

respects the past, to begin his religious life anew. Whether such a man ever calls himself a Protestant or not—and that is a matter of secondary consequence—he is the best kind of Protestant at heart.

Cardinal Manning in his new surroundings soon showed himself a model example of the Christian at work. He was a controversialist to the end, resolute but courteous. No more unqualified defender of the decrees of the Vatican could be found anywhere. He never forgot, in the midst of his varied activities, the interests of his adopted communion. Looking at things from his standpoint, such enthusiasm is worthy of all admiration, and rebukes the religious apathy of many who would laugh it to scorn. Some of the time spent in attacking Romanists might be better employed in imitating their virtues. Cardinal Manning uttered no idle boast when he said: "I am conscious how little I have ever done in my life; but as it is now drawing towards its close, I have at least this consolation, that I cannot remember at any time, by word, or act, to have undermined a revealed truth; but that, according to my power, little enough as I know, I have endeavoured to build up what truth I knew, truth upon truth, if only as one grain of sand upon another, and to bind it together by the only bond and principle of cohesion which holds in unity the perfect revelation of God." ("England and Christendom").

But it is his energy in practical affairs which most challenges our attention. He was at once a prince of the Church, and a citizen of the world; and no man in this age more closely brought to bear the beneficent features of Romanism upon the needs of modern civilization. He himself says: "Catholics cannot meet without being forced into the time-spirit. We do not live in an exhausted receiver. The middle ages are past. We are in the modern world—in the trade-winds of the nineteenth century; and we must brace ourselves to lay hold of the world as it grapples with us, and to meet it intellect to intellect, culture to culture, science to science." ("Miscellanies," Vol. 1). Exeter Hall is the last place where one would expect to meet a Cardinal. Yet there and elsewhere he joined in associated movements of philanthropy, and his trenchant voice was heard in favour of temperance, on behalf of persecuted Jews in Russia or famine-stricken provinces in India, or in eloquent advocacy of the needs of the poor at home. In one of his writings he says: "I claim for labour the rights of property. There is no personal property so strictly one's own. The strength and skill that are in a