

The second was the one which he assigned to St. Clare.

The third was drawn up for males and females, married as well as those unencumbered with that sacred bond. Many Pontiffs have confirmed this rule, and have declared that this society was not merely a congregation, but properly and truly a religious order ; and have adorned it with many privileges and indulgences.

Besides those great religious families, there are others with peculiar constitutions, such as the celebrated Carthusian order, instituted by Saint Bruno, A. D. 1084, in the Pontificate of Gregory VIII. It was so called from Chartreuse, a desert place in the Diocese of Grenoble, which Hugh, Bishop of that see, assigned to Bruno and his companions. The most holy and the most useful to the church of God is the order of the Jesuits, which was founded by Saint Ignatius Loyola, and confirmed by Pope Paul III., A.D. 1540, introduced into Ireland by Robert Waucop, of Armagh, and finally the order of Minims, which Saint Francis de Paula instituted, A. D. 1436, and which Sixtus IV. confirmed, A. D. 1473.

The religious life is known as the contemplative, the active and the mixed. The first is principally engaged in the contemplation of things divine, according to the eulogy, which the Saviour pronounced in declaring that " Mary had chosen the better part." The second or the active embraces principally the works of mercy and charity, spiritual and corporal. The third or the mixed life in religion, partakes of the contemplative and the active, or rather includes both, comprising the works of charity and mercy, by teaching, hearing, confessing, preaching, contemplating and meditating.

The institution of Canons Regular embraced the contemplative and mixed life in religion to some degree. The Benedictines and Cistercians professed the contemplative and solitary life, by which they were bound to live within the enclosures of their convents.

The orders called Mendicant, as the Friar Preachers of St. Dominick, the Eremites of St. Augustine, the Minors of St. Francis and the Carmelites, adopting the mixed mode of religion, were bound to observe not only poverty in particular but also in common ; content solely with those things which they mendicated with humility, or were liberally bestowed or were acquired by labor and industry. Though such has been the original institute of the Mendicant orders with respect to poverty in common, yet different Pontiffs, as well as the Council of Trent (Session 25) have permitted them with the exception of the Franciscans, to possess in common immovable property.