5. THE PILGRIM LEADER

5.1. Acceptance of the Pilgrim leadership

Certainly Newman was not only a pilgrim but felt called to be a leader of the pilgrims. The pilgrim prophet had already foreseen the Catholic Revival coming on even before its official launch. As a sincere and committed member of the Church of England he writes:

> I do verily believe that some such movement is now going on, and the Philistines are to be smitten, and, believing it, I rejoice to join myself to the army of rescue, as one of those who lapped with the tongue when the rest bowed down to drink.[1]

Through the poem "Sensitiveness"[2] he portrays how he has made up his mind to take up the task to forward the cause of religion regardless of his shrinking personality: " Time was, I shrank from what was right' (1), "But now I cast that finer sense / And sorer shame aside" (5-6). The poet is ready at the Lord's behest:

> So, when my Saviour calls, I rise,
> And calmly do my best;
> Leaving to Him, with silent eyes
> Of hope and fear, the rest. (9-12)

The Oxford Movement, also known as the Tractarian Movement was brought about by Newman and his companion intellectuals of the Oxford circle. It began in July 1833 and Newman remained the leader for twelve years. Newman, Keble, and Richard Hurrell Froude formed the first 'triumvirate' of the Movement. They fought for Apostolic Christianity and tried to defend the

authority of the Anglican Church independent of the State. Newman felt that if England allowed the Church to become just an organ of the State and not divinely instituted by Christ to teach man the truth, then all that was good and true in England would die. Newman and his companions of the Movement represented a new social order, imbued with a new seriousness. Newman felt commissioned to refine the Church and to elevate it to be superior to the spirit of the age, harmonized with higher values.

The champions of the Movement under the leadership of Newman tried to perfect and preserve what had been really valuable in the art of the early Romantics. With weapons of genius, he fought the spirit of the age with an utterly Hebraic devotion, to the one God. Hence he did not join that group of poets who wrote poetry as their primary calling. Newman's poetry was written to support the Church, to encourage a renewed burst of poetic activity of a religious nature similar to the one accomplished by Donne in the seventeenth century.

5.2. Lyra Apostolica

In the second stage of Newman's pilgrim journey the publication of Lyra Apostolica took place in 1836. The most prolific time of writing poetry in Newman's pilgrimage occurred between December 1832 and June 1833 during his Mediterranean journey. He wrote of these particular poems: "we have hopes of making an effective quasi-political engine, without every contribution being of that character. "[3] His poems also mirror the worshipper who feels keenly the call and the challenge of a holy life.

He spoke of the composition of poetry during this time, "they burst from me," [4] and "when thoughts come into head, it is impossible to resist the temptation of fixing them."[5]

They are spiritual and personal reflections, Biblical themes and concern on issues which would give rise to the Oxford Movement. The original plan of the Lyra was to insert a small number of 'ecclesiastical fireworks' among a large number of purely personal and religious poetry and this was what Newman provided. He wrote the Lyra poems under the spell of a mission and it is poetry of the pilgrim militant as well as Tractarian devotion.

This anthology consists of one hundred seventy poems by various Tractarian poets such as Newman himself and John Keble, Isaac Williams, John William Bowden, Richard Hurrell Froude, Robert Wilberforce. Newman wrote one hundred and nine out of the total number of poems. These poems of Newman are very different in style and contents from those published in Memorials of the Past, yet form a link between the poems of the earlier stage and the ones of the final stage. They form part of the pilgrim's life story. Many of the early concerns of the pilgrim were developed during these years. The reason for the shift in the style and the change in content could be traced to the increasingly secularized culture of the nineteenth century England.

The very title of the anthology Lyra Apostolica conveys the Tractarian blend of religious and Romantic sensibilities. The common Romantic image of the lyre suggests the poet to be an inspired singer and both Coleridge and Shelley used this image. But the lyre of Newman the pilgrim, was an apostolic lyre which was in harmony with the Apostolic Church and promoted its cause unlike the other imperfect lyres. The apostolic quality of the anthology points to that sense of artistic identity and vocation established during the first stage of Newman's pilgrim journey. Every one of his poems in this anthology bears witness to the fact that he had already made up his mind to champion the cause of religion. As a result

the poems are austere in style, devotional, often polemical in nature and their titles are unvarnished presentation of religious values. The poems communicate tremendous energy of will and earnest emotions for the spiritual combat with the forces of evil. He made the utmost use of the possibility that poetry and religion could combine in a didactic mode. Lyra Apostolica turned out to be one of the most popular books of religious poetry published in the nineteenth century and many volumes had their titles inspired by Lyra Apostolica.[6]

Newman first expressed the sentiments of the Movement in poetry. Both the Tracts for the Times and the Church of the Fathers were conceived and executed after the Lyra Apostolica. Newman took up in his poetry those scientific, rationalistic and political circumstances of the day which affected the Church. He wanted the poems to be instrumental in recommending important Christian truths to the readers as these truths seemed to have been forgotten.[7] Hence he writes in the poem "Zeal and Love:"[8] "Awake! thy easy dreams resign" (3) and continues:

> Dim is the philosophic flame,
> By thoughts severe unfed:
> Book-lore ne'er served, when trial came,
> Nor gifts, when faith was dead. (9-12)

Such poems did have an influence on the reading public. The poet's intense feelings about the Church, his sense of urgency in renovating its conditions and his own firm religious convictions were infectious.

These poems give us a glimpse of the conditions of the Church in the nineteenth century, unveil the source of Newman's amazing inner strength and enlighten us as to why he chose a narrow pilgrim path, considering every earthly loss incurred as a gain in the long run. His novel Loss and Gain is autobiographical as well where this point of loss and gain is

concerned.

Through his poems Newman spoke to the men of his age set on material prosperity, easy living and all that gratified the flesh, a language long unheard. He insisted on the reality of the matters of faith, urging his readers to crush their lower motives, to press home strength of character, to safeguard moral and religious values.

At this time, Newman still believed that the Church of England had preserved the deposit of Apostolic faith in the Thirty-nine Articles. Hence he writes in the poem "Sacrilege:"[9]

> Blest is a pilgrim Church!--yet shrink to share
> The curse of throwing down.
> So will we toil in our old place to stand,
> Watching, not dreading, the despoiler's hand. (15-18)

In one of his letters, Newman writes:

> I believe God has not . . . abandoned this branch of His Church He has set up in England, and that, though for our many sins He has brought us into captivity to an evil world, and sons of Belial are lords over us, yet from time to time He sends us judges and deliverers as in the days of Gideon and Barak.[10]

The puritan tinge in the poems is a studied reaction against the complacency of the religious attitudes and the compromising spirit of men in general. Newman responded to his pilgrim call strictly and wanted the others to do the same. He fought for the Church's independence from the hold of the Government. It was Prime Ministers like Brougham and Melbourne, not the Bishops of the Church who were the last court of resort on management of the discipline and doctrine of the Church of England. Newman felt this was inappropriate. In the poem "Conservatism,"[11] the poet asks:

How long, O Lord, how long
Shall Caesar do us wrong,
Laid but as steps to throne his mortal power ?
While e'en our Angels stand
With helpless voice and hand,
Scorned by proud Haman, in his triumph-hour. (7-12)

He writes in "The Backward Church:"[12]

Wake, Mother dear, the foes are near,
A spoiler claims thy child;
This the sole refuge of my fear,
Thy bosom undefiled. (1-4)

In the poem "Persecution," [13] the Church laments: "The world has cast me forth" (9) and speaks of the priest: "He bears to men my mandates high, / And works my sage behest" (11-12). There is no doubt in Newman's mind he would be one of those who: "Shalt join his sacred band" (14), for he asks: "Dim Future! shall we NEED / A prophet for Truth's Creed ?"[14] In one of his letters to his aunt Mrs. Elizabeth Newman he asks for prayer for his pilgrim mandate:

> . . . that we may not lose or abuse our opportunities or gifts, but may do the work which He means us to do, and that manfully; that we may have a single aim, and a courageous heart, and may be blessed inwardly in our own souls, as well as prosper in the edification of the Church.[15]

The pilgrim priest had set out to defeat liberalism and communicated tremendous energy of will for the following of Christ. In the poem "Liberalism,"[16] he depicts his uncompromising attitude towards free thinkers: "Ye cannot halve the Gospel of God's grace; / Men of presumptuous heart!" (1-2) and continues in the same strain:

And ye have caught some echoes of its lore
As heralded amid the joyous choirs;

Ye mark'd it spoke of peace and chastised desires,
Good will and mercy,--and ye heard no more;
But, as for zeal and quick-eyed sanctity,
And the dread depths of grace, ye pass'd them by. (7-12)

He finds them even at their best only as 'doubters' (14) regardless of the fact that they are 'Statesmen or Sages' (16). But the poet is all too aware of his and his fellow pilgrim's mission. What God wants of them he depicts in the poem "Declension:" [17]

He wills that she [Church] should shine;
So we her flame must trim
Around His soul-converting Sign,
And leave the rest to Him. (21-24)

Through his poems Newman the pilgrim aimed at reviving unsparing spirituality. Hence the poems and their titles are straight forward expounding of religious values. The poem "The Watchman" [18] radiates courage and presents the pilgrim set afire to save the Church from its impending doom:

Faint not, and fret not, for threaten'd woe,
Watchman on Truth's grey height!
Few though the faithful, and fierce though the foe,
Weakness is aye Heaven's might. (1-4)

Even though Newman and his companion pilgrim defenders of faith are few while the new enemies of the Church--the fast spreading liberalism, rationalism, scepticism, a mere scientific creed and political creed--form formidable obstacles, he is strengthened by the examples of religious history as this same poem illustrates:

Moses was one, but he stay'd the sin
Of the host, in the Presence bright;
And Elias scorn'd the Carmel din,
When Baal would match Heaven's might. (17-20)

The pilgrim is also aware that the language of religion is

paradoxical:

Time's years are many, Eternity one,
And one is the Infinite;
The chosen are few, few the deeds well done,
For scantiness is still Heaven's might. (21-24)

Heaven's ways differ from that of the ways of the world.

Newman, the spiritual Achilles of the nineteenth century religious revival rages war against the irreligious tendencies of the day, for as he writes he did 'love His precepts more.'[19] In the poem "The Course of Truth,"[20] the poet is reminded how Christ at his resurrection revealed:

His secret to a few of meanest mould;
They in their turn imparted
The gift to men pure-hearted,
While the brute many heard His mysteries high, (8-11)

and 'crouch'd' even then, so too at the present time it is they: "His Saints their watch-flame bear, / And the mad world sees the wide-circling blaze, / Vain searching whence it streams, and how to quench its rays" (16-18). Thus he feels strengthened that the flame of Christ cannot be quenched by worldly efforts. He advises: "Christian! hence learn to do thy part, / And leave the rest to Heaven."[21]

In the poem "External Religion"[22] the poet views the Church in the past: "When first earth's rulers welcomed home / The Church, their zeal impress'd" (1-2), which was unlike that of the nineteenth century rulers who: "But craving wealth, and feverish power, / Such service now discard" (9-10). The poet knows that in the roll of life: "The loss of one excited hour / A sacrifice too hard!" (11-12). So in "The Progress of Unbelief"[23] the pilgrim protests against the enthronement of the new idols such as science and technology at the cost of religious faith: "But I will out amid the sleet" (8), that is against men who are 'self-trusting' (6) and who

'a household Baal rear' (7).

Some of his letters also give vent to similar ideas. In one of his letters to Mrs. J. Mozley he writes of:

> Those wretched socialists on the one hand, then Carlyle on the other — . His view is that Christianity has good in it, . . . picking and choosing of its [Scripture] contents . . . . Then, . . .you have Arnold's school, . . . giving up the inspiration of the Old Testament or of all Scripture . . . . Then your have Milman, clinching his 'History of the Jews' by a 'History of Christianity,' which they say is worse; . . . . Then you have all your political economists, who cannot accept. . . the Scripture rules about almsgiving, renunciation of wealth, self-denial, and Church, and then your geologists, giving up part of the Old Testament. All these and many more spirits seem uniting and forming into something shocking. . . .[24]

Such trends of the time forced this earnest, and devout pilgrim to swim against the currents, working to bring about a spiritual renewal, risking and gradually losing all that he held dear in this life in that heroic effort.

Men such as Disraeli, Tennyson and Dickens felt proud of the fact that the sun never set on the British flag. But Newman with his deep insight was 'warn'd of earth's unhealthy ground' and so could discern beneath the prosperity of society "canker-worm, / And sudden-whelming storm."[25] He realized that wealth and world-power are not necessarily a token of divine favour and the poem "England"[26] illustrates this:

> Tyre of the West, and glorying in the name
> More than in Faith's pure fame!
> O trust not crafty fort nor rock renown'd
> Earn'd upon hostile ground;

Wielding Trade's master-keys, at thy proud will
To lock or loose its waters, England! trust not still.
(1-6)

He pleads with his native land that wealth is the cause of crime and that it is man's snare and warns her:

Dread thine own power ! Since haughty Babel's prime,
High towers have been man's crime.
Since her hoar age, when the huge moat lay bare,
Strongholds have been man's snare.
Thy nest is in the crags; ah! refuge frail! (7-11)

He concludes that it is not colonial power and wealth but it is Heaven's mercy and the few God-fearing men who are in the land that protect it from God's avenging hands:

He who scann'd Sodom for His righteous men
Still spares thee for thy ten;
But, should rash tongues the Bride of Heaven defy
He will not pass thee by;
For, as earth's kings welcome their spotless guest,
So gives He them by turn, to suffer or be blest.
(13-18)

Hence men should not defy the bride of Heaven, the Church, for no mortal can wield any power against the invincible might of Heaven.

In the poem "Faith Against Sight" [27] the pilgrim emphasizes the need for faith even in a scientific age:

Then fear ye not, though Gallio's scorn ye see,
And soft-clad nobles count you mad, true hearts!
These are the fig-tree's signs;--rough deeds must be,
Trials and crimes: so learn ye well your parts,
Once more to plough the earth it is decreed,
And scatter wide the seed. (7-12)

Knowledge of human failure prompts the pilgrim to warn his companion pilgrims to read the lessons hidden behind the Word

of God in the Bible and to interpret the signs of the time in the light of God's Word. The ways of God are expressed in the poem "The Hidden Ones:"[28]

God sows in waste, to reap whom He foreknew
Of man's cold race;
. . . . . .
He waits, by scant return for treasures given,
To fill the thrones of heaven. (27-28,31-32)

In "Christmas without Christ,"[29] the pilgrim leader asks his dear country men:

O Britons! now so brave and high,
How will ye weep the day
When Christ in judgement passes by,
And calls the Bride away!
Your Christmas then will lose its mirth,
Your Easter lose its bloom:
Abroad, a scene of strife and dearth;
Within, a cheerless home! (9-16)

Through the launching of the Oxford Movement Newman tried to avert such a fate from his beloved nation. He considered Biblical characters such as Moses, Peter, Paul, to be collaborators in his present struggle. His passionate wish to model his reforming mission after the example set by Paul in his struggle to guide the early Church is reflected in the poem "St. Paul,"[30] for a voice proclaims: "St. Paul is at thy side" (14).

Though the pilgrim is full of zeal to accomplish his mission, he has to practise patience and prays for it in "Zeal and Patience:"[31]

Lord! who Thy thousand years dost wait
To work the thousandth part
Of Thy vast plan, for us create
With zeal a patient heart. (13-16)

With all his zeal for the Church, Newman yet feels the weight of the burden of sin in the world. He also experiences his own unworthiness as an instrument of Divine to bring about a spiritual regeneration. The Poem "The Brand of Cain" [32] reflects this:

I bear upon my brow the sign
Of sorrow and of pain;
Alas! no hopeful cross is mine,
It is the brand of Cain. (1-4)

So the prayer the pilgrim makes is:

Saviour! wash out the imprinted shame;
That I no more may pine,
Sin's martyr, though not meet to claim
Thy cross, a saint of Thine. (9-12)

This sense of sinfulness and unworthiness which Newman experienced within himself was symbolic of the spiritual condition of England. Changes in social values, the security of economic progress which science and technology brought about, distanced men from God. So the poem "The Scars of Sin" [33] is a confession that he is 'scann'd' (5) by the Unseen:

Erst my good Angel shrank to see
My thoughts and ways of ill;
And now he scarce dare gaze on me,
Scar-seam'd and crippled still. (9-12)

Hence he cries out in distress in the poem "Absolution:" [34]

O Father, list a sinner's call!
Fain would I hide from man my fall--
But I must speak, or faint--
I cannot wear guilt's silent thrall:
Cleanse me, kind Saint! (1-5)

This confession of the poet's inadequacy and unworthiness is a familiar one in spiritual writing. The last stanza imparts to him the graces of the sacrament of penance as the

priest announces:

> Look not to me--no grace is mine;
> But I can lift the Mercy-sign.
> This wouldst thou? Let it be!
> Kneel down, and take the word divine,
> Absolvo te. (16-20)

The poem depicts the importance of repentance and the sacramental graces of the Church to fortify the individual soul against human weaknesses. The poet tries to convey the fact that such an armour is necessary to fight evil.

The poem "Temptation" [35] is a heart-rending cry to the Lord for His help to conquer evil:

> O Holy Lord, who with the Children Three
> Didst walk the piercing flame,
> Help, in those trial hours, which, save to Thee,
> I dare not name;
> Nor let these quivering eyes and sickening heart
> Crumble to dust beneath the Tempter's dart. (1-6)

The lyric passion inherent in the lines is similar to that of St. Augustine. As the pilgrim strives for a unique perfection and as he falls short, he cries out in self-accusation as is depicted in the poem "A Blight:" [36]

> So now defilement dims life's memory springs;
> I cannot hear an early-cherish'd strain,
> But first a joy, then it brings a pain--
> Fear, and self-hate, and vain remorseful stings:
> Tears lull my grief to rest,
> Not without hope, this breast
> May one day lose its load, and youth yet bloom again.
> (8-14)

The poet regrets the fact that in his youth he had ignored the inner voice which gave him intuition into the nature of the world. Yet he hopes that some day when Christ would ease his

heart-pangs, then he would enjoy peace and serenity.

As his sense of unworthiness intensifies he cries out in the poem "Bondage:" [37] "I ne'er shall reach Heaven's glorious path" (9); and requests:

> Then plead for one who cannot pray,
> Whose faith is but despair,
> Who hates his heart, nor puts away
> The sin that rankles there. (13-16)

Though the language remains simple, the imagery becomes frightening--'instant wrath,' 'fiery day,' sin that 'rankles' in the heart--evoke fear and repentance. This is done with the intention of turning men away from their sinfulness.

The poem "Samaria" [38] mirrors hope for the remnant of God's people, as it had been in the past:

> Israel had Seers; to them the Word is nigh;
> Shall not the Word run forth, and gladness give
> To many a Shunamite, till in His eye
> The full seven-thousand live ? (9-12)

Like the prophet Elisha who brought to life the dead son of the Shunamite woman, and restored her gladness, [39] so too the chosen ones of Christ would further His vast designs bringing back spiritual renewal to the Church.

The pilgrim finds consolation in the poem "Vexations:" [40]

> This be my comfort, in the days of grief,
> Which is not Christ's, nor forms heroic tale.
> Apart from Him, if not a sparrow fail,
> May not He pitying view, and sent relief
> When foes or friends perplex, and peevish thoughts
> prevail? (6-10)

The weapon the poet recommends is:

> Then keep good heart, nor take the niggard course
> Of Thomas, who must see ere he would trust,

Faith will fill up God's word, not poorly just
To the bare letter, heedless of its force,
But walking by its light and amid earth's sun and
dust. (11-15)

This is what the pilgrim poet does and what he admonishes other pilgrims to do, to walk by faith through bright and dark days.

In the poem "The Religion of Cain,"[41] the poet speaks of the time when: "Kings used their gifts as ministers of Heaven" (5) and portrays the present times:

'Tis alter'd now;-- . . .
Each stands alone, Christ's bonds asunder torn;
Each has his private thought, selects his school,
Conceals his creed, and lives in closest tie
Of fellowship with those who count it blasphemy.
(7,9-12)

The poet requests his companions to 'spare reasoning' and reminds them: "Thus the Apostles tamed the pagan breast,/ They argued not, but preach'd; and conscience did the rest" (17-18). Thus Newman draws inspirations from Biblical characters and also from the Fathers of the early Church such as Saints Gregory Nazianan, Athanase, Basil and others.

Newman, the pilgrim leader and his companion pilgrims of the Movement accept their mission and try to bring about a pentecost to turn the hearts of men towards their God. In the poem "Pusillanimity," [42] he writes:

And so on us at whiles it falls to claim
Powers that we dread, or dare some forward part;
Nor must we shrink as cravens from the blame
Of pride, in common eyes, or purpose deep;
But with pure thoughts look up to God, and keep
Our secret in our heart. (7-12)

In the poem "Day-Labourers,"[43] Newman portrays the human race as 'day-labourers' while Christ alone has accomplished His

task fully. The Jewish leader:

> E'en Moses wearied upon Nebo's height,
> Though loth to leave the fight
> With the doom'd foe, and yield the sun-bright land
> To Joshua's armed hand, (3-6)

was unable to let the people enter the Promised Land. Even that great king:

> . . . David wrought in turn a strenuous part,
> Zeal for God'd house consuming him in heart;
> And yet he might not build, but only bring
> Gifts for the Heavenly King; (7-10)

and only his son Solomon could build the temple for Yahweh. Hence Newman feels neither he nor his companion pilgrims may be able to accomplish the task in full:

> List, Christian warrior! thou, whose soul is fain
> To rid thy Mother of her present chain;--
> Christ will avenge His Bride; yea, even now
> Begins the work, and thou
> Shall spend it in thy strength, but, ere He save,
> Thy lot shall be the grave. (13-18)

Such pilgrim fervour may not always be palatable. This Newman knew and yet he did strive incessantly to instil in the men of his time pure zeal through his poetry. However, in his day Newman's poetry had considerable influence on the Victorians.

The nineteenth century was a world of new loves and lost causes and the age with its distress, anxieties, struggles and fears are reflected in the poems of the Lyra. The appeal of the volume springs mainly from the awareness on the part of the poet of sin and guilt, fear of death and the state of the soul weighed down by trials and tribulations. The poems convey the humility of the spiritual struggle of a troubled soul summoned with a divine mission. The concept of self-surrender is writ large in the poems. They breathe the determination of a

reformer of the Church. This volume of poetry made clear that devotion is both worship of God and zeal for his Church. The poems of the Lyra are the heralds of the religious reformation of nineteenth century England.

Some of the poems have a unique power, others a fierce ring, and a prophetic strain in their attack on the contemporary scene. The language is simple, in keeping with the reserve propagated by the Tractarians. As the general practice in the case of religious poetry is to use simple language and an unadorned style, Newman conforms his practice to the traditional ways. According to Keble what a Christian lyricist "sets before us must be true in substance and in manner marked by a noble simplicity and confidence in that truth by a sincere attachment to it, and an entire familiarity with it.[44]

That power house from which the pilgrim leader draws unfailing and spiritual sustenance for his awesome task on the journey is the Sacrament of the Eucharist, as the poem with the same title [45] reveals:

> When'er I seek the Holy Altar's rail,
> And kneel to take the grace there offered me,
> It is no time to task my reason frail,
> To try Christ's words, and search how they may be;
> Enough, I eat His Flesh and drink His Blood,
> More is not told-- to ask it is not good. (1-6)

Having experienced the spiritual bliss and strength the Eucharist imparts to faith-filled souls, the pilgrim comments: "Hence, disputants! The din, which ye admire,/ Keeps but ill measure with the Church's choir" (11-12). The ways of thinking of the adherents of reason and of the liberals do not fall in line with those who live by faith in the Church's teachings.

This leader of the pilgrim's spiritual vocation was also taking a journey through ideas. Through his study of the

development of Christian Doctrines and Apostolic Christianity, he had to try and find his own way on the pilgrimage. Newman who loved his Church with an extraordinary affection and considered it his home tried to interpret the Thirty-nine Articles of the Anglican Church in a Catholic spirit and published Tract 90. The censuring of the Tract by the Bishops of the Church of England affirmed their rejection of being 'Catholic.' This reaction of the Bishops revealed to Newman the loss of Apostolicity of the Anglican Church which appalled him. He found himself at the end of such unquenchable enthusiastic activities and writings during the Oxford Movement, a misunderstood and defeated leader. In his own words: "A pilgrim pale, with Paul's sad girdle bound.[46] It did break: "The youthful spirit, though bold for Jesu's sake." [47]

In one of the earlier poems "Jeremiah"[48] Newman in a prophetic strain had asked the Lord to spare him from taking a leading position on his pilgrimage:

"Woe's me!" the peaceful prophet cried
"Spare me this troubled life;
To stem man's wrath, to school his pride,
To head the sacred strife!" (1-4)

The poet had expressed clearly in the words of the prophet, his love for a quiet, untroubled life:

"O place me in some silent vale,
Where groves and flowers abound;
Nor eyes that grudge, nor tongues that rail,
Vex the truth-haunted ground!" (5-8)

But as in the case of prophet Jeremiah, this pilgrim prophet too had to experience:

If his meek spirit err'd opprest
That God denied repose
What sin is ours, to whom Heaven's rest

Is pledged, to heal earth's woes ? (9-12)

At this point in his pilgrimage Newman experienced desolation. In trying to find his way on the pilgrim path and in his effort to lead others in the right path, this leader experienced unimaginable heartbreaks, misunderstandings, revilings and the loss of all that he had held so dear. It was a hard task exchanging his religious mother, his own beloved Anglican Church for the Church of Rome to which he had no natural attraction. Hence like the old woman in *Padraic Colum's poem who longed to have a house of her own,*[49] the poet wanted to cling on to his beloved Anglican Church, to Oxford which was also a home to him and to his dear friends in the Anglican Church. It was a humbling task on his pilgrimage to take this step to enter the Roman Catholic Church. He retired to Littlemore but he delayed the last step. One of his pilgrim followers a woman gave her feelings about Newman's apparent abandonment of the pilgrimage. He reports her reactions:

> In a singularly graphic, amusing vision of pilgrims, who were making their way across a bleak common in great discomfort, and who were even warned against, yet continually nearing, "the king's highway," on the right, she says, "All my fears and disquiets were speedily renewed by seeing the most daring of our leaders, (. . .) suddenly stop short, and declare that he would go on no further. He did not, however, take the leap at once, but quietly sat down on the top of the fence with his feet hanging towards the road, as if he meant to take the time about it, and let himself down easily."[50]

Notes

[1] Ann Mozley, ed. Letters And Correspondence. Vol. 2.130.

[2] Elisabeth Ann Noel. Diss. 109-110.

[3] Ann Mozley, ed. Vol. 1. 281.

[4] Ann Mozley, ed. Vol. 1. 319.

[5] Ann Mozley, ed. Vol. 1. 338.

[6] G.B. Tennyson, Victorian Devotional Poetry (Cambridge: Harvard University Press, 1981) 124.

[7] G.B. Tennyson, Victorian Devotional Poetry 120.

[8] Elisabeth Ann Noel. Diss. 58-59.

[9] Elisabeth Ann Noel. Diss. 138-139.

[10] Ann Mozley, ed. Vol. 2. 130.

[11] Elisabeth Ann Noel. Diss. 142.

[12] Elisabeth Ann Noel. Diss. 60.

[13] Elisabeth Ann Noel. Diss. 61-62.

[14] Elisabeth Ann Noel. Diss. 73-74.

[15] Ann Mozley, ed. Vol. 2. 131.

[16] Elisabeth Ann Noel. Diss. 139-140.

[17] Elisabeth Ann Noel. Diss. 140-141.

[18] Elisabeth Ann Noel. Diss. 77-78.

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