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A sketch of the life and mission of St. Benedict

Francis Aidan
Gasquet



THE
FOURTEENTH CENTENARY
OF OUR HOLY FATHER
St. Benedict.

A SKETCH
OF THE
Life and Mission
OF



BY A
Monk of St. Gregory's Priory, Downside.

“ Still in this land of ruins glows divine
The Spirit kindled here in happier days.
Still, Father, there are English hearts all thine,
And English lips that fain would sing thy praise.”

PERMISSU SUPERIORUM.

Pax.

JOHN HODGES,
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INTRODUCTION.

THE Benedictine Order celebrates this year the 14th Centenary of the birth of its founder, ST. BENEDICT, the Patriarch of Monks, and his children have been so intimately connected with the work of the Western Church and with the rise and growth of European nations, during fourteen centuries, that this celebration cannot fail to create an interest outside the Order itself. In England especially ST. BENEDICT has fully earned the honour of this Centenary, since his name is linked with all its early history, with many of its ecclesiastical and secular institutions, with the rise of its school and universities, and with most of its chief architectural structures.

His Holiness, Pope Leo XIII., in ordering this celebration, has given it a special significance by departing from the usual ecclesiastical practice of commemorating only the death of a Saint. The only two instances of a birth being kept by the church, are those of our Lady and St. John the Baptist, the special circumstances of their birth calling for a special remembrance, and thus a great honour has been conferred upon ST. BENEDICT by the solema Triduum ordered in honour of the Fourteenth Hundreth Anniversary of his birth. On the 4th, 5th and 6th of April of the present

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year this festival will be kept in every Benedictine Church throughout the world, and to all who shall visit any church and comply with the necessary conditions, the Holy Father has opened the full treasury of indulgences.

The present is thus a fitting occasion to offer to the public a brief sketch of ST. BENEDICT'S life and mission, and of the intimate connection his Order has ever had with Catholic England.





Saint Benedict.

In the month of April, of the year A.D. 480, ST. BENEDICT, Founder and Father of Western Monasticism, was born at Nursia, a city of Umbria. Tradition has assigned to his father and mother the names of Eutropius and Abundantia, and credited them with a position of influence and note. The beginning of ST. BENEDICT'S life witnessed the extinction of the Roman Empire in the West, and is thus a time memorable in the history of mankind. In the twenty years that preceded his birth, nine Emperors had followed Valentinian in quick and inglorious succession, and the year A.D. 480 saw Odoacer, the first barbarian who had ruled over Italy, in possession of the throne of the Cæsars. Though protected by the arms of its savage conqueror from the incursion of the devastating hordes that swarmed on the borders of Gaul and Germany, Italy presented a sad spectacle of misery and desolation. Egypt and Africa, the granaries of the Western Empire, no longer sending thither their tributary supplies, upon which its life depended, its people dwindled with their means of subsistence, and, disheartened by the overwhelming losses of long-continued war, everywhere fell a prey to famine and pestilence.

Nor did the rest of the Western World present a happier prospect. Spain was writhing under the tyranny of Alaric, the Visigoth; Gallicia was Arian. The Franks, under Childeric, had spread themselves over Gaul, now once again given up to the worship of idols. The fair provinces of Burgundy had an Arian master, while of Germany and Britain we know little more than that they were buried in the darkness of Paganism.

In such an age, and amidst scenes of blood and misery, with which all must have been familiar in those days, was BENEDICT born. When civilization appeared to be on the very verge of extinction, and the Christian Church seemed to have lost the foothold it had but a few years before purchased by the blood of its martyrs, ST. BENEDICT was raised up as God's instrument of regeneration. That this was his high mission, both ecclesiastical and secular history abundantly show, for, written on almost every page of European annals for many a century, may be found the name of BENEDICT. To him, living in his sons, who had been trained in his spirit, may be traced the conversion, civilization, and education of almost every European nation. It was he who won the barbarian to the Church of Christ: it was he who gathered nations round the cloistered walls of his Monasteries, and charming them from their wild and roving life made them willing to learn the arts of peace, while, by example as well as precept, he taught them the dignity and sanctity of labour: it was he who garnered, in the secluded cloister, the learning of a dead and dying age, that, in happier and more peaceful times, he might again bring forth treasures which would have else been lost for ever: and, lastly, it was to his gentle and paternal care that, for centuries, the youth of Europe owed its culture and education.

ST. BENEDICT early showed signs of his high vocation. Like the elder Tobias, he is said to have manifested, in infancy, the steadiness and wisdom of more advanced years. Whilst still very young, he was sent from his father's pious home in Nursia to pursue his studies in Rome, where he was, for a time, lodged in the house of a kinsman on the banks of the Tiber. Tradition still points out, in the little church of S. Benedetto in Trastevere, the spot where the child used to spend in prayer the moments when he could steal away unnoticed from his companions. When fourteen years of age he was sent, for the first time, to the public schools of Rome. In those wild and lawless times, when Rome had been the witness of so many scenes of blood and rapine, and was ruled over by a barbarian master, the very schools seem to have been corrupted by the vice and license of the age. We have the testimony of St. Paulinus of Nola, who lived about this period, that the very streets of Rome presented to the passer-by a constant spectacle of unchecked violence and crime capable of ensnaring the soul and captivating the imagination of the most innocent. Into such a scene of temptation BENEDICT was of a sudden plunged, and witnessed with horror the vices and licentiousness of the

day. One glance satisfied him of the danger to which he was exposed, and, turning, he fled from the world for ever.

At first he was alone in his flight, but soon the affection of Cyrilla, a servant who had tended him in infancy, and had followed him to Rome—as was the custom in those days—to watch over his health and comfort, found out his whereabouts. For a while he lived with her in some obscure village not far from Rome, and here worked in her behalf his first miracle, obtaining by his tears and prayers the mending of the broken sieve.

Before long, however, he felt himself impelled to seek for absolute solitude, and, leaving the village privately, he made his way into the mountainous regions of Sublacum, now Subiaco, about forty miles from Rome. Here, at the foot of a gorge, hollowed out by the waters of the Anio, and in a natural basin, which lies shut in by two rugged walls of rock, to which step by step the rushing stream descends, **BENEDICT** found for himself shelter in a cave. It was over against the ruins of what, four centuries before, had been the luxurious villa of Nero, and near the spot now occupied by the Benedictine Monastery. Here, for some time, the youthful hermit remained unknown to all save to a monk, Romanus, whom he had met with on his journey to Sublacum, and who was wont at times to carry to the overhanging rocks such slender food as he could obtain, and lower it in a little basket with a bell attached to give the Saint a warning of his visit.

Even here, in his retreat, the images of a world he had fled from rose up in his mind and roused within him the passions of youth; but, casting himself upon the thorns that surrounded his cavern, he conquered himself. Some centuries after, another Saint, and founder of another religious family, the great St. Francis, came to visit the spot of this victorious combat. He prostrate prayed before the thorny thicket, and before he left the spot he planted two rose trees, which may still be seen.

And now, when three years had passed in solitude, the youthful Saint was discovered in his cave by some shepherds. Their report about the sanctity of his life soon attracted many to his mountain home to learn from him how to tread the paths of a higher life; and many, moved by his instructions and example, forsook the world, and imitated in the desert of Subiaco his penitential life.

When about the age of thirty the monks of the neighbouring Monastery of Vicovaro elected **BENEDICT** as their Abbot. He did not wish to leave his solitude and take upon himself this charge. He

knew, as he told them, that the manner of their lives would not come up to his standard of monastic virtue; and he soon found he had not wronged them in his estimate of their character. Some, more wicked than the rest, carried their dislike of the strict manner of his life so far as to try and rid themselves of him by mixing poison in his cup. The evil design was detected when the cup broke as he signed it with the cross, and he calmly and with his usual meekness reproached them for their intended evil, saying, "You see now, brethren, that I was not mistaken when I told you that your manners and mine would not agree."

Leaving Vicovaro and its unworthy monks, he turned again to Sublacum, which, in a short time, was peopled with men who came to place themselves under his direction. For these he built twelve small Monasteries, and gave to each a superior, whilst he himself, keeping a few under his own immediate charge, superintended and governed all.

In this manner he lived for eighteen years with his disciples. It was then he conceived the lines of his celebrated Monastic Code; and then that he made the first beginning of the schools, to which in after times Europe was to owe its culture and its learning. Many parents, dreading the vice and license of the schools of Rome, from which years before St. BENEDICT had fled, came to leave their children in the shelter of the Monastery, and under the Saint's paternal care. And he, who had himself experienced the dangers of those worldly schools, threw open wide the portal of the cloister for all that would enter there. Among other children were two whose names history has handed down to us—the sons of Equitius and Tertullus, two rich and noble senators of Rome. The one was Maurus, a boy some twelve years old when his father left him with St. BENEDICT. He was an earnest steady youth, who soon was able to assist his master, and who was the Apostle of the Benedictine Rule in France, where it became so fruitful in learned and saintly men. The other, Placid, some years the younger, and more thoughtless with the innocence of youth, was in after years the first of St. BENEDICT'S sons to lay down his life for the Christian Faith.

During this period many wonders are recorded of the Saint. Like another Moses, he brought forth water from the rock to satisfy his disciples' need: like another prophet Eliseus, he made the iron hatchet swim the water of the lake, to console the poor labouring Goth, and at his bidding Maurus walks upon the water—like Peter, at his Master's word—to save the life of Placid.

And now, once again, the devil, envious of so much good, stirs up the heart of a wicked priest, who lived hard by the Monastery at Sublacum, to attempt the life of BENEDICT. Whilst the Holy Father sat with his brethren at their daily meal, a poisoned loaf was brought to table from the priest, who hoped that BENEDICT would taste of it and die. But the holy man understood the evil wish, and, calling to a raven, that daily, at the hours of meals, came from the hills to take his food from the saintly hand, bade it carry the bread far away into the mountain, and lay it where it might never again be found. After this, the priest Florentius again displaying his ill designs against the holy man in other ways, he who knew no revenge, but the reproach of meekness and silence, not to give occasion to the other's sin, left his well-loved home of Sublacum, and journeyed towards the southern part of Italy.

Upon the confines of Campania, in the centre of a natural amphitheatre of hills which rise round about, high, abrupt, and steep, stands one hill which the eye singles out at once from the rest. At its feet the Liris flows, which, from the summit, the eye can follow in its course for many a mile. This is the "Terra di Lavoro"—the land of labour—a fitting name for the spot which was to cradle a race of men, the burden of whose life was labour. At the foot of this rocky hill, in an amphitheatre of an older age, and near to the ruined town of Cassinum, once the home of the Pagan Varro, BENEDICT, now in his forty-eight year, determines to make his new abode.

There was a grove of trees on the hill-side in which the Saint found an altar to the Pagan god Apollo, before which the rustics, two centuries after Constantine, still knelt in worship. These poor simple people he brought by his words and the manner of his holy life to a knowledge of the truth. The grove he destroyed, and, overturning the altar, built in its place chapels to St. John the Baptist and St. Martin. Here day by day the walls of his new monastic home rose up, whilst he the while displayed his wonder-working gifts and the evil spirit its useless hate.

The Saint at this time wrote his "Rule," a book replete with heavenly wisdom, in which he tells what he had pondered over and practised at Sublacum. About this time, too, he sends some few monks to Terracina, and himself, though absent, appears in vision to them, and points out the disposition of the Convent buildings. A second colony he sends to Sicily, with Placid, the son of the Senator Tertullus, at their head, to found a Monastery at Messina, on his

father's property. It was at this time, about the year A.D. 536, that Justinian, the Emperor of the Eastern World, saw, in the dissensions of the Goths, an opportunity of regaining the Western Empire. He sent a skilful general, Belisarius, into Italy and the country round about Naples, and Cassino witnessed the beginning of a long struggle between the craft of the Imperial General and the stubborn bravery of the Gothic race. Rome welcomed the representative of its ancient masters, and for a year and nine days its walls withstood a siege conducted by the whole nation of the Ostrogoths. They failed in their attempt to take the city, and more than 30,000 perished in the numberless assaults upon the works. It was the struggle and overwhelming defeat of a nation. The Franks crossed the Alps to the assistance of the Gothic race, and the whole of Northern Italy became a vast battle field, and fertile and smiling provinces were made waste and desolate. The result of these multiplied miseries showed itself in the outbreak of a famine universal and appalling. Thousands are said to have perished of hunger in Southern Italy alone.

In his endeavours to alleviate the sufferings and misery caused by these fearful visitations, ST. BENEDICT worked many of the miracles recorded by St. Gregory. At his prayer the store of meal that was well nigh spent was replenished, and the empty oil cask filled again, while his charity to the distressed and needy was approved by the miracle of the unbroken flask and the miraculous gift of money.

About the year A.D. 541, some two years before his death, a great and wonderful grace was bestowed upon ST. BENEDICT. Like Moses, the doctor of the ancient law, and St. Paul, the doctor of the Gentile nations—ST. BENEDICT, the doctor and patriarch of Monks, seems to have received a foretaste of the beatific vision, and like the Seraphim, in which angelic choir tradition has assigned his place, he appears to have seen all creation in a single ray of light. St. Gregory the Great thus relates the miracle:—"The time of rest being now come, the Venerable BENEDICT went up into the higher room of the tower, while Servandus, the deacon, had his lodging in the lower storey, from which an open passage led to the upper room. . . . While the whole community were taking their rest, BENEDICT, the servant of God, rising from sleep before the midnight office, and standing near the window engaged in prayer, on looking up suddenly saw, at that unusual hour of the night, a bright light descending from above, so brilliant, that not only was the darkness dispelled by it, but the utmost brightness of the day was far surpassed. The sequel of the

vision, however, was very wonderful: for, as he himself afterwards related, the whole world seemed to be represented before his eyes, as if brought together under a single ray of light; and whilst he was gazing intently upon the brightness before him, he beheld the soul of Germanus, the Bishop of Capua, being carried up by angels into heaven in a globe of fire. Being anxious to have a witness of this wonderful miracle, he called with a loud voice two or three times for Servandus, the deacon. Servandus, alarmed by the loud and unusual summons of BENEDICT, rushed up, looked out and saw a small remaining portion of the brightness. Then, while wondering at the miracle he had seen, BENEDICT related to him all that had passed."

About this time, also, the Saint foretold the future destruction of the Monastery of Monte Cassino, but comforted his brethren with the assurance that the lives of all would be spared. This prophecy was fulfilled when the Lombards burnt the buildings erected by St. BENEDICT, and the Monks escaped unhurt to Rome. This took place about fifty years after the Saint's death, and but a short time before St. Gregory wrote his life.

Towards the close of the Saint's days, Italy again witnessed a struggle between the Empire and the Goths. In A.D. 539, the victorious general, Belisarius, was recalled to the East. Envy had been busy with ill reports against the conqueror, and Justinian, in a spirit of mean suspicion, had listened to the calumny. This unworthy jealousy lost to the Emperor his recent acquisitions in Italy. The Goths had been reduced to the last extremity. All was gone—their king, their treasures, and their cities. The country from Sicily to the Alps, with the exception of Pavia, had been snatched from their grasp, and their whole military force had been destroyed or scattered. But with the departure of their conqueror their hopes revived. The remnant of their army, which had fortified itself in the city of Pavia, elected Totila, the nephew of their late king, as their leader and sovereign, who soon achieved a success brilliant and rapid. Issuing from Pavia with an army which quickly gathered strength on its march, he crossed the Apennines, and leaving for the while the conquest of Rome and other cities that had fallen into imperial hands, he passed through the very heart of Italy and laid siege to Naples.

It was during this period that two incidents related in the life of St. BENEDICT took place. The Goths, naturally elated by their rapid successes, treated most cruelly those who had the ill-fortune to fall into their hands. One of Totila's followers, a certain Zalla meeting

a farmer in the neighbourhood of Cassino, ordered him to show where he had concealed his goods. The poor man in fear, and wishing to gain a temporary respite, answered that ST. BENEDICT had them in his keeping. On this the Goth bound the farmer's hands behind his back and forced him to walk before his horse and show him where the Saint might be found. ST. BENEDICT was sitting in front of the door of the Monastery and reading from a book when the pair came up. Zalla thinking to frighten the holy man called out in a loud rough voice and ordered him to give up the goods he had in keeping for his prisoner. The Saint unmoved quietly raised his eyes to the Goth and turned to the farmer, and as his glance rested upon the poor captive the thongs dropped from his hands and he stood free. Zalla seeing the miracle was struck with fear and fell at the feet of ST. BENEDICT to ask a blessing; and he admonishing him to have done with the practice of such cruelties for the future, dismissed him.

After this Totila, possibly hearing from the Goth Zalla of the miracle he had witnessed at Cassino, was desirous himself to see ST. BENEDICT. To make a trial of the Saint's powers he dressed a follower called Riggo in the royal robes and sent him forward to the Monastery. The Saint was not deceived by the trick, for as soon as he cast eyes on Riggo he called to him to put off the dress that was not his. Riggo, seeing himself so soon detected, hastened back to Totila, who came in person to the Saint. On entering his presence the cruel conqueror, struck with fear, bowed down to the ground and did not dare to lift his head till the holy man compelled him. ST. BENEDICT boldly reproached him for his savage conduct, and foretold to him what was to come to pass. "Thou hast already done many wicked things," he said; "thou art still doing many; wilt thou never leave off doing thus wickedly? Behold thou art about to enter Rome and to pass over the sea: thy reign will last nine years, and in the tenth thou shalt die." The king, on hearing this prophecy of his end, was greatly frightened, and from that time became less cruel.

This prediction history has proved to be correct. In spite of the return of Belisarius, Totila, in A.D. 546, succeeded in encompassing with his lines the ancient capital of the world. In vain the Roman general, who had landed at the mouth of the Tiber, made every effort to relieve the city. Before the close of the year the patience of the Goths was rewarded by the pillage of Rome, and the world was horrified by the decree of Totila dooming the city to destruction, and ordering its site to be converted into a pasture for cattle.

The remonstrance of Belisarius, however, partially saved Rome from ruin. Six years of continued strife followed, with varied fortunes for the Gothic arms. Totila crossed the sea to Sicily, and, gaining there great successes, returned to meet the Imperial army in the neighbourhood of Rome. The ten years of life foretold to him by ST. BENEDICT had run their course, and contrary to his expectation the Goths were defeated and he himself perished in the battle-field (A.D. 552, July).

About A.D. 543, the Saint's twin sister, Scholastica, passed away. Each year, in a place midway between the Convent and the Monastery, the Saints had met together to spend a day in holy converse; and thus, on the last year of their earthly lives, they met once more. The time approached for parting, and the sister begged that for the once the brother would stay the night and speak with her yet longer of the things of God. But BENEDICT was vehement in his refusal to grant her prayer, and prepared to take his leave. The sister turned and asked the favour at the hand of God. Her prayer was heard, for on a sudden so great a storm burst over the building where they sat that BENEDICT was forced to stay against his will. "And thus it came to pass," says St. Gregory, "that the whole night was spent in watching, and they had their fill of mutual devout conversation upon the joys of the spiritual life." Three days after the Saint saw the soul of his sister enter heaven in the form of a dove, and knowing his own end to be now drawing near he told his thoughts to some of his disciples.

It was, according to the tradition of the Benedictine Order, upon the Saturday before Passion Sunday, which, in the year A.D. 543, fell on the 21st of March, that this great and holy man passed to his reward. Six days before, he had caused a grave to be opened, and then a fever seized him, and he began to suffer from great weakness. On the morning of the Saturday he begged his sorrowing brethren to carry him to the Church, and there before the altar he devoutly received Communion of the Body of our Lord. Then standing, supported in the arms of his sons, he raised his hands in prayer, and with prayer upon his lips, he breathed his last.

Such are the outlines of the life of the Great Patriarch of Monks. His memory has been held in honour and his will obeyed by a countless number of holy men and women for nearly fourteen hundred years. From his day to ours those who love to call themselves his children have been found in every country of the civilized world. He has in truth been the father of many nations, and under his patronage Popes and Cardinals, Archbishops and Bishops, Kings,

Emperors, and Queens, Princes and Nobles, besides a countless number of other men and women, have dedicated their lives to God. The historians of an Order which counts a lineage such as this may perhaps be pardoned if they dwell with pride on the roll of Saints and learned men who have worn the black habit of ST. BENEDICT at various times of its long history; and in this, the marvellous duration of the Order, which knows no corporate body in the Western World more aged than itself (the Church excepted), and in the countless myriads of its children, we may recognise a miracle, no less wonderful than those recorded in his written life and a testimony to the value of his Rule.





The Holy Rule.

ST. BENEDICT has lived in history by reason of his Rule. It is as the Legislator of Monks, in which character he has ever been present in the Spirit that has animated his sons for fourteen centuries, that he is chiefly known. In the apostle, as he preached on the white shores of Britain, in the forests of Germany, or in the new Apostolates of Australia and Ceylon, the voice of BENEDICT is heard. In the learned sage, who pored over some faded parchment, written in the languages of a people long forgotten; or in the patient monk, who taught the elements of learning in the schools of York or Paris, it is BENEDICT we can recognise as the student and the master. His black habit is found beneath the Bishop's robe, and was long the garb of the chosen counsellors of kings. In the hand that grasped the helm of Peter's bark in many a stormy time: in the voice that undaunted upheld the liberties of Church and peoples when duty bade: in the ear that opened to attend the tale of oppression and distress: in the eye that marked the changing history of the world and noted it for future ages: in all, it was ever BENEDICT, the same as when he tilled the ground or ruled the first beginnings of his race at Subiaco or Cassino. For in his Holy Rule his sons can learn his spirit, and form and fashion their individual characters in the very mould that formed and fashioned his. Its teaching was his practised life, and he asks his sons to tread only where he, their father, had before them marked the path. This, St. Gregory tells us in his life, when he bids those who would learn more about the Saint study well the Rule he wrote, since in it they might find the manner of his inner life and character,

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and in its provisions understand the acts of his public government, for the holy man could not possibly have taught otherwise than he lived.

For nearly 1400 years this Rule has been the guiding light of a very numerous family of religious men and women. It has been adapted and modified to suit the peculiar necessities of time and place by virtue of that wonderful elasticity which is not the least striking of its characteristics. Still, through every change, and as the fundamental rule of a great variety of religious bodies, its principles are preserved the same in each. They are the varied branches of the great Benedictine tree to which the self same sap gives life and form.

It would draw us altogether from our purpose to recount at length the many commendations bestowed upon this Rule from age to age. Councils have spoken of it as of the inspired Word of God; Popes have bestowed upon it unmeasured praise; commentators have written more about it than of any other written volume, the Scriptures alone excepted; legions of Saints and holy people have drawn from its word the lesson of their lives and proclaimed it the sure basis of religious life; secular rulers, too, have learnt from its maxims much practical wisdom in the government of their people. Perhaps the highest testimony to the wisdom of the legislation is its enduring character. To-day, to many thousand men and women, it is a living code and as practical a rule of life as it was to others a thousand years ago. The explanation of this may, perhaps, be found in the marvellous manner its precepts can be adapted to suit the individual character. ST. BENEDICT is large-hearted, and his lessons tend to perfect and enlarge—not to destroy or prune to bareness—that which nature has produced. His aim is ever to elevate, not to cramp, the soul. And how far he has succeeded in his purpose it is for history to show.

ST. BENEDICT does not pretend to furnish us in his Rule with much that was new, except in form and spirit. For the most part the regulations he embodies in it are identical with what all forms of religious life possessed from the beginning. The study of the works of Cassian will show that many of its directive provisions were taken in form as well as substance from the ancient traditions of Monasticism. In the East, where religious life had been longer practised than in the West, more than one attempt had been made to systematize traditional forms of government. St. Basil, for example, had written for the monks of Asia Minor, and Saint Pachomius had given a rule to the solitaries and cœnobites of Egypt.

But in the West, before the sixth century, though the forms of religious life had been introduced by the Eastern Monks who followed St. Athanasius to Rome a century and a-half before there had been no attempt to reduce the principles of Monasticism to any common basis. Beyond the lives and sayings of the ancient solitaries of Syria and the Egyptian Lauras, the Rules of Basil and Pachomius, and, in later times, the works of Cassian, the Monasteries of the West had no definite code of laws. The Gospels and the writings of the Fathers, with the "Vitæ Patrum," were the common lines upon which the penitent, the solitary, and the cœnobite formed their lives. According to principles and regulations drawn at will from any of these, the Abbot governed his house, taking what he considered as applicable to the state and strength of those under him.

The result of such a possible latitude of interpretation was that no law remained certain or stable for any length of time. Moreover, most of the written authorities, such as St. Basil and St. Pachomius, had legislated for a state of perfection, such as was not to be expected from ordinary religious men. They had written for the East, and for the most part for anchorets and solitaries, and hence Western Monks, who were not hermits, could not derive from their precepts much beyond edification. For them the practice of religious and Monastic life had to be brought into other paths than those in which the fervour of Egyptian solitaries had enabled them to walk.

Such was the need that St. BENEDICT proposed to provide for by the Holy Rule. There had been, it is true, another Western writer on the Religious Life who preceded the Saint in point of time. But the French Cassian should be ranked rather as a collector than as a legislator, since he related merely what he had learnt of the systems of others from his journeying in the East, and made no attempt to reduce these traditions to order. Hence his writings were long used with others, like the "Vitæ Patrum" and the works of St. Basil, as illustrations of ancient Monastic life, and as such are recommended in the Rule by St. BENEDICT. No doubt the experience of his own life and the need he had himself felt of a guide in his early years, and when he had gathered others round him at Subiaco, added to what he had learnt of the unhappy working of the ancient methods at Vicovaro, had taught St. BENEDICT that a Monastic *rule of life* was a necessity.

To give to such a code a lasting form and to place it within the reach of the greater number it was necessary that it should be simple

in its construction, wise in its discretion and directed by a spirit firm yet elastic. These are above all things the characteristics of St. BENEDICT'S Rule, and he has in this left us a memorial, as St. Gregory tells us, "of his wisdom and learning," and manifested, as Pope Urban VIII. has declared, that he was filled with the science of all the Saints.

Amongst its internal characteristics, perhaps what has contributed to make this Rule enduring, is the principle of Stability it introduced into the Monastic life. This was, as Montalambert describes it, "a happy and productive innovation." Up to this time Monks had been accustomed to make no promise of remaining in the state they had entered. They had been free to leave when and how they would. St. BENEDICT, however, introducing greater safeguards into the time of the Monks' probation, exacted, when this was over, an oath that he would permanently abide by the result of this his deliberate choice. This legislation became the guarantee of the success and permanence of the work.

"This Rule," says the great Bossuet, "is an epitome of Christianity, a learned and mysterious abridgment of all the doctrines of the Gospel, all the institutions of the Holy Fathers, and all the counsels of perfection. Here prudence and simplicity, humility and courage, severity and gentleness, freedom and dependence, eminently appear. Here correction has all its firmness, condescension all its charm, command all its vigour, and subjection all its repose; silence its gravity, and words their grace; strength its exercise, and weakness its support."





The General Spread of the Order.

THE RULE of St. BENEDICT quickly influenced the Monastic life of the West. There was something in it so satisfying and so full of security, when compared with the eclectic method of government which existed previously, that it contained within itself an almost certain title to acceptance. In the lifetime of the Saint, history records his own foundations of Subiaco, Cassino, and Terracina. St. Placid, the son of Tertullus, he sent into Sicily, to establish a colony of Monks on the estate of that senator near Messina; and St. Maurus and four companions, in the year A.D. 543, went into France at the request of the Bishop of Le Mans. This last colony was in after years much blessed by Providence. St. Maurus on his arrival found that the Bishop, who had petitioned St. BENEDICT for their services, was dead, and his successor in the Episcopal see proved unwilling to receive them. On this the little band of Monks passed into Anjou, where they were enabled to begin a Monastery, which afterwards developed into the Great Abbey of Glanfeuil. Here St. Maurus lived to carry on his work for forty years, and to see the first beginnings of some 150 Monasteries. The number of the followers he gathered round him may be computed from the fact that in the two years that preceded his death a pestilence carried off upwards of an hundred Monks from his Monastery of Glanfeuil alone.

From that time the Rule thus planted by St. Maurus, took deep root in France, and in a very few years no other Monastic Code was followed. St. Columban, the founder of the Northern Monasteries, had come to France about the same time as St. Maurus. In many of

the houses he founded, the Rule of ST. BENEDICT was accepted and practised in their founder's lifetime; others accepted it together with the more severe Rule of Columban; while in late times all received ST. BENEDICT as their sole master. In the days of Charlemagne his Order had taken such complete possession of the religious life of France that the Emperor is reported to have asked whether there existed any other Rule for Monks, and how Monasteries had been possible before the time of BENEDICT.

Fifty years after ST. BENEDICT's death St. Gregory the Great became Pope. In his person it has been said "Monasticism ascended the Papal throne." To the influence and patronage of this great Pope the Order of ST. BENEDICT undoubtedly owes much of its prestige and in some measure the rapidity of its spread. By his means it became associated with the chief works of the Church, and grew in proportion to the demand that was made upon it. St. Gregory, himself a Monk, came of a rich and powerful family, and had acquired distinction in the highest offices of the State. Having abandoned, however, the splendid career that was open to him, he founded a Monastery in his family palace and entered it as a Monk. He was forced, most reluctantly, to quit his seclusion and accept the Papal dignity. With his heart still with his religious brethren on the Cœlian, it was but natural that he should lean much upon them and assist them by his influence; and thus it was by him that St. Austin, a Monk of his Monastery, was entrusted with a work specially dear to the heart of St. Gregory, and became the Apostle of England. In his person, as he preached with the Gospel in one hand and the Rule in the other, ST. BENEDICT took possession of this land.

From that time the Apostolic missionary of the Western nations for the most part wore the Benedictine cowl, and planted his Monastery where he preached the Gospel. In this way Europe was converted to the Christian faith and brought within the pale of civilization. There was no country, however distant and inaccessible, that was not, at one time or another, blessed by the ministrations of these sons of ST. BENEDICT. From England, the especial Apostolate of ST. BENEDICT, the Monk missionary went forth to convert the nations of Denmark, Norway, and Sweden, whence in turn even Iceland and Greenland received the knowledge of the truth. Of such Apostolic men, St. Austin and his companions, St. Willibrord, and later St. Boniface, the Apostle of Germany, may be taken as types. Ohrdruf, Frizlar, Bischofsheim and Fulda, the

cradle and home of so large a number of saintly and learned men, all reckon St. Boniface as their founder.

“As an exuberant vine,” says Cardinal Manning, “with its running branches and broad leaves, overspreads the massive structure of a wall, and hides all beneath with the richness of its foliage and the multitude of its clustering fruits, so was the family of St. BENEDICT. It seemed at one time to take possession of the Visible Church; its interior spirit entered into the line of Pontiffs; the twelve degrees of humility ascended the Holy See and sat upon the Apostolic throne; fifty Pontiffs of the family of St. BENEDICT have reigned over the Church of God; St. Gregory the Great and St. Gregory VII., no less great than he, and four successors who lifted the Pontificate to its highest glory, were all sons of St. BENEDICT.”

The great principle of labour, emphasized so strongly in the Rule, was a very powerful instrument in the hands of these Apostolic Benedictines. It attracted the attention of rough untutored people to see religious men toiling at the cultivation of the soil, and their imitation of what they saw was the first step to their ultimate civilization. Many are the towns of Europe which owe their existence to the presence of a Monastery round which the people had gathered for protection and instruction in the arts of peace.

From the days of St. BENEDICT there were attached to most of his Monasteries claustral schools, in which the Monks laboured to instruct the children committed to their charge in worldly science, while the living example of self-sacrifice and restraint which the religious man ever presented to the eyes of his pupils could not fail to impress them most profoundly with the things of God. Charlemagne endeavoured to extend the great benefits these institutions bestowed on his people by ordering that each cathedral church in his empire should institute a school founded on the Monastic model. The annals of the Order show that, in the seventh century, there existed in Europe a vast number of these Monastic schools, in which the circle of teaching embraced all that was then known. From these centres of learning came forth a legion of Bishops, ecclesiastics and zealous missionaries, besides patient and laborious students, to whose unseen and unselfish work the learned world of to-day owes the untold riches of its libraries. The sons of St. BENEDICT were everywhere in the first years of Europe's civilization. They were its lawyers and doctors, as they were its teachers and missionaries, and to them it owes the beginnings of its most celebrated universities. From the sixth to

the twelfth century the Church of the West was Benedictine, and much of the political government of Europe was carried on through the counsels of the sons of St. BENEDICT. It is pre-eminently the age of Benedictine works and Benedictine saints: the golden age of the Order. After that period it began to show signs of the influence of worldly wealth and the splendour of its long-continued prestige. The evil practice of bestowing the government of abbeys on the sons of the rich and powerful, many of whom were not even clerics, led, as may be imagined, to the greatest abuses. Discipline was relaxed in Monasteries thus invaded by the world and its ways. To remedy this state of things God raised up St. BENEDICT ANIAN, towards the close of the eighth century, as the first Benedictine reformer. This Saint was supported by the authority of Charlemagne, but though he accomplished much he died before he could consolidate his work.

In the strife of parties which disputed the mastership of the Frankish empire Monastic life suffered very considerably. The Normans in the West and the Hungarians in the East made numerous hostile demonstrations, during which a vast number of Monasteries were pillaged and destroyed. The Monks, driven into temporary banishment, brought with them on their return much of the corruption of worldly ways: a more terrible enemy to religious life than the hatred of barbarian nations. In the decay of religious fervour that followed there were many that resisted the evil influences at work. A reaction created in the tenth century the reform of Cluny in France; and in the following century those of Camaldoli and Vallumbrosa in Italy and Hirsau in Germany.

In the twelfth century many other branches sprung into existence out of the Benedictine tree. Of these Citeaux was the most fruitful, and had the honour of possessing St. Bernard, himself the founder of some hundred Monasteries. Of the rest the most famous and lasting were the reforms of Fontevrault, of the Gilbertines, the Celestines, and the Trappists. The Carthusians, though they took their origin from the Order, and until the canonization of St. Bruno, retained the name of St. BENEDICT in the "Confiteor," introduced regulations so special and usages so much at variance with the Benedictine traditions that they are often not accounted as belonging to the family of St. BENEDICT.

The thirteenth century saw the rise of the Mendicant Orders. It has been more than once asserted and implied that this period

terminated the mission of the Benedictine Order in the Church. It is said, that after this time it remained as a monument of past glories and services rather than as a still living and energising body. Such an impression is not borne out by a reference to history. New and pressing needs called for new religious Orders, which henceforth, in the designs of God, were to share with St. BENEDICT in a work that had for centuries been exclusively his own. But his hand and his spirit can still be recognised in many developments of the religious life not now associated with his name, and it is by no means the case that all the fervour of Monasticism, and its vigour and healthy activity, passed at this period from the Old to the New. St. BENEDICT's position towards the numerous religious families that have sprung into existence since the thirteenth century may be likened to that of an aged father who has grown grey in many labours, and who in maturity rejoices to see a younger generation associated with him in a work he had long before begun and for centuries carried on unaided. St. BENEDICT has been described by his biographer, St. Gregory the Great, as a man "filled with the spirit of *all* the just," and hence it could not be that he should be found in any way out of harmony with the Saints who followed him.

This view is borne out in a marvellous manner by a glance through the lives of some of the Saints who had been specially renowned for their labours in the Church in comparatively modern times. Thus St. Francis of Assisi received his first grey habit from the hands of Benignus, the Abbot of Vallambrosa, and thus his children obtained their title of "Grey Friars" from St. BENEDICT. From the sons of the Patriarch of Monks St. Francis received the Church of the Portiuncula which had belonged to the Abbey of Subiaco. B. Rayner, a Benedictine Monk, was the Saint's confessor, and throughout his life St. Francis ever loved to link himself with this ancient Order. St. Anthony of Padua, his favourite disciple, the Saint sent to study in the Benedictine Abbey of Vercelli; and as some consider, to learn the lessons of sanctity from the lips of the Abbot John Gersen, the renowned author of the "Following of Christ." The visit of St. Francis to the cave of Subiaco, in which St. BENEDICT spent his early years, is to be ranked among the most touchingly beautiful incidents in this Seraphic life; and the rose trees of Subiaco, which owe their origin to him, still remain as a memorial of his visit.

His children too have been united by more than one tie to those

of ST. BENEDICT. St. Clare lived at first with the Benedictine nuns of St. Damian at Assisi. The first Franciscan Monastery in Paris was founded there by the Benedictine Order. The Abbey of Fescamp paid the expenses of the first Franciscan colony to England, and their first shelter in the land at Canterbury was beneath the roof-tree of ST. BENEDICT.

St. Dominic also, the founder of the second great Mendicant Order, had special connections with that of ST. BENEDICT. His mother obtained his birth by prayer at the tomb of the Benedictine St. Dominic de Silas, after whom he was christened. When correcting a brother for a fault the Saint would pray to ST. BENEDICT and imitate his wise discretion. His great work of preaching was begun with the assistance of Benedictines, for, at his request, Pope Honorius III., by special brief, associated with him in this work several Monks, who were reputed the most renowned and eloquent preachers of the day.

In after years St. Thomas of Aquin, the great light of the Dominican Order, was educated under the auspices of ST. BENEDICT. His early life was passed in the Claustral School of Monte Cassino, and there without doubt he wore the black Benedictine habit. His studies were continued under a Monk at Naples; throughout his life he is said to have worn the scapular of the Order, and his last hours were spent amidst the children of ST. BENEDICT.

Such facts will illustrate how intimately these two great Orders were associated with the Order of ST. BENEDICT. In later times many were the members of the Orders Mendicant who came to leave the grey mantle of Francis and the white robe of Dominic for the old black cowl of BENEDICT. So great, indeed, was this influx, in the first century of their existence, that it threatened to disturb the peaceful spirit of the more ancient Institute. To avert this, two Popes, Martin IV., in A.D. 1281, and Benedict XII., in A.D. 1335, issued Bulls on the subject of this exodus, which forbade the change without special permission from the Holy See, and ordered the return of such friars as had not obtained this leave to the religious family of their first choice.

The connection of the great founder of the Society of Jesus with the Benedictine Order is better known. On his conversion, St. Ignatius Loyola went to hang his sword in the Church of Montserrat, the great Benedictine Sanctuary of Spain. There he passed his few days retreat under the direction of Dom John Clanonius, having reached the Monastery probably on ST. BENEDICT'S Feast. His first

vows were made in the Benedictine Church of Mont Martre in Paris, and his solemn vows in Rome, in the Benedictine Basilica of St. Paul's; while a little later we find the Saint pondering over his renowned Constitutions amid the inspiring associations of the Arch-Abbey of Monte Cassino. And let it not be forgotten that in more recent times the Church owes to a Benedictine Pope (Pius VII.) the restoration of the great Society.

The near ties that bound St. Philip Neri to our Holy Father St. BENEDICT are thus described by His Eminence Cardinal Newman:—“Everything about Philip threw him back into the times of simplicity, of poverty, of persecution, of martyrdom; the times of patience, of obscure and cheerful toil, of humble unrequited service; ere Christianity had gained a literature, or theology had become a science, or aught but Saints had sat in Peter's chair, while the book of nature and the book of grace were the chief instruments of knowledge and of love. Such was the school of St. BENEDICT: nor did that dear and venerable Father let the young pilgrim go, even when his two years' sojourn near Monte Cassino was at an end, for if a direct divine summons took him to Rome, St. BENEDICT chose out for him his lodging there. . . . As, from St. Dominic, Philip gained the end he was to pursue, so from St. BENEDICT he learned how to pursue it. He was to pursue Savonarola's proposals, but not in Savonarola's way, rather in the spirit and after the fashion of those early religious of which St. BENEDICT is the typical representative. . . . From eighteen to twenty-eight or twenty-nine he was with St. BENEDICT and the ancient Saints of Rome. Nor even when the end of that period was come did he quite leave St. BENEDICT. During the whole sixty years that he passed at Rome there was only one great turning-point or crisis of his life: it was when, at about the age of forty, he thought of going to the East. Now, to determine this point, he did not take the counsel of any Dominican, nor of any Jesuit; either of which courses might have seemed natural; but he went to a Benedictine of the great Basilica of St. Paul's, and was by him referred to another Monk of the Benedictine family who lived on the spot of St. Paul's martyrdom, and this father, directed by St. John the Evangelist, told him that 'his Indies were to be in Rome, where God would make much use of him.' . . . Such was the character of the devotions, such the cast and fashion of interior life, which are proper to St. Philip—Benedictine as I may call them.”

In the lives of many other Saints it is easy to recognise the

influence of **ST. BENEDICT**. St. Francis of Sales, for example, was a pupil of the celebrated Benedictine Genebrard. He became co-adjutor to the Benedictine Bishop Grenier, and throughout his life manifested the greatest interest in the Conventual life of the Benedictine houses of Tallories near Annecy, and Puy d' Orbe, in the former of which he desired to end his days. When at Paris he was a frequent visitor at the English Benedictine Monastery of St. Edmund the King, and there loved to assist the newly-ordained priests on the day of their first mass. St. Vincent de Paul too had a great devotion to the Order. He advised each of his Sisters of Charity to wear the medal of the Saint, and helped to found a Convent of English Benedictine nuns at Pontoise, which is now represented by the community of St. Scholastica's Abbey, Teignmouth. M. Olier, the saintly founder of the Seminary of St. Sulpice, chose for his own directors, from whom he derived the lessons he was called upon to impart to his secular brethren, two Benedictine Monks, Dom Gregory Tарisse and Dom Gregory Bataille. The English Secular clergy during the times of persecution were likewise indebted to **ST. BENEDICT**. Their College of St. Augustine at Douai reckoned among its chief benefactors the Benedictine Abbots of Arras, Marchienne, and Anchiene; when removed to Rheims it received special help from the hands of the Abbess of St. Peter's, who provided many things necessary for its members on their coming and during their stay. The English Secular College of St. Gregory at Paris was founded by Philip Cavarel, Abbot of St. Vedast.

These facts will be sufficient to show that **ST. BENEDICT**'s influence was still at work in the Church after the thirteenth century. That the Order had not entirely lost its literary renown, the gigantic labours of the congregation St. Maur would alone abundantly prove.





The Apostolate of St. Benedict.



HISTORY of ST. BENEDICT'S work in England would be a history of the Church in this country. In every land of Europe the labour of civilization and conversion was, for many centuries, carried on by the sons of ST. BENEDICT; but nowhere did the Order so intimately link itself with people and institutions, secular as well as religious, as it did in England. To the Benedictines England owes its Christianity. Many of the Episcopal Sees were founded and governed by them, while black monks served their Chapters as Canons. For many generations the Primate of Canterbury was a religious, and held the place of Abbot to the Regular Chapter of Christ Church, and until the sixteenth century his election was in its hands. To the Monks England owes many of its chief architectural beauties: Cathedrals and Abbeys were their creation, and with their expulsion came destruction and decay to many majestic buildings which generations of pious benefactors had raised, and which even in their ruin form one of the chief attractions of our land. To their labours, also, England is indebted for its education and the beginnings of its schools and universities, and in great measure for the cultivation of its land. To the pen of the Monk, who, in the seclusion of the cloister, noted the changing events of his age, England owes the knowledge of its history; and to the same patient unseen labour its libraries owe much of their goodly store of manuscripts and precious volumes, while others not less rare and valuable were destroyed and lost in the pillage of the ancient Abbeys.

For centuries the Monasteries of England furnished the land with

holy and learned Bishops, renowned for their sanctity as well as for their worldly wisdom, which was devoted to the service of their country, in the councils of kings. They were all in all to England; its doctors and its lawyers and its councillors; and on almost every page of the country's annals their names may be found, in honour, as the champions of the liberties of Church and people.

"Catholic England," says Cardinal Manning, "was so predominantly Benedictine that it has been called the Apostolate of St. BENEDICT, and from England again he sent forth his sons into France and Germany and the countries of the North and of the Alps. Never in the history of any Order, or of the Church in any age, was the union of the religious and secular ministries carried to such an identity. . . . A Benedictine Cathedral with a Seminary by its side is a type of what once was, and—if the Church of England is to do its great work of grace, of what, whether by this same identification or by the harmonious unity of our two great ministries—must be again."

The origin of the mission of ST. BENEDICT to England in the person of St. Austin is well known. The Pope, St. Gregory the Great, had long wished to be himself the Apostle of the Saxon people, and, when raised to the Pontifical throne, his first care was to carry out his project. St. Austin, his chosen instrument for this work, was Prior of the Benedictine Monastery which the Pope had founded in Rome, and in which he had lived as a monk. Forty religious were made the companions of St. Austin in his work of converting England to the Faith of Christ.

In the island, though Christianity had long before been propagated, the ancient British Church had now been swept away. After a struggle continued during more than a century and a-half, a barbarian and pagan race, composed of Jutes, Saxons, and Angles, had wrested the land from its ancient possessors, and the darkness of ignorance and pagan worship had once more spread over the island. Such was the state of things when St. Austin and his companion monks set foot on English soil in A.D. 596. A little neck of land, called Ebbs Fleet, in the island of Thanet, and near to Pegwell Bay, is supposed to be the place of their landing.

From this time ST. BENEDICT seems to have taken possession of England as his own. It was but fifty years after the death of the Patriarch at Monte Cassino when the white shores of Britain witnessed the arrival of his black-cowled followers. For the next ten

centuries the Saint's paternal care was extended in a special manner to the land which, under his patronage, became fruitful in a rich lineage of holy men and women, and disputed with Ireland the title of Isle of the Saints.

In a very short time the first evidences of St. Austin's labour were seen in the baptism of King Ethelbert and ten thousand of his subjects. The Saint was now consecrated Bishop of the English at Arles in France, and returning received from the newly-converted King the site of an ancient Christian Church, hard by the royal city of Canterbury. Here he established his monks and built the first English Monastery, which he dedicated to St. Peter and St. Paul, but which in later times was better known as St. Augustine's Abbey. Within the city the pious King began the building of another church, which St. Austin made the Cathedral of his See, and nigh at hand he placed a second Monastery for his monks to serve the Church. To assist in these works the Pope sent from the Monastery at Rome another colony of monks: amongst whom we find the names of Mellitus, Justus, and Paulinus, three holy men, now well known as Saints and Apostles of the English nation. And now the light of faith, kindled in Kent, was received by the East Saxons, and St. Austin, as Primate, consecrated St. Mellitus as their Bishop. He placed his See in London, and raised a church in honour of St. Paul the Apostle. St. Justus, also, was made Bishop of the See of Rochester, where he built the Cathedral Church of St. Andrew. By special privilege the saintly Primate was allowed to consecrate St. Lawrence, who had been a fellow monk and missionary, to be his successor; and having in so short a time witnessed the great success of his Apostolic work he died A.D. 609.

For a few years after this the harvest was not so plentiful as in the days of Austin and King Ethelbert, and St. Lawrence and his two saintly successors, Mellitus and Justus, passed away without having extended much the preaching of the Gospel. The last, however, lived to see the light of faith carried to the northern parts of England. Hitherto, though St. Austin had himself pushed on as far as York, his chief ministry and that of his companions had been confined to the Saxons, south of the Humber. Above this, as the name imports, stretched the kingdom of Northumbria far to the north and west. This territory was ruled by a king called Edwin, who desired the daughter of the Christian King of Kent in marriage. He pledged his word that she should be allowed the exercise of her

religion, and that Christian Priests should be permitted to accompany her to the north. For this purpose St. Justus consecrated the Monk Paulinus, and sent him to Northumbria. This holy man had come from Rome with the second band of Benedictine missionaries, and had, according to the tradition preserved in the writings of William of Malmesbury, penetrated before this period into the west of England, and had brought the Benedictine rule to the great Abbey of our Lady of Glastonbury.

The sanctity of St. Paulinus and the energy of his preaching were in a few years rewarded by the baptism of King Edwin and his Court; and the Cathedral Church of St. Peter having been commenced at York the Saint became its first Archbishop. The labours of this holy missionary extended into what is now Northumberland, and south as far as Lincoln. Here a church of stone was built, and the Monk Honorius was consecrated the successor of St. Justus. The overthrow and death of Edwin forced St. Paulinus to leave the north, and having made his way to Rochester, then vacant by the death of St. Romanus, he administered that church till A.D. 646.

Thus, in the space of fifty years from the coming of St. Austin and his companion monks to England, the preaching of ST. BENEDICT had extended over the length and breadth of the land. In the north, for a period after the exile of St. Paulinus of York, there was anarchy and confusion. The only help the Christian people of the North had in those evil times was from a certain James, the companion of St. Paulinus, and his deacon, who had lingered behind him in York, and of whom St. Bede says that "he rescued much prey from the enemy of mankind in those days."

When, under the pious St. Oswald, the North again received peace, its missionaries were drawn for a while from the Columban Monasteries of Iona and Hy. Among these the names of St. Aidan and St. Cuthbert are best known: the former was the founder of the Monastery of Lindisfarne, and its first Bishop; and the latter is said to have introduced into it the Holy Rule of ST. BENEDICT. In the days of St. Cuthbert many saintly Monks and Bishops were also living in England. There was St. Wilfrid, the founder of Ripon and Selsey Abbeys and Bishop of York, whose life presents the not uncommon picture of a Saint misunderstood and misjudged by other holy men, and at the same time also a glorious example of patient long-suffering under manifest injustice. Then also lived St. Bennet Biscop, the

friend of St. Wilfrid, and his companion on at least one of his journeys to Rome. This Saint had become a Monk in the Abbey of Lerins, and, returning to England, was appointed Abbot of St. Peter's, Canterbury, by Theodore, the Archbishop. In a little while, however, resigning this charge into the hands of the learned African Monk Adrian, he took himself and his valuable library into the north of England, where he founded the twin Monasteries of Wearmouth and Jarrow. His after life was spent in frequent journeyings to Rome and other cities of Europe in behalf of his beloved Monastic foundations. To his labours England owed much of its learning. It was he who introduced from France the true art of building in stone, and glass for windows. He brought back from his travels, too, rich stores of ancient manuscripts, rare paintings, and many precious relics of the Saints and Martyrs. Whilst he was living, another Saint, St. Erconwald, blessed England with his virtuous life. He was descended from a royal race, and had left the world to build and rule the Monastery of Chertsey. Another Convent the holy man set up at Barking, in Essex, where his sister Edilberga was the abbess. From his retreat at Chertsey he was called to rule the See of London as its Bishop. There were many other Saints in England also at the time, such as St. Chad of Lichfield, St. Egwin of Worcester, and St. Aldhelm, the poet Bishop of Sherborne. Towards the end of the seventh century there lived in the Monastery of Jarrow a Monk and a Saint, who is looked upon as the typical representative of the student and the scholar. This was St. Bede the Venerable who, in the quiet seclusion of that Northern cloister, passed his life from boyhood to old age in the daily exercise of Monastic duties. There he studied, wrote, and taught, and still at work finished a life of silent and hidden labour by a sweet and holy death. To him the English nation is indebted for the record of its early history; and to him in common with St. Theodore, the student Monk and England's Primate, and St. Adrian, the Abbot of St. Peter's, Canterbury, it owes the first germs of its schools and universities.

In after times Oxford and Cambridge, the boasted centres of English learning, came from these Monastic schools. Cardinal Newman thus relates the origin of Cambridge:—"Jeoffred, or Goisfred, had studied at Orleans; thence he came to Lincolnshire and became Abbot of Croyland; whence he sent to his manor of Cotenham, near Cambridge, four of his French fellow students and Monks—one of them to be professor of sacred learning, the rest teachers in philo-

sophy, in which they were excellently versed. At Cambridge they hired a common barn, and opened it as a school of the high sciences. They taught daily. By the second year the number of the hearers was so great from town and country 'that not the biggest house and barn that was,' says Wood, 'nor any church whatever, sufficed to hold them.' They accordingly divided off into several schools and began an arrangement of classes, some of which are enumerated. 'Betimes in the morning Brother Odo, a very good grammarian and satirical poet, read grammar to the boys and those of the younger sort according to the doctrine of Priscian.' At one o'clock 'a most acute and subtle sophist taught the elder sort of young men Aristotle's Logic;' at three o'clock 'Brother William read a lecture on Tully's Rhetoric and Quintilian's Flores,'—such was the University of Cambridge. And Master Gislebert, upon every Sunday and holiday, 'preached the Word of God to the people,'—such was the beginning of its University Church."

As Bede had studied in the Northern School of St. Bennet Biscop, under the Archcantor John, so another holy Monk had studied in the Southern Canterbury in the school of Theodore and Adrian. This was the Archbishop of the See of York, St. Egbert, the founder of the celebrated Monastic School of York. From him the still more celebrated Monk Alcuin derived his knowledge and his love of letters; and through this holy man, the Blessed Alcuin, England gave back to Europe the torch of learning it had before received from Rome through the children of St. BENEDICT. By him Charlemagne was taught, and the schools of Paris first began, from which the light of a new civilization and culture was quickly borne over Europe. Paris passed the gift to Tours and Lyons; then came Fulda, Rheims, and Ferriers, and others in quick succession. In after years the Franks in part repaid the gift to England, when the Monks of Fleury helped to refound the schools of Ramsey Abbey, which the Danes had destroyed.

As an instance of the Monastic life of this time the following quotation from Cardinal Newman's essay on the "Mission of the Benedictine Order" cannot fail to be of interest:—"How beautiful is Simeon of Durham's account of Easterwine, the first Abbot after Bennet of St. Peter's at Wearmouth! He was a man of noble birth, who gave himself to religion, and died young. 'Though he had been in the service of King Egfrid,' says Simeon, 'when he had once left secular affairs, and laid aside his arms, and taken on him the spiritual

warfare instead, he was nothing but the humble Monk, just like any of his brethren, winnowing with them with great joy, milking the ewes and cows; and in the bakehouse, the garden, the kitchen, and all house duties, cheerful and obedient. And, when he received the name of Abbot, still he was in spirit just what he was before to every one, gentle, affable, and kind; or, if any fault had been committed, correcting it indeed by the Rule, but still so winning the offender by his unaffected earnest manner, that he had no wish even to repeat the offence, or to dim the brightness of that most clear countenance with the cloud of his transgression. And often going here and there on business of the Monastery, when he found his brothers at work, he would at once take part in it, guiding the plough, or shaping the iron, or taking the winnowing fan, or the like. He was young and strong, with a sweet voice, a cheerful temper, a liberal heart, and a handsome countenance. He partook of the same food as his brethren, and under the same roof. He slept in the common dormitory as before he was Abbot, and he continued to do so for the first two days of his illness, when death had now seized him, as he knew full well. But for the last five days he betook himself to a more retired dwelling; and then, coming out into the open air and sitting down, and calling for all his brethren, after the manner of his tender nature, he gave the Monks the kiss of peace, and died at night when they were singing Lauds.' . . .

“When the bodily frame receives an injury, or is seized with some sudden malady, nature may be expected to set right the evil, if left to itself, but she requires time; science comes in to shorten the process, and is violent that it may certain. This may be taken to illustrate St. BENEDICT'S mode of counteracting the miseries of life. He found the world physical and social in ruins, and his mission was to restore it in the way—not of science, but of nature; not as if setting about to do it; not professing to do it by any set time, or by any series of strokes, but so quietly, patiently, gradually, that often till the work was done it was not known to be doing. It was a restoration, rather than a visitation, correction, or conversion. The new world that he helped to create was a growth rather than a structure. Silent men were observed about the country or discovered in the forest digging, cleaning, and building; and other silent men, not seen, were sitting in the cold cloister tiring their eyes and keeping their attention on the stretch, while they painfully deciphered and copied and re-copied the manuscripts which they had saved. There

was no one that 'contended or cried out,' or drew attention to what was going on; but by degrees the woody swamp became a hermitage, a religious house, a farm, an abbey, a village, a seminary, a school of learning, and a city. Roads and bridges connected it with other abbeys and cities, which had similarly grown up, and what the haughty Alaric or fierce Attila had broken to pieces, these patient meditative men had brought together and made to live again.

"And then, when they had in the course of many years gained their peaceful victories, perhaps some new invader came, and with fire and sword undid their slow and persevering toil in an hour. The Hun succeeded to the Goth, the Lombard to the Hun, the Tartar to the Lombard; and the Saxon was reclaimed only that the Dane might take his place. Down in the dust lay the labour and civilization of centuries—churches, colleges, cloisters, libraries—and nothing was left to them but to begin all over again; but this they did without grudging, so promptly, cheerfully, and tranquilly, as if it were by some law of nature that the restoration came, and they were like the flowers and shrubs and fruit trees which they reared, and which, when ill-treated, do not take vengeance or remember evil, but give forth fresh branches, leaves, or blossoms, perhaps in greater profusion, or with richer quality, for the very reason that the old were rudely broken off."

Such was the work and such the life of the Monks of old in the cloisters which had sprung up so rapidly from the soil of England. In two centuries from the coming of St. Austin and his companion Monks, England possessed numerous Abbeys and lesser Monasteries in almost every part of the land. Many were the Princes and even Kings and Queens who came to leave the royal mantle and kingly crown for the sombre dress and tonsure of the Monk or the Nun's flowing veil. In these days it is difficult for us to realize an attraction so great as this, and yet the cloisters then certainly possessed it. We read, for instance, how St. Ethelred of Mercia, who had ruled his kingdom for above a quarter of a century, entered the Benedictine Abbey of Bardney, and as a simple Monk went to work among the fens of Lincolnshire: how Cenred too, Offa, and St. Richard, and Ceolwulf of Northumbria, and Ina of Wessex, all of them Monks, were all of them Kings by birth.

We read too of English Queens and Royal Princesses, like St. Ethelberga, the widowed daughter of the first Christian King of Kent, and her sister Eadburga, who left their royal estate for the

cloister, and for whom their brothers built the Abbeys of Lining and Folkstone. We learn also how St. Hilda was a Queen as well as a Nun, and how she ruled right royally the great Abbey of Whitby. And, lastly, how St. Ebba of Coldingham, and the two Northumbrian Queens and Saints, Etheldreda and Ermenburga, and many royal and holy women, preferred the security of the cloister to the dignity of worldly honour.

So rapid, indeed, was the spread of Monastic and Conventual life in Saxon England, that ere two centuries had passed from the landing of St. Austin and his forty Monks, there were twenty-three Abbots to affix their names to the decrees of a Synod held by the Archbishop Ethelard, A.D. 796. These twenty-three, the number of the Abbeys, only attest the still greater number of Monasteries of the lesser sort and Convents of holy women that might then be found scattered over the land.

Towards the close of the eighth century the Danes appeared in the north of England, and for a while it seemed likely that they would destroy the Saxon as completely as the Saxons had destroyed the early British Church. The year A.D. 794 saw the old Monastery of Lindisfarne in flames, but it was not till half a century later that the real work of destruction was commenced in the South by the pillage of Winchester. A few weeks later the Danish ships were again seen off Lindisfarne, and from this holy island, on which the church had now been built again, the Monks fled with the body of St. Cuthbert. The Northmen landed, and passing through Northumbria towards the South, left behind them a track marked by blackened ruins of Monasteries and Churches. Great was the destruction and pillage. Bardney, Croyland, Peterborough, Ely, and many other Abbeys were given to the flames, and their inmates put to death if they delayed their flight in hopes of saving their beloved homes. At Peterborough alone eighty-four Monks were thus killed, at Croyland forty-four, and at Ely many others were also sacrificed to the fury of the Danes.

After this came a time of re-construction. The children of St. BENEDICT began again to restore their former works, and grew in influence and numbers. At that time Egbert, the first King of undivided Britain, and Ethelwulf, his son, were guided by the counsels of St. Swithun, the Bishop of Winchester, and Alstan of Sherborne. Then, too, Alfred built and endowed Athelney and Shaftesbury: his example led others to make like pious benefactions.

The tenth century is marked by great progress in the Monastic institutions of England. At this time lived the great St. Dunstan, Monk and Bishop, under whom the Abbey of Glastonbury became fruitful in Saints. He it was whom the nation choose to upbraid the King for his unholy and unbenefitting conduct. He fearlessly fulfilled his mission, and for this drew upon himself and his religious brethren the anger of the Monarch. Recalled from banishment he filled the Sees of Worcester and London and Primacy of Canterbury, A.D. 960. He was above all a Monk, and to him the Order owes more than we have space to tell. Abingdon and many other Monasteries he raised from the ruins to which the Danish invasions had reduced them, and his beloved Glastonbury he enriched with many buildings and costly presents. In more than one Cathedral Church he substituted the Monk in place of the Secular Canon.

In this period also there lived St. Oswald, the successor of Dunstan in the See of Worcester. He had been at first a Secular Canon, but had early renounced his post to become a Monk. When consecrated Bishop he filled the stalls of his Cathedral with his Benedictine brethren. To him the Abbey of Ramsey owed its first beginning. Ethelwold, another Saint, was at this time Bishop of Winchester. He had been a Monk at Glastonbury under the Abbot Dunstan, and was chosen by him to restore the Monastery of Abingdon. Following in the footsteps of the two Saints, Dunstan and Oswald, he too replaced the Canons of his Cathedral Church by Monks. He was noted as the refounder of many ruined Abbeys, amongst which the most famous were Ely and Peterborough. Another Saint, St. Elphege, was living at the close of this period. At first, a Monk of Deerhurst, near Gloucester, he became a recluse at Bath, and founded there the celebrated Abbey of St. Peter. Then made Bishop of Winchester, and later Archbishop of Canterbury, he was martyred in the sack of his Cathedral city by the Danes.

The Norman Conquest brought trouble to the Monks, and yet was not unaccompanied with blessings. The rapaciousness of the early Norman sovereigns of England caused them to retain the temporalities of many an Abbey and Monastery, and often the Monks were left wholly destitute. Yet, strange to say, these same Kings are accounted the founders of more than one fair Abbey in England, and in many ways proved themselves the benefactors of Monastic life. Still the Monks had many troubles. They were accounted, and with justice, the strongholds of the Saxon cause, and in so far had to bear the

harsh measures directed against them by the Conqueror. On the whole, however, there can be little doubt that it was to their advantage, and this was brought about in great measure by the appointment of Lanfranc to the Archbishopric of Canterbury. He had been Abbot of the Benedictine Monastery of Bec, in Normandy, and was a true and saintly Monk. In Canterbury he found enough to dishearten the bravest soul. The Cathedral was in ruins, and four Monks alone had survived the martyrdom of St. Elphege, but his spirit rose with the difficulties before him and his efforts were crowned with success. Before long the buildings were repaired and more than one hundred and fifty Monks were again chanting in the Cathedral choir. For these he wrote what are known as the "Constitutions of Lanfranc," a compilation of Benedictine traditions. To his influence we may trace the restitution of the old Monastic spirit in the Abbeys of England, and the foundation of many other religious houses.

Towards the close of Lanfranc's life William the Conqueror was succeeded by the second William, and the last days of the Archbishop were embittered by a knowledge of the evils in store for the Church during the reign of this king. In his greed for wealth he kept for his own use the revenue of every Abbey that became vacant, and forbade the Monks to proceed to the election of another superior. Canterbury suffered in a special manner in this way at the death of Lanfranc. Its possessions were let out to the highest bidder, and the Monastery itself was leased for secular purposes during a period of five years. The Monks, with the exception of a few who clung to their old home were dispersed, and thus in a short time much of Lanfranc's work was destroyed again.

The following quotations from the "Life of St. Anselm," by Dean Church, will give a good idea of Monastic life in the age of Lanfranc:—"The governing thought of Monastic life was that it was a warfare, *militia*, and a Monastery was a camp or barrack. There was continual drill and exercise, early hours, fixed times, appointed tasks, hard fare, stern punishment; watchfulness was to be incessant, obedience prompt and absolute; no man was to murmur. What seems to us trifling or vexatious must be judged of and allowed for by reference to the idea of the system;—training as rigorous, concert as ready and complete, subordination as fixed, fulfilment of orders as unquestioning as in a regiment or ship's crew which is to do good service. Nothing was more easy to understand in those days in any man, next to his being a soldier, than his being a Monk; it

was the same thing, the same sort of life, but with different objects." . . .

"For the objects in view, the organization, given us by Lanfranc in the regulations drawn up for the English Monasteries, was simple and reasonable. The buildings were constructed, the day was arranged, the staff of officers was appointed in reference to the three main purposes for which a Monk professed to live—worship, improvement, and work. There were three principal places which were the scenes of his daily life: the Church, and in the Church especially the choir, the chapter house; and the cloister; and for each of these the work was carefully laid out. A Monk's life at that period was eminently a social one; he lived night and day in public; and the cell seems to have been an occasional retreat, or reserved for the higher officers. The cloister was the place of business, instruction, reading, and conversation, the common study, workshop, and parlour of all the inmates of the house—the professed brethren, the young men whom they were teaching or preparing for life, either as Monks, or in the world; the children who formed the school attached to the house, many of whom had been dedicated by their parents to this kind of service. In this cloister, open apparently to the weather but under shelter, all sat, when they were not at service in Church, or assembled in chapter, or at meals in the refectory, or resting in the dormitory for their mid-day sleep; all teaching, reading, writing, copying, or any handicraft in which a Monk might employ himself, went on here. Here the children learned their letters, or read aloud, or practised their singing under their masters; and here, when the regular and fixed arrangements of the day allowed it, conversation was carried on. A cloister of this kind was the lecture-room where Lanfranc taught "grammar," gave to Norman pupils elementary notions of what an Italian of that age saw in Virgil and St. Augustine, and perhaps expounded St. Paul's Epistles: where Anselm, among the pupils caught from him the enthusiasm of literature; where, when Lanfranc was gone, his pupil carried on his master's work as a teacher, and where he discussed with sympathising and inquisitive minds the great problems which had begun to open on his mind."

About this time there was a revival of Monastic discipline in the North of England. For more than two hundred years the Northern Abbeys had remained the blackened and dismantled ruins, to which the Danish raids had reduced them, when it entered into the mind of a certain Aldwin, a Benedictine Monk of Winchcomb, near Evesham,

to attempt their restoration. It was a bold idea ; hardly less difficult was it than if a Benedictine colony were now to leave one of their *present* Monasteries and plan the restoration of the ancient glory of their order amid the ruins of Glastonbury or Fountains. Still the idea gained the favour of some, and Aldwin and a few companion Monks were allowed to proceed to the North. They first visited Jarrow-on-the-Tyne and Wearmouth, and afterwards gathered a few religious among the ruins of Whitby and Lastingham, but Aldwin dying, part of the little band removed to York, where they founded the Abbey of St. Mary. In after years a Prior of this St. Mary's, leaving it for the reform of the Cistercians, who had planted an Abbey at Rieraulx, in Yorkshire, established near Ripon the famous Monastery of Fountains. In 1803, the Pope, at the request of the Bishop of Durham, ordered the little communities of Wearmouth and Jarrow to abandon their attempted restoration, and to remove to Durham there to unite and establish the Cathedral Priory, which had been built beside the tomb of St. Cuthbert. The name of St. Anselm, the illustrious successor to Lanfranc at Bec and at Canterbury, must be remembered with honour. He was a true Monk and true Prelate, and proved himself the staunch supporter of the liberties of the Church and cloister. He was besides a philosopher, a scholar, and a student, and as the champion chosen by the Pope to defend the Faith against Berengarius, England and his order may well be proud of him.

The commencement of the thirteenth century saw a change of great importance to the Monastic life in England. Innocent III., in A.D. 1215, ordered that the different Monasteries should be united in a common bond of unity and be considered as one congregation, under a superior chosen by the votes of the whole body. At first the Benedictines formed into two separate Provinces of York and Canterbury, following in the hierarchical division of the country, but Benedict XII., in A.D. 1300, directed that these two should be joined together. From this time circumstances tended to produce greater union among the Benedictine Monasteries in England. The alien Priors, or houses founded by foreign Abbeyes and dependent on them gradually fell into the union of the English Congregation, and no new monasteries of foreign obedience were allowed. One result of the new union was the foundation of the College of St. BENEDICT at Oxford, for the support of which a common tax was levied on all the Monasteries of the Congregation.

The thirteenth century was a long-continued struggle for the privileges of the Monastic body, and this the Monks were forced to maintain not alone against the secular power, but with those, from whom they might naturally have expected sympathy and protection, the episcopate of England. The Monastery of Christ Church, Canterbury, bore the chief part in the contention, but its quarrel was watched with eagerness by the other monastic bodies, and its success, which was complete, after a century of litigation and often of open violence, was hailed as the triumph of the Monastic cause.

The history of the evil days of Henry VIII., which saw the destruction of the ancient Monasteries, is too well known, to need repetition. The Monks were well understood to be the most violent opposers of the King's designs." "The refractoriness of the Monks of the Benedictine Order to the King's proceedings made him think it convenient to look a little more narrowly into their behaviour" (Strype.) Upwards of two hundred of the lesser houses, the work of centuries, were at first seized upon, and their inmates sent adrift into the world. Within a year of the time when the greater Abbeys were declared to be in a good and proper state and useful to the nation, their destruction also was decreed. The ruins with which England abounds attests the thoroughness of the work, whilst of the vast number of Abbey Churches the few which still remain in a state of preservation show what the country has lost by this wholesale destruction.

But little remains to be added. Many attempts have been made to vilify the memory of the Monks of old, and thus to justify the destruction of the Abbeys and the seizure of their property. But knowledge is producing a juster appreciation of men who for the most part led the most unselfish and most patriotic of lives. Year by year additional facts are brought to light, which tend to show that there is little against them, but fidelity to the faith of a thousand years; and many signs point to a growing belief, that in the overthrow of the Monastic body, England destroyed a time honoured institution, and one to which the nation in a thousand ways is indebted.

For a while, it seemed as if the work of destruction had been complete. The vast family of ST. BENEDICT in England appeared to be extinct, but the Providence of God had guarded the order from a complete severance with its lineage of ancient English Saints. There was indeed a time when one aged Monk remained of all

his fellows, and he nigh to the close of his days, and in prison for his faith. "I know of no passage in Ecclesiastical history more touching," says Cardinal Manning, "than the long confessorship and closing act of Father Buckley, the last whom the tempest of the Reformation had left to ST. BENEDICT, when exile and martyrdom had swept off his fathers and brethren, he was left alone, the only lingering witness of the family and the Apostolate of ST. BENEDICT in England. After forty years of imprisonment, when he was ninety years of age, and the hour of death drew nigh, and all hope of a lineage in England seemed to be cast off, two secular Priests came to ask him for the Habit of the Order. After due time and trial he clothed them, and on the day when he transmitted the Spirit of ST. BENEDICT to his sons, he became blind. He had seen his heart's desire upon earth, and his eyes longed only to see the King in His beauty, on whose glory they soon were opened."

It was thus that Providence had preserved to our days the order that was so closely bound up with the England of the past. Of all the numerous religious families dispersed by persecution and driven from England, ST. BENEDICT alone has guarded his from utter destruction, and handed down the rights and privileges of the ancient English Benedictines, to his sons of the present congregation. When the storm had passed, ST. BENEDICT began again the work of restoration. It was silently commenced at first across the seas in Spain and Italy, by the English who were Monks in the Monasteries there. After a little while they formed themselves into a Congregation of English Monks, with Monasteries in France and Germany. The sons of ST. BENEDICT were not, however, absent from England during the days of persecution as missionaries and martyrs; but their homes were placed on foreign shores, that in happier times they might be able to transplant them back to England.

The efforts of these true sons of ST. BENEDICT to restore their Order to its ancient place in England, was countenanced and approved by Pope Paul V. in A.D. 1612. Another Pope, Urban VIII., in a Bull "*Plantata in Agro Dominico*," published in A.D. 1633, confirmed the approbation of Paul V., and bestowed upon the English Congregation many privileges. By this document a corporate existence was again bestowed on this branch of the Benedictine Order, and it was endowed with "every privilege, grant, indulgence, faculty and other prerogative which had ever belonged to the Spanish or ancient English Congregation." The Pope also

declared his approbation of the special oath these English Monks proposed to take, binding themselves to be missionaries in England since "in this they imitated the ancient glory of an Order by which Pope Gregory I. begot England to the Faith." He further granted that above its immemorial rights, it should by special favour, be allowed to participate in the privileges of other religious Orders, even in those which would otherwise have been the particular right of those only to whom they were in the first instance granted.

A Plenary Indulgence is also granted in the Bull to all who should visit, under the usual conditions, any Monastic Church of the Congregation on the feasts of ST. BENEDICT, St. Austin, and all Saints of the Order (Nov. 13th). And further, as a sign that the newly-established Congregation enjoyed all the ancient privileges of the Benedictines, the Pope ordained that certain Monks should be chosen as Priors of the nine Cathedral Monasteries of Canterbury, Winchester, Durham, Ely, Worcester, Norwich, Rochester, Bath and Coventry, the Bishops of which Sees had formerly been elected by the religions of those Monasteries, and had occupied the place of Abbot to the Monks who formed his Cathedral Chapter. To these nine the three Monastic Churches of Peterborough, Gloucester and Chester were added, because these, having been erected into Cathedrals during the schism, were allowed to retain their episcopal character after the country had been reconciled to the Church in Queen Mary's reign. These Cathedral Priors were almost peculiar to England in the olden days, and Urban VIII. by ordering the resumption of the ancient titles desired to link the Benedictines of the new Congregation with the rights and privileges of the old, and to mark their special connection with the missionary and pastoral work of the country.

Towards the close of the last century, three of the four English Monasteries came from their exile back to England. And here on a soil so redolent with Benedictine memories, the past begins to live again. If Croyland and Winchcomb, Evesham and Whitby are but monuments of an age that is gone, still the spirit lives that created them. For to-day, on the wooded banks of the Wye; or among the hills of Somerset; or overlooking Mowbray Vale in Yorkshire; or by the waters of a lake, far away in the Highlands of Scotland; or, it may be, among the green and golden hop gardens of Worcestershire; or on the hill-side that looks across the valley of the Teign; or in the heart of busy, toiling Staffordshire, the eye may view the gabled

roof, the Church and cloistered walls of other new Monastic homes, where ST. BENEDICT is served again, as he was in the days of old. The spirit is not dead that once peopled the ruins of Reading and Glastonbury, and made the vaulted aisles of Gloucester and St. Albans ring with the old Monastic chants. It has but passed to other homes where the same black cowl may still be seen and the self-same choral anthems heard as our fathers saw and heard a thousand years ago.

Nor has ST. BENEDICT forgotten that he is, above all things else, a missionary to England. In the old days of persecution his sons were ever at their post, and did their best to keep the lamp of faith alight in English hearts. To-day the Benedictine Monk sacrifices much for missionary work, for, at the very moment when he makes his choice of the peaceful cloister and the sustaining comfort of conventual life, by oath he binds himself to sacrifice his Monastic birthright, should obedience call him to the care of souls. And when called, what is it to? For the most part to a life of unseen and unrequited labour. Hitherto the Benedictine missionary has found his sphere among the poorer class, and has not asked or hoped for other work. He is often found alone, and but for his ministry many souls must have gone without a pastor. ST. BENEDICT is present in every diocese in England, save only in one, and that, strange to say, in one whose name speaks most of all of Benedictine memories. A twelfth part of the priesthood of England counts ST. BENEDICT as its father, and more than a fourth part of the religious in England are his children. Of the 187 churches and chapels served by the eighteen religious Orders and Congregations at this time in England, no less than eighty are under the care of ST. BENEDICT, and some 81,000 souls are ministered to by his children.

In this way ST. BENEDICT to-day has much to do with England. For twelve hundred years it has ever been so. Changes, many and great, he has witnessed in that long period—destruction and restoration repeated and complete. Things have grown old and passed away; but his spirit is never old. The same to-day as when St. Austin first found his way to our Saxon shore. ST. BENEDICT keeps the fourteenth hundredth anniversary of his birth, and asks from England its tribute of prayer and praise.

SANCTE PATER BENEDICTE, INTERCEDE PRO NOBIS.





APPENDIX.

THE following lists, the first of those Churches of which our Holy Father SAINT BENEDICT was Patron, the second of the Monasteries of Black Monks and Nuns of his Order formerly existing in England, may be of interest to the Catholic reader.

I.

THE PRINCIPAL ENGLISH CHURCHES DEDICATED TO ST. BENEDICT WERE AT

Buckland Brewer, Devonshire.
Buckland Monachorum, Devonshire.
Butleigh, Somersetshire.
Cambridge.
Candlesby, Lincolnshire.
Cerne, Dorsetshire ; the Abbey of SS. Mary, Peter, and Benedict.
Dieulacres, Staffordshire ; a Priory of Our Lady and St. Benedict.
Glastonbury, Somersetshire.
Glington, Northamptonshire.
Halham-upon-Bain, Lincolnshire.
Hulm, Norfolk ; the Abbey of St. Benedict.
Huntingdon.
Lanivet, Cornwall.
Lincoln.
London had four Churches, of which St. Benedict was Patron. St. Bennet, Fink ;
St. Bennet, Gracechurch Street ; St. Bennet Hythe, at Paul's Wharf ;
and St. Bennet's, Sherehog.
Norwich, Norfolk.
Oxford, a Church, and afterwards a College, now Worcester College.
Ramsey, Huntingdonshire ; the Abbey of Our Lady and St. Benedict.
Scrivelsby, Lincolnshire.
Wombourne, Staffordshire.
Yarmouth, Norfolk.
York.

There were Chapels or Altars of ST. BENEDICT in the great Monastic Churches of Canterbury, St. Alban's, Westminster, Durham, Peterborough, and probably in most other Benedictine houses.

II.

THE BENEDICTINE MONASTERIES OF ENGLAND, WITH THE DATES OF THEIR FOUNDATION.

This list does not attempt to give the names of all the early Saxon Monasteries: it includes only the chief ones, or such as were afterwards restored. In many cases the dates are only approximately correct.

- A 605. The Abbey of SS. Peter and Paul, afterwards St. Augustine's, founded at Canterbury by St. Augustine. The same Saint established the Cathedral Monastery of Christ Church in the same city.—Rochester Cathedral, St. Andrews, was founded about the same time.
- c 605. First foundation of St. Peter's Abbey, Westminster.
615. Bardsey Abbey, Wales, afterwards Benedictine, erected. Glastonbury, the most ancient Christian Settlement in the Island, received the Benedictine Rule from St. Paulinus about this period.
630. Folkestone, Kent, Abbey of Nuns founded. It and the Abbey of Nuns at Lyming were destroyed by the Danes.
633. First foundation of a Monastery at Tynemouth, Northumberland. About this time is placed the first establishment of a Monastery at Bedericsworth, Suffolk, afterwards St. Edmund's Bury.
635. Lindisfarne Monastery, founded by K. Oswald.
650. Peterborough (Medehampstead), Northamptonshire, founded. The Danes sacked the Abbey A.D. 870, and slew 84 Monks.
690. East Dereham, Norfolk: a Monastery founded by Anna, King of East Angles.
651. Foundation of the Cell of Farne Island.
657. First foundation of Whitby Abbey; destroyed A.D. 867 by Danes.
657. Hackness Priory, subject to Whitby, founded about this time.
658. St. Wilfrid founds a Monastery at Stamford, Lincolnshire.
660. Leominster Monastery, founded by Merwald of West Mercia.
662. First foundation of Thorney Abbey, Cambridgeshire, by some Monks of Peterborough.
666. St. Erconwald founds St. Peter's Abbey, Chertsey, Surrey.
- c 670. Foundation of the Abbey of St. Mary in Thanet for Nuns. (St. Mildred's, Thanet). Destroyed by the Danes in 1011.
671. Consecration of St. Peter's Abbey, Ripon, founded by St. Wilfrid; shortly afterwards was founded St. Andrew's Abbey, Hexham.
671. Sherborne, Dorset; Abbey of St. Mary founded. It was a Bishop's See from 705 to 1076, and then became an Abbey again.
673. Coldingham, in Scotland, first founded.
- 673.* Foundation of Ely Monastery for Nuns. It was destroyed in A.D. 870. (*or 677, by St. Wilfrid and St. Etheldreda).
674. Wearmouth, St. Peter's Abbey founded by St. Bennet Biscop. It was sacked in 793 and 867. In 1083 the Monks were removed to Durham to form with those of Jarrow the Cathedral Monastery.

675. St. Erconwald founds the Abbey of Barking, Essex, for his Sister Saint Ethelburga and other Nuns. It was destroyed by the Danes, A.D. 870, and was re-built by King Edgar.
- ,, or earlier. Foundation of Malmesbury Abbey, Wilts, afterwards known as St. Aldhelms.
- ,, Foundation of St. Mary's Abbey, Abingdon, Berks., on the site of an ancient religious house.
676. A Monastery of Nuns, founded at Bath, Somersetshire.
680. A Monastery of Nuns, founded at Gloucester by King Wulfere; destroyed A.D. 765 by the Danes.
680. The Abbey of Nuns at Wenlock, Shropshire, founded by St. Milburga; afterwards destroyed.
684. St. Bennet Biscop founds the Abbey of St. Paul at Jarrow-on-Tyne. It was destroyed A.D. 793 and 863. In 1083 it became a Cell or Priory subject to Durham, whither the Monks removed.
689. The Abbey of Pershore, Worcestershire, first founded.
- A 697. Founding of Bardney Abbey, Lincolnshire, which, in 870, was destroyed by the Danes, but afterwards rebuilt.
700. Beverley, Yorkshire, founded; but destroyed by the Danes in 866, and afterwards restored for Secular Canons.
701. Evesham Abbey, Worcestershire, founded by St. Egwin, in honour of our Blessed Lady.
713. The Abbey of Wimborne, Dorset, founded for Nuns. It lasted till overthrown by the Danes.
715. The Abbey of Our Lady at Tewkesbury, Gloucestershire, founded.
- ,, Foundation of Deerhurst Priory, Gloucestershire.
716. The Abbey of St. Bartholomew (and St. Guthlac), founded at Croyland, in Lincolnshire. It was overthrown by the Danes, who, in 870, killed the Abbot and thirty Monks; but restored by King Ethelbald.
793. King Offa founds the Abbey of St. Alban, in Hertfordshire.
798. The Abbey of Our Lady at Winchcombe, in Gloucestershire, which had been founded in 787, for Nuns, was this year given to Monks.
800. The Abbey of Nuns at Wilton, Wiltshire, founded.
800. The Abbey of St. Benedict, founded at Hulme, in Norfolk.
888. St. Peter's Abbey, Athelney, Somerset, founded by King Alfred.
888. The Abbey of Nuns at Shaftesbury, founded by King Alfred.
900. or 932. The Abbey of Nuns (St. Mary's), founded at Winchester.
933. King Athelstan founded the Abbey of SS. Mary and Michael at Middleton, Dorset.
939. St. Peter's, Muchelney, Somerset, founded by King Athelstan.
- A 950. An alien Priory, Cell to St. Peter's, Ghent; founded at Lewisham, Kent. It was suppressed A.D. 1414.
- C 950. First foundation of Hoxon Priory, Suffolk.
961. Abbey of Our Lady at Tavistock, Devon, founded.
964. Restoration of St. Peter's, Chertsey, Surrey.
965. Foundation of Hyde Abbey, Winchester.
967. King Edgar founds Rumsey Abbey, Hants, for Nuns.
969. The Cathedral Priory of St. Mary, Worcester; founded by St. Oswald.

969. Foundation of the Abbey (Our Lady, St. Benedict, and All Virgins) Ramsey, Huntingdon.
970. St. Peter's, founded at Bath, Somerset. It became a Cathedral Church in 1090.
- „ Restoration of St. Etheldreda's Abbey, Ely, Cambridgeshire, for Monks. It was erected into a Bishop's See in 1109.
- „ Restoration of St. Peter's, Medehamstead, Peterborough, Northamptonshire, by King Edgar.
- „ Foundation of the Cathedral Priory of Winchester, Hants.
- „ The Priory of Horton, Dorsetshire, founded. It became a Cell to Sherborne Abbey in 1139.
972. Foundation of Pershore Abbey (St. Mary's), Worcestershire.
- „ Restoration of St. Mary's, Thorney.
974. Foundation of St. Neot's Priory, Huntingdonshire. From 1079 to 1409 it was a Cell to Bec Abbey, Normandy.
980. Foundation of Cranburne Priory, Dorsetshire.
- „ An Abbey of Nuns founded at Charteris, Cambridgeshire.
- „ Queen Elfrida, wife of King Edgar, founds the Abbey of Amesbury, Wilts., for Nuns.
- C 986. Queen Elfrida founds an Abbey for Nuns at Wherwell, Hants.
987. Foundation of Cerne Abbey (SS. Mary, Peter, and Benedict), Dorset, for Monks.
- A 1000. An Abbey founded for Nuns at Pollesworth, Warwickshire.
- „ An Abbey which existed at Warwick; was destroyed by the Danes in 1016.
1001. Priory of St. Ives, Huntingdon, founded as a Cell to Ramsey.
1005. Our Lady's Abbey, Eynsham, Oxfordshire, founded.
1020. Restoration of St. Edmund's Bury Abbey, Suffolk.
- „ King Canute refounds St. Benedict's Abbey at Hulme, Norfolk.
1022. St. Peter's, Gloucester, founded by Wolstan, Bishop of Worcester.
- C 1026. The Abbey of Abbotsbury, Dorset, founded.
- A 1035. A Monastery founded at Thetford, Norfolk. The Monks were afterwards moved to Norwich, when the Cathedral was built there.
- C 1040. The Abbey of Our Lady founded at Stow, or Mariestow, in Lincolnshire. In 1109 the community joined that of Eynsham, Oxfordshire.
1043. St. Mary's, Coventry, Warwickshire, founded. It was erected into a Cathedral A.D. 1095.
1056. Refounding of Deerhurst Priory, Gloucestershire, as a Cell to Denis's Abbey, Paris. It afterwards ceased to be an Alien Priory, and became a Cell to Tewkesbury Abbey.
1062. Spalding Priory (St. Nicholas), Lincolnshire, founded as a Cell to Croyland Abbey. In 1074 it was made an Alien Priory, subject to St. Nicholas's Abbey, Angers. In 1324 it became an independent English Priory.
- A 1066. Molycourt Priory, Cambridgeshire. In 1446 it was annexed, owing to poverty, to the Cathedral Priory of Ely.
- „ Founding of St. Mary's Priory, Great Malvern, Worcestershire, some time a Cell to Westminster Abbey.

- A 1066. An Alien Priory, a Cell to St. Ouen's Abbey, Roucn, founded at Mersea, Essex. It was suppressed before 1422.

WILLIAM I., 1066—1087.

1067. St. Martin's Abbey, Battle, Sussex, founded by William I.
 ,, Whitby, Yorkshire. St. Hilda's Abbey restored for Monks.
1069. St. German's Abbey, Selby, Yorkshire, founded by William I.
 ,, Paunsfield, or Panfield, Essex, an Alien Priory; a Cell to St. Stephen's, Caen.
- C 1070. Romborough Priory, Suffolk, afterwards a Cell to St. Mary's, York.
- A 1071. Carisbroke Priory, Isle of Wight; a Cell to the Abbey of Lira, Normandy. It was dissolved c 1414.
1075. to 1459. Sele Priory, Sussex (Alien); a Cell to the Abbey of St. Florent de Jaumer.
1076. St. Pancras' Priory, Lewes, Sussex. The first house of Cluny Monks established in England.
 ,, St. Andrew's Priory, Northampton, for Cluniacs. Made Denizen in A.D. 1467.
 ,, Belvoir Priory, Lincolnshire; a Cell to St. Alban's Abbey.
1077. to 1397. Priory (Alien) of Monks Kirby, Warwickshire; a Cell to St. Nicholas, Angers.
1078. Hitcham, Norfolk. A Cluniac Priory; Cell to Lewes.
 ,, Wenlock, Shropshire. Cluniac Priory of St. Milburga.
- C 1078. Elstow Abbey, Bedfordshire, founded for Nuns.
- C 1080. An Alien Priory erected at Tutbury, Staffordshire; a Cell to the Abbey of St. Pierre-sur-Dive, Normandy.
- A 1081. to ante 1422. Alien Priory at Ware, Hertfordshire; a Cell to St. Etrulph's.
 ,, Charleton on Otmoor, Oxford; a Cell to St. Etrulph's.
1082. Founding of the Cluniac Priory at St. Saviour, Bermondsey, Surrey. It was made an Abbey and Denizen A.D. 1399.
 ,, to c 1303. And Alien Priory (Cell to St. Carileph), founded at Covenham, Lincolnshire.
 ,, The Priory of Leonard at Stamford, rebuilt by William I.
1083. St. Peter's Abbey, Shrewsbury, founded.
 ,, The communities of Jarrow and Wearmouth were united to form the Cathedral Monastery of Durham. Jarrow and Wearmouth became Cells or Priories under the new foundation. Lindisfarne was restored about this time, as a Cell to Durham; and St. Leonard's at Stamford, Lincolnshire, was also made subject to it.
1085. Castlecre Priory, Norfolk, founded for Monks of Cluny.
- A 1086. The Abbey of SS. Peter, Paul, and Oswald, at Bardney, Lincolnshire, rebuilt.

OTHER MONASTERIES, ENGLISH AND FOREIGN, FOUNDED BEFORE 1087.

A. ENGLISH FOUNDATIONS.

- A 1087. Totness Priory of Monks, Devonshire.
 ,, Hinchingsbrooke, Huntingdon. Priory of Monks founded by William I.

- A 1087. The Priory of Hurley, Berkshire ; Cell to St. Peter's Abbey, Westminster.
 ,, Dunster Priory, Somersetshire ; a Cell to Bath Abbey.
 ,, The Priory of St. Nicholas at Exeter, Devon ; a Cell to Battle Abbey.
 ,, Penwortham Priory, Lancashire ; a Cell to Evesham Abbey.
 ,, The Priory or Cell of Hertford, subject to St. Alban's Abbey.

B. ALIEN PRIORIES SUBJECT TO FOREIGN MONASTERIES.

- ,, Hailing, Hants ; a Cell to Jumieges, afterwards became Denizen.
 ,, Abergavenny Priory, Monmouthshire ; a Cell to St. Vincent's at Le Mans, afterwards Denizen.
 ,, The Abbey of St. Dogmael, Pembroke ; at first a Cell to Tyron Abbey, but also became an English house in due course.
 ,, Eye Priory, Suffolk ; Cell to Bernay Abbey ; became Denizen in 1384.
 ,, Riselipp, Middlesex, Alien Priory ; Cell to Bec.
 ,, Lesingham, Norfolk ; Cell to Bec. Suppressed 1444.
 ,, Blakenham, Suffolk ; Cell to Bec. Suppressed 1440.
 ,, Wedon, Bec, Northamptonshire ; Cell to Bec. Suppressed A 1461.
 ,, Wells, Norfolk ; Cell to St. Stephen, Caen.
 ,, Frampton, Devon ; Cell to St. Stephen's, Caen.
 ,, Arundel, Sussex ; Cell to S. Nicholas de Seez. Suppressed 1386.
 ,, Andover, Hants ; Cell to St. Florent de Saumer. Suppressed 1414.
 ,, Sidmouth, Devon ; Cell to Mont St. Michael.
 ,, Steyning, Sussex ; Cell to Fescamp, became Denizen 1324.
 ,, Swavesey, Cambridgeshire ; Cell to St. Sergius', Angers. Suppressed 1393.
 ,, Wolston, Warwickshire ; Cell to St. Pierre sur Dive. Suppressed c 1395.
 ,, Wooton, Wawen, Warwickshire ; a Cell to Couches. Suppressed c 1444.

C. HOUSES OF BENEDICTINE NUNS, FOUNDED IN WILLIAM I. REIGN.
 ANTE 1087.

- A 1087. Wroxall, Warwickshire ; Priory of Nuns.
 ,, Oldbury, Warwickshire ; Priory of Nuns, under Pollesworth.
 ,, Stratford-at-Bow, Middlesex ; Priory of Nuns.
 ,, The Priory of St. Mary, founded at Chester for Nuns.
 ,, The Priory of Bartholomew the Apostle, founded at Newcastle-on-Tyne, Northumberland.

WILLIAM II., 1087—1100.

1088. Blythe Priory, Nottinghamshire.
 ,, A Priory of Nuns at Armethwaite, Cumberland, founded by William II.
 1089. Second Foundation of St. Mary's Abbey, York.
 ,, Founding of the Priory of Holy Trinity, York ; a Cell to Marmontier.
 ,, Restoration of Rochester Cathedral Priory.
 1090. Alien Priory at Stoke, by Clare, Suffolk ; a Cell to Bec. It became Denizen in 1395, but was suppressed 1415.

1090. Tynemouth Priory (Our Lady and St. Oswin's), Northumberland ; a Cell to St. Alban's Abbey.
 ,, Malling Abbey, Kent, founded for Nuns.
 C 1091. Daventry Priory, Northamptonshire, for Monks of Cluny, afterwards Denizen.
 1093. Bingham Priory, Norfolk ; a Cell to St. Alban's.
 ,, St. Werburgh's Abbey, founded at Chester.
 1095. Restoration of the Priory of St. Eansurtha, at Folkeston, Kent, for Monks of Solley, Normandy. It afterwards became Denizen.
 1096. Foundation of the Cathedral Priory of Norwich.
 ,, The Abbey of St. John the Baptist, founded at Colchester.
 1098. Coldingham Priory rebuilt as a Cell to Durham.
 ,, The Priory of Monkton or Pembroke founded ; became a Cell to St. Alban's.

OTHER RELIGIOUS HOUSES AND CELLS FOUNDED IN THIS REIGN—VIZ.,
 BEFORE A.D. 1100.

1100. Ewyas Harold, Herefordshire ; became Cell to Gloucester in 1358.
 C 1100. St. Leonard's Priory, Norwich ; a Cell to the Cathedral Monastery.
 1100. Priory of Nuns at Pinley, Warwickshire.
 A 1100. Cluniac Priory founded at Pontefract, Yorkshire.
 1100. Priory of St. Martin, at Richmond, Yorkshire ; a Cell to St. Mary's, York. N.B.—Richmond Priory had a Cell at Bordelby.
 C 1100. St. Sepulchre's Priory, Canterbury, founded for Nuns by St. Anselm.
 A 1100. Priory of Barnstaple, North Devon, founded for Cluny Monks.
 ,, Wetherall Priory, Cumberland (Holy Trinity) ; a Cell to St. Mary's, York.
 ,, Alien Priory, founded at Wilmington, Sussex ; a Cell to Grestein, Normandy.
 ,, Alien Priory, founded at Tykeford, Bucks, for Monks of St. Martin's, at Tours.
 ,, The Priory of Holy Trinity founded at Wallingford, Berks ; Cell to St. Alban's.
 ,, Alien Priory founded at Wenge, Bucks ; Cell to St. Nicholas at Angers.
 ,, Hackness Priory, Yorkshire ; a Cell to Whitby.
 ,, Priory founded at Yarmouth, Norfolk ; a Cell to Norwich Cathedral.
 ,, Alien Priory for Monks of Bec, founded at Tooting Bec, Surrey.
 ,, Cell of All Saints founded at York by the Monks of Whitby Abbey.
 C 1100. Gothland Priory, Yorkshire ; a Cell to Whitby.
 ,, Wenghale, Lincolnshire ; Alien Priory ; Cell to Seez Abbey.
 ,, The Cell of Warkworth, Northumberland, founded for Monks of Durham.
 ,, Alien Priory founded at St. Clare, Caermarthenshire.
 A 1100.(?) Priory of Nuns at Nesseham, Durham.
 C 1100. Montacute Priory, Somerset ; for Monks of Cluny.
 A 1100. Monk-en-Lane Alien Priory, Herefordshire ; for Monks of St. Peter de Couches. Suppressed 1474.
 1100. Lynn, Norfolk ; a Priory subject to Norwich Cathedral.

- c 1100. St. Mary's Priory of Nuns founded at Clerkenwell, London.
 A 1100. Alien Priory; Cell to St. Jacutus, in Britany, founded at Lynton, Cambridge. Suppressed 1450.
 ,, Alien Priory founded at Chepstow for Monks of Corneilles.
 c 1100. Wilketone Alien Priory, Lincolnshire; a Cell to St. Nicholas, Angers.

HENRY I., 1100—1135.

1101. St. Guthlac's Priory, Hereford; Cell to Gloucester Abbey.
 c 1101. Cluniac Priory, afterwards Denizen, founded at Lenton, Nottinghamshire.
 1102. Abbey of SS. Mary and Madwena founded at Burton-on-Trent, Staffordshire.
 1103. Thetford Priory of Our Lady for Monks of Cluny; became Denizen 1377.
 ,, Cogges, Oxfordshire, Alien Priory; Cell to Fescamp. Suppressed A 1460.
 1105. Horsham, Norfolk, Priory of St. Faith for Cluny Monks; Denizen 1391.
 ,, Priory of S. Felix at Walton St. Felix, or Felixstowe, Suffolk; a Cell to Rochester.
 1106. Snaith Priory, Yorkshire; a Cell to Selby Abbey.
 A 1107. Priory of Wymundham, Norfolk; a Cell to St. Alban's. It was made an Abbey A.D. 1448.
 1113. Alien Priory, Cell to Bec, founded at Goldcliff, Monmouthshire. From 1442 to 1467 it was a Cell to Tewkesbury.
 ,, Bromholm Cluniac Priory, Norfolk; sometime a Cell to Castleacre Priory.
 1114. Priory of Edwardston, Suffolk; a Cell to Abingdon.
 c 1114. Freston Priory, Lincolnshire; a Cell to Croyland Abbey.
 1115. Birshall, Yorkshire, Alien Priory; a Cell to St. Martin de Alceis, Albermarle, Normandy.
 A 1120. Basselech Priory, Monmouthshire; St. Basil's, a Cell to Glastonbury.
 1120. A Priory founded for Nuns at Reddingfield, Suffolk.
 ,, Middlesborough Priory, Yorkshire; A Cell to Whitby Abbey.
 1121. The Great Abbey of St. James's at Reading, Berks., founded by King Henry I.
 1124. Luffield, Northamptonshire; St. Mary's Priory.
 1125. St. James's Priory, Leominster, Hereford; a Cell to Reading.
 c 1125. Farleigh Priory of Cluniacs, Wilts; a Cell to Lewes.
 1127. Priory of St. John the Baptist at Haliwell, Shoreditch, London, for Nuns.
 1128. Finchal-on-Wear Priory, for the Monks of Durham.
 1129. Alien Priory founded at Minting, Lincolnshire, for the Monks of St. Benoit sur Loire or Fleury. Suppressed c 1421.
 1130. Foundation of Clement's Priory, York, for Nuns.
 c 1130. Kidwelly, Caermarthenshire, Priory or Cell for the Monks of Sherborne.

- C 1130. Priory of St. Radegund founded at Cambridge for Nuns. It was dissolved A.D. 1496.
1133. Priory of Handale or Grendale, Yorkshire, for Nuns.
- C 1134. Priory of St. David, Kilpeck, Herefordshire; a Cell to Gloucester Abbey.
- A 1135. Alien Priory, Cell to Cessay Abbey, founded at Boxgrove, Sussex, afterwards became Denizen.
- „ Hedley, Yorkshire; a Cell to Holy Trinity Priory, York.
- „ Alien Priory at Edith Weston, Rutland; Cell to Abbey of St. George, in Normandy. Suppressed c 1391.
- „ Priory of Nuns at Kilburn, near London.
1135. Hatfield Regis, Essex, Priory of Monks.

OTHER BENEDICTINE FOUNDATIONS IN THIS REIGN.

- A 1135. Clone Priory, Essex, founded from Abingdon; with Cell at Edwardeston.
- „ Blackboro' Priory, Norfolk, for Nuns.
- „ Aldeby Priory, Norfolk; a Cell to Norwich.
- „ Priory of St. John, Brecon; a Cell to Battle Abbey.
- C 1135. Blythebury, Staffordshire; Priory of Nuns.
- A 1135. St. Bees, Cumberland; a Priory, Cell to St. Mary's, York.
- „ Monmouth Priory.
- „ The Priory of Sandwell, Staffordshire.
- „ Hatfield Peverell, Essex; a Cell to St. Alban's.
- „ Priory of Horkesley Parva, Essex, for Monks of Cluny; a Cell to Thetford. Dissolved 1525.
- „ A Priory of Nuns at Langley, Leicestershire.
- „ Cluniac Priory (Cell to Lewes), at Clifford, Herefordshire.
- „ Priory of Nuns at Wyrthop, Stamford, Lincolnshire.
- „ Priory of Wykes, Essex, for Nuns.
- „ Careswell, Devon; Cluniac Cell to Montacute Priory.
- „ Avebury, Wilts; Alien Priory, Cell to Boneherve. Suppressed c 1414.
- „ Bekeford, Gloucestershire; Alien Priory, Cell to St. Martin, Seez.
- „ Alien Priory at Tofte Monks, Norfolk; Cell to Preaux, Normandy. Dissolved 1461.
- „ Lodres, Dorset; Alien Priory, Cell to Mountbury. Suppressed c 1414.
- „ Malpas, Monmouthshire; Alien Priory, Cell to Montacute.
- „ Alien Priory of Newington Longueville, Bucks.; Cell to St. Faith's at Longueville. Dissolved A. 1461.
- „ Shirburne, West Dorset; Alien Priory Our Lady and St. John; Cell to St. Vigor's at Ceresay. Suppressed c 1440.
- „ Steventon Priory, Berkshire; a Cell to Bec Abbey.
- „ Takeley, Essex; Alien Priory, Cell to St. Valery in Picardy.
- „ Alien Priory at Wareham, Dorset; Cell to Lyre, Normandy. Suppressed c 1414.
- „ Alien Priory at Warmington, Warwickshire; Cell to Preux, Normandy.
- „ Wedon Pinkney, Northamptonshire; Alien Priory, Cell to St. Lucian de Beavoy's. Suppressed 1440.

STEPHEN, 1135—1154.

1136. Waldon Priory, Essex. It was made an Abbey in 1199.
1138. The Abbey of Nuns founded at Godstow, Oxfordshire.
1139. St. Martin's Priory, Dover, Kent, founded as a Cell to Christ's Church, Canterbury.
- „ The Priory of Deping, Lincolnshire, founded as a Cell to Thorney Abbey.
- A 1140. The Cluniac Priory of St. James, Derby, founded as a Cell to Bermondsey.
1140. The Abbey of Our Lady of the Isle and St. Joseph, founded at Alcester, Warwickshire.
- C 1140. Foundation of the Priory of Nuns at Cannington, Somersetshire.
- „ Foundation of the Priory of Nuns at Sopwell, Hertfordshire.
- „ Beaulieu Priory, Bedfordshire, founded for the Monks of St. Alban's.
- „ Fairwell Priory, Staffordshire, founded for Nuns.
1141. The Priory of Eweny, Glamorganshire, founded for Gloucester Abbey.
- C 1142. Foundation of Canivel Priory, Staffordshire.
1145. Foundation of the Priory of Nuns at Mergate, Bedfordshire.
- A 1146. The Cluniac Priory of St. James founded at Exeter.
1146. Priory of Nuns founded at Carow, by Norwick.
1146. St. Leonard's Priory, Stanley, Gloucestershire, founded as a Cell to St. Peter's Abbey, Gloucester.
1147. St. Saviour's Priory, Faversham, Kent, founded for Monks of Cluny. It afterwards became an English Benedictine Abbey.
1147. Cardiff Priory, Glamorganshire, founded as a Cell to Tewkesbury.
1149. Okeburn Priory, Wilts, founded for Monks of Bec. It was suppressed before 1460.
- A 1150. King David I. of Scotland founded Priory of May, as a Cell to Reading Abbey.
- „ Lammana Priory, Cornwall, founded as a Cell to Glastonbury.
1150. Foundation of Karledale Priory of Nuns, Lincolnshire. It was moved to Lekeburn in 1199.
- C 1150. Foundation of Birkenhead Priory, Cheshire
- „ Arden Priory of Nuns, Yorkshire.
- „ Arthington Priory of Nuns, Yorkshire.
- A 1151. Foundation of an Abbey of Nuns at Lillechurch, Kent, by King Stephen. It was dissolved in 1509.
1151. Avescot, Warwickshire; a Cell to Great Malvern Priory.
1152. A Priory of Nuns, established at Nunkelynge or Chilling, Yorkshire.
- A 1153. The Priory of North Berwick, Northumberland; founded for Nuns. Wilberfosse, Yorkshire; a Priory of Nuns.
- „ The Cell of Rindelgros, Scotland; founded for Monks of Reading Abbey.
1153. The Nuns' Priory at Davington, Kent; founded.
- A 1154. St. James' Priory, Bristol; a Cell to the Abbey of Tewkesbury. In the same town were the Priors of St. Philip and St. Stephen.
- „ The Priory of Nunmonkton, Yorkshire; founded for Nuns of Fontevraud.

- A 1154. Mendham Cluniac Priory, Suffolk ; a Cell to Castleacre Priory.
 ,, Modbury, Devon ; an Alien Priory to the Abbey of St. Pierre nir Dive.
 ,, Refounding of Abbey of Nuns at Pollesworth, Warwickshire.
 ,, Foundation of Cluniac Priory at Slevesholm, Norfolk.
 ,, A Priory of Nuns ; founded at Hamsted, Hertfordshire.
 ,, Foundation of the Priory of our Lady of the Park, at Wallingwells, Nottinghamshire.
 ,, Willesford, Lincolnshire ; a Cell to Bec Abbey.
 C 1154. The Cluniac Priory of Monks, Horton, Kent ; founded.
 ,, The Alien Priory of Llangenith, Glamorganshire ; founded for the Abbey of St. Taurin. It was dissolved in 1441.

HENRY II., 1154—1189.

- A 1155.—St. Helen's Priory, in the Isle of Wight.
 1155.—Snapes, Suffolk ; a Cell to Colchester Abbey.
 ,, Bromfield, Gloucestershire ; a Cell to St. Peter's Abbey, Gloucester.
 C 1155.—Bradwell, Priory, Buckinghamshire.
 1156.—The Priory of St. Michael ; founded for Nuns, at Kington, Wilts.
 ,, St. Mary Magdalen's Priory of Cluny Monks ; founded at Monk-Bretton or Lund, Yorkshire.
 A 1160.—An Alien Priory ; founded at Aley, Herefordshire, for Lyra Abbey, in Normandy.
 ,, The Alien Priory of Astley, Worcestershire ; founded for Monks of St. Taurin's, of Ebroix.
 ,, The Cluniac Cell of Wangford, Suffolk ; founded for the Monks of Thetford.
 1160.—St. Mary's Priory, Kingsmead, Derby ; founded for Nuns.
 C 1160.—A Priory (St. Margaret's) ; founded for Nuns at Ivingho, Bucks.
 ,, The Cluniac Priory of Normannesberch ; founded in Norfolk.
 ,, St. Mary's Priory of Nuns ; established at Bungay, Suffolk.
 A 1161.—Foundation of Tywardreth Priory, Cornwall.
 ,, The Cluniac Priory of Dudley, Worcestershire ; founded for the Monks of Wenlock.
 A 1163.—A Priory of Nuns ; established at Little Mareis or Seddingham, Yorkshire.
 1163.—The Alien Priory of Elingham, Hants ; founded as a Cell to the Norman Abbey of St. Jauveur le Viscomte.
 1164.—Rowney Priory, Hertfordshire ; founded by Conon, Duke of Bretagne.
 1167.—Molesby Priory, Yorkshire ; founded for Nuns, by Henry II.
 1169.—A Priory of Nuns ; established at Polslo, Devon.
 1170.—An Alien Priory, erected at Strathfield, Berkshire. ; as a Cell to the Abbey of Valmont. Dissolved 1461.
 C 1170.—A Priory of Nuns, founded at Bristol (St. Mary Magdalen's).
 1171.—The Priory of Little Malvern, Worcestershire, founded.
 1174.—The Monastery of Odensee, in Denmark, founded by the Monks of Evesham.

- 1176.—Stanesgate Priory, Essex, founded for Monks of Cluny.
 „ The Priory of Nuns (St. Gregory's), founded at Thetford, Suffolk.
 1178.—St. Amphibalus' Priory, founded at Redbourne, Herts, by the Monks of St. Alban's Abbey.
 A 1183.—The Alien Priory of Llangkywan, founded as a Cell to Lyra Abbey, Normandy. Dissolved c 1440.
 1183.—A Priory of Nuns, erected at Cheshunt, Herts.
 A 1184.—The Cell of Kershall, Lancashire, founded for Monks of Lenton.
 1185.—The Priory of Grimsby, Lincolnshire, founded for Nuns.
 A 1189.—A Priory of Nuns, established at Littlemore, Oxfordshire.
 „ The Cell of Oxney, Northamptonshire, founded for Peterborough Abbey.
 „ (? In 1140 or 1190).—A Priory of Nuns, erected at Skelington, Cambridge.
 „ Foundation of an Alien Priory, at Axmouth, Devon.
 „ Albury, Suffolk, a Cell to Grammont.
 „ A Priory of Nuns at Ankerwyke, Bucks.
 „ Brewood Priory, "Black Ladies," of Benedictine Nuns, in Staffordshire.
 „ Foundation of Cowike, near Exeter, a Cell to Bec Abbey.
 „ The Abbey of SS. Mary and Peter, founded at Humberstayne, Lincolnshire.
 „ The Priory of St. Mary Magdalen, at Lincoln, founded for the Monks of St. Mary's, York.
 „ Marrick Priory of Nuns, Yorkshire.
 „ Sudbury, Suffolk, Priory of St. Bartholomew, a Cell to Westminster Abbey.
 „ Priory of Nuns, founded at Stanfield, Lincolnshire.
 „ Priory of Nuns at Stodley, Oxfordshire.
 „ An Alien Priory at Stoke Curcy, Somerset; a Cell to Lolly Abbey, Normandy. Suppressed before 1461.

RICHARD I., 1189—1199.

- 1190.—St. Mary de la Praye, Hertfordshire; Priory of Nuns.
 A 1199.—Bearwe, or Minchin Barrow, Somerset; Priory of Nuns.
 „ Bromhale, Berks, Priory of Nuns.
 „ Katesby, Northamptonshire, Priory of Nuns.
 „ Rosedale, Yorkshire, Priory of Nuns.
 „ Rusper, Sussex, Priory of Nuns.
 „ St. Anthony's, Cornwall; a Cell to the Monastery of Tywardreth.
 „ Swaffam, or Sopham Bulbeck, Cambridgeshire, Priory of Nuns.
 „ Seton, or Lekelay, Cumberland, Priory of Nuns.
 „ Thicked, Yorkshire, Priory of Nuns.
 „ Westwood, Worcestershire, Priory of Nuns.
 „ The Nuns of Karledale settle at Lekeburn, Lincolnshire.

JOHN 1199—1216.

1200. Pille Priory, Pembrokeshire.
 A 1206. Minster Lovel, Oxfordshire; a Cell to S. Marie d'Tbreis. Suppressed in 1461.
 1210. St. Helen's, London, Priory of Nuns.
 A 1214. West Winterburn, Dorset, Cluniac Priory.
 A 1216. Cresswell Priory, Herefordshire, Cell to Grammont. Dissolved c 1462.
 „ Fosse, Lincolnshire, Priory of Nuns.
 „ Grosmont, Yorkshire; a Cell to Grammont, afterwards made Denizen.
 „ Lambley-on-Tyne, Northumberland, Priory of Nuns.
 „ Otterington (or Otterton), Devon, Alien Priory; Cell to Mont St. Michael. Dissolved 1414.
 „ Trescow in Scilly, Cornwall; a Cell to Tavistock.
 „ Wynhold, Norfolk; a Cell to Mounstrol Abbey, Normandy.

HENRY III., 1216—1272.

- A 1217. Everdon, Northamptonshire; Alien Priory, Cell to Bernay Abbey. Dissolved in 1461.
 A 1219. Snelleshall Priory, Buckinghamshire.
 1221. Penmaen (or Glennagh) Priory, Anglesey, founded by Prince Llewellyn.
 A 1126. St. Edmund's Priory, Hoxney, Suffolk; a Cell to Norwich Cathedral.
 A 1236. Priory of Nuns at Usk, Monmouthshire.
 A 1254. Nun Burnholm (or Brumham, Yorkshire, Priory of Nuns, founded by Richard, King of the Romans.
 A 1255. Halyston (or Haliscomb), Northumberland; Priory of Nuns.
 A 1261. Pilton Priory, Devonshire; a Cell to Malmesbury Abbey.
 A 1272. Holme, Dorsetshire, Cluniac Cell to Montacut Priory.
 „ A Cell of Monks established at Nottingham.
 „ Eastbourne, Sussex, Priory of Nuns.
 „ Apuldercomb, Isle of Wight; an Alien Priory. Dissolved in 1442.

EDWARD I., 1272—1307.

1283. St. Benedict's College, Oxford, known as Gloucester College (now Worcester College), for the Monks of the Province of Canterbury.
 1290. St. Cuthbert's College, Oxford, for the Monks of Durham.
 A 1291. Cardigan Priory; a Cell to Chertsey Abbey.
 1299. Docking, Norfolk; Alien Priory, Cell to Ivreux, Normandy. Dissolved in 1440.
 C 1300. Henwood, Warwickshire, Priory of Nuns.

EDWARD II., 1307—1327.

1319. Holand Priory, Lincolnshire.
 1329. Spalding Priory made Denizen.

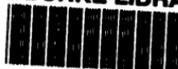
SUBSEQUENT FOUNDATIONS.

1362. Canterbury College, Oxford, for the Monks of Canterbury Cathedral. (N.B.—1414. Suppression of several Alien Priors).
1442. Goldcliff Priory, Monmouth; a Cell to Bec, made subject to Tewkesbury.
1448. Wymundham Priory erected into an Abbey.
1464. License granted for the erection of a Priory at Caistor, Norfolk.
1464. The Alien Priory of Courke, Exeter, made a Cell to Tavistock.
1537. An Abbey erected by Henry VIII. at Bisham (or Bustleham), Berkshire, where had been a Priory of Canons Regular. Suppressed in 1539.



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