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## INTRODUCTION TO COUNT DE MONTALEMBERT'S LIFE OF ST. ELIZABETH OF HUNGARY.

(Continued from our last.)

Here we have already no less than five new orders, all instituted within the first thirty years of that century; nor is this all; the desire to unite all energies for good, which had its principle in that love of God and the neighbor which every thing then tended to develop, was not yet satisfied; other religions, as they were thenceforward called, were daily formed in the bosom of the mother-religion. *Les Humiliés* received their definitive rule from Innocent III, in 1201; the Augustinians, (in 1256) under Alexander IV., became the fourth branch of that great family of Mendicants, in which the Carmelites had already taken their place, by the side of the Friars Minors and Preachers. The Celestines, founded by Peter de Mouron, who was afterwards Pope and canonized under that same name of Celestine, was confirmed by Urban IV., (in 1263). In a narrower and more local sphere, St. Eugene of Strigonia established the Hermits of St. Paul, in Hungary (in 1215); and three pious professors from the University of Paris retired to a sequestered valley in the diocese of Langres, to found there, with thirty-seven of their pupils, the new order of the *Val des Ecoles* (the Vale of Scholars (in 1218). Besides all these numerous and divers careers offered to the zeal and devotion of those who wished to consecrate themselves to God; besides the great military orders of the East and of Spain, then in the height of their splendor, those Christians whom either duty or inclination retained in common and profane life, could not submit to lose their share in that life of prayer and sacrifice which constantly excited their envy and their admiration. They organised themselves, as much as possible, under an analogous form. This accounts for the appearance of the *Frati gaudenti*, or *Knights of the Virgin*, (in 1233), who, without renouncing the world, applied themselves to restore peace and concord in Italy, in honor of the Virgin; that of the Beguins, still so numerous in Flanders, and who have taken St. Elizabeth for their patroness; finally, the immense multitude of the third orders of St. Dominick, and St. Francis, composed of married persons and those who lived in the world, yet wished to draw near to God. It was the monastic life introduced into the family and society.

Then, as if this vast wealth of sanctity belonging to the new orders was not enough for that glorious time, illustrious Saints sprang forth simultaneously from the ancient orders, the episcopacy and all ranks of the faithful. We have already named St. Edmund, Archbishop of Canterbury, and St. Hedwig, of Poland, who became a Cistercian. By their side, in the order of Cîteaux, it is proper to place St. Guillaume, Archbishop of Bourges, another famous defender of ecclesiastical freedom, and a preacher of the Crusade; St. Thibaut de Montmorency (1247); Etienne de Châtillon (1208) bishop of Die, and Philippe Berruyer, (1246), Archbishop of Bourges, both beatified; another St. Guillaume, abbot of the Paraclete in Denmark, whither he had brought the piety and learning of the canons of St. Genevieve of Paris, whence he had gone forth (died in 1209); in the order of St. Benedict, St. Sylvester d'Osimo and St. William of Monte-Vergine, authors of the reforms which have kept their names; in the order of Prémontré, the B. Hermann Joseph (1235), so famous for his ardent devotion to the Mother of God, and the striking graces which he received from her; finally, amongst the Augustinians, St. Nicholas of Tolentino, (born in 1239), who, after a holy life of seventy years, heard every night the hymns of the celestial choirs, and was so transported by them, that he could no longer restrain his impatience to die. Amongst the holy women, was the Blessed Mafalda, daughter of the King of Portugal; the B. Marie d'Oignes (1213), and that sweet St. Humility, (born in 1210), abbess of Valombreuse, whose very name describes her whole life. Amongst the Virgins, St. Verdiana, the austere recluse of Florence, who extended even to serpents her invincible charity (died in 1222); St. Zita, who lived and died an humble servant in Luca, and who was chosen as the patroness of that powerful republic; then in Germany, St. Gertrude (born in 1222), and her sister St. Mechtilda, who held in the thirteenth century the same place that St. Hildegard did in the twelfth, and St. Catherine of Sienna in the fourteenth, amongst those virgins to whom the Lord has revealed the inner lights of his holy law.

Lastly, we must not forget, amongst the wonders of Elizabeth's time, that work which every succeeding age has pronounced unequalled, the *Imitation of Christ*, whose author has never been clearly ascertained, but its presumed author, John Gersen, abbot of Verceil, lived at that time, and lived in the most perfect conformity with the spirit of that divine

book. It is the most complete and sublime formula of ardent piety towards Christ, written at a period which had already brought forth the Rosary and the Scapular in honor of Mary, and which closed magnificently with the institution of the feast of the Holy Sacrament, which was first proposed by a poor Cistercian nun (St. Juliana, of Liège), confirmed by the miracle of Bolsena,\* and sung by St. Thomas of Aquinas.†

We have no apprehensions of being censured for dwelling too long on this enumeration of the Saints and religious institutions of a period which it is our wish fully to represent; any man who has made a careful study of the middle ages, must know perfectly well that those are the true pivots on which society then turned; that the creation of a new order was then universally considered as of greater importance than the formation of a new kingdom or the promulgation of a new code; that Saints were then the true heroes, and that they engrossed nearly all the popularity of the time. It is only when one has appreciated the part which prayer and miracles played in public opinion, and studied and comprehended the career of a St. Francis and a St. Dominick, that he can account for the presence and the action of an Innocent III. and a St. Louis.

But it was not only the political world that was controlled by Catholic faith and Catholic thought; in its majestic unity, it embraced all the human mind, and associated or employed it in all its developments. Hence its power and its glory are profoundly impressed on all the productions of art and poetry of that period, whilst far from restraining, it sanctified and consecrated the progress of science. Wherefore we find that this thirteenth century, so prolific for the faith, was not more barren for science. We have already mentioned Roger Bacon and Vincent de Beauvais; their names are synonymous with the study of nature, purified and ennobled by religion, as also the introduction of the spirit of classification and generalisation in directing the intellectual wealth of men. We have named St. Thomas and his contemporaries in the Mendicant Orders; his name recalls the most glorious era of theology—the first sciences. The Angelic Doctor and the Seraphic Doctor criticised at will the famous Peter Lombard, the *Master of Sentences*, who had so long controlled the schools; nor must we forget either Alan de Lille, the *Universal Doctor*, who was still living in the first years of that century, nor Guillaume Durand, who illustrated its close, and gave the most complete Liturgical code in his *Rationale*. Most of these great men embraced at once theology, philosophy and law, and their names belong equally to those three sciences. Raymond Lulle, entitled by his holy life to the distinction of *Blessed*, belongs more especially to philosophy. The translation of the works of Aristotle, undertaken through the influence of Frederick II, and which attained such rapid popularity, opened before the latter science new and untrodden fields, which were only opening on the world at the period of which we write. Legislation was never in a more prosperous condition. On one side, the Popes, supreme organs both of faith and right, developed the canon law as became that magnificent bulwark of Christian civilisation, presided as judges with exemplary assiduity, published immense collections, and founded numerous schools. On the other hand, were seen springing up most of the national codes of Europe, the great mirrors of Subbia and Saxony, the first laws published in German by Frederic II at the diet of Mayence, the code given by him to Sicily; in France, the establishments of St. Louis, together with the *Common Law* of Peter des Fontaines, and that of Beauvoisis by Philippe de Beaumanoir; finally, the French version of the *Sessions of Jerusalem*, wherein is formed the most complete summary of Christian and chivalric law. All these precious monuments of the ancient Christian organisation of the world, have come down to us even in the vernacular tongues, and are still less distinguished by that mark, than by their generous and pious spirit, from that fatal Roman law, whose progress was soon to change all the principles of Catholic society. Hand in hand with these intellectual sciences, medicine flourished in its capitals; Montpellier and Salerno, still influenced by, and in alliance with, the Church; and Pope John XXI, before he ascended the pontifical throne, found leisure to compose the *Treasure of the Poor*—or *Manual of the art of Healing*. The introduction of Algebra and

of Arabic figures, the invention, or at least the general adoption of the Mariner's Compass, also signalise that period as one of the most important in the history of man.

But it is still more in art that the creative genius of that age is manifested; for it was the period which saw the development of that sweet and majestic power of Christian art, whose splendor was only to pale under the Medici, at the time of what is called the *Revival*, being nothing else than the revival of pagan idolatry in arts and letters.‡ It is this thirteenth century that commences with Cimabue and the Cathedral of Cologne, that long series of splendor which ends but with Raphael and the dome of Milan. Architecture, the first of arts in duration, popularity, and religious sanction, was also to be the first subjected to the new influence developed among Christian nations, the first to illustrate their great and holy thoughts. It seems that this immense movement of souls represented by St. Dominick, St. Francis, and St. Louis, could have no other expression than those gigantic cathedrals, which appear as though they would bear to heaven, on the summit of their spires, the universal homage of the love and the victorious faith of Christians. The vast basilica of the preceding ages seemed to them too bare, too heavy, too empty, for the new emotions of their piety, for the renovated fervor of their faith. That vivid flame of faith required the means of transforming itself into stone, and thus bequeathing itself to posterity. Pentiffs and artists sought some new combination which might lend and adapt itself to all the new treasures of the Catholic spirit; they found it in following those columns which arise, opposite each other, in the Christian basilic like prayers, which, meeting before God, bend and embrace like sisters: in that embrace they found the ogee. By its appearance, which only became general in the thirteenth century, all is modified, not in the inner and mysterious meaning of religious edifices, but in their exterior form. Instead of extending over the proud like vast roofs destined for the shelter of the faithful, all begins then to dart upwards towards the Most High. The horizontal line gradually disappears, in the prevalent idea of elevation, the heavenward tendency of the age. Dating from this moment, no more crypts, no more subterraneous churches, the genius of Christianity having nothing more to fear, will fully manifest itself before the world. "God wills no longer," says the *Titurel*, the greatest poem of the time, and furnishing the most perfect theory of Christian architecture—"God wills no longer that his chosen people should assemble in a timid and disgraceful manner in holes and caverns." As they chose to shed their blood for God in the Crusades, that chosen people will now give their toil, their imagination, their poetry, to raise up suitable palaces for that same God. Innumerable beauties every where abound in that sprouting of the earth fructified by Catholicity, and which seems reproduced in every church by the marvellous foliage of the capitals, windows and small steeples. It would lead us much too far were we to enter upon the detail of the grandeur and poetry given to the world by that architectural transformation of the thirteenth century. We shall confine ourselves to the demonstration of the fact that the first and most complete production—at least in Germany—of the *Gothic or ogival* style of architecture was the church built over the tomb of the dear St. Elizabeth,‡ with the offerings of the numberless pilgrims who crowded thither. We must also give a passing glance at some of the immortal cathedrals which rose at the same time in every part of Christian Europe, and which, if not all finished then, had their plan drawn by the hand of men of genius, who disdained to leave us their name; they loved God and their brethren too much to love glory. There was in Germany, besides Marbourg, Cologne, (1246) the model church, where the trust of faithful generations has been betrayed by their posterity, but which, suspended in its glory, is, as it were, a challenge to modern impotence; Cologne, which forms with Strasburg and Eriburg, the magnificent Gothic trilogy of the Rhine. In France, Chartres, dedicated in 1260, after a century and a half of patient perseverance; Rheims (1232) the Cathedral of the monarchy; Auxerre (1215) Amiens (1228); Beauvais (1250.) La Sainte Chapelle and St. Denis; the front of Notre Dame (1223) in Belgium, St. Gudule of Brussels (1226,) and the church of the Downs (*Dunes*.) built by four hundred monks

in fifty years (1214-1262) in England, Salisbury, the finest of all, (1220) half of York Minster, (1227-1260) the choir of that of Ely (1235) the nave of Durham, (1212,) and the national abbey of Westminster, (1247) in Spain, Burgos and Toledo, founded by St. Ferdinand, (1228) and almost all these colossal works undertaken and accomplished by one single city or chapter, whilst the most powerful kingdoms of our time would be unable, with all their fiscality, to achieve even one such glorious and consistent victory of humanity and faith over incredulous pride: a victory which even then astonished simple souls, and drew from a monk that cry of noble surprise—"How is it that in hearts so humble there is so proud a genius?"

Christian sculpture could not but share in the progress of architecture, and it then commenced to bear its finest fruits. These goodly rows of Saints and Angels which adorn the *facades* of the cathedrals, then came forth from stone. Then was introduced the use of those tombs whereon we see—reclining in the calm sleep of the just—the husband and wife together, their hands sometimes joined in death as they had been in life; where the mother still lay in the midst of her children; those statues so grave, so pious, so touching, impressed with all the serenity of Christian death; the head supported by little angels, who seem to have received the latest sigh; the legs crossed, if the warrior had been to the Crusades. The relics of Saints brought in such numbers from conquered Byzantium, or incessantly furnished by the beatification of contemporary virtue, gave perpetual employment for the Catholic sculptor and goldsmith. The gorgeously-decorated shrine of St. Elizabeth is a monument of the fecundity of those arts, then inspired by fervent piety. The shrine of St. Genevieve won for its author, Ralph the goldsmith, the first letters of nobility given in France; and thus it was that, in Christian society, art prevailed, before riches, over the inequality of birth.

(To be continued.)

## CATHOLIC INTELLIGENCE.

**THE PROVINCIAL SYNOD.**—On the morning of Thursday, the 2nd instant, being the Octave of the Festival of Corpus Christi, the Canons, constituting the Chapter of the Archdiocese of Dublin, assembled in the Presbytery, Marlborough street, to elect those who were to represent their body at the sessions of the Synod. The business of the Synod commenced by the Secretary, the Rev. Dr. Taylor, reading his Grace's letter convoking the Synod as follows:—  
Paul, by the grace of God, and of the Apostolic See, Archbishop of Dublin, Primate of Ireland, Delegate of the Apostolic See, &c.

Being about to celebrate a Provincial Synod according to the rule of the decree of the Holy Council of Trent, Sess. 24, which willed that such Conventions should be held every three years for the correction of manners and the promotion of discipline, and having now taken counsel with the venerable Bishops our Suffragans, we appoint that the same be held at ten o'clock on the second day of June, in the Octave of the Feast of the Most Holy Corpus Christi, in our Church of the Immaculate Conception of the Most Blessed Virgin Mary. This, our Council, therefore, we announce by these letters to all those who of right ought to be present at a Provincial Synod, that they may be enabled to be present on the appointed day, in the form prescribed by law.

But since, the Sacred Scripture bearing witness, unless the Lord build the house, he labors in vain that builds it, and unless the Lord keep the city he watcheth in vain that keepeth it; we exhort all Ecclesiastical men that by prayers earnestly poured forth unto the Father of Lights, from Whom is every best gift and perfect gift, they implore Him that the work which we commence may favorably turn to the furtherance of His glory, the advantage of the Church, and the salvation of souls, and that they take care that prayers be everywhere made for the same end by the faithful people.

Given at Dublin, on the 2d day of May, 1853.

**CLOSE OF THE MISSION IN TUAM.**—During the previous fortnight many solemn and imposing scenes were witnessed within the walls of our cathedral, whilst the "Mission" was being conducted by Fathers Lockhart and Rinolfi, yet we confess the closing one of last Sunday struck us as the most singularly solemn and imposing. Soon as Mass had been celebrated, his Grace the Archbishop, arrayed in rich vestments, and attended by his chaplains and suitable vestments, proceeded to his throne near the High Altar. Father Rinolfi, then, in an eloquent discourse explained to the vast congregation which filled the nave and transepts, and every other available spot of our spacious cathedral, the important object of renewing their baptismal vows. After which

\* The festival was instituted in 1264, by Urban IV., in memory of this miracle.

† He is known to have drawn up the Office of the Mass of the Holy Sacrament, and is recognised as author of the prose *Lauda Sion*, and the incomparable hymn *Adoro te supplex*.

‡ Innocent III sat in judgment three times a week; Gregory IX, Innocent IV, and Boniface VIII, were famous lawyers; we have already spoken of St. Raymond de Penafort and Cardinal Henry Suzon, placed by Dante in his *Purgatorio*.

\* It took place in Italy, under Frederick II, by Leonard Tibbonacci, and in France, under St. Louis.

† Most people are acquainted with the exclamation of Pope Alexander VI, on arriving in Rome, after the death of Leo X, at sight of all the ancient statues which had been disinterred: *Proh! idola barbarorum!* It was certainly dictated as much by a just sentiment of Christian art as by the pious emotion of the head of the Catholic Church.

‡ M. Moller, a famous German architect of our own times, has published a folio volume exclusively on this subject. (See ch. xxxi of our history.)