

CARDINAL MANNING.

Interesting Review of the Salient Features of the "Life" of the Great English Churchman and Scholar.

Messrs. M'Millan & Co. have almost ready—in fact will have on the market very soon after this letter appears in print—two volumes of the life of Cardinal Manning, Archbishop of Westminster, by Edmund Sheridan Purcell. While Cardinal Manning has not, perhaps, the picturesque interest, or while he had not the lovable qualities of Cardinal Newman, he was, at the same time, one of the most stirring figures among the English converts to the Roman Catholic faith.

Mr. Purcell has had every opportunity for writing this life, as Cardinal Manning gave him constant opportunities of learning from his own lips the story of his life from its earliest beginning to its close. He wanted Mr. Purcell to write of his Anglican life during his lifetime, but insurmountable obstacles set in the way of carrying out this proposition. The Cardinal's reason was that he wanted to read that part of the biography himself. In the prime of his life, in the fullness of his fame as Archbishop of Westminster and father of the Vatican Council, Archbishop Manning resolved that what he had done in his Anglican days, "the days before the flood," as he called them, when he was still in the "twilight," should be buried and forgotten. But Mr. Purcell tells us as his life began to wane his heart reverted with a strong yearning to the days of old, to the memories of the past. The closed book of his Anglican life opened, its pages were perused with a fresh and youthful delight, the taste of the dead years, literally as well as metaphorically, after the lapse of half a lifetime, was swept aside.

In placing in Mr. Purcell's hands his earliest diary, written in his Lavington days, Cardinal Manning said: "The eye of no man has seen this little book; it has never before passed out of my keeping." This diary, in which were recorded

"HIS INNERMOST THOUGHTS, his sorrows of heart, his loneliness at Lavington, his confessions, his trials, and temptations," had evidently never been opened by Cardinal Manning since the day he left Lavington forever, for the dust of time, the faded flowers, and book markers that had lost their once brilliant colors, mementos of the past, lay between the pages. Before, however, this intimate record of his early life was finally given to Mr. Purcell for the purpose of the biography, Cardinal Manning carefully and wisely removed from its pages every record or reflection or statement which he did not consider fit or expedient to lay before the public eye. But, besides and beyond his letters and diaries, Cardinal Manning himself was a living source of information. When the mood of inspiration came he opened his mind and spoke without reserve. In a like manner and for a like purpose all his other diaries, journals and autobiographical notes, in accordance with his wish, passed into Mr. Purcell's possession. "In these," says his biographer, "he told the story of his own life, laid bare the workings of his heart, its trials and temptations, sometimes its secrets and sorrows." In writing these two volumes Mr. Purcell has not omitted or suppressed a single letter, a document, or biographical note essential to the true story of events, with one single exception. This sole exception is an autobiographical note written by Cardinal Manning in 1890 on the corporate action of the Society of Jesus in England and in Rome. It was considered wise to omit this on the ground that it might give pain to persons still living, or provoke controversy at home or abroad.

MR. GLADSTONE AND CARDINAL MANNING.

Mr. Purcell is indebted to Mr. Gladstone, with whom Cardinal Manning was at one time on terms of close intimacy, for the kind and active interest which he took in the preparation of his life, supplying its author with information known only to himself concerning incidents connected with Manning's Anglican life. Cardinal Manning and Mr. Gladstone differed in opinion as to the character of the termination or suspension of their mutual intimacy in 1881. Mr. Gladstone said, says Mr. Purcell, "on Manning becoming a Roman Catholic our friendship died a natural death, for outside of the Anglican Church and its concerns we had no ideas or interests in common." Cardinal Manning, on the other hand, maintained that his friendship for Mr. Gladstone survived as of old, though its expression was interrupted by external circumstances.

Mr. Purcell tells us distinctly that Cardinal Manning never looked over a line of this biography after it was written, with the exception of one early episode. In speaking to Mr. Purcell once of his earliest days he said: "I never was like Newman, a student or a recluse. Newman, from the beginning to the end, was a recluse—at Oriel, Littlemore, and at Edgbaton; but I, from the beginning, was pitched head over heels into public life, and I have lived ever since in the full glare of day."

Henry Edward Manning was born on the 15th of July, 1807. His father was a member of Parliament, and a man of some means, and could afford the luxury of giving his son a university education. As a boy Manning went to Harrow, and as a man to Oxford. In writing of his boyhood days at Harrow Cardinal Manning says: "Harrow was certainly

THE LEAST RELIGIOUS TIME OF MY LIFE. I had faith, and great fear of hell,

and said my prayers. Beyond all was a blank." Of his studies he liked the classics, especially the poets, and he liked composition.

He was fond of cricket and played in the eleven. He was also fond of walking. That and cricket were his favorite pastimes. There were some doubt as to whether his father could afford to send him to Oxford, but it was finally decided that the effort should be made, and it was. When he first went to Oxford it seemed as if politics interested him more than religion. He belonged to the union, and he was one of its crack speakers. To quote from his biography: "At the university Manning was not, like Newman, a leader of men, devoted heart and soul to the study of religious questions; nor an earnest student, devoted almost exclusively to his books, like Mr. Gladstone. Manning seemed to play a double part. He was to be seen everywhere, always spruce and smart, in striking contrast to Mr. Gladstone's somewhat slouching gait and careless attire. Manning took part in all of the sports, was present on every festival occasion, but though his conciliatory manners made him popular, he does not appear, owing perhaps to his natural reserve, to have entered into any intimate friendships at Oxford. He was, however, always busy and on the alert, devoting much time and study to the debates of the union. When or how he managed to find time for his schools no one knew. When Mr. Gladstone, who belonged exclusively to the studious set, took a double first, no one who knew him at the university was surprised, as almost every one was when, in Michaelmas term, 1830 Manning, took his B. A. degree and a first class in classics."

Notwithstanding his taste for political speaking, Manning was interested in religious questions. In one of his notes he says that he used to like going to chapel, and that psalms and the lesson were always a delight to him; that he read and reread Butler's sermons and the Analogy, and that formed his mind and conscience. But this does not alter the fact that

HIS REPUTATION AT OXFORD rests in the main on his achievements as a ready and agreeable speaker at the union.

After leaving Oxford, as his father's fortunes seem to have dwindled away, Manning took a position in the Colonial office. It was while there that he met a Miss Daffell, with whom he seems to have fallen in love. But her father opposed the match on the practical grounds that the young man's position in the Colonial office and prospects in life were not such as to warrant proposals of marriage, so he forbade an engagement, though permitting the disconsolate lovers the consolation of correspondence. Thus the future Cardinal's early love affair came to an untimely end, for, as his biographer pertinently remarks, "Love, at least a man's love, does not long thrive on mere letters." The woman, however, was faithful to the end, and lived and died for Manning's sake in single blessedness. Some time after this, when Manning had taken orders and was rector of Lavington, he fell in love with Caroline, third daughter of a Mrs. John Sargent, two of whose daughters were married to the Wilberfores—Samuel, the well known Bishop, and Henry, his brother. There was no obstacle to this marriage, and so Caroline Sargent became Mrs. Henry Manning. She, fortunately, perhaps, for Manning's change of religious faith, died at the end of four years. Of his married life the Cardinal never spoke. He seemed to have been rather ashamed that a Cardinal should ever have had a human weakness. His wife's death was a sorrow to him, because he truly loved her, but it gave him the opportunity to go more deeply into the study and practice of the faith that commands celibacy in its priests.

HIS CONVERSION TO ROME.

The first volume of this biography is devoted to the Anglican period in Cardinal Manning's life, while the second discusses Manning as a Catholic.

In the pursuit of his theological studies Cardinal Manning went to Rome, and after having qualified as a priest in the Catholic Church he returned to London. In a letter to Robert Wilberforce, with whom he was on terms of close intimacy, he says: "So far as I know, I am come home for good, and my purpose is to continue in London the life I was living in Rome; that is, to live in a community with three or four, having a library, chapel, and refectory in common. I find this, both intellectually and spiritually, a great help, and I shall set apart a room for you. My best wish for you is what has been given to myself—to be soon in daily happiness, offering the holy sacrifice. * * I cannot tell you what thankfulness I feel to our Divine Lord and His Vicar upon earth for having taken me under the care of the Holy See."

Manning was an organizer, and a most indefatigable worker. "He was ever on the alert. Whatever his quick eye detected his quicker hand carried out. He imparted by force of example some of his restless activity to those about him. He kept his reverend and very reverend secretaries on their office stools from morning till night without pity or remorse. Living for work himself and loving it, he taught them to love work not merely out of obedience or sense of duty, but for its own sake."

On Manning's conversion to Rome his intimacy with Gladstone came to an end.

FOR TWELVE YEARS THEY NEVER MET, but in the course of time they did come together again, though widely apart in their theological views. Mr. Glad-

stone attacked him publicly, and he answered back, and yet Manning writes in a letter to Gladstone: "My act in 1851 may have overcast your friendship for me; it did not overcast my friendship for you, as I think the last years have shown." In answer to the letter from which this quotation is made, Mr. Gladstone wrote to Manning: "It did, I confess, seem to me an astonishing error to state in public that a friendship had not been overcast for forty-five years until now which your letter declares has been suspended as to all action for twelve. I doubt not that you fail to perceive that your inaccurate assertion operated to sustain the insidious and painful charges made against me: that I have suppressed my opinions on the Vatican Council until I had no longer the Roman Catholic vote to gain or lose." In the same letter Gladstone says: "Our differences, my dear Archbishop, are indeed profound. We refer them, I suppose, in humble silence to a higher power. We have both, also, I firmly believe, cherished as well as we could the recollections of the past."

"They probably restrained your pen when you wrote lately. They have certainly and greatly restrained mine. You assured me once of your prayers at all and most solemn times. I receive that assurance with gratitude, and still cherish it, as when they move up wards there is a meeting point for those whom a chasm separates below."

Mr. Purcell was certainly right when he says that Manning and Newman were very different men. Newman was a scholar and a recluse, Manning was a scholar, but not a recluse. He was a born organizer of men and a man of affairs. He would have made just as excellent a Prime Minister as a Cardinal, and as a Pope he would have left a great record. He shone in society, and was fond of being among men, for he was a brilliant conversationalist and a sharp debater. No one who is interested in the theological history can afford not to read this biography. In England its importance will be particularly felt, but even in America it is bound to have readers among Protestants as well as Catholics. At the time that Cardinal Manning was attracting so much attention in his own country he was attracting sufficient attention here to have long telegrams and interviews in regard to his statements published in the American papers. The story of his life, particularly the latter part of it, belongs to the history of the Church in England, and for that reason is a book of great importance. I am anxious to see if Mr. Gladstone will review it for the *Nineteenth Century* or the *Fortnightly*. It would not surprise me if he did, for he figures conspicuously in its pages. Jeannette L. Gilder.

"FATHER O'FLYNN."

How the Famous Irish Ballad Came to be Written.

The recent death of Dr. Samuel Francis Smith, who was famous for one hymn he composed, "My Country, 'Tis of Thee," although he wrote several books and nearly six hundred other poems, has called up in the minds of the commentators on current events the names of other men who are famous for one production. Singularly enough, none of them has remembered the gifted author of "Father O'Flynn," who surely deserves notice among the list of writers who are known to hundreds of thousands of people on account of one popular ballad of their muse. "Father O'Flynn" is a song that nearly everybody has heard and enjoyed, but strangely enough the charming, bright and humorous poem has not induced many people to read others by the same pen, writes a correspondent of the *New York News*.

The author of "Father O'Flynn," Alfred Percival Graves, was born in the city of Dublin, on July 22, 1846, and was educated at Windermere, and finally at Trinity College, where he graduated in 1871. He inherited his musical and poetical talents from his parents. His mother was an accomplished musician, and an excellent performer on both the piano and the harp. His father, the Bishop of Limerick, was prominent as a musician in his youth, his "Harmonie," composed to words by Barry Cornwell, having been popular some fifty years ago. At their home in Dublin, and later in Limerick, the best music was to be heard. Jenny Lind was a warm friend of the family, and young Alfred, in the formative years of his life, made the acquaintance of other prominent musicians and song birds. Dr. Graves and his family passed their summers at Parknasilla, their home in Kerry, and there the budding poet gained that intimate acquaintance with Irish peasant life which is reflected in his poem.

The young Irishman was always proud of his nationality, loyal to the traditions of his race and manly enough to declare his sentiments. Two years after he had graduated, and while he was acting as private secretary to Mr. Winterbotham, the Secretary of State for Ireland, Graves composed "Father O'Flynn" while walking across a park to the home office. He says that a lively tune, to which he had often jogged as a boy, was filling his ears and his mind, and do what he could he could not get rid of it. The tune was "The Top of Cork Road." Over and over he sung it mentally until suddenly the words of "Father O'Flynn" sprang into being of themselves, and all he had to do when he reached his office was to write them down on paper. He did so, and without an alteration sent the verses to the *Spectator*. It is a "catchy" rhythm, for who

that has heard it can ever forget it? The first verse runs thus:

Of priests we can offer a charmin' variety,
Far renowned for learnin' and piety;
Still I'd advance ye, without impropriety,
Father O'Flynn as the flower of them all.
Chorus:

Here's health to you, Father O'Flynn,
Saints, and saints, and saints agin,
Powerfullest preacher, and
Tenderest teacher, and
Kindest creature in ould Donegal.

As soon as the song appeared, or the poem rather, it made an instant hit, its jingle caught the popular ear, while the more critical reader was enchanted by the unique and clever rhyming, which has been likened to the best ever written by Mr. W. S. Gilbert, that master of ingenious versification. Immediately "Father O'Flynn" was copied by the leading papers in Dublin, and in less than a month it had crossed the channel. Nor was its success confined to print: soon it was caught up by ballad singers, and in the streets of Dublin as well as in musical circles was heard the song beginning, "Of priests we can offer a charmin' variety"—in brief, its success was so immense that the name of the author was well nigh lost sight of. The poem seemed like something recovered, rather than an original production.

Mr. Graves himself took no particular pains to retain the ownership in it. He liked to hear his verses sung, and he enjoyed the effect they made, and rightly attributed it to the fact that they were redolent of the soil.

The truth probably is that he did not rightly value the poem. He could not foresee that this one song would one day carry his name farther than volumes had done for other and perhaps better poets. But such is the case: the song has been sung wherever the English language is spoken, and popularity increases rather than wanes with time.

In 1875 Mr. Graves was requested by his friend, Dr. Charles Villiers Stanford, who was editing a collection of Irish airs, to furnish him the words to some old-time dances and jigs. He agreed, and among others sent the poem "Father O'Flynn." The editor was, at first, tempted to reject it because it seemed too humorous, but he finally decided to publish it in his collection. In this way it reached the notice of the famous English baritone, Charles Santley, who at once studied it and included it in his repertoire, always getting an encore when he sang it. For the last twenty years the song has been closely identified with Mr. Santley, who has ever been caricatured as the original "Father O'Flynn."

The song is so true to the nature of the witty, good-humored, hearty and healthy Irish priest that more than one of them has been written of as the veritable original. Its author has been frequently asked to declare who the original was who stood for "the flower of them all." But he has recorded that his verses were meant to give a picture of a type rather than an individual. He has said, however, that an old friend of his father, the Bishop, a priest named Rev. Michael Walsh, of the parish of Kilcrohan, Kerry, inspired the ballad, and may be called its prototype. This priest was exceedingly charitable, witty, brilliant, a famous story-teller and the kindest heart in all Kerry.

Of late years the author of "Father O'Flynn" has devoted himself less and less to poetry. His home is now in England, where he is known as an ardent worker in educational projects. He is an inspector of schools for the Southwark district, and honorary secretary of the Irish Literary Society of London. He is the author of many other poems in which his clean, wholesome humor and native Irish brilliancy appear, but to turn his own words in the verdict: "Father O'Flynn is the flower of them all."

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