism ... animates and breathes through his writings.”

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albeit not to lose these flattering hopes of the world which then fawned upon him he said it was necessary for him to hold on to the course which then hitherto he had followed, but yet promised never to hurt or injure an Catholics, which I think for the most part he performed." Earlier, Persons describes Tarleson, Sidney's tutor, arguing about biblical evidence with Campion, Tarleson's arguments being so weak that they convinced Campion to decide for Catholicism; did Sidney witness this debate?

Gustave Flaubert, Trois Contes: A Simple Heart (ending "With her dying breath she imagined she saw a huge parrot hovering above her head as the heavens parted to receive her"), "The Legend of Saint Julian Hospitator" (ending, after the full frontal embrace, "The roof flew off and the firmament opened above them. Julian rose up into the blue, into the open arms of Our Lord Jesus Christ, who bore him up to heaven"), and "Herodias" ("Because the head was very heavy, they ... in turns to carry it").

Lord Acton, lecture, "The History of Freedom in Christianity," representing his unwritten grand opus, on the importance of the Church in historically protecting freedom against civil authority. Edited Rambler from 1859, changes its name to Home and Foreign Review in 1862, journal folded in 1864. Acton's famous "power tends to corrupt, and absolute power corrupts absolutely" (recorded 1887) was applied to political and religious domains. In 1895, Acton became first Catholic Regius Professor of Modern History at Cambridge. From 1877-1883, he worked on his unfinished History of Liberty; from his Notes: "Papacy lost its political influence in obtaining political power. The check on monarchy was removed when he became a monarch. That is one element of modern absolutism." opu(m),osicv()cv83v()cc59.li(s)1(ms.146-13)c05cd219.e agh-2(8)-2(5

Review: intelligent discussion of some crux passages.
Leo XIII's Aeterni Patris, urged recovery of medieval heritage vs. modern heresy, launched neo-

become a priest). Alternative compassionate priest, Father Penrose, fervent for the faith, but not willing to hurt Romaine's love: "the happiness of my friend's wife, Mrs. Romaine, is sacred to

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)

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.

London Oratory church on Brompton Road dedicated (completed 1895), in Italian baroque style "proclaiming Ultramontanism and spurning Puginesque neo-Gothic, which for many Oratorians Go21t dt dtes-34es-3dndthQ1 dtudt d5d0d0Q1 iudt c5(tioS6(bsed))55175(wh)847chf]TJ04as-(sp)-1]TJ04

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

"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 Mnd,1 nd,lc1(g)-1(bmiOr()18s)5..3ta(n).3ta(n)d n(s)-.3ta(ne)d,la(ne)n-.3tdd 1

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.

Mark Twain, *Life on the Mississippi*: "Sir Walter Scott is probably responsible for

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

created; that we may give a

ecclesiastical vestments.

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

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.

Leo XIII's bull, Apostolicae Curae, that Anglican orders were invalid, a blow to high church

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).

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

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