

vanity had helped to spread so deadly an influence. If he had lived a little longer she might have changed him. So she thought; but Alice knew better, and when she wept because she had been too late, the dead man's daughter knew that any time since Paul's funeral would have been too late. If she had talked to Lock every day it would not have changed him. Only one thing, only Paul's example, would have taught him better, and that had gone to strengthen him in his folly.

(*To be continued.*)

The Religious Orders of the Middle Ages.

BY DENHAM ROWE NORMAN, VICAR OF MIDDLETON-BY-WIRKSWORTH.

The Monastic Orders.—The Benedictines.

WE are not for a moment to imagine that such a vast and long-lived system as that which is known as 'Monasticism,' sprung up in the Church at short notice or without signs of its approaching advent. On the contrary, in the earliest pages of Church history there are unmistakable traces of a desire for a holier life than that which could be lived in the world. The worries and anxieties of daily occurrence were a burden too heavy for some, who panted after a nearer approach to a true Christian life. These sensitive people fretted, and chafed, and pined, in the presence of so much evil as they saw around them; and thus uneasy and unhappy,

'Each was ambitious of the obscurest place.'

From Apostolic times there was a class of Christian converts who exercised greater self-denial, lived after a stricter rule, than their fellow-men; and as it would appear, the austere and hard lives led by these members of the Church, instead of causing a decrease, led to an increase in their numbers. A danger seems to have been threatened to the peace of the Church by some of the customs and doctrines of these more rigid and exacting Christians; for we find, in a set of rules of great authority, called the 'Apostolic Canons,' this command: 'If any bishop, presbyter, or deacon, or any other of the clergy, abstain from marriage, flesh, or wine, not for exercise sake, but as abominating the good creatures of God, &c. . . . let him either reform himself or be deposed and cast out of the Church.'

By-and-by, not only did Christians crave to live thus severely, but desired to give up all they had in the world and lead a life of absolute poverty. Events happened presently which were favourable to those who felt such desires. In the terrible times of the Decian persecution, A.D. 249-251, when Fabianus, Bishop of Rome, Alexander of Jerusalem, and Babylas of Antioch, suffered death, when the learned Origen with others were imprisoned, very many Christians fled to the deserts, woods, and caves for safety. These refuges were so prized, became so dear to the fugitives, that even, when all dangers had passed away, they were chosen rather than dwellings in towns and cities.

There was now to be a fresh and strong movement in favour of the solitary or monastic way of life. About the year A.D. 251 there was born at the village of Coma, in Upper Egypt, one whose life became the model of all who aimed at perfection in this point. Anthony,

or, as he is sometimes styled, St. Anthony, gave up all his possessions, retired from the society of men, dwelt in a hole of a rock, and spent his time in acts of devotion. Crowds of admirers soon came to his retreat, seeking counsel, desiring to settle down near to him, and spend their lives after his pattern.

The first seeds of this system of solitary life having thus been sown, there was soon an appearance of an abundant crop. Hilarion, a disciple of Anthony, was ready to plant the system of monastic life in Palestine; whilst Basil the Great of Cæsarea, the friend and fellow-student of Gregory Nazianzen, helped on the cause amongst Christians in Syria and Asia Minor. The first religious house where monks of various degrees and estates lived under the rule or guidance of a chief or abbot was founded by Pachomius, in Egypt. 'Pachomius,' as a quaint author writes, 'by the help of God effected this.'

It is generally supposed that Athanasius introduced this solitary life into Europe. Living in banishment at Rome, A.D. 341, this bold champion of the faith wrote a life of St. Anthony. This biography was translated into Latin, and was most eagerly read by numerous citizens. This sketch of a life of self-denial and seclusion attracted many and convinced some. There was a company ready to adopt this life. One by one the names of those who are familiar to us as leading Churchmen in the fourth and fifth centuries appear as countenancing this isolated and austere life,—St. Ambrose of Milan, St. Martin of Tours, and St. Jerome. The last-named writer often in his letters speaks of the joys of this life, and compares the sweetness of happiness he derived from dwelling in the village of Bethlehem with the splendours and attractions of Rome. 'At Bethlehem, Christ's little village, there was nothing to be heard but psalms; one could not go into the field but he heard the ploughman singing his hallelujahs, the mower comforting himself with hymns, and the vine-dressers tuning David's Psalms.'

In the East and in the West the system had found a home within the Church, and its friends were not slow in trying to prove what could be done by men thus withdrawn from the business of life in spreading the Christian religion far and wide. In France, in Britain, in Ireland, zealous and tried members wrought, and prayed, and taught, with little to cheer them but a strong sense of duty. Scattered far and wide as sheep without a shepherd, under no general law, responsible to no central head, with many individual members of depraved and unruly life, there needed some strong and firm master to stand up among the monks as governor. About the year A.D. 480 such a man was born at Norsia, in Italy, by name Benedict. Whilst at Rome receiving his education, he became so uneasy at the evils he saw on every side, that at the early age of fifteen he left Rome and retired to a solitary rock, where he was supported by a daily meal from the scanty store of a monk of Subiaco, whose name was Romanus. Discovered at length in his retreat by some shepherds, Benedict spent his time in instructing them, and persuading them to devote themselves to the service of God. When about thirty years of age, A.D. 510, Benedict was chosen as abbot of a monastery near his retreat; but he soon gave such offence to the brethren by his austere and holy living, that they tried to take his life by poison.

Retiring again to his rock, there were soon vast numbers seeking

The Religious Orders of the Middle Ages.

his company and desiring his advice. Shortly he was able to found twelve monasteries or homes, with an abbot and twelve monks in each dwelling. A.D. 528, owing to misunderstandings with a priest named Florentius, St. Benedict left Subiaco, and after a while came with his



A BENEDICTINE, FROM DUGDALE'S 'WARWICKSHIRE.'

companions to Monte Cassino. In the neighbourhood of this small town there was a lofty eminence, where stood a temple of the heathen god Apollo, and a sacred grove. Benedict presently so far prevailed that the heathen god was destroyed, the grove cut down, and a Christian oratory, or church, was erected, which was dedicated to St. John and St. Martin. Above the church was eventually founded the celebrated Monastery, which has ever since been regarded as the chief and central home of the Order.

Whilst completing his buildings in this retired spot, Benedict

The Religious Orders of the Middle Ages.

drew up the laws of his famous 'Rule of Life,' which for a long course of years was regarded as the model of all such religious codes. According to the provisions of the Rules, those who after long and anxious probation were admitted to fellowship, took upon themselves the vows of poverty, chastity, obedience, and readiness for manual labour, which vows were to be regarded as irrevocable. Each Monastery



BATTLE ABBEY AS IT WAS ONE HUNDRED AND FIFTY YEARS AGO.

adopting the Rule of St. Benedict, was to be governed by an abbot chosen by the monks and approved by the bishop. The Brethren of the Order were to rise two hours after midnight for matins, and if at the monastery, to attend eight services daily: they were to be at manual labour seven hours. The Psalter was to be repeated each week; a book was to be read aloud at every meal; two kinds of cooked vegetables were permitted; to each monk was allowed a small measure of wine. The Abbot of each Monastery was to discriminate and moderate the labours which he imposed on each individual. He was to take for his pattern the example of prudence presented in the words of the

patriarch, Gen. xxxiii. 13, 'If men should overdrive them one day, all the flock will die.' Hospitality was to be shown to all, and especially to the poor: even the Abbot was required to share in washing the feet of guests. It should be remembered that those monks, living thus away from the world in retirement under the guidance of St. Benedict, were LAYMEN, not clergy. It is not known that even Benedict himself, the founder of the Order, was ever ordained. The members of the Order wore a distinctive dress or habit, usually black, but always of a coarse and plain character.

For about fourteen years St. Benedict was spared to set a pattern of industry, humiliation, and devotion, to his disciples, beseeching them continually to avoid the sins of pride, idleness, and covetousness. Finding that his life was drawing to a close he ordered his grave to be dug; which order having been executed, he asked to be conveyed to the spot. Looking at this narrow cell in silence, he after a while said, 'Am I here to await, in this strait bed, a joyful resurrection?' He rapidly sank, and died on March 21, 543, being, as the old chroniclers state, the eve of Passion Sunday.

The Benedictine Order from this time rapidly grew in the esteem of devoted men. Members of influence soon founded monasteries in Sicily, France, and Spain. In the year A.D. 596 the Order was introduced into England by Augustine, who was himself a member; and it was not very long before almost every religious house in England adopted, either by persuasion or compulsion, the Rule of the famous Order. Gradually there sprang up in the several counties of England noble homes of the Order, in which were presently gathered sons of nobles and chiefs, ready to devote themselves to this life of religious exercises. Thus we find, in A.D. 677, St. Peter's at Wearmouth, and St. Paul's at Jarrow, were raised by Benedict, or Bennet Biscop, one of whose pupils was the Venerable Bede. In A.D. 714 Croyland Abbey, one of the very noblest of the many homes of the Order in England, was commenced. Every century saw some new house built, and even when the Saxon rule was ended the Order of St. Benedict was not left friendless or without a patron. Speed, in his history, thus speaks of William the Conqueror as a supporter of the monks of St. Benedict, p. 435:—'Besides his many other stately buildings, both for fortification and devotion, three Abbeyes of chiefe note he is sayd to have raised, and endowed with large priviledges and rich possessions. The first was at Battle in Sussex, where he wonne the Diademe of England in the valley of Sangue-lac, so called in French, for the streames of blood therein spilt. Most certain it is, that in the very same place where King Harold's Standard was pitched, and under which himself was slain, there William the Conqueror laid that foundation, dedicating it to the Holy Trinity and to S. Martin, *that ther the Monks might pray for the soules of Harold and the rest that were slain in that place.*'

From the reign of William, 1066, to the time of Henry VIII., 1546, when all the Religious Houses of the Order were seized, there was a gradual increase of the Order in England, so that at length a traveller had not far to go who wished to visit the Benedictines from house to house. Westminster Abbey was a Benedictine foundation, so likewise were Abingdon, St. Alban's, and Glastonbury. Though energetic

A Hint Well Taken.

and desirous of planting their Order ever in some new home, it would be untrue to describe the Benedictines in these words:—

‘ Like zealous missions, they did care pretend
Of souls in show, but made the gold their end ; ’

for it is to them that England owes much of her mediæval prosperity and early civilisation. Forests were cleared by these monks, roads were made, wastes reclaimed, fields tilled, churches built, schools taught, books copied over and over again, heathenism rooted out. These were some of the many works which were done by these pioneers of enlightenment. Though they have been styled by an eminent Frenchman, M. Guizot,* ‘ The Clearers ’ of Europe, yet their special work was the foundation of schools of learning. Two silent but truthful witnesses to the untiring zeal of the Benedictine Order on behalf of education are those facts,—that in the precincts of their Abbey at Westminster the first printing-press was set up in England, and that in Italy the first printing-press which was put together was for the Order of St. Benedict, at a small house at Subiaco, where St. Benedict had dwelt.

Though the Order was suppressed in England at the time of the Reformation, yet it has existed in various countries of Europe; its members toiling on still in their own line of literature, and giving the world from time to time some of the noblest writings of ancient days, edited with all that care and precision for which the Order has become famous. The Benedictine edition of the early Church writers, such as St. Augustine, is regarded as the standard edition. Though Monte Cassino has passed through many troublous changes since the death of the devoted Benedict, yet its substantial buildings in these days can assure the traveller that the ‘ Benedictine Order ’ still survives, and can welcome guests with a generous hospitality.

What an important part in the pages of history this noble Order has played may be judged of when it is stated, that from its ranks there have been chosen no fewer than forty popes, two hundred cardinals, fifty patriarchs, one hundred and sixteen archbishops, four thousand six hundred bishops, four emperors, twelve empresses, forty-six kings, and forty-one queens.

A Hint well Taken.



R. LOCKHART, of Glasgow, when travelling in England, was sojourning in an inn when Sunday came round. On entering the public room, and about to set out for church, he found two gentlemen preparing for a game at chess. He politely said to them : ‘ Gentlemen, have you locked up your portmanteaus carefully ? ’

‘ No. What ! are there thieves in this house ? ’

‘ I do not say *that* ; only I was thinking that if the waiter comes in and finds you making free with the fourth commandment, he may think of making free with the eighth commandment.’ The gentlemen said, ‘ There is something in that,’ and laid aside their game.

* Les Défricheurs de l'Europe.

Jack and the Landsman.

NOW, Jack, row fair and softly,
The landsman gravely said,
'We City men, at weary desk,
Work precious hard for bread.
Long hours, and barely room to turn,
While you are gay and free,
It makes it seem one holiday,
Your life, my friend, at sea.'

'Aye! tis a famous life, sir,
When skies are blue and bright,
And winds are soft and favouring;
But come some stormy night
And stand beside me on the deck
Of our good ship *Renown*,
I wager you will heave a sigh
For your snug place in town.

I couldn't stand your work, sir!
I grant you that, I own;
But then you have your people round,
Your family, your home:
While I, in sailing out of port,
Leave all I love behind,
And know my mother breaks her heart
With every puff of wind.

You take your walk o' Sundays,
The girl a-near your heart,
Whom you will promise some fine day
To hold till death do part;
You saunter through the flowery lane
'Mid talk of that same day,
While I may whistle for my Jane
Some thousand miles away!

We're pretty much alike, sir—
Our lives are none too soft—
You sitting on your long-legged stool,
And I, poor Jack, aloft;
You gasping for a freer air,
I blown across the deck,
Both praying, if in different tongue,
"Lord! keep our ship from wreck."

I sometimes like to think, sir,
That He was once afloat,
Along with His disciples,
In that poor fisher-boat,
And saw the gale rise fierce and fast
In far-off Galilee,
Just as I've watched it on the deck
Of our good ship at sea.

grew so fond of him that whenever, from his barking, they apprehended danger, they would rush towards him for protection, and seek shelter in his kennel. A farmer's wife had a young duck which, by some accident, was deprived of its companions, and attached itself to her. Wherever she moved it followed her so closely that she was in constant fear of treading upon and crushing it to death. It laid itself by the fire and basked on the hearth, and when noticed seemed delighted. This went on till some other ducks were procured, when, being constantly driven out of the house, it gradually associated with its more natural companions.

The Happiest Life.

FATHER, I know that all my life
Is portioned out for me;
And the changes that will surely come
I do not fear to see:
But I ask Thee for a present will
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles
And wipe the weeping eyes:
And a heart at leisure from itself
To soothe and sympathise.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know.

I would be treated like a child
And guided where to go.

Wherever in the world I am,
In whatsoever estate,
There is a fellowship with hearts
To keep and cultivate:
And a work of lowly love to do
For the Lord on Whom I wait.

I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward things
While keeping at Thy side:
Content to fill a little space
So Thou be glorified.

And if some things I do not seek
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee;
And careful less to serve Thee *much*
Than to please Thee *perfectly*.

There are briars besetting every path
Which call for patient care,
There is a cross in every lot,
And an earnest need for prayer:
But a lowly heart that leans on Thee
Is happy anywhere.

In service which Thy love appoints
There are no bonds for me;
For my secret heart is taught the truth
Which makes Thy children free:
And a life of self-renouncing love
Is a life of liberty. M. L. WARING.

The Religious Orders of the Middle Ages.

BY DENHAM ROWE NORMAN, VICAR OF MIDDLETON-BY-WIRKSWORTH.

The Monastic Orders.—II. The Augustins.

IN the history of the 'Benedictine Order' it was stated that the members of the Order were chiefly, if not entirely, laymen; Benedict himself, the founder, never having been ordained. In the sketch now given of another famous religious community, it is well to remark that the 'Augustins' were chiefly ordained men, or men who were looking forward to ordination.

If, on several important matters, there were different opinions held by the great doctors of the Christian Church, there seems to have been but one opinion about the need of special homes, retired from the world,

The Religious Orders of the Middle Ages.

for those who would devote themselves wholly to God's service. On this point of Christian order and discipline there appears to have been a complete unity of sentiment. There were reasons why such a manner of common life was then most desirable and most necessary.

It was in the earlier years of the fifth century that the movement in favour of this retired life received a great impetus. There had been signs of a desire for such a mode of life manifest for many years, and these signs had become more and more evident as time went on; but now circumstances arose in which it was no longer possible to delay the formation of companies of earnest and holy men, who might live together apart from the cares and worry of the world.

From the year A.D. 400, the Christians living within the limits of the Roman empire had to endure so many terrible and crushing evils, that unless some such provision as that afforded by the foundation of homes for study or retirement had been made, the fate and fortune of Christianity in those countries would have been in imminent peril. In the years A.D. 408-410 there came three separate invasions by the Visigoths under Alaric. A little later there came the Vandals, under Genseric; and, after a very brief interval, the Huns, under Attila, who called himself 'the Scourge of God.' In such times as these, when armed and savage men were ever near at hand to spoil churches and murder clergy and people without mercy, there was need of such places of refuge as were now being formed.

Besides the troubles which came from without—which came from heathen hands—in Northern Africa, there was another foe. Vast numbers of men who called themselves Christians, but who in reality were heretics, were continually harassing the members of the Church. These Circumcelliones (vagrants), or, as they styled themselves, Agonistici (combatants), were such a source of constant anxiety to the faithful, that Augustine, bishop of Hippo, determined to collect into societies those whose desire it was to become ordained servants of the Church. In view of such trials as then pressed on Christians, when it is remembered that churches were desecrated, that clergy were imprisoned and put to death, when the holy vessels were destroyed, is it a matter for surprise if we find that such men as Augustine sanctioned and helped to found homes,

'By shady oak, or limpid spring,

where faithful and self-denying men might keep alive and free from error the religion of Jesus Christ?

If, as there are some reasons for believing, Eusebius, bishop of Vercelli, in the North of Italy, who flourished about the year A.D. 354, and Hilary, bishop of Arles, 430-449, lived together with their clergy a common life, yet it is to the widely known and venerated name of St. Augustine that the fame attaches of having founded an Order of religious men whose lives were to be passed in a home specially set apart for their use. The strong and practical mind of this great Church leader recognised the necessity of such an institution, and at once set about its foundation. There must be such a brotherhood living under his eye, listening to his teaching, yielding to his guidance, each and all of which society were to aim at fulfilling, not only the *precepts* of the Gospel but its *COUNSELS*.

One great idea of his life—an idea which Augustine had enter-

The Religious Orders of the Middle Ages.

tained before his conversion to Christianity—was now carried out ; he had established a community of religious men, but now, with that shrewd good sense for which he is noted, he would guard against evils which were likely to beset this company and hinder them in their



AN AUGUSTINIAN.
(FROM DUGDALE'S 'WARWICKSHIRE'.)

spiritual duties. The kind of life he designed for his brotherhood had attractions for numbers who would have been but indifferent and, perchance, unworthy members, and Augustine, with jealous care, provided strict rules for the regulation of these unpromising postulants. He saw men coming for admittance, many of whom were of the lower and lowest classes, to whom

‘The shining cincture and the broided fold’

of the monk were of more importance than the inner life of piety and holiness. These he would not reject. ‘These,’ said he, ‘may become

The Religious Orders of the Middle Ages.

honoured instruments in the hands of God; for as it is written (1 Cor. i. 26-28) "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world and things which are despised hath God chosen." But for all who were admitted to the Order or Community there was to be a full occupation. For every member there was to be set out a measure or portion of work. Hard, daily manual labour, in some shape or other, was to be done by every monk. And besides the requirement of daily tasks from each, there was a strict rule of life laid down, which went far to secure order, usefulness, and spiritual growth in the members.

It was thus by drawing themselves together, and when formed into compact bodies, that these servants of the Church would carry on the work of teaching the people in the towns and villages, and train up some of their brethren for the special work of going out into heathen lands with the offer of salvation and eternal life. Those who had been ordained, or who were expecting to be ordained, would in this way, by living a retired, and holy, and self-denying life, win the hearts of men and gain them over to the faith.

What had the sanction of such names as Eusebius of Vercelli, of Hilary of Arles, and of St. Augustine of Hippo, soon became widely known, and in a short time there was, in a vast number of dioceses, similar communities. Bishops, in almost every European country, founded and presided over bodies of their clergy; and hence what had been commenced as an absolutely necessary institution in one, two, or three countries, soon spread its branch-houses throughout the whole of the Western Church, until 'The Augustins,' or those clergy who professed to live after the plan of life drawn up for the seminary at Hippo, became a most important and considerable organised body of Church-workers.

From the fact that St. Augustine drew up his scheme for the regulation of the lives of his clerical community or 'Order,' so as to be in accordance not only with the distinct teaching of Holy Writ but with the canons which had received the sanctions of General Councils of the Church, those who adopted and carried out his rule became known as 'Canons,' and a little later as 'Regular Canons.' In the early days of the foundation of the Order, when they were called sometimes 'The Lord's Brethren' (*fratres Dominici*), those bitter lines of Chaucer could hardly have been a faithful description, when, in the *Ploughman's Tale*, he says—

'And all such other Counterfaitors,
Chanons, Canons, and such disguised,
Been Goddes enemies and traytours,
His true religion hav some despised.'

It was only to be expected that an important, learned, and zealous body of men, whose lives and labours for the good of men were well reported of, and whose kindly offices were constantly sought after, would, in the end, come into possession of lands and money. And as a fact of history, these Augustins did thus draw to themselves an ever-increasing number of gifts and presents. Benefactors became so many and so liberal, that within a while the riches of the community became

The Religious Orders of the Middle Ages.

a burden, hindering the members in the spiritual warfare on which they had entered. There was a falling away in these Augustins from that plain, hard life, from that sharp discipline, which had been insisted on by him whose name they bore. Indeed, the loose morals, the corrupted condition of many societies of the Order, became so notorious, that respect and regard were rapidly fading away.

About 750 A.D. the general state of the 'Augustin Order' was so serious as to attract the attention of a man of noble birth—Chrodegang, a nephew of Pepin, and Archbishop of Metz. This prudent man, observing the very different life led by these Augustins or Canons to that which he knew to be the rule of the Order as drawn by St. Augustine, set himself the task of a reformation of these Canons. After a time of consideration, Chrodegang issued a set of rules which are known as the 'Sincere Rules of Metz,—*Regulæ Sinceræ apud Mansi.*' By these rules there was to be a common refectory, a common dormitory, an uniform dress. The clerical members—those, that is, who had already been ordained—were bound to attend Divine service so many times a day, and each was to spend so much time in manual labour and so much in study. Youngers were to show respect for elders. All were to receive Holy Communion every Sunday and high festival. Stripes and confinement were inflicted for certain neglects or wrongs. The code, as drawn up by Chrodegang, was laid before a council of the Church held at Aix-la-Chapelle (about fifty years after the death of its author), A.D. 816, under the presidency of Louis the Pious, and having obtained the approval of the bishops and divines there assembled, it was soon generally received and recognised as the Augustin Rule for Canons Regular.

In the course of the next two or three centuries these 'Canons' increased again rapidly, both in numbers and influence, and living more closely to their rule, they were able to draw into their Order many noble and religious men. In Italy, Spain, France, Germany, and England, these Augustins founded homes. The precise date when a branch of the Augustin Order was first introduced into England is a matter of uncertainty. Some would have us understand that the event took place A.D. 640, when Birinus was Bishop of Dorchester. Others, following the *Chronicon Augustin*, compiled by Josephus Pamphilus, assert that the Augustins were settled in London A.D. 1059, before the Norman Conquest. The most probable date is A.D. 1105, in the reign of Henry I., when one Eudo introduced the Order to this country. For some time St. John's, at Colchester, was one of their chief houses; but these Augustins, or Black Canons as they were sometimes called from the colour of their habit, soon gained a large amount of favour and interest among the English, and obtained grants of land in almost every county.

It has been observed, that to the 'Benedictine Order' we owe many of our noble cathedrals; it may now be stated that it is to the 'Augustin Order' that we are indebted for the cathedrals of Oxford, Lincoln, Salisbury, Lichfield, Carlisle, and Hereford. Whatever was done by these Canons, however, in the way of teaching, or building, or civilising, was of no avail when the day of trouble came. One of their own Order—Martin Luther—commenced his labours, and in a brief period the storm which he raised became so violent, not only in Germany but in

England, that the 'Augustin Order,' like all other religious communities, was suppressed, and its lands and houses alienated.

The end of the Order is thus described by Fuller, in his *Holy War*, p. 252:—'For an introduction to the suppression of all the residue, the King had a strait watch set upon them, and the regulars therein tied to a strict and punctual observation of their orders, without any relaxation of the least liberty; insomuch that many did quickly unrun and disfriar themselves, whose sides, formerly used to go loose, were soon galled with strait lacing. Then followed the great dissolution or judgment-day on the world of abbeys remaining; which, of what value soever, were seized into the King's hands. The Lord Cromwell, one of excellent parts, but mean parentage, came from the forge to be the hammer to maul all abbeys; whose magnificent ruins may lesson the beholders, that it is not the firmness of the stone nor fastness of the mortar maketh strong walls, but *the integrity of the inhabitants.*'

Faith.

THE substance of things hoped for
By Christians high and low—
Hoped for! how fondly hoped for
Only our God can know.
For only our God can see
Each inmost hope and fear;
No man hath power to see and know
What is to God so clear.

The evidence of things not seen,
Things past and things to come,
By some believed, to some unknown,
And disbelieved by some.
Things written in God's Holy Word,
Which, though by faith received,
Nor eye hath seen, nor ear hath heard,
Nor heart of man conceived.

God's words and works to finite sense
May hard and dark appear;
His ways are not our ways, yet all
By Faith seem plain and clear.
Even that holy mystery
By Faith we understand—
How the worlds were framed by the
Word of God,
And His glory filled the land.

See the great cloud of witnesses
In solemn sequence rise;
Proclaiming each the power of Faith,
They pass before our eyes.
We grasp the truth they showed in life,
And show in death again;
We thank the Lord of Heaven and earth
They witness not in vain.

Then let us lay aside each weight,
Each strong besetting sin,
And let us run with patience
That we the prize may win;
That, looking unto Jesus,
We may follow where He trod,
And together be set down with Him
Beside the throne of God.

Faith, Hope, and Charity—these three
Shall be with us alway—
Shall be to us a fire by night,
A guiding cloud by day.
By Faith our Love is cherished,
By Faith our Hope we see;
We'll live in Hope, we'll live by Faith,
And Love our life shall be.

R. S. R. A.

Use of Time.

LORD COKE wrote the subjoined distich, which he religiously observed in the distribution of his time:—

'Six hours to sleep; to law's grave study, six;
Four spend in prayer; the rest to Nature fix.'

Sir William Jones, a wiser economist of fleeting hours of life, amended the sentiment in the following lines:—

'Seven hours to law; to soothing slumber, seven;
Ten to the world allot; and all, all, to Heaven.'

voiced proclamation. Who does not remember the boy that said at school, with head erect and fiery tongue, that the master had 'better not touch me, I can tell him,' and on turning round and seeing the master behind him, very properly begged his master's pardon, and put his bluster in his pocket for a time? So is it with the man who talks



loudly before the battle, that boasts himself when he puts on his armour instead of waiting till, victorious and having given proof of better stuff than boasting, he takes it off. A red coat and a swaggering gait do not make a soldier any more than *Cucullus facit monachum*.

For there are such things as wolves in sheep's clothing. Holy Scripture appeals, in saying this, to our common experience and observation. There were bad men in good monks' attire in former days, and there are still wolves in skins of sheep and lambs. This tells us, doubtless, to beware of others, but it tells us also to take heed to ourselves. If, for example, we meet our neighbour No. 1 with a smile and a handshake of warmest welcome, see we to it that we do not go and say to our neighbour No. 2 anything unfriendly about No. 1. For a smile and a handshake do not make friendship. A staunch word behind the slandered back is more like true friendship. There is a saying in


this same Latin tongue which runs over with wise sayings, of which the English is, 'A true friend is tested in a doubtful matter.' That is to say, if you get into trouble, and the world shakes its head at you without cause, then comes the time for you to see what makes friendship, and what is only the outside cowl of friendship. When the sun shines and fortune smiles, as the saying is, then everybody is smiling too, and the world is pleasant as pleasant can be. But that does not make friendship any more than the cowl makes the good monk.

What really did make the monk was his obedience, his poverty, his holiness, his sincerity, and other such consistencies, added upon his formal and due admission to the fraternity he belonged to. Then came his cowl. That was all well enough, a part of his uniform and profession. But it did not make him what he was. There are essential parts of a character, parts, that is, which if you take away, the character is altered altogether; and there are not essential parts. The cowl or hood was a mere sign of monkery, and the monk was a monk when he took it off as truly as when he wore it on. The hood did not make the monk.

The Religious Orders of the Middle Ages.

BY DENHAM ROWE NORMAN, VICAR OF MIDDLETON-BY-WIRKSWORTH.

The Monastic Orders.—III. The Cistercians.

N the troubled and unsettled years of the ninth and tenth centuries, A.D. 800-1000, the strict rule of life which had been drawn up by St. Benedict for the monks of his Order was gradually relaxed. In some monasteries the standard set up by the master was far too high to be reached, and upon various pleas dispensations of the rule were constantly granted. The well-known and rigid piety of the founder and the earlier members for a long time sustained the popularity of the Benedictines; but when faults and failings of later monks became known to the laity, who made no profession of peculiar devotion to God, there were numerous expressions of discontent.

But though the state of many of the religious houses had thus grown into such unsavoury repute, there was at that time so much real need for these homes of learning—these centres of religious life—that rather than allow them to decay and perish, wise, holy, strong-minded men determined, from time to time, to reform them, and, if possible, to revive the love of study and prayer among those who had devoted themselves to such a life. That which was becoming to a monk, and pleasant in the eye of God, and useful to the Church, was retained. That which was unprofitable and unbecoming was to be cast away. That which had even the appearance of evil was to be avoided with utmost care. Very bold, stern, and firm, were some of these Reformers; and little pity had they for the follies and weaknesses of the inmates of the cloister. A quaint old English historian, writing his account of these numerous efforts to amend the lives of monks and make them such men as they professed to be, thus puts the matter—'Now as mercers, when their old stuffs begin to tire in sale, refresh them with new names to make them more vendible; so, when the Benedictines waxed stale in the

world, the same Order was set forth in a new edition corrected and amended.' It is quite true, as Fuller states, that there are a number of Orders all springing from the parent Benedictine rule; but it must be remarked that each separate name given is a fresh testimony on behalf of the earnest desire there was that the rule of life designed by St. Benedict should be observed and adhered to.

One of these attempts to 'refine the drossy Benedictines,' was made by Robert de Molesme. This man was of noble birth, and at a very early age (15) was received into a monastery. The manner of life led at this first religious house did not suit his ascetic turn of mind, and long did he search for a monastery in which the laws were sharp enough to satisfy his yearnings. In the end, he joined a congregation at Molesme, in the diocese of Langres, in the north-east of France; and here for a time, as head of the house, he enforced with utmost rigour the original rule of St. Benedict. This exact and punctual observance, enforced with unflinching zeal, was too much for the monks; they urged the differences of climate and situation as excuses for neglects, and refused to obey their abbot. Robert, discovering that his labours were likely to be in vain, with the consent of Hugh of Lyons, the Pope's legate, withdrew from Molesme.

In the year A.D. 1098, Robert, with about twenty followers, set out to found a new home. This company took a fancy to a wild and barren spot at Cistercium, or Citeaux, not far from the town of Dijon. In a little while this band of holy men—the founders, the originators of the far-famed 'Cistercian Order'—obtained from the Duke of Burgundy a tract of land whereon they might build a home and pasture their cattle. Robert had not been at Cistercium many months when he was summoned back to Molesme. The young society was now left to the guidance of Abbot Alberic, who drew up a set of rules for his monks. On the death of Alberic, an Englishman, named Stephen Harding, succeeded as abbot, and he added fresh regulations, which obtained the sanction of the Pope, and became known under the title of the 'Charter of Love.'

By the authority of Calixtus a special dress was worn by the Cistercian monks, which was to be made, says an old chronicler, 'in accordance with a pattern which Alberic, the second abbot of the Order, had been shown in a vision by the Blessed Virgin Mary, and from a white cloth fabric.'

The utmost simplicity of food was to be used, as may be imagined when it is stated that one of the rules was that only a single meal daily was to be taken between September and Easter. Their homes were always to be chosen in retired and waste places, such as those described by Goldsmith in his poem, *The Hermit* :—

'Far in a wilderness obscure
The lonely mansion lay;
A refuge to the neighbouring poor
And strangers led astray.'

It would appear that these monks of Citeaux—these Cistercians—were so wonderfully exact in their lives and so austere in their devotions that for some years they were not increased in numbers.

'The scrip, with herbs and fruit supplied,
And water from the spring.'

was too hard a fare to attract men to the ranks of the fraternity. By-and-by, however, Stephen Harding was to see a result of his untiring labours, his unceasing prayers. The little community in their seclusion was one day surprised by the appearance of a large company of more than thirty men, who came under the influence of Bernard to seek an admission. Bernard (or, as he is generally called, St. Bernard), born at Fontaines, near Dijon, A.D. 1091, had been trained by a holy mother, Alice or Aletha, and early in life, in a retired chapel, had 'poured out his heart like water before the sight of God,' and given himself up to God's service for life. Having prevailed on his brothers, father, and sister, and others, to give up the world and join him, Bernard with his company set out for Cîteaux, drawn to that monastery by the reports of the holy and devoted lives of its inmates. The arrival of this large number was welcome; but now the cloisters of Cîteaux were so full that other homes were needed. In A.D. 1113 Bernard arrived; in that same year one company went out and founded a settlement at La Ferté. In 1114 another band established a home at Pontigny. In 1115 another society took up its abode at Morimond.

The Cistercians having now commenced in earnest to send forth from the parent house at Cîteaux bands of holy men, in the latter end of A.D. 1115 parted with a company under the lead of St. Bernard, who was to prove one of the most renowned and illustrious members of the Order. This congregation came, after a time of search, unto a deserted spot which had been in former years the resort of a gang of robbers, and went by the name of Vallis Absinthialis—The Valley of Wormwood. Here a settlement was made in this unpromising, uninviting wilderness, which, under the more pleasing title of Clara Vallis, or Clairvaux, or Bright Valley, has become known as the scene of the labours of one of the most noted men of any period.

At the early age of twenty-five St. Bernard found himself Abbot of Clairvaux; and everything which an abbot ought to be he seems to have striven after with untiring zeal. He prayed standing till he became faint and exhausted. Though of a weak and frail constitution, he laboured in the fields and woods with his monks till he fell—looking in his work, as one record of his life has it, 'as if a lamb were yoked to the plough and compelled to drag it.' His charities were abundant, providing, among other outlays, food for numbers of poor during a famine in Burgundy. His studies, and more especially of the Word of God, were severe and long-continued. It is hardly to be wondered at if, under the control and direction of such an uncommon abbot as St. Bernard, the Cistercian Order rapidly increased in numbers, wealth, and consideration. The monastery of Clairvaux, though its inmates had to live upon 'porridge made of beech-leaves, with no other seasoning but what was given to it by hunger or the love of God,' was resorted to by hundreds who were unable to gain an admission, and was regarded as the very model of such homes. Pope Innocent II., A.D. 1131, visited this Cistercian home at Clairvaux when Bernard was abbot; and so well-pleasing in his eyes were these 'poor in Christ,' that he granted to Clairvaux and to the whole Cistercian Order special exemptions and peculiar privileges. The mean chapel with its bare walls, the refectory or dining-room with its earthen floor, the coarse food, the scant clothing, these were no hindrances to men of high birth—even



A CISTERCIAN.
(FROM DUGDALE'S 'WARWICKSHIRE.')

royalty in the person of Henry, the king's brother, asking for membership among the monks. There was a special charm which drew men, a charm described in a few words by St. Bernard himself, and which have thus been translated by Wordsworth :—

'Here man more purely lives; less oft doth fall;
More promptly rises; walks with nicer tread;
More safely rests; dies happier; and gains withal
A brighter crown.'

In a short time, chiefly through the wonderful repute of St. Bernard, the Cistercian Order became most popular in every country in Europe. France supplied many homes, and detachments soon found settlements in England and Germany. During the time of St. Ber-

nard, A.D. 1115-1153, as many as one hundred and sixty branch houses had been founded, and within a hundred years it is reckoned that there were as many as three thousand monasteries inhabited by monks of this Order.

These strict, austere, abstemious Cistercians—or Bernardines, as they were sometimes called, after the great light of the Order—were introduced into England a very few years after the foundation at Citeaux. In the year 1128 William Giffard, who had been chancellor to three successive monarchs—William I., William II., and Henry I., and at length was consecrated Bishop of Winchester—invited over some Cistercians, and built for them a home at Waverley, in Surrey. Another early and liberal patron of the Order in England was William l'Épée, who encouraged a company to come north and settle down at Rievaulx in Yorkshire.

Besides these two earlier homes, the Cistercians had numerous branch-houses in various parts of England, such as Woburn, Furness, Fountains, Kirkstall, Tintern, Buckland, Bindon, whose ruins now tell what men of mark these monks must have been.

Though the Cistercians were bound by rule to be in strict obedience to bishops, yet they do not seem to have been careful in their conduct to kings. Speed in his history gives an instance of want of loyalty. King John had just been present at the funeral of St. Hugh at Lincoln, by which act the historian supposes great humility was shown; he then goes on with these observations, pp. 537-8,—‘ Yet here the king rested not to give proof in so *great* a height of his lowly mind, and then benigne (however afterwards averted) to the Clergie; when twelve Abbots of the Cisteaux Habit (whose whole Order had displeased him, by refusing to give Ayde towards his great payment of thirtie thousand pounds), came now to Lincolne, and all prostrate at his feete, craved his gracious favour, for that his Forresters had driven out (for so the King had given command) of his Pastures and Forrests all their Cattell, wherewith themselves and Christ's poore were sustained. The King touched with remorse att so venerable a troope of Suppliants (though so great offenders), commanded them to rise, who were no sooner up, but the King, inspired with Divine Grace, fell flat on the ground before them, desiring pardon, adding that hee not onely admitted them to his love, and their Beasts to his Pastures (a speciall favour which kings had granted that Order) but would also build an Abbey for men of their sort (if they would designe some choice seat), wherein himself meant to be enshrined. Neither did he promise them more than he performed, nor were those wylie “*Humiliates*” regardless of choosing a delicate plot for the purpose, where hee built a goodly Abbey of their Order, deservedly for the pleasance of the place named Beaulieu, and of rich Revenue and exceeding Priviledge. But this Cisteaux dis-Order was not alone, either in those shamefull indignities or gamefull attonements.’

This Order has given to the Church many men of learning, and has furnished her with popes, cardinals, bishops, and missionaries. For a long time it was the most popular Order in Europe, and had a large share of power in deciding the numerous questions which harassed and perplexed the public mind. But after three centuries' prosperity there came a time of weakness and decay. At the Council of Pisa, held in March 1409, there was a public complaint made of the members of

the Cistercian Order, that they were sadly wanting in those virtues which their rules enjoined. Robert Hallam, bishop of Salisbury, who had been sent over by Henry IV. to the Council, made the charge against the Order, and the only answer which came from the head of the Order—the Abbot of Cîteaux—was, that this falling away was caused by the contentions and distractions of the times.

Various efforts were made to reform the Order and to regain for it its old power and fame, but about the year 1500 there were so many divisions amongst the members that in Spain, Italy, and Germany, there was a complete breaking up of the old Order, with its annual chapters under the presidency of the Abbot of Cîteaux. Not many years after came its suppression under Henry VIII. in England. There were houses of Cistercians for two more centuries in France; but these were swept away in the great Revolution in A.D. 1789.

From India.

OH, come you from the Indies? and,
soldier, can you tell
Aught of the gallant 90th, and who are
safe and well?

O soldier, say my son is safe (for no-
thing else I care),
And you shall have a mother's thanks
—shall have a widow's prayer!

'Oh, I've come from the Indies, I've
just come from the war,
And well I know the 90th, and gallant
lads they are:
From colonel down to rank and file, I
know my comrades well,
And news I've brought for you, mother,
your Robert bade me tell.'

'And do you know my Robert now!
oh, tell me, tell me true—
O soldier, tell me word for word all
that he said to you!
His very words—my own boy's words—
O tell me every one!
You little know how dear to his old
mother is my son!'

'Through Havelock's fights and marches
the 90th were there;
In all the gallant 90th did your Robert
did his share:
Twice he went into Lucknow, untouched
by steel or ball;
And you may bless your God, old dame,
that brought him safe through all.'

'Oh, thanks unto the living God that
heard his mother's prayer,
The widow's cry that rose on high her
only son to spare!

O bless'd be God, that turned from him
the sword and shot away!—
And what to his old mother did my
darling bid you say?'

'Mother, he saved his colonel's life, and
bravely it was done;
In the despatch they told it all, and
named and praised your son:
A medal and a pension's his; good luck
to him I say;
And he has not a comrade but will wish
him well to-day.'

'Now, soldier, blessings on your tongue!
O husband, that you knew
How well our boy pays me this day for
all that I've gone through;
All I have done and borne for him the
long years since you're dead!
But, soldier, tell me how he looked,
and all my Robert said.'

'He's bronzed, and tanned, and bearded,
and you'd hardly know him, dame:
We've made your boy into a man, but
still his heart's the same;
For often, dame, he talks of you, and
always to one tune;—
But there, his ship is nearly home, and
he'll be with you soon.'

'Oh! is he really coming home? and
shall I really see
My boy again, my own boy, home? and
when, when will it be?
Did you say soon?'—'Well, he is home;
keep cool, old dame; he's here.'—
'O Robert, my own bless'd boy!'—'O
mother!—mother dear!'

W. BENNETT.



The Homes of England.

'Where's the coward that would not dare
To fight for such a land?'—*Marmion*.

THE stately homes of England!
How beautiful they stand,
Amidst their tall ancestral trees,
O'er all the pleasant land!
The deer across their greensward bound,
Through shade and sunny gleam;
And the swan glides past them with the sound
Of some rejoicing stream.

Humility.—The Religious Orders of the Middle Ages.

of some misty hill, afford more pleasure than a whole thicket full of pheasants.' It is not generally known that Paris is largely supplied with pheasants from England. No less than 50,000 were sent to the Paris market in the early part of last season.

Humility.

THE bird that soars on highest wing,
Builds on the ground her lowly
nest;

And she that doth most sweetly sing,
Sings in the shade when all things rest.
In lark and nightingale we see
What honour hath humility.

When Mary chose the 'better part,'
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart
Was made for God's own temple meet.

Fairest and best adorned is she
Whose clothing is humility.

The saints that wear Heaven's brightest
crown,

In deepest adoration bends;
The weight of glory bows him down,
Then most when most his soul
ascends.

Nearest the throne itself must be
The footstool of humility.

J. MONTGOMERY.


The Religious Orders of the Middle Ages.

BY DENHAM ROWE NORMAN, VICAR OF MIDDLETON-BY-WIRKSWORTH.

'What if some little pain the passage have,
That makes frail flesh to fear the bitter wave?
Is not short pain well borne that brings long ease,
And lays the soul to sleep in quiet grave?
Sleep after toil, port after stormy seas,
Ease after war, death after life, does greatly please.'

SPENSER'S *Faerie Queene*, b. i. c. ix.

The Monastic Orders.—IV. The Carthusians.

HE life of Christian devotion could not be crushed out of the Church even by the most wanton and worldly-minded bishops and priests. Indeed, it often happened that the very unworthiness in those holding high office was the cause of a fresh revival of religious energy. Again and again these more earnest and zealous men were provoked to act with determined vigour by the careless and unsaintly lives of the clergy.

About the close of the eleventh century, A.D. 1070, there was a prelate of a covetous and aspiring turn of mind holding the Archbishopric of Rheims, by name Manasseh. This man was of so sordid a disposition, was so forgetful of his sacred calling, as publicly to declare 'that the Archbishopric of Rheims would be a very good post were it not that masses had to be sung in order to receive its ample income.' Such an open disregard for what is becoming in one placed as an overseer and chief teacher in the Church roused the spirit of a man, who for years had been closely watching the behaviour of Manasseh. This zealot was Bruno, who in early years had been educated at Cologne. Born about 1030, he came after his school days to Rheims where he was appointed master of the school attached to the Cathedral. Bruno soon became famous for his learning and piety, and drew around him the youth of the city in large numbers. Indeed, his reputation became so notable that scholars from afar were sent to his seminary ; amongst

The Religious Orders of the Middle Ages.

others one who, in the course of a few years, became Pope under the title of Urban II.

As may easily be supposed, there soon sprang up between men of such totally opposite characters as Manasseh and Bruno serious and sharp contentions. In the end Bruno grew so weary with what he saw and heard, was so utterly disgusted with the conduct of the Archbishop, that he resolved to seek,

‘In cloisters dim, far from the haunts of Folly,’

a retreat, where he might lead a life according to his own strong views of duty to God. It was about the year 1084 A.D. when Bruno, with a small company of like-minded men, bade farewell to Rheims, its luxuries, its pomps, its ease, and found a resting-place in a wild and barren spot in the vale of Chartreux, or Cartusium.

‘Vainly directing his view

To find out men’s virtues, and finding them few,’

Bruno determined to secure in the members of this his little family as near an approach to Christian perfection as possible. To this end he caused to be built on the chosen site a set of separate cells, in which each monk might live in retirement and seclusion. There was the monastery proper for the celebration of divine worship on Sundays and festivals, and other public acts of the fraternity, but the greater part of the time every week was spent in isolation from the other members. In this retired and elevated spot (about 4000 feet above the level of the sea), which was some 14 miles north of Grenoble, hedged in by hills and surrounded by lands of unpromising features, Bruno and his companions, the founders of the celebrated ‘Carthusian Order’ of monks,

‘Serene, and unafraid of solitude,’

devoted themselves with great fervour to their duties, under the friendly prelate, Hugh, Bishop of Grenoble.

It would appear from the records of this Monastic Order, which are found in various old chronicles, that nearly from the first, if not from the first, there were laymen as well as clergy admitted as members of the community; one writer asserting that the numbers, on account of the poverty of the soil, were to be limited to thirteen or fourteen clergy and sixteen laymen. It was understood that each of those who had joined the company, and was living apart from the world, had taken this step with a view of spending the rest of life in contemplation, and in the hope that thus he might ‘secure the salvation of his soul.’

The Carthusians were an offshoot from the great ‘Benedictine Order,’ but the rule of St. Benedict was made much more severe by Bruno and his successors. In addition to the three great demands of Poverty, Chastity, and Obedience, there was a fourth requirement from those who entered the Monastery at Chartreux—constant, almost continual silence. Only once a-week was conversation permitted. Meals were not taken in a common room or refectory, as was customary with members of other Orders, but separately in the cells, except on the great feasts of the Church. Three days in the week bread and water were the only fare; on high days, cheese and fish might be added. Wine was permitted occasionally in small quantities, but it was always to be mixed with water. Next to their

The Religious Orders of the Middle Ages.

skin they wore rough garments made from goatskins, and their clothing was all made from materials of coarse texture and sober colour.

Bruno, after having spent about six years at 'Cartusium,' or Chartreux, guiding and encouraging his associates, was summoned



A CARTHUSIAN.
(FROM DUGDALE'S 'WARWICKSHIRE.')

to Rome by Urban II., his former scholar; but the holy man was soon tired of the city. Having refused the offer of the Bishopric of Reggio, which Urban urged upon his acceptance, Bruno retired to Sicily, where he was welcomed by Roger the Count. In this wild and desolate land Bruno sought and found a home to his liking, and set himself the task of building a suitable monastery for himself and company. *Sto. Stephano del Bosco*, in the diocese of Squillace,

was the work of his hand; and here, in the year A.D. 1101, the pious and unwearied monk passed away from earth at the age of seventy. There is mention made in some old authors of writings of Bruno, especially of some commentaries on the Psalms and Epistles of St. Paul, but none of those fragments have come down to these days.

On the departure of Bruno from Chartreux the society enlarged their house, improved their lands, and, above all, were diligent in preparing for the day of death. Under Landuin, their head, these Carthusian monks steadily increased in influence, and became more widely known as self-denying men, and despisers of show and extravagant pomp. Simple they were in their demands, as may be supposed when it is stated that, with the exception of the chalice, which was to be of silver, all other vessels of the sanctuary were to be of the plainest kind and least costly material. As a striking piece of evidence on behalf of this rigid simplicity and exclusion of expensive ornament, an incident is recorded by Guibert de Nogent, the chronicler, which may thus be summarised: the Count de Nevers, hearing of their fame for holiness and hatred of splendour, paid them a visit one day. Seeing on his visit that the monks were most staid, grave, and very austere in their mortifications, he tried to prove their honesty. With this intent, on his return home he sent to them a present of sundry silver vessels: the intended gift was at once returned with this message, 'We want gold and silver neither to give away, nor to decorate our church; to what use can we put them then?' The good Count did, however, find a way to please these men, for he sent them a roll of parchment-skins, on which they might use their arts of writing and illuminating, for which they were famous.

About the year 1128, Guigo, fifth Prior of Chartreux, drew up a set of 'Customs' for his fraternity, and after this date the Order gradually rose into fame. So well was the community reported of, that in 1178 Pope Alexander III. approved of the constitution which had been drawn up for its governance. It is true that on account of the strictness of the Rules, and the rigid obedience to the Rule which was enacted, the numbers of the Carthusians were increased very slowly; but if, in comparison with other religious societies, the Carthusian was a small one, it was select; its members were of the most ascetic and pious of all monks. One witness on their behalf, a trustworthy man, Peter of Clugni—Peter the Venerable—thus writes of them to the Pope:—'These holy men feast at the table of wisdom; they are entertained at the banquet of the true Solomon, not in superstitions, not in hypocrisy, not in the leaven of malice and wickedness, but in the unleavened bread of sincerity and truth.' However slow the progress made in the earlier years of the Order, wise and learned Priors of Chartreux succeeded eventually, and

'Planted out their sapling stocks

Of knowledge into social nurseries,'

in various countries of Europe, and established branch houses in the midst of every nation.

Very shortly after the approbation of the Pope had been obtained the Carthusians were invited into England, and a settlement was effected at Witham in Somersetshire, A.D. 1181. Soon further detachments arrived. Amongst their most liberal benefactors in this

country was William Longespée, Earl of Salisbury, son of Henry II. and Fair Rosamond. This nobleman gave them lands and endowments at Henton in Somersetshire. William, and Ella his wife, were eager to assist in every way the labours of these holy and learned men. In the reign of Richard II., A.D. 1398, the Carthusians were settled by the munificence of Thomas Mowbray, Earl of Nottingham, at Epworth in Lincolnshire, and subsequently other branch houses were founded by other patrons at Coventry, Hull, Beauvale, and elsewhere.

Perhaps the noblest and best-known house of the Order in England was that founded about A.D. 1371, in the reign of Edward III., by Sir Walter de Manny of Cambrey, at St. John's Street, Clerkenwell—the Chartreuse, or, as it is popularly called, the Charterhouse. This home of the Carthusians was well endowed, and of very considerable extent.

Times of change, however, came: grievous and troublous times for these devout men. Little did they dream that their labours in writing were hastening on those rueful changes; yet so it was, for the mighty movement which came and dislodged them from their well-loved homes may be traced back to the study of their manuscript Bibles. In obedience to their Rules they had been most ready, and to no requirement had they been more faithful than that which may thus be translated from Dugdale's *Monasticon*, vol. i. p. 951:—

‘Now read, now pray, now work with a will,
So time shall be short, and toil itself light.’

In various kinds of occupation these Carthusians were found busy. Indeed, if the impartial truth must be told, these men were the most persevering, the most industrious, the most painstaking members of society. Their motto almost seems to have been

‘Get work, get work;
Be sure 'tis better than what you work to get;’

for, in some shape or other, these Carthusians would spend their time in manual labour.

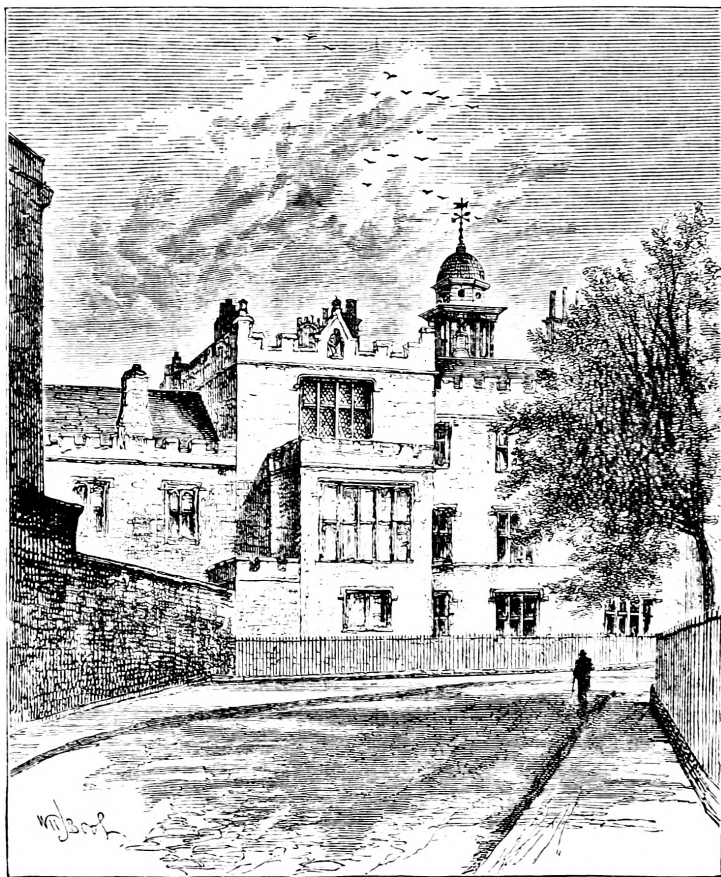
From the foundation of the Order the favourite work of the members was that of writing, especially in writing out fresh copies of the several books of the Old and New Testament. In their solitary cells these men loved to reproduce that sacred treasure, regarding their library as their chief earthly delight. Their cells might be poor and mean, their fare might be coarse and hard, their clothes might be simple and plain, but their library must be well stored with manuscripts: it was this craving of theirs for books—more books—which made so acceptable the bundle of parchment presented by the Count de Nevers. ‘A cloister without books,’ says one, ‘is like a castle without arms.’

The Carthusians are also honourably known as among the first and most successful horticulturists of their time. Wherever they settled, their gardens soon became famous. Let the soil be what it would, they had a reputation for being able to turn it into a land of abundance and beauty. At Chartreux, as elsewhere, what they found on arrival as a howling wilderness, they transformed into a very paradise of delight. Nor can their skill as builders be over-

The Religious Orders of the Middle Ages.

looked, some of their monasteries, as that of the Certosa, near Pavia, being amongst the most splendid of religious houses.

A wonderful chorus of praise is bestowed by historians on these Carthusians: one (Mosheim) thus delivering his verdict:—‘Nor is there any sect of monks which has departed less from the severity



THE CHARTERHOUSE.

of its original discipline . . . indeed, it could never prevail much among females, owing undoubtedly to the rigours and gloominess of its discipline.’ Another (Robertson) thus giving his conclusions:—‘They preserved themselves from personal luxury more strictly than any other Order; thus they escaped the satire which was profusely lavished on monks in general, and they never needed a reformation.’

Amongst the most illustrious men who have been members of the ‘Carthusian Order,’ is one whose name is well known in English history, St. Hugh of Lincoln. To this saintly man we owe one of the most noble and glorious of our English cathedrals, Lincoln

Trust.

Minster. Arriving in England about A.D. 1130, he devoted himself so zealously to the duties of his high office, that at his death he was generally mourned, and as a tribute of respect to his memory, Speed tells us that 'King John of England and King William of Scotland, with their royall allies, carried the hearse on those shoulders accustomed to uphold the weight of whole kingdomes.'

The dread day came at length for those 'Carthusians' who had settled in England. In the year 1535 Henry VIII. wreaked his wrath upon these monks. In an old record of the times of this strong-willed king, there is this touching entry: 'Also the same year, the 3rd day of May was Holyrood day, and then was drawn from the Tower unto Tyburn the three Priors of the Charter-Houses and there hanged, headed, and quartered; and one of the Prior's arms was set up at the gate into Aldersgate Street.' Brave John Houghton, the Prior of Charter-House, died a martyr—a martyr to a blood-thirsty tyrant's temper; and died as a martyr should, without fear or regret. Nor was this the only method found for getting rid of the Carthusians, as several were cast into dungeons, and left to pine away to death in the midst of all kinds of noisome filth.

After the suppression of the Order in England it still flourished in Europe, retaining in a great degree its reputation for devotion, wisdom, and industry amongst its members.

Besides the four Monastic Orders whose fortunes have been briefly related, 'the Benedictine,' 'the Augustine,' 'the Cistercian,' 'the Carthusian,' there were other fraternities of lesser mark,—the Cluniacs, founded A.D. 900, by William, Duke of Aquitaine, systematised by Odo, Abbot of Clugny, A.D. 927, introduced into England, A.D. 1077, by William, Earl of Warenne, son-in-law of the Conqueror, who built them a home at Lewes, and were settled at Barnstaple and Pontefract; the Order of Camaldoli, founded about A.D. 1027 by Romualdo, a man of high birth, a native of Ravenna; the Order of Vallombrosa, founded by John Gualberto about 1073; and the Olivetans, of which St. Bernard Ptolomei was the founder.

Trust.

The following Lines were written by Dr. Alford, the Dean of Canterbury, shortly before his death.

I KNOW not if dark or bright	My barque is wafted from the strand
Shall be my lot;	By breath Divine,
If that wherein my hopes delight	And on the helm there rests a Hand
Be best or not:	Other than mine.
It may be mine to drag for years	One Who has known in storms to sail
Toil's heavy chain;	I have on board;
Or, day and night, my meat be tears	Above the raging of the gale
On bed of pain.	I have my Lord.
Dear faces may surround my hearth	He holds me when the billows smite:
With smiles and glee;	I shall not fall;
Or I may dwell alone, and mirth	If sharp, 'tis short; if long, 'tis light:
Be strange to me.	He tempers all.

Safe to the land!—safe to the land!

The end is this,
And then with Him go hand in hand
Far into bliss.

'Until Seventy Times Seven.'



AY had not slipped away without making a change in the life at Breezy Cottage. Two more inmates were added to its number,—a young man, bearing so strong a likeness to Ella that to say he was her brother was unnecessary, and an old servant.

For these two Ella had made every preparation from the first; all the comforts and elegancies of the cottage had been collected together in the room intended for Malcolm Lindsay; while to old Mary was allotted the large bed-room, in which little Eva also slept; a tiny room near being Ella's sleeping-apartment.

For two or three days after her brother's arrival, Ella Lindsay's face wore a less harassed look; whether she found it well to have him constantly by her, or whether the nightly chats with old Mary relieved her heart, certainly she was brighter and less anxious. But the cloud came back all too soon.

'Master Malcolm's breakfast, please,' said the old woman, bringing a tray into the room one morning when Ella was making the tea for their early meal.

Ella's quick glance met the stern face of Mary. She turned very white, and sat down.

'It's no use fretting,' said the old servant. 'I knew it couldn't last; we must just bear it and say nothing.'

'Is Malcolm ill?' asked Eva.

'No, dear, he's quite well, only tired,' said Ella, with a heart-breaking sigh.

The trouble of her life was pressing heavily upon her; this one son of the house, the brother who ought to have been her stay and comfort, was her grief and trial, a slave to the terrible love of strong drink.

By little and little it had crept upon him, marring all his prospects in life; time after time he had foresworn the deadly thing, only to return to it; and but for the command of the Lord to forgive a brother 'until seventy times seven times,' Ella's love might hardly have held out through the trying scenes she had had to witness, aye, and to take a prominent part in, too!

Malcolm Lindsay's fair face and clear blue eyes told so different a tale to the looker-on, that few guessed the heart-break he was to those who loved him.

Since their parents' death, Ella had been the one person towards whom he turned for guidance in the troubles he brought on himself; twice she had obtained suitable situations for him, when his unsettled habits had caused his employers to dismiss him; and at last, when Malcolm declared his preference for the sea, and that there alone could he find occupation and excitement likely to deter him from his favourite sin, she made interest to get him on board a merchant-vessel, draining their somewhat slender coffers to furnish his outfit.

One voyage was enough to show that a sea-life was no cure for drinking habits; no sooner was he on land shortly after the taking of Breezy Cottage, than his money all went in the old way, and old Mary, who had been left in London to await his arrival, having missed the first notice of the incoming of his ship, had a weary search for him



'Mr. and Mrs. Broadfan's—
See, they sweep along,
The important members
Of that bending throng.'

The Religious Orders of the Middle Ages.

BY DENHAM ROWE NORMAN, VICAR OF MIDDLETON-BY-WIRKSWORTH.

'And more than prowess theirs, and more than fame;
No dream, but an abiding consciousness
Of an approving God, a righteous aim,
An arm outstretched to guide them and to bless;
Firm as steel bows for angels' warfare bent,
They went abroad, not knowing where they went.'

Lyra Apostolica.

The Military Orders.—The Teutonic Knights.



IN the general excitement which prevailed in Europe about the Holy Places at Jerusalem, there were few towns in which the cause of restoration to Christian use had not been ably pleaded. Untiring enthusiasts had traversed every country, stirring up the zeal and courage of believers. Not by any means the last to be moved, or the least in importance, were the inhabitants of that large tract of territory in central Europe called Germany. Like France, Italy, England, and Spain, Germany could spare numbers of her sons to go forth, some to fight for and others to settle down in Jerusalem. Even the cool, stolid German, took this fever of foreign enterprise, and could join in the spirit of those words of Warton's Ode:—

'Bound for Holy Palestine
Nimbly we brush'd the level brine,
All in azure steel arrayed;
O'er the wave our weapons played,
And made the dancing billows glow.'

Pilgrims, or palmers, had gone forth to Palestine from Germany, as from other Christian states, for purposes of devotion, for a long course of years. As with the travellers from other nations, so also with these Germans, it happened that many on their arrival at Jerusalem needed both food and shelter. The increasing need of a settled home was felt so keenly about the year A.D. 1120, that a pious German erected, and to a certain extent endowed, a Hospital for the reception of men. Nor was it long before this liberal and generous deed was imitated. The wife of the founder of the Hospital, observing that female pilgrims had not been provided for, built a similar refuge for the accommodation of women. In a quiet, unobtrusive way, these refuges were used by weary strangers until A.D. 1187, when, at the recapture of Jerusalem by the Turks under Saladin, they were sharers of the common ruin with the Christian institutions of every other nation. Though the inmates at that time were forced to flee, they seem to have kept together as a company in their subsequent search for a home.

Hopes, perchance, of a return to the well-loved sanctuary at Jerusalem may have had an influence with the members of the community, and constrained them to live on 'a common life.' Nor, as it would appear, were these fond hopes without some degree of warrant. Almost immediately after the loss of Jerusalem and their consequent flight, news came to the East of the intended march of their Emperor, the brave and invincible Frederic Barbarossa. Frederic, however, died from a chill taken in bathing in the river Cydnus, when near to the work he so much wished to perform. Disappointed this little band of German

Christians must have been at this untoward and fatal accident; but in a little while brighter days dawned upon them.

A temporary shelter had been found at Acre, on the coast, and during the protracted siege of that famous town, A.D. 1190, the members of this religious body rendered most effectual aid to their sick and wounded fellow-countrymen. The numbers of invalids becoming daily greater, the fraternity obtained from the camp several sail-cloth tents, which were fitted up and used as infirmaries. It was whilst thus engaged in these pious and patriotic labours of love that they attracted the notice and won the esteem of Frederic, Duke of Suabia, who had succeeded as leader of the German troops on the death of the Emperor Frederic Barbarossa. Men capable of such self-denying, unrewarded works of mercy, were worthy of encouragement, and Frederic shortly determined to use the community of German Christians in a wider and, as he thought, more honourable sphere of employment. The design was soon carried out, and this humble band was raised to a rank, position, and dignity, similar to what had been before secured by the Knights Hospitallers and Knights Templars. Speaking quite seriously, one of the admirers of the new Order observed on this act of Frederic in founding it, with more of enthusiasm than reverence, 'It pleased God to create this Third Order, because a threefold cord is not quickly broken.'

An approval of this step was soon obtained; and now that this German Order might not be a whit inferior to its elder rivals, rules of guidance were sought, and a Grand Master desired. The choice of the electors fell on Henry à Walpot, who had much distinguished himself amongst his brother-members. But now all was not done. The Emperor Frederic had been at open war with the Pope, and had been placed under a ban of excommunication: it was doubted whether Papal sanction to the formation of this Order could be obtained. This difficulty, however, was overcome, for we find that Celestine III., A.D. 1192, not only entertained the application, but gave to its members the rule of St. Augustine as a code of discipline.

As there had been a special solemn dedication of each of the elder 'Military Orders,' so now a similar ceremony was observed; and henceforward the community is known in history by the title of 'The Teutonic Knights of St. Mary in Jerusalem.' All the members of this Order were of German or Teutonic birth: were Teutons—that is, 'Thuath-duine,' or North-men. As with the Hospitallers and Templars, so in this Order there were members of noble birth and others of more humble descent, divided into classes according to their rank. In order still further to distinguish the members of this German fraternity a special dress was assigned to them—a white mantle, and upon it a black cross edged with gold.

Thus fully recognised as a 'Military Order,' these Germans took upon themselves a share of the work of maintaining the Christian influence in the Holy Land during the century A.D. 1191-1291, and in caring for the suffering poor and sick during that period of partial occupation. Large benefactions of lands and money were made to them, but these gifts of their countrymen were so profuse as to do harm to the Order instead of good. That simplicity of life, that earnest devotion, that rigorous self-denial, that plainness of dress, so character-

The Religious Orders of the Middle Ages.

istic of the community in earlier days, became at length, as wealth increased, utterly lost virtues. It is said, however, that with all its shortcomings the Order of Teutonic Knights were more cordial to the Christian cause than the Templars; who, 'sometimes to save their own stakes, would play booty with the Turks.'

The end of the long contest, however, drew near. The final battle at Acre at length commenced; and we learn, that those of the Teutonic Knights who were left in Palestine were at the post of danger. That supreme moment, when 'God hath no need of waverers round His shrine,' arrived, and then called upon by Henry II., King of Cyprus and nominal King of Jerusalem, to defend the tower near him to the utmost, these brave men rushed to the rescue, but only to stem the tide of victorious onslaught for a little while, and then perish in the fray.

Such Knights of the Teutonic Order as escaped from this last and crushing fight returned to Europe; and with this character, as Fuller describes them,—'Frequent mention hath been formerly made of the "Teutonic Order," or that of Dutch Knights, who behaved themselves right valiantly clean through the Holy War; and, which soundeth much to their honour, they cannot be touched either for treason or faction, but were both loyal and peaceable in the whole service.'

Tennyson tells us in a couplet that—

'A slow-developed strength awaits
Completion in a painful school;'

which idea is thoroughly true of the future history of the 'Military Order.' As early in its history as the year A.D. 1230, the Grand Master, Herman, had been invited to send part of his Order into Europe, on an errand of war against some barbarous and heathen tribes. Conrad, Duke of Massovia in Poland, had sent pressing messages, and had made most tempting proposals: whatever territory was gained by the Knights in the undertaking was to be held by them as their own possessions, in right of war. Conrad, a prudent man, was so teased with these savage troublers of his peace, that, having failed to rid himself of them by the aid of a band he himself had raised, under the style of 'The Order of Knights-brethren of Dobrin,' a company of 'sword-bearing brethren, brave, slashing lads,' he now sends to the 'Teutonic Knights' with proposals of a most generous sort, which in the end were accepted. Herman, with a large number of the Knights of the Order and men-at-arms, set out for Europe A.D. 1230, and entered on the long campaign against the heathen and cruel inhabitants of Eastern Europe. When Acre was lost in 1291, the few members of the Order who survived hastened to join their companions in Europe, whom they found now settled down in the possession of extensive provinces.

If it be true,—

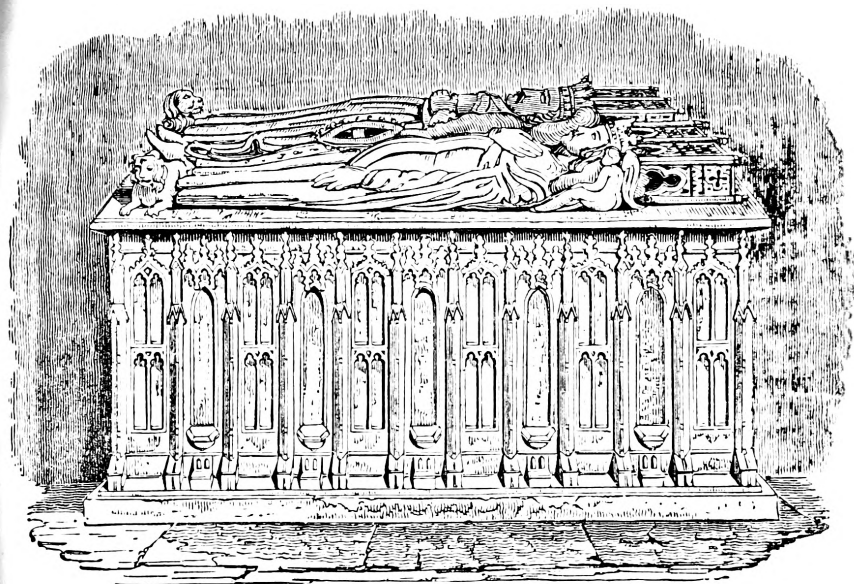
'Meet is it changes should control
Our being, least we rust in ease;'

then those Knights who returned from Palestine found only what might have been expected. Little time was given them wherein to rest. The Christian faith, even here in Prussia, and now at once on their return, needed defenders and propagators, and these 'booted Apostles,' as one writer calls them, were ready, under the sanction of the Church,

The Religious Orders of the Middle Ages.

to go forth to the work. A very terrible page of history is this, which relates the struggle between the Teutonic Knights and the Pagan Prussians. The conversion to Christianity of a race of barbarians, one of whose customs was 'to destroy or sell all the daughters of a family excepting one,' was a most laudable undertaking, but the means used in that endeavour seem shockingly severe and harsh. But this work the Teutonic Knights had commenced, and from it they did not shrink, until, in outward appearance at least, those Prussians whom they had conquered acknowledged the faith of Christ.

The daring and courage exhibited by these champions of the Church in their conflicts with the enemy soon became noised abroad, and attracted to their standard recruits from well-nigh every land. Amongst those who ventured their lives in this holy but perilous



EFFIGY OF HENRY IV.

cause was one who eventually became Henry IV., King of England. Speed, in his history, p. 735, thus narrates the incident:—'A.D. 1390, Henry of Bullingbroke, Earle of Derby, son of the Duke of Lancaster, loath to spend his houres in sloath, but desirous to pursue renown by martiall Acts in forraigne parts, sailed over to the warres in Prussia, where in sundry enterprizes against the Lithuanians he won great honour, which, by comparison of King Richard's calmness, prepared a way for him in the Englishes affections to poynts more eminent.' The result of these military exploits, continued through a long course of years, is thus very pithily summed up and stated by Fuller, who, on p. 248 of the *Holy War*, says,—'By their endeavours the Prussians, who before were but heathen Christians, were wholly converted, many a brave city builded . . . and those countries of Prussia

and Livonia which formerly were the coarse list, are now become the rich fringe of Europe.'

In possession of such provinces, these Teutonic Knights grew haughty and self-indulgent, and lived with but small regard to the strict rule of St. Augustine, which was the professed code of discipline. Within a while those who had for so long been conquerors had to submit to defeat and humiliation. In the year 1410, in a great battle near Tannenburg, their army was defeated, the Grand Master and many of the Knights losing their lives. The influence of the Order was on the wane. Little by little encroachments were made on their territories. About A.D. 1466 a large province was taken from them by Poland. Nor did this signal warning of decaying power affect the lives of these once austere but now luxurious Knights—these soldiers of the Church, these favoured children of the Pope. Irreligious and immoral themselves, they cared not to see others zealous, holy, and learned. Their treatment of the celebrated astronomer, Nicolas Copernicus, canon of Frauenburg, was utterly unworthy of men of honour, to say nothing of men who were bound by clearest vows to defend the cause of truth. In the years 1504–7 this famous man and learned divine defended his rights against the arrogant and ambitious claims which were made by these Teutonic Knights.

The doom of such a community could not long be uncertain; their acts were frequently of such a hard, merciless, unchristian character, that enemies on all sides rose up against their unjust and inhuman rule. In the year A.D. 1521 Brandenburg took another large portion of their country, and from this time very little remained to them of all their once vast domain. Dantzic and other seaports on the Baltic, which had once flourished under their rule, were lost. Internal disputes and bitter divisions ensued, until at last, in 1525, the Grand Master accepted the position of a Prince of the Empire, and became a subject instead of an independent ruler.

The Military Order of 'The Teutonic Knights of St. Mary in Jerusalem,' after this fatal act, gradually sunk into a very weak and insignificant position, and entirely forsook their ancient patron the Pope. The extinction of the Order is thus described by the historian Waddington:—'The Teutonic Order continued to subsist in great estimation with the Church; and this patronage was repaid with persevering fidelity, until at length, when they perceived the grand consummation approaching, the holy Knights generally deserted that tottering fortress and arranged their rebellious host under the banners of Luther.' The Order is mentioned some times in the years that have succeeded, but in no honourable way. Some few members have tried to keep up a show of an existence for the Order, but only to earn for themselves the repute of being a 'cheap defence of nations.'



The Religious Orders of the Middle Ages.

It will be a pleasure to wear it, and to feel that you are doing it for the sake of him that's gone. There's everything complete, and the children's things, too. I'll run home and fetch them up after tea: it will be well to try everything on to-night, or there'll be something to alter, perhaps, just at last. It's just the same with weddings: if you don't see to it all, there's sure to be a fuss and trouble when you ought to be starting; and if your bonnet isn't comfortable, or your gown is too tight, you can't give your thoughts properly to anything else all the time you've got them on.'

(*To be continued.*)



ST. JOHN'S GATE, CLERKENWELL, 1841.

The Religious Orders of the Middle Ages.

BY DENHAM ROWE NORMAN, VICAR OF MIDDLETON-BY-WIRKSWORTH.

The Military Orders.—Knights Hospitallers, or Knights of St. John.



HE desire to become members of this famous Order grew so rapidly, that those who guided the counsels of the community advised greater care in selecting candidates. The rules of entrance were revised and made more stringent. At length none but members of noble and ancient families could hope for enrolment.

It was necessary as well as convenient, as the Order came to embrace recruits from all parts of Europe, to divide the knights into

The Religious Orders of the Middle Ages.

what were called 'Languages.' These sections were inscribed, one for England and one each for France, Provence, Auvergne, Italy, Germany, Aragon. For every one of these seven divisions there was a separate code of bye-laws and instructions, binding only on the knights of the language for which it had been drawn up.

As time went on, the Order increased greatly in popularity, and constantly rendered effective service to the weary pilgrims, as well to the failing cause of Christian rule in Palestine. But with this esteem, ever on the advance, these Knights of St. John waxed proud and overbearing. Aware of their importance as defenders of the Christian Church and supporters of the Christian King, they became most troublesome to King, Patriarch, and Clergy. Under cover of an edict of the Pope of Rome they claimed exemption from payment of tithes, not only in the Holy Land, but in whatever countries their property might be situated. Nor was relief to be obtained from this patent wrong. Fulcher the Patriarch travelled to Rome to seek redress, but without avail. The Pope's Bull was the final settlement of the case.

The interests of the Order became so vast, and friends became so numerous and lavish, that it was essential to have special homes in every country, where selected recruits might be maintained until required for service in the Holy Land. In England, several charitably disposed and religious-minded men adopted the cause of these Hospitallers; the very foremost being one Jerdan or Jordan Briset, of Wellinghall, in Kent. According to Speed the historian, this worthy, with Muriel his wife, in the reign of Henry I., A.D. 1130, endowed what was called a 'Commandery,' or Religious House, at Clerkenwell. This house eventually, when several additions had been made to the first design, became a remarkably fine building, and was used by the members of the Order who might happen to be in this country on the business of the knights. It was called the Hospital of St. John, and for centuries was noted for its beauty and grandeur.

Close by the Hospital of St. John at Clerkenwell was an oratory, or church, and this building was consecrated by Heraclius the Patriarch of Jerusalem, A.D. 1185, in the presence of the Grand Master of the Order, who was then in England as an embassy from the King of Jerusalem. In course of time several smaller branch-houses were built in England in connexion with this large home at Clerkenwell; as for instance, at Carbrook in Norfolk, and Bucklands in Somersetshire.

Their wealth increasing continually, these knights were ready to espouse the cause of Christians at all times, even when occasionally those requiring succour were not very friendly disposed towards them. It came to pass about the year A.D. 1237, that their rivals the Templars had met with a crushing defeat. At once the Hospitallers hastened to revenge the insult. Detachments of knights of the Order hurried away to Palestine to the aid of the Templars. There is a very imposing account given of the departure of the English contingent on that occasion. Starting from their House at Clerkenwell, the company consisting of more than three hundred knights, and a vast retinue of followers of various grades, the procession passed along the roads and through the streets, receiving everywhere marks of popular favour and approval. Hearty and long-continued were the

The Religious Orders of the Middle Ages.

cheers that greeted those gallant men as they embarked for their distant and perilous voyage.

The ending of this martial enterprise does not appear to have been very satisfactory, for in less than two years the two Orders are found to be taking different sides in the settlement of a question of succession,—the Knights of St. John entering into a treaty with the ruler of Egypt, pledging themselves to defend him against the ruler of Damascus; the Templars at the same time contracting with a subordinate of the ruler of Damascus to defend his master and himself against the ruler of Egypt. Indeed it is clear that these two great religious Orders were at constant feud. Much of the misery, many of the misfortunes, and the early collapse of the Christian kingdom in Palestine, can be assigned to no other cause than the perpetual wranglings between these 'Hospitallers' and 'Templars;' the former, as was supposed, ever struggling to maintain Imperial views, and the latter the desires of the Pope of Rome. On more than one occasion the dispute between them was not settled by words. In the year 1259 there was such a fierce contention, that nothing short of open combat could settle it; and so bitter was the enmity, that the Hospitallers, who were victors, allowed scarcely a 'Templar to escape their swords.'

Soon, however, there were enemies in the land, brave and thirsting for conquest—the Mamelukes. These hardy and savage men, led by their chief Bibars, came to ravage and lay waste the Holy Land, and to destroy utterly what remained of the Christian Church and kingdom. Town after town was taken by these ruthless invaders. Casarea was captured. At Azotus there was a fortress, and in it a garrison of a small company of the Knights of St. John, about ninety in number. This handful of troops, with heroic courage, stood for days the assaults of these Mameluke zealots. Death, however, so reduced their numbers, that on entrance upon the walls few knights were found to defend them, and of these, not one was left alive at the close of the contest.

From this time troubles multiplied, and little leisure was obtained by these Soldiers of the Church. A.D. 1268, Jaffa, and the still more important town of Antioch, fell into the hands of these Mameluke foes. The restless Bibars and his troops were ever on the march, engaged in their mission of exterminating Christianity. At one small stronghold of Christians—the tower of Karac, which was situated between the seaports of Tripoli and Tortosa—the Knights of this Order of St. John again distinguished themselves by acts of intrepid bravery. Notwithstanding the valour and heroism displayed, the numbers of the Mamelukes were too great, and Karac, as other citadels, shared the common fate.

In the closing years of the Christian effort to retain a hold on Palestine, there were unseemly disputes as to the succession to the throne of Jerusalem: which conduct has drawn from Fuller this remark (*Holy War*, p. 238)—'Like bees, making the greatest humming and buzzing in the hive, when now ready to leave it.' It is, however, to the credit of this Order of St. John that they declined taking part in such uncalled-for strife. 'Better,' said they, 'first obtain possession of the land, and rid it of enemies, and then it will be time to settle who shall be its sovereign.'

The Right and the Wrong Spirit.

MIGHT not even our religious conversation be more fruitful than it is? St. James, from whose Epistle we might derive a complete code of rules for the government of the tongue, says, 'Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.' He is speaking of religious things, of hearing and speaking 'the word of truth' mentioned in the former verse. Does not religion suffer often from our hot and impetuous advocacy? We are zealous for God, and that, we think, excuses everything; and we are ready with the nickname or the good story against those whose views differ from our own, and we separate readily from those that will not go so far as we; and the lines that separate Church parties are daily more deeply marked. We meant to do what was righteous before God; our fault is only zeal. But 'the wrath of man worketh not the righteousness of God.' God's great purposes, in the growth of His kingdom, will gain nothing from our noisy warmth. Our righteousness before God would be to speak the truth, but to speak it in love; and to be slow to speak, lest perhaps we should utter the word of poison instead of that of truth. It is a great misfortune if those that are firmest in the faith should disfigure the beauty of it by a want of love. You despise the gainsayer of your truth; you denounce him; you see in him nothing but stupidity and perverseness, and you tell the world so. Yet he is your brother after all. Your Lord could pity that perverseness and stupidity which kindles in you so much irritation. Is there, after all, anything more moving to a good man's heart than the fact that many are losing sight, from one cause or another, of Christ their only guide? The world was redeemed, not by fiery indignation, but by a manifestation of unspeakable love. And what was true of our redemption is still true. No man is ever reclaimed from an error by mere rebuke and anger. Go to your Lord in prayer and say to Him, 'Lord, we have kept Thy faith: 'Well done, good and faithful servant!' 'Lord, we have been indignant against those who kept it not; we have smitten them, and degraded them, and brought them into disrepute: 'Put up thy sword within thy sheath. The wrath of man worketh not the righteousness of God. Judge not, that ye be not judged.'

THE ARCHBISHOP OF YORK.

The Snow-Storm.

THROUGH the hushed air the whitening shower descends,
At first thin, wavering, till at last the flakes
Fall broad and wide and fast, dimming the day
With a continual flow. The cherished fields
Put on their winter robe of purest white:
'Tis brightness all, save where the snow melts
Along the mazy current. Low the woods
Bow their hoar heads, and ere the languid sun,
Faint from the west, emits his evening ray,
Earth's universal face, deep hid and chill,
Is one wide dazzling waste, that buries wide the works of man.

THOMSON.

there's many that will be so glad to be quiet they won't scarce mind whether they are buried or not,' said Alice, hardly heeding his words.

Paul looked at her as she spoke.

'You've seen trouble, Alice! Nay, I'm not asking what it is—I don't want to know,' he added hastily, seeing how she started and turned pale. 'But there's a deal of comfort for such as you in the burial part of the Prayer-book. Like leaving everything behind and starting afresh after a rest: that don't seem to make death so very bad, does it?'

'I'm not afeard of dying; living is harder.'

'Maybe, but we've got to do what's set us.'

'And what's set you is none so hard,' replied the worn woman; 'none so hard but what it's easy done, I reckon.'

Paul looked at her again.

'I suppose folk think so yet; whiles I'm tired, Alice, work's work, whether it brings in money or whether it only keeps folk from clamming and striving, and there are times when I'm very weary.'

'Are you, Paul? I'm sorry, it looks as if you had no care, no trouble, no sorrow; yet you're kind to them as has lots of them. Go and see father, and talk to him a bit, happen he'll listen to you.'

But old Lock would not listen.

'It's all very well for you, Paul Crowley; if you was to die to-morrow, your burying would be the grandest Sturton town has ever set eyes on: you don't need to lie awake nights thinking of the parish coffin, and none to follow you to your grave.'

'If I was to die to-morrow I should have the plainest funeral Sturton has seen this many a day,' said Paul, quietly.

'Nay, now, would you?'

'Yes.'

'How canst thou be sure?'

'Because I have left written word about it, and my wife knows what I think. Big funerals are the ruin of Sturton. Keep your money, Ben; but don't tie them down to spending it on a grand funeral.'

'Well, my lad, if thee sets the example, I'll follow,' said the old man with a slow chuckle; 'but thee'll have to look sharp if thee is to be buried afore me.'

Four days later the sudden toll of the passing bell had startled Ben Lock from his evening doze. He sat up counting the strokes as they beat across the summer air.

'Who is it for, Alice?' he asked, as she came softly to his side. 'Who is it for?' he repeated, impatiently turning round when she did not answer, and then he saw that her lips were trembling, and that heavy tears were falling down her thin cheeks.

'Can't thee speak? Who's gone?'

'Paul Crowley,' she said, with a sob; and throwing her apron over her head she passed swiftly away to her own room.

(To be continued.)



The Religious Orders of the Middle Ages.

BY DENHAM ROWE NORMAN, VICAR OF MIDDLETON-BY-WIRKSWORTH.

The Military Orders.—II. Knights Templars, or Red-Cross Knights.

' And on his breast a bloody cross he bore,
The dear remembrance of his dying Lord,
For whose sweet sake that glorious badge he wore,
And dead, as living ever, Him adored:
Upon his shield the like was also scored,
For sovereign hope, which in His help he had.
Right, faithful, true, he was in deed and word,
But of his cheere did seem too solemn sad;
Yet nothing did he dread, but ever was ydrad (dreaded).'

SPENSER, *Faerie Queene*.



HE spirit of enterprise had been shown in such a marked manner by the members of St. John's Hospital at Jerusalem, that it is nothing of a surprise to find that soon the Hospitallers had imitators. Very quickly after those religious knights had ventured to become 'Military Friars,' there was another little knot of men ready to start a new community. It may be, that these eager enthusiasts saw with some shade of envy the public favour bestowed on the Hospitallers, and desired to obtain for themselves a share of that respect and esteem.

The honour of being founders of this new 'Order' is due to Hugh de Payens and Geoffrey (or Ganfred) de Saint Omer, and six or seven other individuals whose names have not come down to us. These worthies had seen with shame the ills inflicted on pilgrims by the Mahometan inhabitants of Palestine as they passed from the sea-coast to Jerusalem. Tales of oppression and hard usage had been reported so frequently, that at last the step was taken of forming a company of able and trustworthy Christians, whose duty it should be to preserve order along the line of road from Acre and other seaports to Jerusalem. It is said that for the first nine years, 1118-27, there were only nine members of this brotherhood.

The kind of persons these Templars had to defend and procure safe-conduct for, who were called Palmers, is thus described by one of our most gifted early English poets, Spenser,—

' A silly man, in simple weeds foreworne,
And soiled with dust of the long dried way;
His sandales were with toilsome travell torne,
And face all tand with scorching sunny ray,
As he had traveld many a sommer's day
Through boyling sands of Arabie and Inde;
And in his hand a Jacob's staffe, to stay
His weary limbs upon; and eke behind
His scrip did hang, in which his needments he did bind.'

Faerie Queene, Book I.

Such a company was sure, however, to attract associates when it had established itself and made known its purposes. The energy and courage displayed in dealing with the Mahometan robbers by these Christian worthies soon came to be favourably spoken of in Jerusalem, and to be reported in the states of Western Europe. So praiseworthy did the object appear in the eyes of men of mark, that in a little while there were numerous applications for admission to the ranks of the Order—applications, too, not from mere common folk, but from members of good families in France, Italy, England, and other



A KNIGHT TEMPLAR.

countries. The renown and ability of the first few members were so celebrated, that numbers of high-born men craved admittance to the Order.

A home was given for the members of the Order by King Baldwin II., who began to reign A.D. 1118. The spot assigned was close to the Temple of the Holy Sepulchre, and from the fact of their residence being so nigh the Temple, the title of Templars was taken by the knights. In their earliest years the members of the Order are reported to have been extremely poor; indeed so poor, that food and clothing had to be found for them by the Hospitallers. Matthew Paris, an old chronicler, affirms that the Order had a

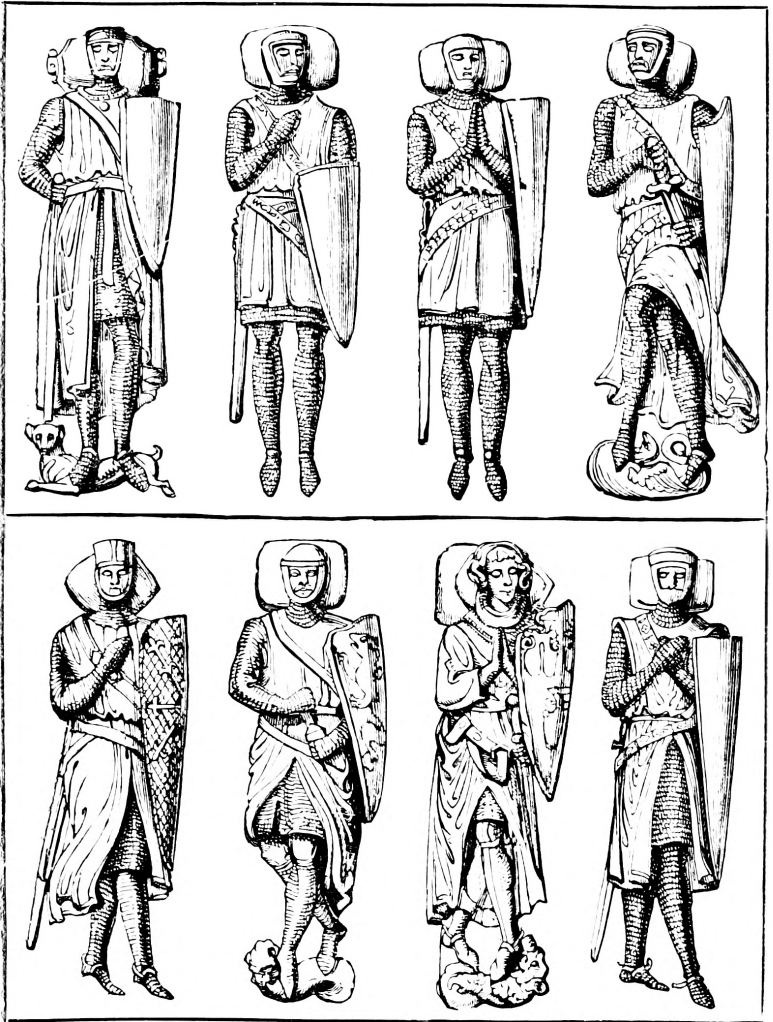
seal, on which the figures of two men on one horse were engraven, as a symbol of the narrowness of their means. They styled themselves 'Soldiers of Christ,' and 'Poor Fellow-Soldiers of Christ and the Temple of Solomon.'

Finding them exceedingly useful as guardians of the peace in his kingdom, Baldwin treated them with favour, and conferred on them gifts and honours. The Patriarch of Jerusalem—Stephen—was also kindly disposed towards them, inasmuch as through their assiduity travellers were able to come up to the Holy Places with but little fear of harm. The Hospitallers also regarded these brave, active, and self-denying men with the utmost affection. The Patriarch went so far in his zeal to assist them, that he prayed Pope Honorius II. to confirm the Order; which request was granted at the Council of Troyes, A.D. 1128. Everard was elected as first

The Religious Orders of the Middle Ages.

Grand Master of the Order, and held that office for about eight years.

The vows taken on admission as a Knight Templar were 'poverty, chastity, obedience, and to defend pilgrims coming to the Holy Sepulchre.'



EFFIGIES ON THE TOMBS OF KNIGHTS TEMPLARS.

What kind of life the knights were expected to lead may be judged of by an exhortation addressed to them on a certain occasion by St. Bernard. 'They were never to be idle, mending their old clothes when wanting other work; never to hawk, hunt, play chess, or dice, or witness plays. They were to arm themselves with faith within, with steel without; to aim more at strength than pomp; to be feared,

The Religious Orders of the Middle Ages.

not admired; to strike terror with their valour, not stir covetousness with their wealth in the heart of their enemies.'

Pope Honorius II., after the fashion of the times, sanctioned as the peculiar habit of these Knights Templars a white mantle. In a few years after, however, these valiant and daring men had shown such an amount of readiness and promptitude in the discharge of their duties, that Pope Eugenius III. honoured them with the special privilege of wearing a cross of red cloth sewn on the mantle at the breast. From this circumstance they are frequently spoken of as 'Red-Cross Knights.' From about this time in their history there was a regular and withal rapid rise in wealth and popularity. Large manors were conferred upon the community, and men of very highest rank entered the Order. The fatigues and hardships and losses consequent on membership were no hindrance, but, on the contrary, appear to have had a certain charm for resolute and high-minded soldiers.

In course of time, the Knights Templars, who regarded themselves as allies of the king and not as his subjects, entered upon a wider sphere of work. From being maintainers of a safe journey for pilgrims between Acre and Jerusalem, they became a very strong and well-trained body of troops, able to assist materially the forces of the king in his battles with Mahometan enemies. Indeed, by the year A.D. 1150, when a march was proposed against Damascus, it was observed that the Knights of the Red Cross were amongst the best armed, best mounted, best drilled soldiers in the army. It is worthy of remark, that occasionally this spirit of independence and self-reliance, which was constantly shown, suffered severe mortifications, by defeat and humiliations at the hands of foes. An instance of this rebuke occurred about A.D. 1154. The town of Ascalon was besieged. Baldwin promised the Knights Templars, who were great favourites with him, the spoil of the town if they could take it. The order came—none but Templars were to make the attempt. Their rashness or their lust of gain cost them their lives.

Henceforward, the Knights Templars may be regarded more properly as an independent corps of the Christian army in Palestine than as members of a small and insignificant Order. Frequently they refused to act with the Royal troops, and on certain occasions they espoused the cause of men who had little love for Christ and the Holy Places.

A very startling reminder that these knights at times were not so prudent or faithful as their vows would bespeak them, is afforded in a short sentence in Fuller's *Holy War*, p. 311,—'12 Templars hanged for traitors, A.D. 1165.' Very questionable also was their behaviour when refusing King Almeric aid in his attack on Egypt. It is more than probable that this conduct arose from jealousy of the rival Order of Hospitaliers.



Short Sermon.

OUR FATHER'S BUSINESS.

BY W. R. CLARK, M.A. PREBENDARY OF WELLS AND VICAR OF TAUNTON.

Luke, ii. 49.—‘*Wist ye not that I must be about my Father's business?*’



IN the narrative of our Lord's manifestation in the Temple, short as it is, there are many points of deep interest and suggestiveness. Every word is full of meaning, and invites thoughtful study and devout meditation. But there are none more deeply significant than those which have just been read. It would indeed be difficult to find any words in the whole range of human literature, sacred or profane, which express a meaning more solemn, more profound, than that which is conveyed in the answer of the youthful Jesus to His loving and anxious mother: ‘Wist ye not that I must be about my Father's business?’

They tell us what is the true idea of man's life and work here on earth; they express the true meaning of that sense of responsibility which ought to rest upon every moral and accountable being; and they exhibit a calm confidence in the habitual intention of the Speaker, which is as beautiful as it is rare.

I. These words of our Lord tell us, first of all, what is *the true idea of man's life and work here on earth*. It is, *to be about our Father's business*. The question is often asked, and it needs to be asked oftener than it is, ‘What is our life?’ What is the meaning and object and end of human life on earth? What were we made for? What ought we to be and to do? Many answers have been given to these questions. Some of them are true, some of them are false, and some of them are half true and half false. Well would it be for us all if we began life with these words of our Lord as the answer to that question, ‘I must be about my Father's business.’ How many false and baseless theories it would dash to the ground! From what aimless groping in the dark it would deliver us! And yet, how few really receive this as the true and complete answer to the great question of life!

In a certain sense, doubtless, we all perceive the beauty and confess the truth of this thought. But our hearts do not feel it, and our lives do not respond to it. With our lips we confess the vanity and emptiness of mere worldly ideals, but in our lives we show that we believe them to be real and substantial. Pleasure, we say—what a deception it is! The favour of man—what a phantom! Wealth—what a snare! Power—what a burden and anxiety! Yet we go after pleasure with all our might, and we wear ourselves out in the pursuit of popularity; and we treat money as a god, and we are eager for power and wretched when we lose it; and amid the roar and tumult of lust, and ambition, and avarice, how few hear the still small voice which says, in the depth of our hearts, ‘I must be about my Father's business!’

Here, at least, in the house of God, we may listen to it for a moment, and pray that it may not be silenced for a little while; that it may be heard by us in the silent hour of prayer, when no one is with us but God; in our family and social life, to give it a high and noble character: in our days and hours of business and relaxation, to remind us