

**ST. BERNARD, ABBOT  
OF CLAIRVAUX, A.  
D. 1091-1153**

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St. Bernard, abbot of Clairvaux, A. D. 1091-1153 by Samuel J. Eales

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**SAMUEL J. EALES**

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D. 1091-1153**



The Fathers for English Readers.

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ST. BERNARD,  
ABBOT OF CLAIRVAUX,  
A.D. 1091-1153.

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## NOTICE,

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THE authorities for the Life of St. Bernard are as follow :—

1. "S. Bernardi Abbatis Clarævallensis Opera Omnia," cura J. Mabillon. *Editio quarta, emendata et aucta.* 6 vols. 4to. Parisiis : Apud Gaume Fratres. MDCCCXXXIX.
2. The contemporary biographies of the Saint, by William of St. Thierry, Ernald, Geoffrey, Philip, Herbert, John Eremita, Alan, and others, are all fragmentary, but supplement each other. These are all to be found in S. Bernardi Opera, tom. vi. pp. 2089-2510.
3. "D. Petri Venerabilis Cluniacensis quondam Abbatis Opera haud vulgaria." Parisiis : a Damiano Hichman. 1522.
4. "Der Heilige Bernard von Clairvaux." By Dr. Georg Hüffer. Münster, 1886.
5. "S. Bernard et le Schisme d'Anaclet II. en France." Par M. l'Abbé Vacandard.—*Revue des Questions Historiques.* Paris : Janvier, 1888.
6. "Histoire de Saint Bernard et de son Siècle." Par le R. P. Théodore Katisbonne. Paris, 1883.
7. "Life and Times of S. Bernard." By Dr. Augustus Neander. Translated from the German by Matilda Wrench. London : 1843.
8. "Life and Times of Saint Bernard, Abbot of Clairvaux." By James Cotter Morison, M.A. London : 1884.
9. "Illustrations of the History of Mediæval Thought in the Departments of Theology and Ecclesiastical Politics." By Reginald Lane Poole, M.A. London and Edinburgh : MDCCCLXXXIV. (This takes a view strongly adverse to St. Bernard's action in relation to Abélard.)
10. "Ouvrages Inédits d'Abélard, pour servir à l'Histoire de la Philosophie scolastique en France." Publiés par M. Victor Cousin. Paris : Imprimerie Royale, 1836
11. "Life and Works of Saint Bernard." Translated and Edited, with additional Notes, by Samuel J. Eales, M.A., D.C.L. Vols. I. and II. London : 1889.

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# LIFE AND TIMES

OF

## ST. BERNARD.

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### CHAPTER I.

#### THE STATE OF WESTERN EUROPE BEFORE THE TIME OF ST. BERNARD.

Fall of the Western Empire—Lapse of the nations into ignorance—Defeat of the Moors at Tours by Charles Martel—Rise of Pepin to power—Charlemagne: his conquests—His Capitularies, civil and ecclesiastical—His schools—Causes and instances of the renewed declension after his death—Secularisation of the dignities of the Church—Their appropriation by the nobility—Count-Bishops and Count-Abbots—Relaxation of discipline—Simony—Degradation of the Papacy—The Renaissance—Causes for this—The *Völker-wanderung*, or wandering of the nations—First Crusade—The Norman Reformation—Lanfranc.

WHEN the Roman Empire in the West broke up at length before the repeated attacks of the barbarians, the result was a condition of disorder which continually grew worse and worse as the life-blood died out of the organisation of government. The case was not one of one empire defeated by another, which then succeeds to its inheritance; but of an empire overwhelmed by

barbaric force and succeeded by "the reign of Chaos and old Night."

It was in A.D. 476 that the Western Empire was finally extinguished by Odoacer, and the lapse into semi-barbarism in the Gauls, Spain, the Rhinelands, and the British Islands was immediate, rapid, and steady. In little more than a century we reach the period which the historians Fleury, Guizot, and Hallam are agreed in regarding as that of the lowest depth of ignorance to which the European mind has sunk in historic times, viz., the seventh century,—the first of the Dark Ages. This lasted for a while, and then the tide of barbarism began to recede. Charles Martel rolled back, in 732, the hosts of Saracens, who had penetrated into the very heart of France, in a great battle between Tours and Poitiers, in which it is asserted that 300,000 Mohammedans were slain. Pepin, deposing the last of the Meroving sovereigns, refounded a Western Empire. The Frankish custom of a partition among the children of a deceased sovereign of all his dominions, which neither Pepin himself nor his immediate successors dared to disregard, retarded the growth of this new empire; and it was not until Charlemagne (as Karl came afterwards to be called) had been for some years the ruler of a part of the dominions of his deceased father Pepin, that the death of his brother Carloman, in 772, united the whole under his sceptre. He was crowned as

Emperor of the West<sup>1</sup> on Christmas Day A.D. 800. But the extraordinary genius and untiring activity of Charles multiplied many times the effect of his reign. The constant wars which were then the normal condition of a sovereign's life did not indeed advantage much either religion or culture. Though Charles extended his empire over the whole of Lower Germany up to and beyond the Elbe, it occupied him thirty years to complete the subjugation of the warlike Saxons who occupied those countries. At its greatest extension his empire included all the territory west of the Elbe, the Saale, the mountains of Bohemia, and a line drawn southwards from thence crossing the river Danube above Vienna and extending to the Gulf of Istria. He held the greater part of Italy, almost as far as Naples, and Spain up to the Ebro.

But the Emperor Charles was not a mere conqueror. Wherever his victorious armies passed, came also the imperial officers to organise and administer the affairs of the newly-added province. He reformed the coinage; established weights, measures, and standards of value; strove during a long series of years to construct such a legislative system, founded on the Roman civil law, but incorporating Frankish ele-

<sup>1</sup> His exact title was "Carolus I. Cæsar Augustus." The Emperor then ruling at Constantinople, Nicephorus I., soon after sent an embassy to him acknowledging him as "Emperor of the West."