

Schoolmen (1033-1109, Archbishop, 1093), comes the great doctor and saint, who has been called the last of the fathers, Bernard of Clairvaux (1091-1153), and beside him (about 12 years older) the celebrated Abélard (1079-1142), at whose tomb, in Perè la Chaise, so many tears have been shed over his ashes, and those of Héloïse. Of the intellectual greatness of Abélard there has never been any question, altho' the orthodoxy of his opinions was denied by Bernard and others of his contemporaries. A favorite motto of his will reveal something of his strength and of his weakness: "Dubitando enim ad inquisitionem venimus, inquirendo veritatem percipimus." "By doubting we come to inquiry; and by inquiring we arrive at truth." And, if a sentence like this illustrates the dialectic spirit and method of Abélard, equally does one of S. Bernard display the sweet mystical spirit of that great man: *Tantum Deus cognoscitur, quantum diligitur. Orando facilius quam disputando et dignius Deus quaeritur et invenitur.* "God is known just as much as he is loved. More easily and more worthily is God sought and found by prayer than by disputation." Hardly ever has there been a man in the Christian Church whose influence has been more extensive and more profound. Whether it was a quarrel which had been stirred up between the Kings of the earth, it was Bernard who was called in to arbitrate and to end the strife. Or if it was a heresy that had arisen, or a commotion that had to be appeased, the mellifluous eloquence of the holy abbot of Clairvaux was invoked to silence the adversary or to quiet the multitude. When a successor was elected to fill the chair of Peter it was the nominee of Bernard that was chosen. It is not easy for those who have felt the charm of one whom posterity has commemorated as the mel-

liffuous doctor, to break away from his presence and influence. Sentences and passages of ravishing beauty, in his writings, come back to the memory and kindle and soften the heart. One such from the treatise on the Love of God (*De diligendo Deo*) comes back at this moment. But time and space forbid; and with a glance at some other names of the same period, Bogo of S. Victor and others of his school, Rupert of Dentz, John of Salisbury, and, greater still, the renowned Master of Sentences, Peter Lombard, the disciple of Abélard and Bernard, the theological teacher of the 12th and 13th centuries—even of the great Aquinas himself—I say, with a glance at these, with whom we well might hold converse, we leave them, and pass away from the 11th and 12th centuries, onwards to another far greater, and one of the greatest in the history of the world,—great in thought, great in action, great in art,—the 13th Century.

Where shall we begin? With the churches, or the rulers, or the legislators, or the theologians, or the men of letters? It is not quite easy to decide. But we will leave art for the last place; for it would be difficult to find room for anything else, if we took this first. Let us then begin with the men of action, the men who won for Englishmen and for mankind at large that reasonable, constitutional liberty, without which no people could be either good or great. Early in the century comes the great Archbishop, Stephen Langton, with the barons of the kingdom behind him, demanding of the vicious and perfidious John that he will restore to them the laws of their fathers, the laws of good King Edward, and that he will give them some better guarantee for them than his own untrustworthy promise; and they wrest from him the great Charter, the foundation of all our constitutional liberties, at least in written form.