

## REVIEWS

MANNING: Anglican and Catholic. Edited by John Fitzsimons. (Burns Oates; 15s.)

The life work of the great Cardinal Manning has nearly always been viewed in contrast with that of the great Cardinal Newman. Catholics, and especially converts, of the century in which they lived divided, almost as a matter of course, into Newmanite and Manningite. My own childhood was passed in a Tractarian household where any contact with Rome, such as visits from Catholic relations, was taboo, yet we drew instinctively from our elders a deep reverence for the name of Newman and something very like hatred for that of Manning. My father's cousin had been Newman's life-long friend and my two maternal great-uncles had followed Newman into the Church, while my grandfather remained an Anglican. Such passionate partisanship, which could affect even a world remote from Catholicism, has distorted the picture of Manning much more than Manningite bias ever did that of Newman.

This may be partly because Manning was unfortunate in his first biographer, but it is much more because there were two principal questions over which these leaders of English Catholic opinion were at odds—Catholic participation in contemporary intellectual life and the expediency of exact definition of the part played by the Pope in infallible declarations *de fide*. In these questions the most fundamental issues in the religious history of the century were involved; and it is Newman's approach to them rather than Manning's (in spite of the fact that Newman was an inopportunist in the infallibility controversy) that has been proved by subsequent developments nearer the mind of the Church. Concentration on Manning's handling of these questions tends to distract attention from what was really great in his life work; over-emphasis on one aspect of it distorts the perspective.

Manning's practical mind was preoccupied with the danger to truth from contemporary evils, and this led him into opposition to Catholic participation in contemporary intellectual life. The same mentality drove him to manoeuvre for a definition of Papal infallibility, without adequate realisation of the difficulties, theoretical, historical and practical, which gave pause to minds more penetrating and comprehensive than his own.

One of the chief merits of this volume of essays in commemoration of the centenary of Manning's conversion is that it gives us a central

view. It could not and does not avoid discussion of his opposition to Newman, but it very successfully sets it in the context of his intellectual outlook and of his deep sincerity of purpose; moreover, those sides of his life work which are unconnected with Newman receive such full treatment that the whole is seen in true perspective.

It is impossible to understand Manning apart from his Anglican background and his slow, agonised struggle towards the truth. The first and longest essay by the Abbé Alphonse Chapeau, Professor in the Faculty of Letters in the Catholic University of Angers, who has worked for the past twenty years on the Manning Papers and has ready for the press the first volume of what will be a complete and probably definitive life of Manning, brings to light more clearly than anything else I know Manning's intense sincerity and humility. Interesting essays follow on Manning and the Oblates by Father Denis Ward, and on Manning and the See of Westminster by Dr Gordon Albion. Sir Shane Leslie, with his accustomed skill and insight, treats of Manning and his friends and Manning and Newman, though a curious error in the latter essay makes Newman present at the Vatican Council. The story of the Council and Manning's part in it is told with balanced judgment by Dr William Purdy. Following the main lines of Abbot Butler's history, he does not gloss over the manoeuvres and lobbying for which Manning was responsible, and he indicates the considerable influence of the labours of the minority which were stimulated by it in the final shaping of the definition. 'Manning and Education' and 'Manning and Ireland' come from Christopher Howard and Professor Denis Gwynn respectively; they cover the ground assigned to them in full accord with the high standards of the book as a whole. The Editor in a detailed and very interesting essay gives an account of the social work of Manning's later life and the part he played in the development of Catholic social doctrine, while Mgr Davis of Oscott writes with understanding of the quality and scope of his theological and ascetical works.

The essays taken together succeed in combining into a unity the many-sided life of Manning, showing him as primarily, like his patron St Charles Borromeo, a very great pastoral bishop for whom the *cura animarum* was the deepest passion of his life; even his mistakes, his oppositions and blindnesses must be judged in the light of that fact. He strove—sometimes, it is true, at the expense of the Religious Orders—to raise in their own eyes the dignity and privilege of the status of the diocesan clergy and to deepen their spiritual life. It was he who laid the foundations of the present system of Catholic primary schools in relation to the New Board Schools of 1870, and he allowed no financial consideration to take precedence of the urgent necessity of providing a place in a Catholic School for every Catholic child.

After the Vatican Council he turned his attention to the problems of social justice and became the friend of non-Catholic Labour leaders such as Ben Tillett and John Burns, and the strong admirer of the ameliorative social work of General Booth and his Salvation Army. After the settlement of the London Dock Strike, for which he was largely responsible, his portrait, side by side with that of Marx, was carried in the London May Day processions. He loved the poor, and the thousands who lined the streets of his funeral route were a final and eloquent witness to his real greatness.

HENRY ST JOHN, O.P.

THE FALL OF JERUSALEM AND THE CHRISTIAN CHURCH. By S. G. F. Brandon. (S.P.C.K.; 30s.)

This book reveals a fascinating and scholarly treatment of Christian origins for which we can be grateful, even if much remains unacceptable. Dr Brandon strives to bring out the full meaning of the Fall of Jerusalem; in fact, for him 'Christianity was in a certain sense reborn as a result of the Jewish catastrophe of A.D. 70'. The conditions rather than the consequences of that rebirth are the main theme of this study. However this 'reborn faith' (p. 250) would seem to be something specifically different from that faith of the Judæo-Christians of the earliest Jerusalem community, for this last was 'too rationalistic to permit of its effective extension among Gentile peoples. Hence its metamorphosis into the universalist Saviour-God cult . . . etc.' This supposes a concept of the object or content of faith as something essentially evolutionary—very different indeed from the Catholic's notion of the substantially one faith at the moment of origin as at every period of the Church's life (perfectly consonant with a homogeneous evolution of dogma, which is something else). More acceptable are the purely historical sections, e.g., Chapter 8, 'The Jewish War against Rome, A.D. 66 to 70', which is a model of what such work should be, well-presented and well-documented. More questionable are those sections concerned with Gospel origins, St Paul and Acts, etc. Much is marred by argumentation which is anything but cogent. For example (p. 38) ' . . . in the account of the trial before the Sanhedrin the charge that Jesus had declared that he would destroy the Temple "made with hands", and after three days build another "made without hands", is imputed to false witnesses, and it is stated to have failed through lack of mutual corroboration (Mk 14, 57-59)'. Then, further on ' . . . the bystanders are described as taunting Jesus with the same prophecy (Mk 15, 29), which in the light of his former statement must mean that Mark intended his readers to understand that again his enemies maliciously imputed to Jesus words which he had never uttered. . . .' A clear example of faulty inference, for it is surely equally conceivable that