

# **HYMNS**

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Hymns by John Henry Newman

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**JOHN HENRY NEWMAN**

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# H Y M N S

BY

JOHN HENRY NEWMAN, D.D.



*"cœli pauca reliant*

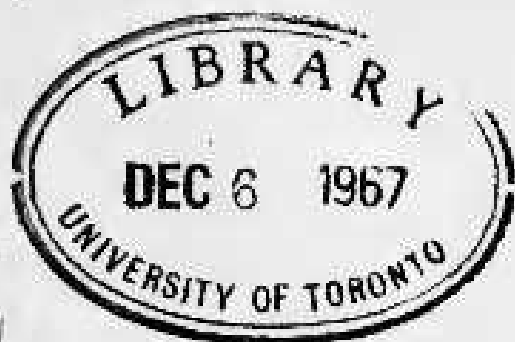
*Jugera curis erant; nec fertile illi juvencis  
Nec pecari opportuna seges, nec commoda Daocho.  
Hic rarum tamen in damis olus, albaque circum  
Lilia, verbenasque premens, vestemque papaver,  
Regum aequalat opes animis."*

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## PREFACE.

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THE poems of the author of "Lead, Kindly Light" need no recommendation to the public. Wherever the English language is spoken, that hymn is a favorite; it has given expression and assuagement to thousands groping in the darkness of spiritual conflict or of bereavement, who will like to see what else of the kind the author has produced. And though there may be nothing with the same familiar sound and sweet associations, there is much to repay study, and not a little that is worthy to be counted among a hymn-lover's treasures for evermore.

John Henry Newman is almost coëval with the century, in the religious history of which his name will occupy so prominent a place. The outward facts of his life are few and quickly told: of his intellectual career only a



brief outline can here be given. He was born in London, February 21st, 1801; he entered Trinity College, Oxford, 1816; was elected Fellow of Oriel College, 1822; received orders in the English Church, 1824; was Vice-Principal of Alban Hall, under Dr. Whately, 1825-26; tutor of Oriel, 1826-32; Vicar of St. Mary's, Oxford and Littlemore, 1828-43; editor of the "British Critic," 1838-41. But he is best known as the chief-mover in that great religious upheaval of our age, the final effects of which none of us will live to trace, variously known as the "Oxford," the "High Church" and the "Tractarian Movement,"—the last and most characteristic of these names being derived from the celebrated series of "Tracts for the Times," to which he was much the largest contributor. The closing one was the famous "No. XC." an attempt to reconcile the "XXXIX. Articles" with the canons and decrees of the Council of Trent, which roused so much alarm and indignation as to compel his diocesan to request the discontinuance of the series. Newman obeyed, but under protest; and his tendencies became

more and more pronounced, until, by a logical necessity, in September, 1845, his last words as an Anglican clergyman were spoken to a small gathering of friends and pupils in his home-chapel at Littlemore, and in the following October, he was received into the communion of the Roman Catholic Church. In 1846, he visited Rome, was admitted to the priesthood, joined the Oratory of St. Philip Neri, founded a branch thereof in England on his return thither, in 1848, and has spent most of his life since as the Head of the Birmingham House,—albeit, in 1852, he founded the Roman Catholic University at Dublin, and acted as its Rector until 1858. He was made Cardinal, May 12th, 1879.

In 1864, he published his “*Apologia pro Vita Sua*,” which gives a history of the development of his religious opinions from his youth up, and furnishes much incidental evidence that his mental and spiritual constitution was of the sort which seems almost predestined to find its final home in the Roman fold. He says of his school-days: “My imagination ran on unknown influences, on mag-

ical powers and talismans. . . . I thought life might be a dream, or I an angel, and all this world a deception ; my fellow-angels by a playful device concealing themselves from me, and deceiving me with the semblance of a material world." And again : " I was very superstitious . . . and used constantly to cross myself when going into the dark ;" yet he could "make no sort of conjecture" whence this practice was derived. He also mentions a "deep imagination," that he was called to a celibate life, which took possession of him in 1816, and strengthened his "feeling of separation from a visible world." During his thirty-six years of residence at Oxford, he was brought into more or less intimate relations with Whately, Keble, Pusey, Mozley, the Froudes, the Wilberforces, etc. He was counted austere and reserved by some, kindly and genial by others, — the truth seeming to be that he was reserved by nature, and especially so with strangers and antipathetic persons, but knew how to unbend and be companionable and delightful to his friends. It is plain that he exerted a powerful influence upon those admit-