

**COROLLA HYMNORUM
SACRORUM: BEING A
SELECTION OF LATIN HYMNS OF
THE EARLY AND MIDDLE AGES**

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Corolla Hymnorum Sacrorum: Being a Selection of Latin Hymns of the Early and Middle Ages
by John Lord Hayes

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JOHN LORD HAYES

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OF

LATIN HYMNS

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Being a Selection

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LATIN HYMNS

OF

THE EARLY AND MIDDLE AGES

TRANSLATED

BY JOHN LORD HAYES, LL.D.

BOSTON

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P R E F A C E.

THE weaving of this little garland of sacred hymns was begun a year or two since as a diversion from the material and practical studies which have chiefly occupied the later years of my life, and has been recently resumed as a relief from a painful illness which has secluded me from my ordinary employments. The results of this diversion are given to the public for the very reason which at first inclined me to withhold them,—for on second thought it has seemed to me possible, that a layman and a student of material things, devoting his mind only in the later years of a long life to the study of religious poetry, might have a vividness of

PREFACE.

conception of the spirit and purpose of sacred verse which early familiarity would have prevented, and might be less liable to fall into that commonplaceness which is so often found in modern hymns, and especially in the presumptuous mutilations to which the older English hymns have been subjected by modern compilers.

In my selection of hymns, which, with but two exceptions, are taken from the compilation of Dr. G. A. Koningsfeld, published at Bonn, in 1847, whose Latin text I have carefully followed, I have not attempted to indicate those which I regard as the best (although there are some of such surpassing excellence that they could be omitted from no collection), but rather to select those most characteristic in sentiment and spirit, as well as in metre and rhythm, — omitting some which I would gladly have given, because, as I frankly acknowledge, it is beyond my power,

PREFACE.

under the limitations of our highly monosyllabic tongue, adequately to render them into English form, while preserving the measure and rhythm of the Latin models.

Though fully aware that the highest form of translation is that which renders a work in a foreign tongue into pure English, preserving the dominant thought without a too slavish following of the language of the original, I have had another distinct object in view quite inconsistent with this theory of translation. My object has been to convey to my readers as vividly as possible the impression made upon my own mind by the careful study of each hymn, of the devotion, sentiment, and even measure and rhythm of the original, intending that the translation should exhibit to the reader not merely English verse, but verse preserving in English form, as far as possible, all the Latin characteristics of the originals.