

Reflecting on the Quest, the Zest, and the Rest of John Henry Newman (1801-1890)

by Cyril J. Law, Jr.

Born in 1801, John Henry Newman was formerly an Anglican clergyman, active in the intellectual and religious circles associated with the University of Oxford. He and other scholars like Edward Pusey (1800 - 1882) and John Keble (1792 – 1866) were at the core of a nascent trend in the Church of England of the 1830s, known as the Oxford Movement or Tractarianism (named after the published Tracts disseminating their ideas). The movement advocated a re-orientation or conservative return to the fundamental Christian Church principles of Antiquity, Apostolicity, Authority and Tradition. It was also politically concerned with the dissipating autonomy of the Anglican Church in face of growing governmental interference. Enmeshed in the heated debates surrounding what constitutes orthodox Christian belief, Newman was drawn nearer and nearer to considering whether Christianity, true and tested, reside fully elsewhere other than the Anglican Communion. The resolution was his celebrated (some say controverted) conversion to Catholicism in 1845, marking the inspiring moment of the most significant wave of conversion movement in the modern English-speaking Christian world. Newman was created a Cardinal by Pope Leo XIII in 1879 and died in Birmingham, England, 1890. In 1991, he was proclaimed “venerable” by Pope John Paul II.

Newman lived through the most of 19th century, but more importantly is that his zealous quest for the light of truth, researching into the roots of faith, has allowed his influential imprint to be left spanning through the last 120 years.¹

How should Newman be categorized? He is one of a kind – “writer, preacher, counsellor and educator,² pastor, Oratorian,³ and servant of the poor”⁴ – not to mention a theologian *par excellence*. Hardly any significant theological topic has escaped Newman’s punctilious and cogent combing. Albeit much can be said of him, I shall not dabble in surveying Newman’s cultural or ecclesiastical achievements. Instead I shall venture into engaging in a heart to heart correspondence with Newman, who speaks to us today through the torque of his spiritual journey.

EXISTENTIAL SELF-KNOWLEDGE & GROUNDS OF TRUE BELIEF

To know Newman, one has to first look at how Newman knew himself. The best ingress into appreciating his life and thought is his own *Apologia Pro Vita Sua* (Latin for “a defensive discourse of his life”), once subtitled *History of my Religious Opinions*, to which he prefaced thus –

I will draw out, as far as may be, the history of my mind...the point at which I began, in what external suggestion or accident each opinion had its rise, how far and how they developed from within...were modified, were combined, were in collision with each other, and were changed...I must show, - what is the very truth, - that the doctrines which I held...have taught me partly by the suggestions of Protestant friends, partly by teaching of books, and partly by the action of my own mind: and thus I shall account for that phenomenon which to so many seems so wonderful, that I should have left ‘my kindred and my father’s house’ for a Church from which once I turned away with dread.⁵

For aspirants in the spiritual quest, whether for truth or for sublimation of self-qualities, it is not uncommon to record one’s journey in the form of a journal. This practice is most commendable. Augustine’s *Confession* tops the best-sellers’ list, specially for its luring personal self-disclosure, cutting sincerity and powerful rhetoric. As for Newman, the quote above serves almost as a writer’s guide to a spiritual biography. It would be all the more appealing to the intellectual bent who feel that they fall under the sway of influences emanating from objective truth-claims. However, a contemporary of Newman, Søren Kierkegaard (1813-55), in his *The Point of View of My Work as an Author* (a no less marvelous *apologia*), expresses critical insights on the shortcomings of what may be called *sheer cognitive conversion* or religious quest, despising “pedantic thinkers who do not have an ounce of pathos or passion in them.”⁶ –

In relation to Christianity and every problem of existence...so-called ‘pure’ thinking is generally a psychological curiosity, an admirable ingenuity in combining and constructing in the fantastic medium of pure being.⁷

Here is a perennial scholastic principle, following the school of Aristotle and Thomas Aquinas: we know ourselves through our acts. The same applies to Newman, whose conversion was not a matter of “paper logic,” but the lasting fulfillment of a long series of faith-acts, of engaging the whole personhood in honest discussions fueled by pious devotion. Like Kierkegaard, Newman exemplifies an existential Christian understanding of self –

And when we act – when we risk something decisive in extreme subjective passion and in full consciousness of eternal responsibility, as any of us may do – then we learn something very different, and come to know that being human has nothing to do with endlessly stitching things together into a system. By existing essentially as humans, we also acquire a sense of comedy.⁸

This “comedy,” in its expanded sense, can be interpreted as the “drama of salvation” wherein Christ at the centre of the world-stage reconciles the paradoxical: God versus man, eternal versus temporal, sin versus grace, glory versus shame. Man’s existential self-understanding is thus brought beyond psychological anthropology insofar as it is re-rooted in an incisive awareness of man’s stark aloneness with God in eternity. That is what Kierkegaard means by “on being related objectively to one’s own subjectivity,”⁹ described as a “real task” and “an art” to assert one’s existence in the grander context of *Another*. In his adolescent days, coloured by Calvinistic tendencies, Newman already acknowledged the inspired influence “making me rest in the thought of two and two only absolute and luminously self-evident beings, myself and my Creator.”¹⁰ Of course this crude, incipient belief was later “abjured” and matured into a more wholesome embrace of the Catholic Faith with her sacraments and teachings. Nevertheless it is not difficult to discover traces of this very primordial personalistic relationship with God in Newman –

Take me away, and in the lowest deep
 There let me be.
And there in hope the lone night-watches keep,
 Told out for me.
There, motionless and happy in my pain,
 Lone, not forlorn –
[...]
There will I sing my absent Lord and Love: –
 Take me away,
That sooner I may rise, and go above,
And see Him in the truth of everlasting day.¹¹

Acclaiming Newman as one of the “great doctors of the Church,” Cardinal Joseph Ratzinger (now Pope Benedict XVI) remarked, “Precisely because Newman interpreted the existence of the human being from conscience, that is, from the relationship between God and the soul, was it clear that this personalism is not individualism, and that being bound by conscience

does not mean being free to make random choices — the exact opposite is the case.”¹²

Ethics teaches us that conscience has to be correctly informed, educated as it were, by sound principles bearing on the true hierarchy of values in reality, in order to arrive at a full personally accountable judgment. “But this way of conscience is everything except a way of self-sufficient subjectivity: it is a way of obedience to objective truth.”¹³

As a duty to himself and to the Catholic Priesthood (to which he zealously belongs), Newman composed the history of his religious opinions as a defence against the charge of Untruthfulness.¹⁴ Perhaps out of envy of Newman’s fame, he had been accused of being an under-cover Papist spy lurking in the Anglican Church instigating subversion. Even so, that accusation was not as grievous and ludicrous as the one which denounces Newman as being dishonest to himself and his Creator in regard to his course of forming his convictions. The charge was downright ballistic; a charge that almost amounts to saying, “Newman, stop fooling yourself, let alone others; all the fanciful demonstrations and strings of arguments aligned on behalf of doctrinal orthodoxy are all but a blatant exhibit of your crippled sense of credulity. You are never sure what you believe in! And you don’t really mean it for certain when you claim you do...”

In response we may say, Aristotle’s philosophical principle, that “Truth is the end of the Intellect”,¹⁵ lends Newman unassailable grounds for maintaining his integrity of mind, albeit in the seemingly shadowy realm of beliefs. For man does not proceed in life on the conviction that he is not sure of what he knows, but on the premise that he cannot doubt that he *does* know. The act of knowing posits the fact *that* we know, just as sure as I know I *do* walk because I am stepping on the unmovable ground under my feet. And this allegorical step-length of unmovable ground represents truths and facts that we believe and grasp. The floor may be carpeted, or marbled, or tiled, blinding our *seeing* what material makes up the floor in itself, but in fact I do and I most surely know whether or not I am standing on a solid ground. Newman might not have seen the flaws and inconsistencies in Anglicanism prior to leaving it, but he surely did hold its doctrines, and defended them just as anyone would defend that “I am *really* standing on a ground, see!” Not until the carpet is removed, then does one realize, alas, it is cement underneath (as one has so surmised). So belief involves discovery. So it was for Newman, who arrived at the realization of the fullness of Catholicity and Apostolicity subsisting in the Roman Catholic Church, although he had already been grappling with this truth in a more or less muffled manner during his Anglican years.

“When men change their religious opinions really and truly, it is not merely their opinions that they change, but their hearts; and this is done evidently not in a moment – it is a slow work.”¹⁶ And specifically in context, “Christian spirituality is intellectual and theological in that it is Trinitarian, Christological, and ecclesial. It is also interpersonal and affective in that it involves a major dynamic process of interrelationship which grounds the theological aspect...God, the individual, and other individuals, or the community.”¹⁷ And is it not so with Newman, who slowly flew to soaring heights on these two wings of rationality and faith¹⁸?

HIS PHILOSOPHIC QUEST

In tracing his religious experiences, Newman records that at age fifteen, an initial conviction came upon him that

it would be the will of God that I should lead a single life...that my calling in life would require such a sacrifice as celibacy involved...It also strengthened my feeling of separation from the visible world.¹⁹

Like Augustine, the stories of one’s journey in search of greater beliefs often begin with some not so limpid intimacy with higher callings, a certain apprehension of some purpose that bears significance of life. However, Newman sets out to ask, “*How do I know I am in the right way? How do I know that I have real faith, and am not in a dream?*”²⁰ A quick formulaic solution, resembling medieval monastic folklore practices, is to “make some sacrifice, do some distasteful thing, which you are not actually obliged to do, to bring to your mind that in fact you do love your Saviour; that you do hate sin, that you do hate your sinful nature, that you have put aside the present world.”²¹ And what is the rationale behind this ascetic, anti-eudaemonic sentiment? I propose that this is simply the fruit of Newman’s reflection on the logic of the Cross – “it pleased God, by the foolishness of our preaching, to save them that believe.”²² It is indeed foolish to even entertain the thought of testing one’s own belief, let alone achieving it through self-inflicted pain. But that is precisely the “hard doctrine” that Newman deems worth recommending to those who seek what is beyond and above themselves. The Augustinian simile echoes similar idea, “You want to be great? Then begin with what is very small. Do you want to build a large tall building? Then first dig a deep foundation, which is humility.”²³

In comparing Newman with Augustine, Cardinal Ratzinger points out how the former's conversion story elicits an image of a path-way, "*iter*", whereby the progressive, ever foliating pattern of doctrinal development as expounded by Newman finds concrete, life-inspiring exemplification in his very own Catholic journey.

Newman read profusely. So did many other spiritual masters. Yet the hallmark of Newman's bibliographical track is that the religious tenets or themes he had absorbed from books do not stand singly apart from the rest of his fabric of mind. This should justly be attributed to his insistent, conscious philosophical approach to every entry of knowledge, so to speak, which, conjoined *sub specie aeternitatis* (under the aspect of eternity), gradually brings the mind to a more holistic grasp of the hierarchy of the world, realistic or ideal. It is not that other people do not possess such habit or lack such power of integration, but it is because Newman stands out in being one who delves super-consciously in examining and expounding cognitive process with near scientific precision, evidenced in his crowning work, *The Grammar of Assent*. Rather than simply giving discursive, academic remarks on epistemological theory, he draws carefully weaved treatises from profound experience of and insight into what it means to hold, to be enlightened, and to believe with *real*, as opposed to *notional* assent.²⁴ In other words, should one desire to embark on a quest for assured knowledge of faith, one should treasure the fruits of intellection over sheer religious enthusiasm. People nowadays may have grown tired of hearing about the compatibility between reason and faith, but recall in Newman's time, during the fresh post-Enlightenment era, Newman was striking a sound balance between radical evangelicalism and Newtonian empiricism at both swinging-ends of the ideological pendulum.

HIS TRUTHFUL ZEST

The fact that Newman can hold on, linger and persist through up to eight decades in his preoccupation with dogmatic orthodoxy, sometimes very "high and dry", points to his uncompromising fidelity and solid religious foundation underlying the tumultuous tempest of distortions and debates. Piety alone does not seem adequate to account for this steadfastness. Newman centers himself chiefly on dogmas, yet it seems improbable that creedal formulae, "barren orthodoxy" and "technical subtlety"²⁵ alone can be at the core of faith – which is both a supernatural order of knowledge and a gratuitous grace at the same time. It is the infused attribute of faith which undergirds intellectual pursuits. Otherwise, it poses difficulty to appreciating Newman's inner self, because on the surface, his treatises appear so devoid of affective spiritual warmth. But actually, as one starts

coming into contact with his sermons and hymns, prayer-texts and devotional writings, and, most eminently, his verses, one will be immediately transposed to the realm of the elated, the joy of landing in the region of truth and its resplendent beauty which only speaks to yearning souls most eloquently. In moments of acute spiritual rapture, Newman exults spontaneously with lyrical muse –

Praise to the Holiest in the height,
And in the depth be praise:
In all His words most wonderful;
Most sure in all His ways! ²⁶

Most curious of all is how Newman, specially while still an Anglican cleric, with virtually no significant contact or even casual acquaintance with notable Catholic believers around him, managed to come to the frightfully bewildering decision of “flipping over” to what he himself nick-named “the most un-English Communion.” ²⁷ In Italy, Newman did meet up with Monsignor Nicolas Wiseman (1802- 65), later Cardinal-Archbishop of Westminster, whom Newman decorated as a great prelate with “acuteness and zeal.” ²⁸ But besides that brief encounter, Newman did not seem to have attributed his conversion to, say, virtuous acts, exceptional holiness or evangelical witnesses of any particular contemporary Catholic. It were those ancient Church Fathers like St. Athanasius (c. 293 – 373) and St. Gregory Nazianzen (328-389) with whom he was specially enamoured. This singles out Newman as a steadfast solitary spiritual traveller who relies to a great extent on his own synthetic power to discern the confluence of truth claims, whether divine or human, revealed or traditionary, guiding him throughout the right path. In pious terms, Newman’s soul-reason was much aided by grace in his search.

His case illustrates a phenomenological point, viz. the *incommunicability* of personhood. Newman himself is in awe of this fact upon inner reflection.

Why, that every being in that great concourse is his own centre, and all things about him are but shades, but a ‘vain shadow’...He has his own hopes and fears, desires, judgments, and aims...No one outside of him can really touch him, can touch his soul...He has a depth within him unfathomable, an infinite abyss of existence.²⁹

But, it would be a gross mistake to say that Newman denies the due contribution of human opinions and personal influences from without. Quite to the contrary, “The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the

testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us.”³⁰ So here again we see Newman striking a balance between the power of impersonal deductions and individual life-witnesses. In fact, has Newman himself not been one of the most inspiring personages in spearheading the mass conversion movement in England and world over from his time onwards?

In Newman, we observe that when honesty, humility and healthy self-honour are applied to the fullest extension of the work of logic, the mind peaceably takes on a quality of zeal, which may be roughly called a “zest of truth, for truth.” In comparison, dry logic is not as dry as the arid soil of a liar’s heart. A liar, out of face and a crooked craze for cover, has to perpetually conjure up excuses for the exponential generation of lies after lies – which can surely dry a man up to dementia. Self-deceit, as the great spiritual Fathers of the early Church have constantly taught, is the chief of all ills of a soul.

HIS SPIRITUAL REST

Did Newman leave the Church of England out of frustration in steering her back to the delicate course of the *Via Media* (mid-way between Protestantism and Papist Romanism)? On his life-changing trip to Italy (1832 – 33), an apt geographical icon of his own inner sojourn, he lamented England’s simmering unbelief –

Truth after Truth, of choicest scent and hue,
Fades, and in fading stirs the Angels’ grief,
Unanswer’d here; for she, once pattern chief
Of faith, my Country, now gross hearted grown,
Waits but to burn the stem before her idol’s
throne.³¹

By the same token, did Newman choose the Roman Catholic Church for her superior or more comforting conditions? Negative. Just nine months prior to his conversion, he writes,

The state of the Roman Catholics is at present so unsatisfactory...The simple question is, Can I (it is personal, not whether another, but can I) be saved in the English Church? Am I in safety, where I to die to-night? Is it a mortal sin in *me*, not joining another communion? ³²

Towards the cusp of his definitive move, Newman's parting correspondence with friends reveals tremendous inner struggle yet ever clearer vision of his decision. A decision eventually made, assertedly, in reason, conscience, and duty –

...how could I be answerable for souls, (and life so uncertain,) with convictions, or at least persuasions, which I had upon me? It is indeed a responsibility to act as I am doing; and I feel His hand heavy on me without intermission, who is all Wisdom and Love, so that my heart and mind are tired out.³³

What followed was his repose in the "One Fold of Christ," when he was received into the Catholic communion, pomplessly and calmly, by the hands of the Passionist priest, Blessed Dominic Barberi, in Littlemore, Oxford, on October 9, 1845.³⁴

NEWMAN SPEAKS TO THE HEART

It would be an askew assumption to think that Newman's fine erudition must therefore give his religiosity a heavy academic flavour. Though the general readership may take pains to follow his crafted sentences and sophisticated, air-tight arguments, this apparent intellectual distance does not betray the fact that Newman possesses a simple heart comparable to Thomas Aquinas, who, after years of theological writings, realized that not a iota of his brilliant tomes is worth a simple glimpse of the Logos (God) Himself. Aristotle aspired to the ultimate "contemplation contemplating contemplation," so does every saintly soul desire the beatific vision which in many cases requires not a well-read mind, but a well-prepared heart open to the freely infused grace from God. Therefore Newman surprisingly chose this as his motto, "*cor ad cor loquitur* - heart speaks to heart," a pithy manifesto of his own *modus vivendi* (method of proceeding) in the pursuit of the true faith. His career of copious writings, both public and private, can, to a certain extent, be viewed as nothing more than a preacher's carefully jotted sermon notes, good only for psychological preparation. But that in no way does justice to the significance of the preacher's very own personal crystallization of the salvific message which can only obtain full expression in actual spoken words and obliterated prayers. Newman is the one who manipulates his works, not the other way round, and we shall not let his literary achievements blind our communion with his inner self. "Give me that true wisdom, which seeks your will by prayer and meditation, *by direct discourse with you, more than by reading and reasoning*," prays Newman.³⁵

Newman's quintessential Englishness,³⁶ his prolix prose writing, and more so, the palpable Victorian aura surrounding this celebrated convert to Catholicism, are no reasons to bar any non-Anglos from a veritable appreciation of what he, a religious figure, had sought in earnest for the soul-rending consolation of the Truth divine and sublime. His is a case where searching has turned ties with his former associates sour, where sincerity for religion became the bane of dishonest accusation, but also where his mind is ushered unto peaceful repose in the unerring Truth of everlasting enjoyment.

***Lead kindly light, amid th'encircling gloom...
lead Thou me on!
Keep thou my feet; I do not ask to see
the distant scene; one step enough for me.***³⁷

POSTSCRIPT ON A PROSPECT

Newman's personalistic faith journey is earning universal acclamation, as his beatification by the Vatican draws near (September 2010). This not only means Newman is a step closer to becoming a saint, it is also a monumental testament to celebrating the Newmanian Way – the perfect harmonious finality of holiness and truth. Modern mentality prizes cost-effectiveness in getting at facts, which accompanies a mode of living that simultaneously aids the growth of unchecked libertine behaviour. Newman's experience reveals otherwise: a subjective encounter with a higher Being beyond the mundane calls for keen self-knowledge and an applied, corrective conformity to the objective. This rule of thumb is as scientific as it is "futuristic", for the goal is, after all, Paradise.

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¹ "English Catholicism did not take advantage of 'the opportunities for a profounder intellectual life provided by the Oxford Movement' and Newman's 'highly stimulating dialogal theology only bore fruit in France and Germany in the 20th century. It came fully into its own in the Second Vatican Council (1962 – 65).'" Victor Konzemius, "Modern Church History", *Sacramentum Mundi*, Vol. IV, New York, Herder and Herder, 1970, p. 96b.

² Newman became the first rector of the rocky Catholic University of Ireland in his prime, aged 50, from 1851-58, which occasioned the delivery of those lectures that were later collected into the definitive classic, *The Idea of a University*. Readers are keenly advised to consult the full annotated and appendix mainland Chinese translation by 高师宁, 何光沪等译, 《大学的理念》, 贵州教育出版社, 2003 as well as a pending publication by Dr. Gao Xin in Hong Kong 高莘著, 《约翰·亨利·纽曼的大学理念与其宗教思想之关系》, 香港中文大学天主教研究中心, 2009年12月。

³ A Roman Catholic congregation of clerics living under rules founded by St. Philip Neri in 1564. Newman was the founding member of its branch in England.

⁴ From the *Prayer for the Canonization of the Venerable John Henry Newman*, Birmingham, The Oratory, <http://www.birmingham-oratory.org.uk/>

⁵ John Henry Newman, *Apologia Pro Vita Sua*, ed. by Ian Ker, New York, Penguin Books, 2004, pp. 15-16.

⁶ Søren Kierkegaard, *Concluding Unscientific Postscript*, tr. by Jane Chamberlain and Jonathan Rée in *The Kierkegaard Reader*, Malden, MA, Blackwell Publishers, 2001, p. 264.

⁷ Ibid.

⁸ Ibid., pp. 264-265.

⁹ Søren Kierkegaard, *The Last Years: Journals 1853-55*, tr. by Ronald Gregor Smith, in *The Kierkegaard Reader*, Malden, MA, Blackwell Publishers, 2001, p. 26.

¹⁰ *Apologia*, p. 25.

¹¹ Newman, "The Dream of Gerontius," in *Prayers, Verses and Devotions*, San Francisco, Ignatius Press, 1989, p. 723.

¹² Joseph Ratzinger, "Presentation on the occasion of the Centenary of Newman's death: The Theology of Cardinal Newman," in *L'Osservatore Romano*, Weekly Edition in English, 1 June 2005, p. 9.

¹³ Ibid.

¹⁴ *Apologia*, p. 11.

¹⁵ "While the world lasts, will Aristotle's doctrine on these matters last, for he is the oracle of nature and of truth...In many subject-matters, to think correctly, is to think like Aristotle." Newman, *The Idea of a University*, Discourse V. 5., ed. by Frank M. Turner, New Haven, Yale University Press, 1996, pp. 82-83.

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- ¹⁶ Newman, "Sudden Conversions," in *Parochial and Plain Sermons*, San Francisco, Ignatius Press, 1997, pp. 1695-96.
- ¹⁷ Robert Christies, "Newman's spirituality in relation to his conversion experiences," in *John Henry Newman – In His Times*, Oxford, Family Publication, 2007, p. 224; see also Philip Sheldrake, *Spirituality and History*, Maryknoll, Orbis Books, 1998, pp. 60-61.
- ¹⁸ See John Paul II, «*Fides et Ratio*», Rome, September 15 1998, Introduction.
- ¹⁹ *Apologia*, p. 28.
- ²⁰ "Self-denial the test of religious earnestness," in *Parochial and Plain Sermons*, p. 41. (Emphases original)
- ²¹ *Ibid.*
- ²² 1 Corinthians 1:21 [Douay-Rheims Bible].
- ²³ Augustine, Sermon 69, 1, 2.
- ²⁴ See Chapter Four of Newman, *An Essay in Aid of a Grammar of Assent*, New York, Image Books, 1995; " 'Real assent,' a Newmanian term, 'is a process of understanding which passes through the stages of reflection.'" H. Fries & J. Finsterhölz, "Infallibility", *Sacramentum Mundi*, Vol. III, New York, Herder and Herder, 1970, p. 135a.
- ²⁵ Newman, "Saving Knowledge", in *Parochial and Plain Sermons*, p. 324.
- ²⁶ First line of the lyrics to the tremendously popular hymn sung throughout the English-speaking world, from *The Dream of Gerontius*.
- ²⁷ *Apologia*, p. 13.
- ²⁸ *Apologia*, p. 73.
- ²⁹ Newman, "The Individuality of the Soul," in *Parochial and Plain Sermons* (London 1869), IV 81-83, quoted in John F. Crosby, *The Selfhood of the Human Person*, Washington, DC, Catholic University of America Press, 1996, p. 52.
- ³⁰ *An Essay in Aid of a Grammar of Assent*, p. 89.
- ³¹ "Progress of Unbelief", in *Prayers, Verses and Devotions*, p. 590.
- ³² *Apologia*, p. 208. (Emphases original).
- ³³ *Apologia*, p. 210.
- ³⁴ A brief description of the event can be found in this very handy yet beautifully narrated biography by Michael Davies, *Lead Kindly Light – The Life of John Henry Newman*, Minnesota, The Neumann Press, 2001, pp. 80-81.
- ³⁵ "A Prayer for Wisdom", in *A Newman Prayer Book*, ed. by Vicent Ferrer Blehl, S.J., Birmingham, The Oratory, 1990.
- ³⁶ "...but I had rather be an Englishman, (as in fact I am,) than to belong to any other race under heaven." As Newman applauds his compatriots "as generous, as they are hasty and burly;" and, curiously and perhaps not inadvertently affirms that "their repentance for their injustice is greater than their sin." *Apologia*, p. 11.
- ³⁷ "The Pillar of the Cloud", in *Prayers, Verses and Devotions*, p. 572.