

**CARDINAL  
NEWMAN**

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Cardinal Newman by Richard H. Hutton

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**RICHARD H. HUTTON**

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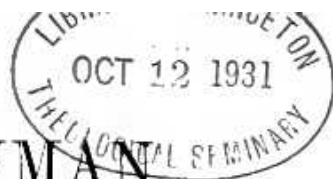




DR. NEWMAN.

*(From an engraving published about the year 1850.)*

CARDINAL NEWMAN



BY

RICHARD H. HUTTON

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## PREFACE.

THE whole of this little essay was written and in type, and most of it corrected for the press, before Cardinal Newman's death. I thought it better, considering the smallness of the space available for the treatment of so great a subject, to devote the main part of the book to the study of Dr. Newman's life before leaving the Anglican Church,—in other words, to the course of thought which led him to the Church of Rome,—and to compress the latter part of his career into a single long chapter. This seemed to me the best way of making the book of interest to the great majority of English readers.

R. H. H.



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# CARDINAL NEWMAN.

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## CHAPTER I.

### HIS GENUINENESS AND GREATNESS.

IT is a strange and not a discreditable characteristic of the days in which we live, that, in spite of the ardour with which the English people have devoted themselves to material progress and the scientific studies which have ministered to material progress, one man at least has been held to be truly great by the nation, who has crossed all its prejudices and calmly ignored all its prepossessions; who has lived more than half his life in what Protestants at least would call a monastery,—for his home at Littlemore as well as at Edgbaston was more than half monastic,—who has loved penance, who has always held up the ascetic life to admiration, who has haunted our imaginations with his mild and gentle yet austere figure, with his strong preference even for superstition as compared with shallow, optimistic sentiment; and has impressed upon us even more by his practice than by his teaching, that “the lust of the flesh, and the lust of the eyes, and the pride of life, are

not of the Father but of the world." Cardinal Newman has not been the more popular for being a Cardinal, but the Church of Rome has certainly been less unpopular in England since a man of such plain and simple life as he, was ranked among the princes of the Roman Catholic Church.

I suppose that one may safely regard it as a standard of true greatness to surpass other men of the same calibre of culture and character, men with whom comparison is reasonable, in the ardour and success with which any purpose worthy of the highest endeavour is prosecuted. Measuring by this standard, it would be hard to fix on any man now living in England who could rival Cardinal Newman in the singleness, the devotion, the steadfastness, and the nobility of his main effort in life. I say this, though I cannot adopt for myself his later conception of the Church of Christ, hardly even that earlier conception which led so inevitably to the later. But that is nothing to the purpose. What is perfectly clear to any one who can appreciate Cardinal Newman at all, is that from the beginning to the end of his career he has been penetrated by a fervent love of God, a fervent gratitude for the Christian revelation, and a steadfast resolve to devote the whole force of a singularly powerful and even intense character to the endeavour to promote the conversion of his fellow-countrymen, from their tepid and unreal profession of Christianity to a new and profound faith in it,—which new and profound faith in it could, in his belief, be gained only by the reorganization of the Christian Church, and its re-enthronement in a position of authority even greater than that which it held in the middle ages. I know that this conception of Cardinal Newman