

solemnity unauthorized by the Pontifical sanction, and he let fall on the Chapter of Lyons the full weight of his displeasure. Whatever might have been St. Bernard's opinion, that great man was set down as an opponent, and his name became, thenceforward, a watchword. Under the influence of his renown, the battle-field was extended far and wide. Two parties are speedily formed: on one side is Nicholas of St. Albans, and on the other Pierre de Celles, covering with the lustre of their respective names a host of others of lesser note: the former contending for the ancient traditions of Great Britain, his native country; the latter for the honor of the great Saint interested in the debate. This struggle, maintained with equal ardor for and against the institution of the festival, continued till the end of the twelfth century. It is, however, to be observed, in passing, that all those who then declared against the solemnity, never pretended to oppose the belief, whilst the defenders of the festival considered themselves bound by the force of circumstances to defend the privilege.

But the human mind, ever prone to penetrate, does not long accept intermediate discussions. Thus, from being at first engaged on the celebration of the feast, the controversy soon passed on to the more dogmatical discussion of the belief; and in this condition it continued all through the