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MEMOIR OF THE REV. HENRY EDWARD MANNING, M.A., FORMERLY ARCHDEACON OF CHICHESTER.

(From the *Univers* of April 26.)

The Rev. Henry Edward Manning, was educated at the great public school of Harrow. On quitting the theatre of his first classical successes, he entered Balliol College, Oxford, where, in 1830, he took his degrees in the highest honors. Among the most distinguished names that appear in the same class-list with his are those of the Rev. William Palmer, of Magdalene College; Mr. Henry Wilberforce, (who has lately embraced the Catholic Faith); and Mr. Anstice, who died early, and whose widow is now a Catholic.

Mr. Manning was afterwards elected Fellow of Merton College, took orders, and was soon after presented to the living of Lavington, in Sussex, about which time he married a daughter of the late Rev. Mr. Sargent, the former Rector of that living, one of those men whose zeal and virtues were such as to make us regret that they did not know the Truth, but who, by the excellence of their lives, have prepared the way for those who came after them. Mrs. Manning died very young. She had three sisters, two of whom are now Catholics. The third (deceased) married the present Bishop of Oxford, Dr. Samuel Wilberforce.

The Rector of Lavington had scarcely entered on the exercise of his Ministry before his brilliant qualities fixed on him the attention of the Right Rev. Dr. Otter, the then Bishop of Chichester, whose tendencies appeared favorable to the Puseyite party, then beginning to occupy the public mind; but the death of that Prelate, which soon followed, did not allow him to give Mr. Manning sensible marks of his esteem and admiration. Dr. Otter's successor was Dr. Shuttleworth, who professed opinions diametrically opposed to his. He was a Latitudinarian, and a declared adversary of the theological school of Oxford. However, the reputation of Mr. Manning was such, the consideration which surrounded him was so general, that the Prelate, without regarding those great differences of opinion which existed between him and Mr. Manning, offered him the Archdeaconry of Chichester. The position of Archdeacon is the substitute of the Bishop, and acts as his deputy in the most difficult affairs.

From that moment until the day when he was released from that charge, Mr. Manning consecrated himself entirely to the duties of his ministry, loved and venerated by all, even by those who were most opposed to his principles. In 1841, the learned Archdeacon discharged the office of Select Preacher of the University of Oxford, the duration of which office is two years.

The reputation and influence of this eminent theologian increased in proportion as his talents were set to work. Minds which sought for direction turned towards him. On all important occasions people addressed themselves to Mr. Manning, and when the question was to stimulate Christian charity, his sweet and persuasive eloquence effected marvels.

In 1844, the Archdeacon of Chichester was named as candidate for the Lectureship of Lincoln's-Inn, a charge in the gift of the benchers of that celebrated school of jurisprudence. The opinions of the theologian did not appear wide enough to the lawyers; they preferred to Mr. Manning an Ecclesiastic professing more accommodating doctrines, but who was very inferior to him as a theologian and an orator.

The attachment and affection of his parishioners loudly proclaim in what way Archdeacon Manning fulfilled his Pastoral duties. These sentiments were manifested on various occasions in a touching manner, and particularly during the sad incidents of the Gorham affair. This memorable and instructive trial appears above all to have contributed to dissipate the illusions which Mr. Manning had long entertained. About a year ago it was observed that the pious Archdeacon preached less frequently than before. He limited himself to the ministrations strictly indispensable for his Pastoral functions. This was remarked last summer, at the consecration of the church of St. Barnabas in London. A most solemn commemorative service took place on that occasion. It had been announced that Mr. Manning would preach there twice a-day during the octave which inaugurated the opening of the church. Mr. Manning, however, preached once only. This silence was doubtless caused by his growing doubts.

After the decree of the Judicial Committee of the Privy Council in the Gorham affair, Mr. Manning was the first to sign a document, which also bore the names of Mr. Dodsworth, Mr. Henry W. Wilberforce, (brother of the Bishop of Oxford) Mr. Hope, the eminent lawyer, all of whom are at present, with their friend Mr. Manning, reconciled to the Catholic Church. In the document of which we speak the Archdeacon of Chichester protested against the de-

creed, and declared that "the Anglican Church was in bonds until she should have rejected, openly and expressly, the doctrine sanctioned in that decree." He added that the effect of the silence of the Anglican Church would be to separate it in a formal manner from Catholicism. It concluded by pointing out some means for escaping from the consequences of that decree. What did the Anglican Church do? Nothing; or rather it accepted the decision of the council; its Episcopate bowed before the omnipotence of the ministry. In abandoning Anglicanism, Messrs. Manning, Wilberforce, Dodsworth, and Hope, have only proved the sincerity of their protest. Would Dr. Pusey, Dr. Mill, and the other Rev. gentlemen whose names are attached to this document, venture to contest this conclusion?

The *Univers* in publishing on April 8th, 1850, the protest of the Archdeacon of Chichester and his friends, added:—

"These are names of men who, by their learning and virtues, throw a last gleam over Anglicanism. Their confidence involves that of a considerable number of Anglicans, who think they see in their Faith, in their charity, and in their zeal, the Faith, charity, and zeal of their Church. An appeal with such strong reasons cannot remain without a conclusion. If the Church continues to remain deaf, and the Episcopate dumb, they will know how to draw the consequences of that silence with the right-mindedness which has inspired their protest.

"The name of Dr. Pusey, which figures in this list, is well known in France; but that of Archdeacon Manning, who was the first to sign, is less familiar to our readers, though it is not less celebrated.

"Mr. Manning is now the leader and most eminent of the Puseyite party. He is in the Anglican Church what Mr. Newman formerly was—a centre towards which converge choice intellects, right minds, honest consciences, and hearts animated with the love of true religion. Archdeacon Manning, who, with Mr. Newman and Dr. Pusey, has so long taken part in the theological controversies of recent years, has inherited the influence formerly exercised over the religious youth of England by the Vicar of St. Mary's. He moreover resembles Mr. Newman in the turn of his mind, the simplicity of his taste and manners, the variety and depth of his learning. His sermons, *chef d'œuvres* of the Anglican pulpit, are the literary event of the day. Archdeacon Manning is one of the lights of the Anglican Church; he is one of the men who do it the greatest honor at this moment, whose virtues, whose eminent and incontestible qualities continue to keep up the illusion that a Church which produces such men cannot but be pleasing to God. The Anglicans formerly reasoned in this way with regard to Mr. Newman and his friends, now Catholics. God has His designs on men on whom He thus heaps His gifts and His graces!"

It was in these terms that we spoke of Mr. Manning when he was an Anglican, and we feel pleasure in quoting these lines, written above a year ago, in order that we may not be accused of wishing to exaggerate, now that Mr. Manning is a Catholic, the importance of this conquest of the Church.

The disdain with which the Anglican Episcopate received the protest to which Mr. Manning had attached his name, placed those who signed that document in a state of extreme perplexity. How were they to get out of the situation which this declaration had made for them? Archdeacon Manning, Mr. Wilberforce, and Dr. Mill sought to open an outlet by making a direct appeal to the Clergy. These three Ministers addressed to their Clerical brethren a circular intended to make known to them their views on the royal supremacy. Mr. Manning asked of them if they would adhere to the following declaration:—

"We have recognised, and do recognise, by the supremacy of the crown in matters Ecclesiastical, simply a civil power over persons and things, in temporal affairs, and in the temporal accidents of spiritual affairs.

"We do not recognise, and in conscience we cannot recognise, in the crown the power recently exercised, of judging on appeal in spiritual questions touching doctrine or discipline—questions of which the law of Jesus Christ has left the solution to the Church alone.

"We declare by these presents, for the acquittal of our consciences, that we understand the royal supremacy in the sense above set forth, and in no other sense."

This appeal produced no result; the number of adhesions was insignificant. The Clergy showed no greater eagerness to set bounds to the royal supremacy than the Episcopate had shown zeal in defending the doctrine of baptismal regeneration.

Not many weeks after the publication of this appeal, the clamorers against "Papal aggression" began to make themselves heard. The Clergy of the

Archdeaconry of Chichester, following the example of the Clergy of other parts of the diocese, requested Mr. Manning to convoke a meeting, in order to adopt a petition to the Queen on the question which agitated the country. In his quality of Archdeacon, Mr. Manning thought it his duty to call together and to preside at this meeting, although he knew that the Ecclesiastics of the Archdeaconry all professed opinions entirely opposed to his own. There was only found, in short, one single member of the Clergy with whom Mr. Manning was in community of ideas, and he came merely that his friend might not find himself alone on this side of the question.

The Venerable Archdeacon opened the deliberations of the meeting by setting forth, with calmness and gentleness, the reasons which had decided him to call it together. He then explained, with a touching sincerity, the differences which separated him from his brethren whom he saw around him, and he concluded by giving them to understand, in the most affectionate terms, that in all probability this was the last time he should meet them in his capacity of Archdeacon. This discourse made a lively impression on that mixed assemblage, who were unable to separate without voting thanks in flattering terms to him, who, without having their sentiments, had nevertheless presided at the meeting in a manner which every one could not but applaud.

It was almost immediately after this meeting that Mr. Manning resigned his Archdeaconry and living. The Bishop of Chichester, the Right Rev. Dr. Gilbert, an amiable man, but very decidedly hostile to Catholicism, at first declined to accept Mr. Manning's double resignation. This Prelate waited till quite recently without appointing a successor, hoping that he might still decide on resuming his functions. Thus had Mr. Manning himself cherished, venerated, and regretted by men the most hostile to his ideas. After several months passed in retreat, study, and prayer, Mr. Manning was received into the Catholic Church, on Passior-Sunday, in London, entering, to use the expression of another distinguished convert, into the kingdom of God like a little child. On Palm-Sunday the new son of the Church received Confirmation at the hands of Cardinal Wiseman, who then admitted him into minor orders by giving him the tonsure.

Such is the late Archdeacon of Chichester—since the conversion of Father Newman beyond all contradiction the most brilliant conquest which the Church has made in the ranks of the Anglican Clergy. Only compare, in point of character, virtue, learning, and talent, the men who embrace the Catholic Faith with those who, at distant intervals, desert it. We have reason to console ourselves for losing, once in ten years, a Ronge, a Châtel, an Achilli, a Massiot, when these losses are compensated by acquisitions like those of the Spencers, the Newmans, the Fabers, the Fieldings, the Campdens, the Hopes, and so many other men eminent on various accounts. The University of Oxford alone has lost, during these late years, from ninety to one hundred of its most distinguished members. Let the reader weigh on each side the quantities and the qualities, and let them pronounce!

THE COURSE OF EVENTS.

London, 21st May, 1851.

Every right minded person must be shocked at the rebellions against the omnipotence of the British Parliament which are just now in progress. The god of the true Briton is himself under another name, his own nationality; the Almighty British people, of whose national will parliament is the recognised exponent, and of whose omnipotence it is the sword-bearer or ministering angel. To deny therefore, or to rebel against the omnipotence of parliament, is to deny and rebel against the almighty British people; against that god which every true Briton devoutly worships; in a word, it is to rebel against the true Briton himself. The criminality of such conduct it is difficult to exaggerate; because in plain fact it is not rebellion, but blasphemy, impiety, irreligion, disobedience to, proceeding from wanton contempt of, the highest dogma yet found out by the august representative of the Creator of the Universe—the Anglo-Saxon of the British Isles.

And yet the very noses of the members of this omnipotent parliament; in spite of the tables of their law; while their awful thunder is rolling from the Sinai of St. Stephen's; while the Woburn Moses is actually on the top of the mount; and while his hands are employed in tracing on asses-skin, the first and greatest commandment of our modern decalogue—"Thou shalt have no other god but me"—the Parliament—at this very moment men are found perverse enough to rebel; to choose them other gods; to blaspheme at once both the law and the prophet; and to laugh outright at the terrible potter kept over our

heads by the powers to whom, as we said, every right-minded person reverently bows his head.

All this is very dreadful, and Heaven above only knows where it will end. The disaffection to the one national and true religion manifested in Parliament by the perverse Irish members is bad enough. But, at all events, that disaffection is a family affair. It takes place within the bowels of Parliament itself. It is a mere internal disarrangement of the system. In fact, it is Jupiter with the cholice, of whom it may recently be hoped that gruel, hot flannels, mild purgatives, gentle stimulants, and, above all, patience, with either a wet sheet or a wet blanket, will restore his godship to ordinary health, comfort, and tranquility.

So far we see our way, and could regard without any serious disturbance of complacency even the unpleasant interruption of public business, if it really stopped there; if, the peccant matter being purged out by Parliamentary votes and majorities, the disease were really removed; if the case were ended when Jupiter found an end put to his internal pangs; and if all were to go well as soon as the king of gods and men shall have taken his last pill, swallowed his last draught, received the last visit from his physician, paid his last fee, and got the doctor fairly out of the house. But, unhappily, nothing of all this is the case. When the cholice shall have left our Parliamentary deity—if it ever leaves him; when his troubles from within shall be ended; when Parliamentary votes and royal assents shall have done their best and their worst; when the public business shall have resumed its old channels, and official health (if ever) shall be perfectly restored—then, and then only, begins the real pinch of the case; then manifests itself in all its black colors, the anti-national impiety of which we have spoken; then, for the first time, is Jupiter really put to his trumps.

This very week the dreadful news reaches us, of which we hardly know what to say, and with which we hardly know how to deal. Parliamentary omnipotence has been put in motion by the Synod of Thurles, and the statutes there enacted, and also by a recent Bull or Brief, creating sees, and appointing Bishops of dioceses, bearing the holy and desecrated names of English cities and boroughs. At these statutes and documents of the old English lion—in the words of the old song—rouses, and rises, and bristles his mane; his eye-balls flash fire; his terrible roar, like thunder, bursts awfully over our shore. And when he has gone through this terrific ceremony, what comes of it? Why, the offence is repeated, is consummated, and made complete. By an invisible, or, at least, an unassailable hand, the nail is driven home and clinched, and unless the noble brute wishes to make himself the laughing-stock of the forest, by roaring and bristling, and rousing and rising to no purpose, he will just have to curl his tail round his legs, and sink quietly down to sleep under the shadow of his accustomed den.

Poor lion! What a pity that all his roaring should go for nothing; should be so utterly contemptible; should be so efficaciously despised; and that his keepers should make him appear before the world as with a calf skin over his recreant limbs. Last summer the statutes of Thurles were enacted—this summer, or this spring, after they have received due consideration—after the roar of the gallant beast has had an attentive hearing, and an accurate measure taken of its claws and fangs—the same statutes receive the Pope's final sanction, and become law by the mysterious fiat, "*Le Pape le veut.*" Now, it is not as if this thing were done in a hurry; without thought, inquiry, or consideration; in ignorance of the real facts of the case; or as if it were extorted by surprise, or through misinformation. No, the Lion has taken very good care to make his own case very well known and very distinctly heard. His pleadings have spread over a period of six months and upwards. He has displayed his strength by votes, and his fixed purpose by angry vociferation. And while he has carried this on for months without interruption; had it all his own way in county meetings, drunken Ministerial orgies, petitions, speeches and votes in Parliament—the vicegerent of the true God, who is not the God of this besotted nation, has been calmly eyeing his contortions, gauging the noisy uproar, taking the measure of his strength and power of evil, and at length has come to the solemn conclusion that "*Le Pape le veut*"; that the statutes of Thurles are to be confirmed; that the Queen's Godless Colleges are to be condemned and anathematised; and that by all possible and reasonable means, under the authority of what they call a foreign potentate, the Queen's subjects are to be discouraged and dissuaded from having anything to do with the official impurities which illustrate Belfast, Cork, and Galway. Not in November 1850, but in May, 1851, the "Sovereign of the Roman States," having listened to the English newspapers, perused Lord Clarendon's amiable remonstrances, and heard of the wonders of the Crystal