Oriel College. Sept. 4. 1836

My dear Manning,

I condole with you amid your nume-
rous antagonists, though I do not think they are very frightful ones
if we (combat) a little action. As to Mr Osborn, he is so insufferably
profane, that I cannot help thinking that if that, and one
remark, which you are familiar with, be put before well dis-
posed people, they would eschew him & his opinions. My first
remark then would be, that “Mr Osborn accuses (?) Barnabas,
Apostle’s Martyr, of (silliness), weakness, obscenity, (&c)” — Is not
this (grate) enough to over throw his whole book with any clergyman,
if not lay man? – Well, all that will remain then, is the im-
pression that “these Fathers are strange men after all, Platonists, &c. &c.” –
Now to this I would merely direct attention that “we take them
simply as witnesses to any existing state of things -- & we do not go by
the testimony (much less the opinion) of one— but the joint witness
of all—” Thus Tertullian schismaticed, Lactantius was hetero-
doxx, Origen extravagant – what is this to the purpose? They witness
to the fact of the Church’s doctrines & (?) – and I do not suppose
nowadays that one should be thought to be lacking an unfair advantage
if one judged of the English Church’s doctrine by the testimony of Westleyans, Baptists,
& Independents & believed their testimony when they agreed together
yet something like this is our argument from certain Fathers (at best)
that men so different as Origen, Basil, Jerome, and Augustine
should agree together one should have thought was a good argument,
in proportion to their peculiarities. --- I think some simple state-
ment of this kind would (as you wish) do good — but when is it
to appear? I should have liked to have done it in the (Tribune), but it
has already reviewed M’ O’s book — it would be too long for the (B.M.)
-unsuitable for the Tract — and Mr O is too vile and abomin-
able (viewed as an author) to touch with a pair of tongues in furo-/pro-
foria persona. — However, if you can suggest anything, I should
feel obliged to you to let me hear from you.
Sept. 10 As to the Record, they certainly have misrepresented Pusey
grossly — but I have great confidence in the Truth — Veritas provolabit —
where Truth is, it may be obscured, but it must make way -- & its doing
so is but a matter of time. Sooner or later, not Pusey only, but the
Fathers must be understood, at least as what they are, in matter(s?) of
fact. People may not agree with them, but at least will not misre-
present them. What an advance in this respect have we already
made — two years ago whoever professed (e.g.) Baptismal Regenera-
tion was a worldly man — now he is a bigot — a mistaken Jewish
zealot -- this is a gain. Two years ago, a high Church man was an
undiluted Saducee and belly god — now the Record talks of a “fusione”
and evidently fears the good mixed with evil, as it considers our doctrine
Here again is gain. At the same time, did you know any one who
had sufficient influence with the Record as to get inserted in that paper a
short statement from Pusey in answer to the its misrepresentations, (should) [damaged—MWB]
like uncommonly to (send) it to him for insertion.

(Title?) Wiseman will do us no harm at all; I think not. For my-
-self, I am writing (I suppose) a book on the Anglican system,

which indirectly of course, answers him, as far as we are concerned.

    Do you know anyone who would be assistant to a Clergyman

who takes half a dozen pupils & has accuracy[sic], in both school

& parish, in Devonshire – Salary L 100(?) & board. It is a great

object to him for he is seriously ill.

    Ever y’s most truly,

                John H Newman

[Transcription developed by Marjorie Williams Bolton, Ed Edwards, and Melanie Paul]