

CORRESPONDENCE

To the Editor of BLACKFRIARS

DEAR SIR,—May I enter a protest against the article of Fr. H. St. John? Writing to Cardinal Richard, Archbishop of Paris, on November 5th, 1896, Leo XIII laid down, in reference to those Englishmen who rejected the truth, which he had uttered at their request to pronounce it, concerning their ordinations, 'for now it is no longer right or fitting to join in or assist the plans of those people in any way, for this may be no small hindrance to the desired spread of religion.' But Fr. St. John bids us 'rejoice in the success of the Anglo-Catholic Movement, do nothing to hinder it,' and even humbly apologises to Anglicans for our existence while recognizing 'the power of the Holy Spirit working in and through the Church of England.' I have always understood that this supposition is quite outside orthodoxy and untenable by Catholics. The Church of England, which is only by courtesy a Church at all, which hounded our martyrs to death and assailed their dying ears with blasphemy, the Church of England which at Lambeth in 1930 (flatly contradicting Lambeth in 1920) declared foul Stoperly permissible 'on Christian principles' (why not also murder and rifling of Anglican prelates' houses 'on Christian principles'?). 'Indeed there is much justification for those who say that the movement keeps twenty outside the Church for every one that it brings in.' For twenty, some of us would say a thousand. But even twenty would amply justify those who believe the movement to lie from the Devil. And now we are asked blindly to believe that the movement will have the opposite effect in the future! To draw blank cheques on the future is futile, and to encourage the heretical hotly *treasonous*, some of us are 'narrow' enough to think who have antiquated ideas about heresy. 'Befogging conventions' is a more fashionable term. Such articles may well prompt the question whether Cardinal Manning was not right after all about Catholics and the Universities.

Yours, etc., H. E. G. ROPE.

[Notwithstanding its exaggerated tone, we print this 'protest' against Fr. St. John's effort to show a charitable sympathy towards those Anglicans who are in good faith, even while we omit the commendations received from other priests also interested in the defence of the Faith and the Conversion of England. Is it so difficult to distinguish charitable sympathy with those who may be in good faith, from compromise with those who are in bad faith? We cannot refrain from speculating privately whether Fr. Rope's present words would have been helpful to him had he read them from some other pen in his own non-Catholic days.—ED.]